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A

GREEK GRAMMAR

TO THE

NEW TESTAMENT,

AND TO THE

COMMON OR HELLENIC DICTION

OF THE

LATER GREEK WRITERS:

ARRANGED AS A

SUPPLEMENT TO DR. PHILIP BUTTMANN'S

"INTERMEDIATE OR LARGER GREEK GRAMMAR."

BY THE

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TO THE

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&c. &c. &c.,

IN GRATEFUL ACKNOWLEDGMENT

OF

MANY AND ESSENTIAL SERVICES,

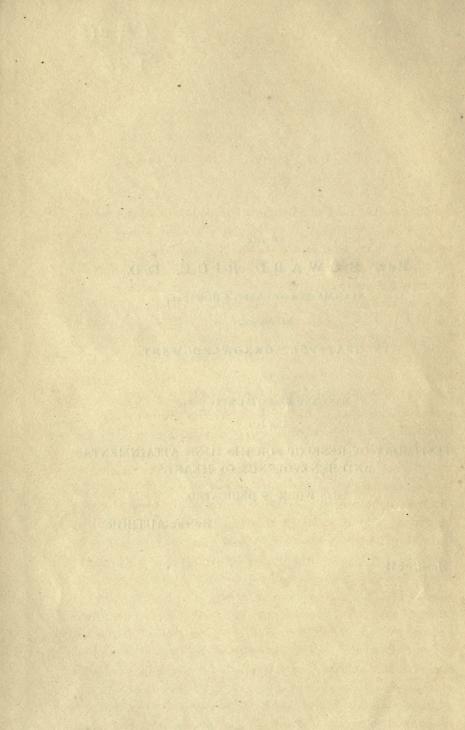AND AS A

TESTIMONY OF RESPECT FOR HIS HIGH ATTAINMENTS
AND BENEVOLENCE OF HEART,

THIS WORK IS DEDICATED

BY THE AUTHOR.

April, 1841.

PREFACE.

THERE can be no doubt that the genuine sense of the writers of the New Testament, as of any other ancient writer whomsoever, is more readily ascertained by due attention to the principles of grammatical construction; and many of those dangerous errors, upon which different Christian sects have built the peculiarities of their respective creeds, find an easy refutation in the same quarter. The want of some standard book of reference in this important branch of sacred philology is therefore a constant source of perplexity, not only to the editor of the Greek Testament, who is not apt to regard the endless discussion of minute points of grammar as a legitimate portion of his labours, but to the university professor, the college tutor, and the masters of public schools; and, in this country at least, no such work has hitherto appeared, to which the student can be satisfactorily directed. As far as classical Greek is concerned, almost all that can be wished or expected has been performed in the laborious works of BUTTMANN and MATTHIÆ; one of which, in the excellent translation of *Boileau*, (re-edited from the learned professor's last corrections by *Dr. Svpf,*) or the other in that of *Blomfield,* is in the hands of every scholar. It formed no part of their object, however, to illustrate the Greek language, except in its state of purity and vigour; and their citations are taken exclusively from those writers who preceded the times of Alexander the Great. *Matthiæ* had once indeed entertained the design of making his Grammar complete, by the collation of an unbroken series of examples from writers of every age, the earliest to the latest, of Grecian literature; but the idea seems to have been abandoned: and the *Complete Greek Grammar* of *Buttmann,* of which his death in 1830 unhappily interrupted the progress

would not, even had it been brought to a conclusion, have superseded the necessity of a Grammar exclusively devoted to the peculiar dialect of the writers of the New Testament.

It is but very recently, and only in Germany, that the grammar of the New Testament has been separately and systematically investigated on correct philosophical principles, and with reference to the true constitution of the language. The first humble effort in this department of philological inquiry was that of *Solomon Glass*, whose PHILOLOGIA SACRA, published in 1643, contained two chapters on *Grammatica Sacra*, which are included in the first book of the new arrangement by *Dathe*. His remarks are confined to *Hebraisms* only. In 1650, *Gaspar Wyss* published his DIALECTOLOGIA SACRA; *in quâ quicquid per universum Novi Fœderis contextum, in Apostolica et voce et phrasi, a communi Græcorum linguâ, eoque Grammaticâ analogiâ discrepat, methodo congruâ disponitur, accurate definitur, et omnium sacri contextus exemplorum inductione illustratur.* As a collection of examples, this work is very valuable. The peculiarities of the New Testament diction are arranged under seven heads, as belonging respectively to the *Attic, Ionic, Doric, Æolic, Bœotic, Poetic,* and *Hebraistic* dialects; and, though betraying no very extensive acquaintance with Greek, the several sections exhibit ample proofs that the language of the Apostles and Evangelists contains something from all the ancient dialects, mixed up with much that was extraneous and new. A more accurate idea of what was required in a Grammar of the New Testament seems to have been possessed by *George Pasor*, the author of a small Lexicon which has passed through several editions, who left behind him, at his death, a Grammar of considerable merit, which was edited by his son, *Matthias Pasor*, with additions and emendations of his own. The title is, *G. Pasoris Grammatica Græca Sacra Novi Testamenti, in tres libros distributa a filio M. Pasor. Theol. Prof.* 1655. This work, which is now very scarce, contains much that belongs to Greek grammar in general; but the syntax is copious and accurate, and there is an appendix, relating to the dialects of

the New Testament, which is particularly valuable. From this period, until *Ph. H. Haab* published his Hebrew-Greek Grammar (*Hebräisch-Griechische Grammatik für das N. T.*) in 1815, no work expressly devoted to this subject appeared; and the arbitrary manner in which this author has referred the common properties of all cultivated languages to a Hebrew origin renders the utility of his work extremely questionable.

In the mean time, however, the attention devoted by philologists to the structure of the Greek language had greatly increased the stock of grammatical knowledge; and the labours of *Fischer, Hermann, Matthiæ, Buttmann, Lobeck*, and *Elmsley*, had entirely exploded the system of the older grammarians. Under these circumstances, Dr. *George Benedict Winer*, Professor of Theology at the University of Erlangen, in Bavaria, published, in 1822, his *Grammatik des neutestamentlichen Sprachidioms, als sichere Grundlage der neutestamentlichen Exegese bearbeitet;* and the work has been greatly augmented, and altogether remodelled, in subsequent editions.[1] Availing himself of the researches which have been so successfully instituted, more especially by *Sturz, Planck, Tittmann,* and *Lobeck,* into the character and composition of the New Testament diction, he has distinguished what is *really* Hebraism from that which belongs equally to the Greek or to all languages indifferently; and has shown that, although many of the forms and constructions may find a parallel in the most approved specimens of Attic elegance, still the true basis of the language, employed by the sacred writers, is the popular dialect of conquered Greece. A New Testament Greek Grammar, written in Latin, was published in 1829 by *J. C. G. Alt;* but it contains little, if any thing, which is not to be found in *Winer,* whose extensive, and, for the most part, very accurate researches will form the necessary groundwork of all future inquiries into this highly important branch of biblical interpretation.

The different ingredients, which enter into the composition

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[1] The references in this work are to the fourth edition, published at Leipsic in 1836.

of the New Testament diction, indicate three methods of arrangement in the treatment of its grammar. Either the Greek basis and Hebraistic peculiarities may be separately considered; —or those instances in which it so frequently agrees with the purest Attic models, and those which belong to the later speech, whether written or spoken, may be investigated apart; the Hebraisms being also thrown together by themselves ;— or the language may be regarded as a perfect whole, and examined on the general principles of philosophical grammar. The inconveniences attending the two first of these methods will be apparent from the most cursory perusal of those treatises, in which either the same or different authors have elucidated the Greek idiom of the sacred penmen, and the Hebraisms with which it abounds, under distinct heads. Not to speak of the contradictions, real or apparent, which continually recur, there are so many forms of inflexion, which belong equally to two or more of the dialects of ancient Greece, as well as to the later speech, and so many syntactical expressions which may be referred either to a Greek or Hebrew origin, that innumerable repetitions are unavoidable, and ambiguities continually arise. Hence the latter method is not only infinitely preferable in itself, but is open to the adoption of some approved work, in which the grammatical rules of classical Greek have been established and illustrated, as the foundation upon which it may rest.

Such is the plan pursued in the present volume, which has been constructed with immediate reference to the *Larger* or *Intermediate* Grammar of BUTTMANN ; a work which is digested on the strictest principles of philosophical accuracy, and presents the utmost perspicuity of connected arrangement. By following the order of that work, *section for section*, with the exception of such as have no bearing upon the subject, the student is enabled to perceive at once in what points the several forms of inflexion and construction accord with, or vary from, those of the best writers. In the former case, the examples from the New Testament are to be compared with those which Buttmann has adduced, to which in some few instances

one or two others are added; and, in the latter, the New Testament forms either stand alone, or are illustrated by corresponding examples from the later Greek, the LXX version of the Old Testament, Josephus, or the Christian Fathers. *Hebraisms*, whether perfect or imperfect, are referred in either case to those passages in the Hebrew Scriptures in which the original expressions occur; and, when it is doubtful to which language the idiom belongs, parallel constructions are given from both. It is obvious to remark, however, that, when the same mode of speaking is common both to the Greek and Hebrew, the sacred writers, from their national propensities, would be more likely to have derived it from the latter.

With respect to the nature and use of the *præpositive article*, the theory of the late lamented BISHOP MIDDLETON has been adopted, in the firm and settled conviction of its truth. It was not proposed by its highly-gifted framer without that severe and impartial scrutiny, for which his deep critical acumen and thoughtful turn of mind rendered him so peculiarly qualified; and though it has been frequently disputed, and a few impracticable examples have been brought against some of its canons, no definite objections have been urged against it as a whole, nor are the violations of its rules either so numerous or important as to invalidate, in the slightest degree, the soundness of the hypothesis. That it accounts for the insertion or omission of the article upon the same unvarying principle is at least a strong presumption in its favour; and a mere comparison of the sound reasoning by which the doctrine is supported, with the careless and unphilosophical manner in which this part of the subject is treated even by *Winer*, will show that it is not a few detached exceptions which will be able, without a full discussion, to set it aside. *Bishop Middleton's* work is cited as one of *Winer's* authorities; and it is therefore curious, and even painful, to wade through his confused mass of examples, which, without even an allusion to *Mr. Sharpe's* Canon, tend to its complete vindication. He seems to have thought that the use of the article depends, in some manner, upon the sameness or difference of the *number*

or *gender* of the nouns; and the exceptions will be found to be almost as numerous as the proofs, independently of much carelessness and inaccuracy in the classification. Many of them even violate his own rules; whereas it will be found, on the other hand, that a large proportion of those citations, which militate against the Bishop's theory, are derived from the poets.

It was only after mature deliberation that the Grammar of *Buttmann* was selected as the basis of the work, which indeed was originally designed as a supplement to that of *Matthiæ*; but the consideration that the former is now more generally adopted in our schools and universities, that it is less voluminous and expensive, and that a new and improved edition of it, in which the syntax is discussed and illustrated on a less meagre and contracted scale than formerly, was on the eve of publication, determined the question. At the same time a table of reference to the corresponding sections of Matthiæ has been given, for the use of those students who give that work the preference.

The present work was in a state of considerable forwardness, when a *New Testament Greek Grammar*, by *Professor Stuart*, of *Andover*, in the United States, was reprinted in this country; and, had it appeared to pre-occupy the same ground, the undertaking would necessarily have been abandoned. To detract from the merits of a fellow-labourer in the same field would be little in accordance with the views of the author, even if such an expedient were necessary to justify the publication of his own book. Suffice it to observe, that the two volumes are designed for very different classes of students; and that a Grammar, intended as a supplement to those of *Buttmann* and *Matthiæ*, is required to be more copious in its illustrations, and more critical in its details, than one in which the New Testament peculiarities are only a somewhat more prominent feature than usual, and which is adapted solely or principally to the use of schools.

W. T.

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TABLE of the Sections in MATTHIÆ's Greek Grammar, which correspond with those of the present work.

A

GREEK GRAMMAR

TO THE

NEW TESTAMENT.

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§ 1.—*Introductory Notice of the Language of Palestine in the time of Jesus Christ.*

1. THERE are two circumstances, which tend materially to affect the peculiar character of a language—conquest and commerce. While the Jews maintained their independence, and had but little intercourse with surrounding nations, the Hebrew, gradually developing itself towards that degree of perfection in which we meet with it in the Scriptures of the Old Testament, yet still the same original language which was spoken by the patriarchs and the native tribes of Canaan, continued to be the national speech of the inhabitants of Palestine. The schools of the prophets, established by Samuel, contributed greatly, no doubt, to its richness and purity; and it was between the judicature of the last judge of Israel and the Babylonian captivity that the principal portion of the sacred writings of the Jews was composed. From their intimate connexion with the Chaldæans, however, during a period of seventy years, it would almost necessarily happen that the *Aramæan* dialect of the country, which differed very little from their own, except in its pronunciation, should at first be intermingled with, and at length entirely supersede, the native Hebrew of the captive people. So completely, indeed, did the one give place to the other, that, on the return from captivity, the *Syro-Chaldaic*, or *Babylonian-Aramaic*, became the national language of the

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Jews. Hebrew still, indeed, existed as the language of literature, though fragments of Aramaic are introduced into the books of Daniel and Ezra; but Chaldee Targums, or paraphrases, were universally employed in the synagogues for the benefit of the unlearned, to whom the original scriptures had become utterly unintelligible.[1]

2. The extreme aversion of the Jews from anything foreign would have presented an insuperable obstacle to any revolution in their language, which extended beyond a simple change of dialect. Both the Hebrew and the Aramaic were branches of the same parent stem : the grammar of both, as of the other Shemitic tongues, was essentially the same ; and the name of the former, which in the time of Christ had become totally extinct even as the language of literature, was universally applied to the latter. This practice is followed in the New Testament and Josephus, in the Rabbinical writings, and many of the early Fathers.[2] It was this strong nationality that, after the victories of Alexander, and during their subjection to their Græco-Egyptian and Syro-Macedonian rulers, resisted the introduction of the Greek language, which prevailed at the courts of those princes, and had been very generally adopted in their conquered dominions. It seems, indeed, that Greek was held in peculiar abhorrence ; probably because it had been sometimes employed in the service of treachery.[3] Such being the case when Pompey laid siege to Jerusalem, a curse was denounced against every one who should teach Greek to his children ; and during the war with Titus the Jewish youth were expressly forbidden to learn that language.[4] Independently of these considerations, however, the more distinguished families among the Jews had too much national pride to seek the acquisition of a foreign tongue ;[5] and the doctors and scribes considered the knowledge of Greek to be entirely

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[1] Rab. Azarias in More Ereajim, c. 9. *Servatus est mos interpretandi legem vulgo lingua Aramæa toto tempore templi secundi, mansitque ista lingua semper inter eos usque ad captivitatem Hierosolymitanam.*

[2] See John v. 2, xix. 13. Acts xxvi. 14. Joseph. Ant. i. 3. 3, ii. 1. 1, iii. 10. 6. Epiphan. t. ii. pp. 117, 188. Jerom. Comm. ad Matt. xii. 13. Compare also Lightfoot's Hor. Hebr. in John v. 2. ·

[3] Pfannkuche's Essay on the Language of Palestine in the Apostolic Age, iii. 1.

[4] Bava Kama, fol. 82, b. Sota Mischnæ, c. ix. 14.

[5] Joseph. Ant. xx. 10. 2. Παρ᾽ ἡμῖν γὰρ οὐκ ἐκείνους ἀποδέχονται τοὺς πολλῶν ἐθνῶν διαλέκτων ἐκμαθόντας, διὰ τὸ κοινὸν εἶναι νομίζειν τὸ ἐπιτήδευμα τοῦτο οὐκ ἐλευθέρων μόνον τοῖς τυχοῦσιν, ἀλλὰ καὶ τῶν οἰκετῶν τοῖς θέλουσιν· μόνοις δὲ σοφίαν μαρτυροῦσι τοῖς τὰ νόμιμα σαφῶς ἐπισταμένοις, καὶ τὴν τῶν ἱερῶν γραμμάτων δύναμιν ἑρμηνεῦσαι δυναμένοις.

superfluous to the interpretation of the Scriptures.[1] Even the
Jewish princes, whose residence at the court of Rome rendered
them perfectly familiar with the language and literature of
Greece, always spoke to their own countrymen in the verna-
cular Aramaic.[2]

3. With the exception, therefore, of certain words and expres-
sions, chiefly of Greek and Latin origin, which constant inter-
course with foreigners had engrafted upon it, the language of
Palestine in the time of Christ and his apostles was identical
with the Aramæan or Syro-Chaldæan of the age of Daniel and
Ezra. From the oriental colouring of his discourses, as well
as from the fact that they were more usually addressed to the
humbler classes, it is certain that our Lord generally employed
the vernacular Aramaic ; and St. Paul relates that, on the
occasion of his conversion, Jesus spoke to him Ἑβραΐδι διαλέκτῳ
(Acts xxvi. 14). The Gospels also have preserved the very
words which he uttered in performing two of his miracles ;
and a variety of other words and expressions are scattered
throughout the New Testament, which are Aramaic terms,
either genuine or exotic, written in Greek characters.

Obs. 1. The Aramaic dialect was not spoken in all parts of the country with equal
correctness. In Judæa, and particularly at Jerusalem, which was the great resort
of persons of distinction and liberal education, it was necessarily distinguished by
its purity of diction and grammatical accuracy. The provincial dialects exhibited a
more rude pronunciation, and sundry idiomatic expressions, which were studiously
avoided by the polished classes of society. That of Galilee more especially, appears
from Matt. xxvi. 73, to have been exceedingly harsh and inharmonious, so that a
Galilean was easily recognised by his pronunciation ; and the same character is
attributed to it in the Talmud.[3]

Obs. 2. It may be proper to collect the principal Aramaic expressions occurring in
the New Testament, and in some cases to place in juxta-position the corresponding
Aramaic form : — *Matt.* iii. 7, Φαρισαῖος ; v. 22, ῥάκα and γέεννα ; vi. 24, μαμμωνᾶ,
Aram. מָמוֹנָא ; x. 3, Βαρθολομαῖος ; xii. 24, Βεελζεβοὺλ, Aram. בַּעַל זְבוּל ; xvi. 17,
Βὰρ Ἰωνᾶ ; xxiii. 7, ῥαββὶ, Aram. רַבִּי ; xxvi. 2, πάσχα, Aram. פֶּסְחָא ; xxvii. 16,
Βαραββᾶς ; 33, γολγοθᾶ ; 46, Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανὶ (in Mark xv. 34, Ἐλωΐ is
another form, אֱלָהִי, instead of אֵלִי) ; *Mark* iii. 17, βοανεργὲς, Aram. בְּנֵי רְגֵישׁ ;
v. 15, λεγεὼν, Aram. לִגְיוֹן (Lat. *Legio*) ; v. 41, ταλιθὰ κοῦμι ; vi. 27, σπεκουλατὼρ,

[1] Menach. fol. 99, b. *Age igitur, reputa tecum, quænam sit illa hora, quæ nec ad
diem, nec ad noctem pertineat : quam si inveneris, licebit tibi sapientiæ Græcæ ope-
ram navare.* There is a reference to the precept in *Josh.* i. 8.
[2] Joseph. Ant. xviii. 7. 10.
[3] Talm. Babyl. Erubbim, fol. 53. *Homines Judææ, qui polita utuntur lingua :—
homines Galilææ, qui impolita.* See also Lightfoot's Hor. Heb. in Act. Apost. ii. 7.
Schoettgen. H. H. in Matt. xxvi. 73. Pfeiffer *de dial. Galilææ*, Excurs. x., and Bux-
torf's Lex. Ch. in v. גְּלִיל.

Aram. סְפְּקוֹלָטוֹר (Lat. *Speculator* or *Spiculator*); vii. 11, κορβᾶν; 34, ἐφφαθά; x. 46, Βαρτίμαιος; 51, ῥαββονί; xiv. 36, 'Αββᾶ, Aram. אַבָּא; *Luke* i. 15, σίκερα, Aram. שֵׁכְרָא; xix. 20, σουδάριον, Aram. סוּדָר (Lat. *Sudarium*); *John* i. 43, Κηφᾶς; iv. 25, Μεσσίας; v. 2, Βηθεσδὰ; xix. 13, γαββαθά; *Acts* i. 19, 'Ακελδαμὰ; 24, Βαρσαβᾶς; iv. 36, Βαρνάβας; ix. 36, Ταβιθά; xiii. 6, Βαριησοῦς; xvi. 12, κολωνία, Aram. קְלַנְיָא (Lat. *colonia*); 1 *Cor.* xvi. 22, μαραναθά. 2 *John* 12, χάρτης, Aram. קַרְטֵיס (Lat. *charta*).[1] To these may probably be added the word κοσμικὸν (Heb. ix. 1), which is probably the rabbinical noun קוֹזְמִיקוֹן, signifying *furniture*;[2] and in *Matt.* v. 22, the term μωρὶ is far more likely to be the Aramaic מוֹרֶה, *an apostate*, than the Greek word denoting *a fool*. In Josephus also there are a great variety of words which are Græcised from the Aramaic language of his age.[3]

§ 2.—*Of the* Common *or* Hellenic *Dialect, and the* Greek *Idiom of the New Testament.* (BUTTM. GR. GR. § 1. *Text* 9. *Obss.* 8, 9, 10.)

1. Although the Babylonian-Aramaic still maintained its ground as the language of Palestine in the commencement of the Christian era, and notwithstanding the contempt and aversion with which they affected to regard the language and literature of foreign nations, the Jews had become very extensively, if not universally, acquainted with Greek. In Alexandria, Seleucia, Antioch, and those other populous cities which sprung up after the victories of Alexander, and the consequent establishment of the Seleucidæ, the same privileges were allowed to the Jews as to the other inhabitants, and vast numbers of them were accordingly induced to remove thither.[4] As Greek was now the current language, not only of literature, but of commerce, and even of social intercourse, in all the countries west of the Euphrates,[5] not only would the Jewish residents in these cities almost necessarily adopt it as their own, but without a knowledge of it even the Hebrews of Palestine would find it impossible to have any extensive communication. A knowledge of Greek had become, indeed, not merely an accomplishment confined to persons of education, but a necessary acquisition, which people of all ranks made in their childhood.

[1] Pfannkuche's Essay, § xi. 1. Pfeiffer de locis Ebraicis et exoticis N. T.
[2] Middleton on the Gr. Art. *ad loc.*
[3] Joseph. Ant. i. 3. 3; ii. 1. 1; iii. 7. 2; 10. 6; iv. 4. 4; xiv. 2. 1. B. J. V. 2. 1; 11. 5.
[4] Joseph. Ant. xii. 3. 1.
[5] Marsh's Michaelis, vol. ii. p. 39.

Obs. 1. It is generally supposed that the HELLENISTS, mentioned in Acts vi. 1, were Greek Jews, who were utterly unacquainted with the Aramaic language of Judæa, and read the LXX version of the Scriptures in their peculiar synagogues. Although it may not be necessary to suppose that Jews born in foreign countries had entirely discarded their native language, it is certain that the Greek had so far superseded every other tongue as the medium of universal intercourse, as to have rendered a faithful version of their Scriptures highly essential. Thus also Josephus, who had written a history of the Jewish war in the language of his country, undertook a Greek version of the work with the assistance of some Greeks whom he knew in Rome, in order that foreigners, and, among them, *the Jews who dwelt beyond the Euphrates*, might know what had happened.[1]

2. The Greek, however, which had now become the common language, as it were, of the whole world, was perfectly distinct from each and every of those four great national dialects, which characterised the literature of the Grecian states during the æra of their independence. After the Macedonian conquest the *Attic* was indeed universally regarded as the only dialect adapted, from its inherent grace and elegance of diction, to the purposes of literary composition; but it was not to be expected that all writers would possess the same ability, or exert the same diligence, in forming their style after the most approved models. Thus, while some, as Lucian, Ælian, and Arrian, have written with the strictest attention to the purest examples of Attic diction, the far greater number have exhibited the utmost carelessness in this respect, introducing the idiomatic peculiarities of the other dialects, together with many words and significations which are not to be found in the ancient language. To this later speech, varying in its degree of approximation to Attic purity in the different writers who employed it, grammarians have given the name of *Common* or *Hellenic* (ἡ κοινὴ διάλεκτος, Ἑλληνικὴ); and it has been copiously illustrated by the Atticists, scholiasts, and lexicographers, who have set the pure Attic forms in opposition with those which were used by later writers.

3. Besides the change thus effected in the language of literature, the reduction of Greece under the dominion of a single conqueror produced a far greater revolution in the speech in general use among the people. Wherever the power of the Macedonians reached, their language was speedily introduced; but in Attica it would naturally be more strongly impregnated with Atticisms, in the Peloponnesus the Dorian peculiarities would prevail, and in the colonies, composed of settlers not

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[1] Joseph. B. J. Procem. § 1, et c. Apion, i. 9.

only from all the provinces of Greece, but from other conquered countries, something would be contributed from all the dialects, confused and mixed up with a variety of forms and idioms derived from foreign sources.

Obs. 2. Such forms as ἠβουλήθην, ἥμελλες, βούλει, from the Attic; ἀφίωνται, from the Doric; the Æolic optative in -εια, and the Ionic aorist εἶπα, are found in the New Testament; to which may be added the imperf. 3 pl. in -οσαν, the perf. 3 pl. in -αν, and a variety of other forms and inflexions which occur only in the later writers. See §§ 16. 17. 19.

4. The Jews of Palestine, who learned the Greek language from their countrymen settled in these colonies, and especially at Alexandria in Egypt, combined with it much that was characteristic of their own vernacular tongue. Their's was in fact a dialect founded upon the later Greek speech, as it was spoken after the times of Alexander the Great, but intermixed with numerous forms and expressions of a purely Oriental complexion, and wholly unintelligible to a native Greek. It was this *spoken* language, and not the style of *writing* employed by the learned, in which the books of the New Testament was composed, and of which the Alexandrian version of the Old Testament, the Apocryphal books of the Old and New Testaments, and the writings of the Apostolical Fathers, are the only other existing specimens.

Obs. 3. Such expressions, for instance, as ἀφίναι ὀφειλήματα, πρόσωπον λαμβάνειν, and others, would convey either an inaccurate idea, or no idea at all, to a native Greek. These, however, are lexicographical peculiarities.

Obs. 4. The sources from which a knowledge of the true character of *Sacred Hellenism*, or the Greek diction of the New Testament, may be accurately derived, are extremely limited; but, as much belonged to it in common with the later Greek of the κοινὴ διάλεκτος, the writings of those authors who wrote after the age of Alexander, and particularly Plutarch, Polybius, Diodorus Siculus, Artemidorus, Appian, Herodian, and the Byzantine historians, may be consulted with great advantage for the purpose of illustration. The nature and properties of the κοινὴ διάλεκτος have been diligently investigated and explained by Saumaise, Kirchmaier, Engberg, Benzel, and Sturz;[1] and its origin traced to the confusion of all the dialects of Greece after the conquest of Alexander, by the accurate and learned Planck.[2] Much also, which bears upon the subject, will be found in Lobeck's work on Phrynichus the grammarian.[3]

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[1] Salmasii *Commentarius de lingua Hellenistica*, Lugd. Bat. 1643; G. G. Kirchmaieri *Dissertatio de dialecto Græcorum communi*, Viteb. 1709; And. Engbergii *Dissertatio de dialecto Hellenistica*, Hafn. 1714; H. Benzelii *Dissertatio de lingua Hellenistica*, Goth. 1734; F. G. Sturzii *de dialecto Macedonica et Alexandrina Liber*, Lips. 1809. This last is a work of great learning and extensive research.

[2] H. Planckii *de vera natura atque indole orationis Græcæ Nov. Test. Commentarius*, Gott. 1810. It has been several times reprinted.

[3] *Phrynici Eclogæ nominum et verborum Atticorum. Cum notis Nunnesii, Hoeschelii, Scaligeri, et de Pauw, edidit et explicuit* C. A. Lobeck, Lips. 1820.

5. With respect to the character by which the Greek of the New Testament is distinguished, a great deal has been written to very little purpose. In the dissertation prefixed to his edition of the Greek Testament, published in 1576, H. STE-PHENS denounced those critics, *qui in his scriptis inculta omnia et horrida esse putant;* and, though he admits the presence of Hebraisms to a certain extent, maintains the purity of diction, and even the Attic elegance, of the sacred style. Early in the seventeenth century a controversy arose, in which the saving qualification of Stephens, confined as it is within the narrowest limits, became the ground of contention. It was boldly asserted on the one hand, that the language of the Apostles was excellent Greek, altogether unadulterated by any foreign admixture; and as hardily affirmed on the other, that it was wholly and intrinsically Hebraistic.

Obs. 5. The contest was begun by *Sebastian Pfochen*[1] in 1629. He maintained the absolute purity of the New Testament Greek, and was followed on the same side by *J. Junge, Jac. Grosse, Erasmus Schmid, Sigismond Georgi, J. C. Schwarz, E. Palairet, and others.* Their opponents were *D. Wulfer, J. Musæus, Thomas Gataker, John Vorstius, S. Werenfels,* and *John Leusden.* Passing over in silence whatever forms or expressions baffled all attempts to bring them within the scope of classical illustration, those who advocated the former position contented themselves with adducing such passages from the profane writers, and especially the poets, as exhibited any resemblance, however remote, to the Hebrew idiom; whilst the Hebraists went no further than simply to point out those usages, which either have no parallel whatsoever, or only a very imperfect counterpart, in Greek composition. Thus the whole controversy was for a long time exclusively directed to the Hebraistic complexion of the New Testament language; and even when a new turn was given to the contest by a class of writers, who adopted a middle course and admitted the Oriental character of the sacred diction, its true nature and origin were still entirely overlooked. These middle men, among whom were *J. H. Boecler, T. Gataker, Horace Vitringa, J. Olearius, J. Leusden, Solanus, J. H. Michaelis,* and *A. Blackwall,* did not indeed deny the Hebraisms of the New Testament, but affirmed that their presence was in nowise incompatible with the requisites of a pure and elegant Greek style; in which respect they maintained that the sacred penmen were not a whit inferior to the most approved authors of Attic Greece.[2] A somewhat similar opinion was also advanced by *D. Heinsius,* without reference to this particular controversy, in which, if the combatants did little to decide the matter in debate, they were by no means sparing of mutual abuse and scurrillity.

[1] In his *Diatribe de Linguæ Græcæ puritate.* Amst. 1629.

[2] The most important works connected with this controversy are the *Vindiciæ N. T. ab Hebraismis,* and the *Hierocriticus Sacer* of Georgi; Palairet's *Observationes Phil. Crit. in N. Testamentum;* Th. Gataker's *De Novi Testamenti Stylo Dissertatio;* Vorstius, Leusden, and Olearius, *de Hebraismis;* and Blackwall's *Sacred Classics defended and illustrated.* See also Ernesti's *Institutes,* chap. 3, and Campbell's *Preliminary Dissertations* to his *Translation of the Gospels.* Most of the older writers on either side were collected by J. Rhenferd in his *Dissertationum Philol. Theol. de stylo N. T. Syntagma* (Leov. 1702), to which a Supplement was published by Van den Honert at Amsterdam in 1703.

Independently of such terms as *Simplicists, Purists, Hebraists, Mixturists,* Βιβλιομάσ-τιγες, and *Hellenisticismifices,*[1] by which the several parties designated each other, there were not wanting satires and lampoons to complete the apparatus of literary invective.[2]

6. Although the speculations of these controversialists fell infinitely wide of the truth, their researches in the cause of sacred philology have not been without their use. It is now very generally acknowledged that the basis of the New Testament language is the popular Greek speech which prevailed after the Macedonian conquest, combined with such Hebrew idioms and forms of construction, as the character and position of the sacred writers would naturally lead them to employ.[3]

Obs. 6. Had the Apostles and Evangelists written with the elegance of learned Athenians, the inconsistency of their style with the circumstances, in which they are known to have stood, would have detracted materially from the evidence in favour of the authenticity of their writings. There is no reason indeed to believe that either St. Luke or St. Paul were illiterate persons ; nor was there anything in the humble condition of the other Apostles to prevent them from writing a language, which they had been in the habit of speaking from infancy, with grammatical accuracy ; but, with relation to religious matters more especially, it would frequently be impossible to express themselves in genuine Greek. Consequently they were led either to coin new words, or employ those already at hand in new significations ;[4] and their Hebrew feelings and Hebrew education gave an Oriental turn to many of their sentiments. The Hebraisms of the New Testament are therefore for the most part of a *lexicographical* or *rhetorical* character ; and it is exceedingly seldom that the *grammatical* construction departs from the later Greek usage. Abundant materials for illustration will therefore be found, on the one hand, in those writers who took the *Hebraizing* side of the question ; and on the other, in those who maintained the Attic purity, whether absolute or modified, of the sacred penmen ; since a great proportion of the examples adduced by them are derived from authors who wrote in the *common dialect.* The observations of *Elsner, Alberti, Kypke, Raphel,* and *Krebs,*[5] are also readily available to the same purpose.

[1] See Georg. Hierocrit. Sacer, *passim*, and E. Schmidii *Not. ad N. T.*, pp. 1390, 1418.

[2] See a pamphlet entitled *Genius Seculi* (Altenb. 1760), pp. 125, *sqq.* ; and another entitled *Somnium in quo praeter cetera Genius Seculi cum moribus Eruditorum vapulat*, p. 97, *sqq.* (Altenb. 1761.)

[3] Planck *de vera Orat. N. T.* § 1. Winer's *Sprachidioms*, Sect. 1 & 2.

[4] To this class belong the technical significations affixed to such words as πίστις, ἔργα, δικαιοῦσθαι, ἔκλεκτοι, κλητοί, ἅγιοι, &c.

[5] J. Elsneri *Observationes Sacrae*, Traj. ad Rhen. 1720 ; J. Alberti *Observationes Philologicae in Sacros N. T. libros*, Lugd. Bat. 1725 ; G. Raphelii *Annotationes in S. S. ex Xenophonte, Polybio, Arriano, et Herodoto*, Lugd. Bat. 1747 ; Krebsii *Observationes e Josepho* ; Kypkii *Observationes*, &c.

FIRST PART.

GRAMMATICAL FORMS.

WRITING AND PRONUNCIATION.

§ 3.—*Interchange of Letters.* (Buttm. § 15 & seqq.)

A considerable difference seems to have prevailed in the manner of writing and pronouncing words according to the respective dialects of ancient Greece, of which vestiges are to be found in the books of the New Testament. In addition to the variations thence derived, and other more recent innovations introduced into the later speech, an orthography has been attributed to the Alexandrians entirely distinct and peculiar to themselves. According to this method of writing, adopted in certain manuscripts, it should seem that they interchanged certain letters with each other, as αι and ε, ε and η, ι and ει, γ and κ; that they omitted some which were necessary, and others which were superfluous; and neglected the various rules of euphony practised by the other Greeks.

Obs. 1. In illustration of these peculiarities examples have been adduced in such forms as βασιλέαν, νύκταν, φθαίνειν, for βασιλέα, νύκτα, φθάνειν; γενήματα, δυσεβὴς, for γεννήματα, δυσσεβὴς; ἀναλημφθεὶς, ἀπεκτάνκασι, ἐνχώριον, for ἀναληφθεὶς, ἀπεκτάκασι, ἐγχώριον; &c. &c. It is obvious to remark, however, that these forms are only found in a few Egyptian manuscripts,[1] which cannot be proved to have been written earlier than the sixth century; and, since almost all manuscripts follow the orthography of the country in which they were written, this particular mode of writing was undoubtedly introduced by their transcribers.[2]

Obs. 2. As instances of the various dialects, which occur in the New Testament, none can be safely adduced, of which the genuineness is not established by the concurring testimony of the best copies. Among these will be found numerous Atticisms; such as ἀετὸς (Matt. xxiv. 28), for which the rest of the Greeks used αἰετὸς; φιάλη and ὕαλος (Rev. v. 8; xxi. 18), for which the Ionians and Dorians used φίλη and ὕελος.[3] There is the Doric κλίβανος for κρίβανος (Matt. vi. 30);

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[1] Principally the Codd. Alexandr. and Turicensis. Also Cod. Vatic.; Cod. Ephrem. Rescript.; Cod. Bezæ, &c. See Hug's Introd. N. T.
[2] Sturzius de dialect. Alex. p. 116; Planck de orat. Gr. N. T. p. 25.
[3] Thom. M. p. 862, and Hemsterhuis ad l. Mœris, pp. 18, 389; Etym. M. p. 51 49; Eustath. ad Il. A. p. 21. f,

καμμύειν for καταμύειν (Matt. xiii. 15; Acts xxviii. 27); πανδοχεῖον for πανδοκεῖον (Luke x. 34); πιάζειν for πιέζειν (John vii. 30).[1] Ionisms are less frequent; but St. Paul writes ἐπιφαύειν for ἐπιφάειν (Eph. v. 14); βάθμος for βάσμος (1 Tim. iii. 13). See also Acts xxi. 35.[2]

Obs 3. Of the later orthography traces are readily discernible, though many changes have been made by the copyists and grammarians. In Matt. xxiii. 37, Luke xiii. 34, νοσσιὸν and νοσσιὰ still remain; and the best manuscripts have νοσσοὺς in Luke ii 24, where νεοσσοὺς, the Attic form, has been substituted.[3] Many manuscripts, in uncial characters, read δίδραγμα for δίδραχμα, in Matt. xvii. 24, and a yet more remarkable instance is found in 1 Cor. xiii. 2, where very ancient manuscripts, and some of the Fathers, read οὐθέν εἰμι, instead of the common reading οὐδέν.[4]

§ 4.—*Moveable final Letters.* (BUTTM. § 26.)

1. The N ἐφελκυστικὸν is not always thrown off in the manuscripts of the New Testament before words beginning with a consonant. Thus also ἕνεκεν is used before a consonant in Matt. v. 10, xix. 5, 2 Cor. iii. 10, and so in the LXX continually. See Gen. xviii. 28, Isa. v. 23, lix. 20, Jer. xxvi. 3.

Obs. 1. Corrections have nevertheless been very generally made in the printed text. For example, Cod. Diez. gives ἤκουσεν φωνὴν, in Acts ix. 4; and ἀπήγαγεν κελεύσας, in Acts xxiv. 7.

2. There is also a considerable want of uniformity in the insertion of the final *s* at the end of the adverbs οὕτω, μέχρι, and ἄχρι, before words beginning with a vowel; and the ν is continually rejected from adverbs ending in θεν.[5]

Obs. 2. In Matt. xxiv. 38, Luke i. 20, ἄχρι ἧς still holds its place in the text; but elsewhere the manuscripts have ἄχρις, even before a consonant, though the editions in general omit the final ς. See Luke xxi. 24, Acts xiii. 6, Rom. v. 13, viii. 22, Gal. iv. 2. In Acts xxvii. 33 a few manuscripts have ἄχρις οὖ, without the particle δέ.

§ 5.—*Hiatus—Contraction—Crasis—Apostrophus.* (BUTTM. § 28—30.)

1. The Greeks in general, and the Attic writers more especially, carefully avoided the harshness of sound produced by the concurrence of two vowels, whether in the middle of a word, or at the end of one word followed by another beginning with a vowel; and the *hiatus* was remedied by *Contraction,* by *Crasis,* and by the *Apostrophus* or *Elision.*

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[1] Phrynich. pp. 76, 134; Thom. M. pp. 554, 676; Athen. iii. p. 110, C; Gregor. de dial. p. 165; Etym. M. p. 671, 30.
[2] Phrynich. p. 142; Thom. M. p. 46.
[3] Sturz. de dial. Alex. p. 185; Fischeri Prolusiones de vitiis N. T. p. 676.
[4] Phrynich. p. 76, Οὐθεὶς διὰ τοῦ θ' εἰ καὶ Χρύσιππος καὶ οἱ ἀμφ' αὐτον οὕτω λέγουσι, σὺ δὲ ἀποτρέπου λέγειν οἱ γὰρ ἀρχαῖοι διὰ τοῦ δ' λέγουσιν οὐδείς. See Planck *ubi supra.*
[5] See Matt. Gr. Gr. § 41; Lobeck ad Phryn. pp. 14, 284.

2. The *contractions* which are usual in other writers prevail in the New Testament. There are a few deviations in the plural of certain nouns; but the usage is not constant. Thus we have ὄστεα, ὀστέων, for ὀστᾶ, ὀστῶν, in Matt. xxiii. 27, Luke xxiv. 39, Eph. v. 30, Heb. xi. 22; ὀρέων, for ὀρῶν, in Rev. vi. 15. So also χειλέων, in Heb. xiii. 15; but χείλη, in Rom. iii. 13.

Obs. 1. The uncontracted forms, however, are not uncommon even in Attic writers. See Matt. Gr. Gr. § 69, *Obs.* 1, § 78, *Obs.* 7, and add Eur. Hec. 1071, Plat. Phæd. p. 728, Aristot. Probl. 26, 25. Examples also occur of the forms δέει, δέεται, ἔχειεν, ἔπλεειν, &c.; but they are by no means either uniform or predominant. Thus in Luke viii. 38, ἐδέετο for ἐδεῖτο; John ii. 15, Acts ii. 33, Tit. iii. 6, ἐξέχεε for ἐξέχει. So Gen. xi. 9, LXX, συνέχεε. On the other hand, Matt. ix. 17, Mark ii. 22, ἐκχεῖται; John iii. 8, πνεῖ; Acts xviii. 18, ἐξέπλει; xxii. 20, ἐξεχεῖτο; xxiii. 11, δεῖ; xxvii. 2, πλεῖν.

3. In the New Testament *Crases* are of less constant usage than in Attic Greek, and are confined to those which are effected with καὶ, or the neuter article. Matt. v. 23, Mark i. 35, Acts xiv. 7, κἀκεῖ; Matt. x. 32, 33, κἀγὼ; xv. 18, xx. 4, κἀκεῖνος; xxi. 21, κἂν; (Mark x. 12, καὶ ἐάν;) Luke i. 3, κἀμοὶ; (Gal. ii. 8, καὶ ἐμοὶ;) John vii. 28, κἀμέ; Matt. xxvii. 57, τοὔνομα; Gal. ii. 7, τοὐναντίον.[1]

4. The same prepositions, particles, and other words ordinarily suffer elision in the New Testament as in the Attic writers; but the neglect of the Apostrophus, as exhibited in manuscripts and editions, is very frequent, and altogether arbitrary. Among a multiplicity of instances, we find in Matt. ii. 1, ἀπὸ ἀνατολῶν; vii. 9, ὑπὸ ἐξουσίαν; xxi. 22, πάντα ὅσα ἂν; Mark ii. 17, ἀλλ᾽ οἱ κακῶς, ἀλλὰ ἁμαρτωλοὺς; vii. 5, 6, ἔπειτα ἐπειρωτῶσιν, ἀλλὰ ἀνίπτοις, ὁ δὲ ἀποκριθεὶς; xi. 33, οὐδὲ ἐγώ. See also Luke xix. 42, John i. 3, vi. 29, xi. 53, Acts xx. 25, 1 Cor. x. 29, xv. 11, Col. iv. 17. Again, the Alexandrian manuscript has ἐπὶ ἀρχιερέων in Luke iii. 2; μετὰ αἰσχύνης, Luke xiv. 9; and two Vienna manuscripts have ἀλλὰ ἀληθείας, Acts xxv. 25.

Obs. 2. A remarkable instance of this uncertainty occurs in 2 Cor. vii. 11, where the printed editions have ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, but ἀλλ᾽ ἐκδίκησιν. Doubts seem to have existed respecting the word χρηστά, in 1 Cor. xv. 33; but as it occurs in a regular Iambic *senarius* cited from Menander, the true reading must be χρήσθ᾽. The LXX, Josephus, and the early Fathers, present the same irregularities. Thus, Gen. xvii. 22, ἀπὸ Ἀβραάμ; xviii. 15, ἀλλὰ ἐγέλασας; Joseph. Ant. iv. 6. 2, ἀπὸ Εὐφράτου; Iren. Hær. iii. 3, ὑπὸ ἀποστόλων. In the manuscripts of the New Testament the particles ἄρα, εἶτα, ἔτι, ἵνα, never suffer elision.

[1] Leusden de Dialect. N. T. c. 1. p. 14.

Obs. 3. From the very general neglect of the *Apostrophus* in Ionic writers, examples of similar usage in the New Testament have been called *Ionisms.* [1]

DECLENSION.

§ 6.—*First Declension.* (BUTTM. § 34.)

The terminations and genders of this declension are the same in the New Testament as in Attic Greek.

Obs. 1. There is a solitary deviation from the Attic rule, which forms the genitive of nouns ending in α *pure,* or ρα, in ας, in the case of the substantive σπεῖρα, of which the genitive σπείρης is found in Acts x. 1, xxi. 31, xxvii. 1.

Obs. 2. Proper names of this declension, ending in ας, make the genitive, with very few exceptions, in α, instead of ου: Luke iii. 27, Ἰωαννᾶ; 30, Ἰούδα; 31, Μελιᾶ; 35, Σάλα; xiii. 29, Rev. xxi. 13, Βορρᾶ; Luke xvi. 9, Μαμμωνᾶ; John viii. 13, Καϊάφα; xix. 25, Κλωπᾶ; xxi.15, Matt. xii. 45, Ἰωνᾶ Acts xi. 30, xv. 12, Col. iv. 10, Βαρνάβα; Acts xix. 14, Σκευᾶ; 1 Cor. i. 12, Κηφᾶ; i. 16, xvi. 15, Στεφανᾶ; 2 Cor. xi. 32, Ἀρέτα; Col. i. 7, Ἐπαφρᾶ; 2 Thess. ii. 9, Rev. iii. 9, Σατανᾶ. The regular form occurs in Matt. i. 6, Οὐρίου; Luke iii. 3, Ζαχαρίου; Luke iv. 17, Acts xxviii. 28, Ἡσαΐου; Luke iv. 25, Ἡλίου; John i. 45, Ἀνδρέου. In the Fathers, and later writers generally, the termination α is continually recognised. Thus Origen c. Cels. i. p. 7, Πυθαγόρα; Phot. Bibl. n. 254, Νέρβα.[2]

Obs. 3. Many proper names in -ας seem to be popular abbreviations; as Σίλας (Acts xv. 32), for Σιλουανός (1 Thess. i. 1). In like manner Ἄννας (Luke iii. 3) is perhaps the same as Ἀνανίας (Acts xxiii. 2); Λουκᾶς and Δημᾶς (Col. iv. 14) the same as Λούκιος (Acts xiii. 1, Rom. xvi. 21) and Δήμαρχος or Δημήτριος.[3]

Obs. 4. Names of dignities, compounded of the verb ἄρχειν, are formed in the earlier writers after the second declension; but in the New Testament they principally belong to the first. Thus Matt. xiv. 1, Luke iii. 19, ix. 7, τετράρχης; Acts vii. 8, 9, τοὺς πατριάρχας; x. 1. 22, ἑκατοντάρχης; xxiv. 23, xxvii. 2. 31, ἑκατοντάρχῃ;[4] xxviii. 16, στρατοπεδάρχῃ; 2 Cor. xi. 32, ἐθνάρχης. There is, however, no uniformity of declension, for ἑκατόνταρχος repeatedly occurs, as in Matt. viii. 5. 8, Luke vii. 6, Acts xxviii. 16, and elsewhere; and χιλίαρχος is declined solely after the second declension. Neither is the usage of the Attic writers altogether constant; but, as a rule, they adopted the termination in ος, and later authors that in ης. Hence Gen. xli. 34, Dan. ii. 3, τοπάρχης; 2 Macc. xii. 2, Κυπριάρχης; xiv. 12, ἐλεφαντάρχης; Joseph. Ant. i. 13. 4, γενάρχης; xix. 5. 1, ἀλαβάρχης; Euseb. V. Const. iv. 63, ταξιάρχης. This was also the form which the Latins followed. Cic. Epist. Att. ii. 17, *Abelarches;* Auctor Hist. Bell. Alex. c. 67, *Tetrarches;* Spartian. v. Hadrian. c. 13, *Toparcha;* Tertull. de Anim. c. vii. 55, *Patriarcha;* Cod. Theodos. xv. 9. 2, *Asiarcha.* Of course the genitive case, whether singular or plural, is doubtful; as Ἀσιάρχων, Acts xix. 31.[5]

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[1] Georgii Hierocrit. i. 3. 9; Wyssii Dialect. Sacr. p. 17.

[2] See Alt. Gram. N. T. § 6.

[3] Lobeck ad Phryn. p. 433; Winer's Sprachidioms, § 2, 23. Another form of abbreviation is Σώπατος, for Σωσίπατρος. Compare Acts xx. 4; Rom. xvi. 21.

[4] Parkhurst gives ἑκατοντάρχης, κεος, according to the third declension. See Lex. in v. This must have been an oversight.

[5] Alt. Gr. Gr. § 5; Poppo ad Xen. Cyr. ii. 1. 22.

Obs. 5. With respect to *declension* in general (Buttm. § 33.), and *conjugation* also, it may be observed that the *Dual* number, which is very rarely used by the later Greek writers, is never employed in the New Testament. Hence the plural is used in the strict sense of the dual in Rev. xii. 14, καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, *three times and a half.*

§ 7.—*Second Declension.* (BUTTM. § 35—37.)

In the flexion of nouns the remains of the ancient dialects, which occur in the New Testament, are exclusively Attic; in accordance with which the nominative Θεὸς is always used, with a single exception, for the vocative. This exception is Matt. xxvii. 46, where the vocative Θεὲ is employed in rendering the words from Ps. xxii. 1, which were uttered by Christ upon the cross. In the parallel place, Mark xv. 34, the nominative is used. There is also an example of the vocative Θεὲ in Judg. xxi. 3, LXX.

Obs. 1. Of contracted nouns of this declension, both the uncontracted and contracted forms occur indiscriminately. See § 5. 2.

Obs. 2. Proper names of the *Attic* second declension ending in ως, as Ἀπολλὼς (Acts xviii. 24) commonly omit the final ν in the accusative. See Acts xix. 1, 1 Cor. iv. 6. Some manuscripts also have Κῶ, for Κῶν, in Acts xxi. 1.

§ 8.—*Third Declension.* (BUTTM. 38. et seqq.)

With respect to the gender and inflection of nouns of this declension, the ordinary grammatical rules are applicable throughout to the usage of the New Testament. The following observations may, however, be subjoined :—

Obs. 1. Some manuscripts and editions have the Attic accusative κλεῖν from κλεῖς, in Rev. iii. 7, xx. 1; but κλεῖδα is perhaps the correct reading, as in Luke xi. 52. The plural κλεῖς, for κλεῖδας, occurs in Matt. xvi. 19, Rev. i. 18. In like manner we find ἔρεις in 2 Cor. xii. 20, Gal. v. 20, Tit. iii. 9; but ἔριδες, uncontracted, in 1 Cor. i. 11.[1] (Buttm. § 44, 2, and *Obs.* 1.)

Obs. 2. In the contracted declension, nouns ending in υς and υ did not contract the genitive, either in the singular or the plural, except in the later writers; and thus ἡμίσους occurs in Mark vi. 23; πηχῶν in John xxi. 8, Rev. xxi. 17. So also the neuter plural ἡμίση, in Luke xix. 8, of which the Attic form, whether adjective or substantive, is ἡμίσεα without contraction.[2] (Buttm. § 51. *Obs.* 5.)

Obs. 3. According to the old grammarians, the accusative plural of nouns in -εὺς was not contracted by the Attics from -έας into -εῖς. This assertion is made with too great confidence; and it is impossible to refer such contractions exclusively to the later writers. As examples, we have γονεῖς, Matt. x. 21, Luke ii. 27; γραμματεῖς, Matt. xxiii. 34.[3] (Buttm. § 52. *Obs.* 1.)

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[1] Lobeck ad Phryn. p. 460; Passov. Lex. in v. κλεῖς; Alt. Gr. Gr. § 8, 5.

[2] Phrynich. (ed. Lobeck, p. 452,) ἁμαρτανούσιν οἱ τὰ ἡμίση λέγοντες, καὶ οὐ τὰ ἡμίσεα. See also Lobeck ad p. 78; Fischer, Prolus. p. 666.

[3] Fischer, Prolus. p. 663.

Obs. 4. Nouns ending in -ης, with a vowel before it, usually contract the termina-
tion -ια of the accusative into ᾶ; but the form ὑγιῆ, which is found constantly in
Plato, occurs in John v. 11. 15, Tit. ii. 8.[1] (Buttm. § 53, 1.)

Obs. 5. Of neuters in -ας, the Attic contraction of the dative occurs in γήρᾳ, from
γήρας, in Luke i. 36. Griesbach, indeed, upon the authority of certain manuscripts,
has admitted the Ionic form γήρει into the text, but without due consideration. In
the plural, κέρας and τέρας are universally uncontracted in the New Testament, con-
trary to the Attic usage.[2] See Acts ii. 43, v. 12; Rom. xv. 19; Rev. v. 6, ix. 13,
xiii. 1. 11, xvii. 12. The contracted accusative κρέα, from κρέας, is found in Rom.
xiv. 21, 1 Cor. viii. 13. (Buttm. § 54.)

§ 9.—*Anomalous Declension.* (BUTTM. § 56.)

1. There are many nouns which have more than one form
of inflection, or are declined in a different way from that which
the nominative indicates. Of these the New Testament is not
without its examples: as, for instance, the accusative ναῦν, from
the Attic nominative ναῦς, in Acts xxvii. 41,[3] and some others.

Obs. 1. Perhaps the substantive νοῦς, as inflected by the writers of the New Tes-
tament, can scarcely be classed with nouns *abundantia casibus*, as it invariably fol-
lows the form of the third declension. Thus the genitive νοὸς occurs in Rom. xii. 2,
1 Cor. xiv. 19, Eph. iv. 17. 23, Col. ii. 18, and the dative νοΐ in Rom. vii. 25, 1 Cor.
i. 10, xiv. 15. The same may be said of πλοῦς, of which the genitive πλοὸς is found
in Acts xxvii. 9. Examples of this mode of inflection, which is peculiar to the later
writers, may be seen continually in Simplicius, Philo, and the ecclesiastical Fathers.[4]

2. By *metaplasmus*, the dative plural of σάββατον is always
σάββασι, after the form of the third declension. See Matt.
xii. 1. 10, 11, 12, Mark i. 21, Luke iv. 31. So also in Joseph.
B. J. i. 7. 3, Ant. xiii. 8. 4, and elsewhere.

Obs. 2. The proper form σαββάτοις is found in Numb. xxviii. 10; 2 Chron. ii. 4,
LXX; Joseph. Ant. xi. 8. 6. In other writers, πρόβασι is frequently used for προ-
βάτοις; but although the noun occurs repeatedly in the New Testament, it is never
employed in the dative plural.

3. Of *neuters plural* in -α, from *masc.* in -ος, St. Luke uses
τὰ δεσμὰ in Acts xvi. 26, xx. 23, xxii. 30, xxiii. 29, and else-
where. St. Paul has the Ionic δεσμοὶ in Phil. i. 13.[5] The
plural τὰ σῖτα occurs in Acts vii. 12.

Obs. 3. Not only in the form and inflection, but in the *genders* of nouns, there
were frequent varieties in the ancient dialects; and peculiarities of this kind are
observable in the New Testament, in accordance with the usage of the later writers.
They made βάτος, *a bush* or *bramble*, masculine; but in the New Testament it is

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[1] Heindorf ad Plat. Charmid. p. 64.
[2] Mœris, pp. 366, 369; Thom. M. p. 840.
[3] Planck, de Orat. Gr. N. T. ii. 3.
[4] Fischer ad Weller, ii. p. 181; Herodian. Herm. p. 303.
[5] Schleusner and Bretschneider in v.

always found in the feminine, and so also in the writers of the later epoch. See Mark xii. 26; Luke vi. 44, xx. 37; Acts vii. 35; Theophr. H. Plant. iii. 18; Dios-corid. iv. 37.[1] There is little doubt that in Luke xv. 14 the true reading is λιμὸς ἰσχυρά, and in Acts xi. 28, λιμὸν μεγαλὴν, according to the best manuscripts, although ἰσχυρὸς and μέγαν are still retained in the printed text. If the masculine adjectives be genuine, it is impossible to account for the introduction of the feminine into so many copies; whereas ἡ λίμος, which is Doric, seems to have been adopted into the later tongue.[2] Generally, σκότος occurs in the neuter (Matt. iv. 16, vi. 23, viii. 12); but in Heb. xii. 18 it is masculine. Both forms were also in use among the Attics. There is also a feminine noun σκοτία (Matt. x. 27; John vi. 17, xx. 1)' which is peculiar to the Doric dialect.[3] In Attic, ὕαλος is feminine; in Rev. xxi. 18 it is masculine. The word ληνὸς is feminine in Rev. xix. 15, and masc. in Gen. xxx. 37, 42, LXX. Hence some would account for the remarkable reading in Rev. xiv. 19, τὴν ληνὸν τὸν μέγαν, for which τὴν μεγάλην now stands.[4] Besides these variations of gender, which accord with one or other of the ancient dialects, it is remarkable that the noun ἔλεος, which is masculine in all the Greek writers, is neuter in the New Testament and in the LXX. See Luke i. 50, 78, Rom. ix. 23, 1 Pet. i. 3, and compare Gen. xix. 9, Numb. xi. 15, LXX. So also in the writings of the Fathers.[5]

§ 10.—*Declension of Hebrew-Greek Proper Names.*

1. To the head of *Anomalous Declension* may be referred a large proportion of the proper names which occur in the New Testament. Many of them, indeed, though derived from the Hebrew, are declined in Greek after the first declension, except that they make the genitive in α, instead of ου, as before mentioned in § 6. But others have a more simple form of inflection, changing the final *s* of the nominative into *v* in the accusative, and rejecting it altogether in the other cases, which are all alike. (Buttm. § 56. 1. *Obs.* 1.) To this class belong,

1. Nom.   Ἰησοῦς (Matt. i. 16)
   Gen. Dat. Voc. Ἰησοῦ (Matt. i. 1, xxvi. 17; Mark i. 24)
   Acc.   Ἰησοῦν (Matt. xxvi. 4, Acts xx. 21).[6]

2. Nom. Λευῒς or Λευΐ (Luke v. 29; Heb. vii. 9)
   Gen. Λευΐ (Luke iii. 24, Heb. vii. 5)
   Dat. Λευΐ
   Acc. Λευΐν (Mark ii. 14).[7]

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[1] Schol. ad Theocr. Idyl. i. 132; Planck, de Orat. N. T. ii. 4.

[2] Valcknærii Specim. Annot. Crit. in N. T. p. 383; Fischer, Prolus. p. 672; Planck, *ubi supra.*

[3] Passov. Lex. in v. σκότος; Sturz. de Dial. Mac. et Alex. p. 151; Fischer, Prolus. p. 673. In a very few manuscripts, πλοῦτος is neuter in Eph. ii. 7, iii. 8. 16; Phil. iv. 19; Col. ii. 2.

[4] See Lobeck ad Phryn. p. 188.

[5] Planck, *ubi supra.*

[6] The Egyptian name Θαμοῦς, which occurs in Plat. Phæd. p. 274, is declined in the same manner. See Matt. Gr. Gr. § 70. *Obs.* 8.

[7] Nom. Λευΐ, dat. Λευΐ, in Joseph. Ant. i. 19. 7, ii. 7. 4.

3. Nom. Ἰωσῆς (Matt. xiii. 55)
　 Gen. Ἰωσῆ (Matt. xxvii. 56)
　 Dat. Ἰωσῆ
　 Acc. Ἰωσῆν.

Obs. 1. There is an exception to the rule in the name Μανασσῆς, gen. Μανασσῆ (Rev. vii. 6), which makes Μανασσῆ also in the accusative (Matt. i. 10). The name of the Hebrew lawgiver, Μωσῆς, or Μωϋσῆς, has an heteroclite inflection somewhat similar to the Greek name Σωκράτης. Some grammarians have imagined an obsolete form Μωσεὺς, from which the cases are formed in the same manner as υἷεως, υἷεα, from the old nominative υἱεύς.[1] Not only is this form altogether unknown, but the genitive Μωσίως is expressly referred to the nominative Μωσῆς in John vii. 22. Josephus, however, and the LXX adhere to the above mode of declension, except that the gen. Μωσίως is sometimes used by the former. In the New Testament it is thus declined:—

Nom.	Μωσῆς,	or	Μωϋσῆς (Luke ix. 30; Acts vi. 15, vii. 37)
Gen.	Μωσίως		Μωϋσίως (Mark xii. 26; Acts xv. 1. 5)
Dat.	Μωσεῖ and Μωσῆ		Μωϋσεῖ (Luke ix. 33; Matt. xvii. 4; 2 Tim. iii. 8)
Acc.	Μωσία and Μωσῆν		Μωϋσὴν (Luke xvi. 29; Acts vi. 11, vii. 35).

2. Female names assume the form of feminine nouns of the first declension.

Obs. 2. There are a few exceptions, as Δόρκας (Acts ix. 36), Λωΐς (2 Tim. i. 5); and some are undeclined, as Ἰεζαβήλ, in Rev. ii. 20. In the instance of Μαρία, -ας, an indeclinable form, Μαριάμ, also occurs frequently, as in Matt. i. 20, Rom. xvi. 6, and elsewhere.

3. A few Hebrew-Greek names are declined after the third declension. Thus Σολομών (Matt. i. 7), gen. Σολομῶντος (John x. 23, Acts iii. 11), acc. Σολομῶντα (Matt. i. 6). The manuscripts vary between Σολομῶντος and -ῶνος, but either form is in accordance with ordinary Greek usages.[2] In Matt. xi. 24, Luke iv. 26, Σιδὼν, -ῶνος, is an example of the latter form.

Obs. 3. A great proportion of Hebrew proper names, which might readily be declined in the same manner, are undeclined in the New Testament: for instance, Ἱεριχὼ, gen. and acc. (Matt. xx. 29, Luke xx. 30); Ἀαρὼν, gen. (Luke i. 5, Heb. vii. 11); Φανουὴλ and Ἀσὴρ, gen. (Luke ii. 36); Ναθαναὴλ, acc. (John i. 46); Ἰωὴλ, gen. (Acts ii. 16); Ἐμμὸρ, gen. (Acts vii. 16); Ἰσραὴλ, gen. (Rom. ix. 6, 22); Βάαλ, dat. (Rom. xi. 4); Σιὼν, gen. and dat. (Rom. xi. 26, ix. 33). Many other instances will be found in the genealogies in Matt. i. 1, sqq., Luke iii. 23, sqq.

Obs. 4. It is worthy of remark that many Hebrew names which are undeclined in the New Testament, are declined by the LXX and the later Greek writers. Thus, in the dative, τῷ Μελχίᾳ, τῷ Ἀβίᾳ, 1 Chron. xxiv. 9, 10. From Ἱεριχὼ the gen. and acc. Ἱεριχοῦντος, -τα, occur in Strabo and Fabricius;[3] and Josephus declines Ἰσραῆλος, -ου, after the second declension. Epiphanius (Hær. ii. p. 19) declines the appellative τὰ πάσχα as a neuter plural; whereas in the New Testament it is always

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[1] Lobeck ad Phryn. p. 68; Matt. Gr. Gr. § 91. 1.
[2] Thus we have Ξενοφῶν, -ῶντος, and Ποσειδὼν, -ῶνος.
[3] This noun was also inflected after the second declension; for we meet with the gen. Ἱεριχοῦ in 3 Esdr. v. 44, and dat. Ἱεριχῷ in Procop. *de Ædificiis.*

an indeclinable noun in the singular: as in Luke ii. 41, τοῦ πάσχα. It may be doubtful whether σίκερα, in Luke i. 15, is declinable or otherwise. The LXX treat it as undeclinable in Numb. vi. 3, ἀπὸ οἴνου καὶ σίκερα. On the other hand, the genitive σίκερος is found in Euseb. Præp. Ev. vi. 10.[1] For Σινᾶ, which is undeclined in the LXX as well as in the New Testament, Josephus employs τὸ Σιναῖον, with ὄρος sometimes expressed, and sometimes understood. See Ant. ii. 13. 2, iii. 5. 1. As an opposite example, Σαρωνᾶς, which follows the first declension in Acts ix. 35, is the same with Σάρων, undeclined, in Isai. xxxiii. 9, xxxv. 2. LXX. In the Latin Fathers the Hebrew proper names are very commonly undeclined.

§ 11.—*Defectives and Indeclinables.* (Buttm. § 57.)

1. Many nouns in the New Testament which are used in the *plural*, though a single object only is designated, may probably be regarded as *defective*, though the reference is, it should seem, to the several parts of which the object consists: as in Matt. v. 16, οἱ οὐρανοί, *the heavens*, of which the Jews reckoned *three* (2 Cor. xii. 2); viii. 11, ἀνατολαὶ καὶ δυσμαὶ, *the east and west*, i. e. the countries so situated; Heb. i. 2, οἱ αἰῶνες, *the worlds*, or the universe;[2] ix. 24, τὰ ἄγια, *the temple*, as consisting of three parts. Thus also Matt. xx. 21, ἐκ δεξιῶν, ἐξ εὐωνυμῶν, which include the entire *right* and *left* sides of the body; and in like manner, Luke xvi. 23, ἐν τοῖς κόλποις, John i. 13, ἐξ αἱμάτων. To this head may also be referred τὰ ἱερὰ γράμματα, in 2 Tim. iii. 16; the names of certain festivals which lasted several days, as τὰ ἄζυμα, γενέσια, ἐγκαίνια (Matt. xxvi. 17, Mark vi. 21, John x. 22);[3] and of some cities, as Ἀθῆναι, Φίλιπποι, &c.

Obs. 1. Although τὰ σάββατα in the plural denotes not only a *week* or period of seven days (Matt. xxviii. 1, Mark xvi. 2, Luke xxiv. 1, John xx. 1. 19, Acts xx. 7, 1 Cor. xvi. 2), but also the *Sabbath day* (Luke iv. 16, Acts xiii. 24, xvi. 13, xvii. 2), the usage doubtless originated in the former meaning. Thus Joseph. Ant. iii. 10. 1, ἑβδόμη ἡμέρα, ἥτις σάββατα καλεῖται. Some have thought the word not so much a real plural as a mere imitation of the Aramæan שַׁבְּתָא; but its occurrence in the oblique cases (Mark i. 21, ii. 23), independently of its easy reference to this class of nouns, renders this supposition entirely inadmissible.[4]

2. Several *indeclinables*, as τὸ πάσχα, and the names of letters, ἄλφα, ὤμεγα, ἰῶτα, occur in the New Testament. There are also, besides those already adduced (§ 10), many other in-

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[1] See Passov. Lex. in v.

[2] The usage is the same as in the Hebrew עוֹלָמִים.

[3] There is the same usage in the Latin *Saturnalia, Lupercalia*, &c Josephus (Ant. xii. 7. 7) uses τὰ φῶτα for τὰ ἐγκαίνια.

[4] Winer's *Sprachidioms*, § 27. 2, 3; Alt, Gram. N. T. § 24. 2, 3.

declinable names from the Hebrew; such as Βηθλεὲμ, Ναζαρὲτ (Matt. ii. 6. 23), Ἀβιὰ (Luke i. 5), Σιλωὰμ (Luke xiii. 2), Κανὰ (John ii. 1. 11, iv. 46, xxi. 2), Βηθεσδὰ (John v. 2), Συχὲμ (Acts vii. 16), Μαδιὰμ (Acts vii. 29), Σινᾶ (Acts vii. 30. 38, Gal. iv. 24. 25), &c. &c.

Obs. 2. In addition to the indeclinable form Ἱερουσαλὴμ (Matt. xxiii. 37, Mark xi. 1, Gal. iv. 25), the *neuter plural* Ἱεροσόλυμα, -ων, is very generally used; and so Σόδομα, -ων, in Matt. x. 15, xi. 23, Rev. xi. 8. Some commentators understand a third form, regarding Ἱεροσόλυμα in Matt. ii. 3 as the *nom. sing.* of a *feminine* noun; but it is far more probable that πᾶσα agrees with πόλις understood. At the same time Γόμοῤῥα is declined both as a *fem. sing.* and a *neut. plural.* Compare Matt. x. 15, 2 Pet. ii. 6.

Obs. 3. The formula expressive of Christ's eternity, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, assumes the character of an indeclinable noun in Rev. i. 4, *et alibi.*

§ 12.—*Of the Adjectives.* (Buttm. § 59—64.)

The declension of *Adjectives* in the New Testament presents very little variation from the ordinary usage. It is merely necessary to remark that compound adjectives in -*os*, and those in -*ιος*, which are derived from substantives (Buttm. § 60. 4. and *Obs.* 3.) are not always *common* in the New Testament. Thus ἀργὸς is formed with a feminine termination in the verse of Epimenides, cited in Tit. i. 12, Κρῆτες ἀεὶ ψευσταὶ, κακὰ θηρία, γαστέρες ἀργαί. We have also in 2 Thess. ii. 16, παράκλησιν αἰωνίαν. Heb. ix. 12, αἰωνίαν λύτρωσιν. On the other hand, ὅσιος, which has almost universally three terminations,[1] is common in 1 Tim. ii. 8, ἐπαίροντας ὁσίους χεῖρας. To refer ὁσίους to ἄνδρας in the preceding clause, is extremely harsh; and the various reading, ὁσίας, is but weakly supported.

Obs. Griesbach would also read ἶρις ὅμοιος, instead of ὁμοία, in Rev. iv. 3, upon very good authority.[2]

§ 13.—*Of the Degrees of Comparison.* (Buttm. § 65 et seqq.)

1. The New Testament writers follow the ordinary rules in forming the degrees of comparison; though a few later forms are also observable.

Obs. 1. The comparative of ταχὺς is ταχίων in the New Testament, not the more Attic form θάσσων, or θάττων.[3] See John xiii. 27, xx. 4, 1 Tim. iii. 14, Heb. xiii. 19, 23. (Buttm. § 67. 3.)

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[1] Matthiæ (Gr. Gram. § 118.) says *always;* but there is an exception, if genuine, in Plat. Legg. viii. p. 831. D.   [2] Alt, Gram. N. T. § 7.
[3] Fisch. Prolus. p. 672. Phryn. p. 76.

Obs. 2. Of superlatives, which have no regular positive, there is a new instance in the form σιτιστὸς, which is not employed by the more ancient Greeks.[1] Herodian. p. 473. σιτευτοὺς ὄρνιθας, οὓς νῦν σιτιστοὺς λέγουσι. The word occurs in Matt. xxii. 4, and in Joseph. Ant. viii. 2. 4, Athen. xiv. p. 656. E. It is formed from the obsolete adjective σῖτος,[2] or probably from the substantive corresponding to it. (Buttm. § 69, 3, and *Obs.* 1.)

Obs. 3. New forms of comparison sprung up rapidly in the later speech; of which two only are found in the New Testament. In Eph. iii. 8 we have the new comparative ἐλαχιστότερος, from the superlative ἐλάχιστος; and μειζότερος from the comparative μείζων, in 3 John 4.[3] (Buttm. § 69. 3. *Obs.* 3.)

Obs. 4. The *positive* is put with μᾶλλον for the *comparative* in Mark ix. 42, καλόν ἐστιν αὐτῷ μᾶλλον εἰ, κ. τ. λ. This adverb is also frequently put with the *comparative*, thereby forming a sort of *double* comparative; as in Mark vii. 36, 2 Cor. vii. 13, μᾶλλον περισσότερον. And, with a yet greater degree of emphasis, in Phil. i. 23, πολλῷ μᾶλλον κρεῖσσον. The Latins also have a like usage. Thus Plaut. Men. v. 4. 22, *Magis dulcius.*

2. There are some modes of expressing a *superlative* in the New Testament which indicate a Hebrew origin. Thus a *subst.* is sometimes repeated in the *genitive;* as in Heb. ix. 3, ἅγια ἁγίων, *the Holy of Holies,* i. e. the most holy place. Rev. xix. 16, βασιλεὺς βασιλέων καὶ κύριος κυρίων. Precisely similar is 1 Tim. vi. 15, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων. So in Levit. xxiii. 32, σάββατα σαββάτων.

Obs. 5. A similar form is also used to imply *eternity:* as in Luke i. 50, εἰς γενεὰς γενεῶν, Gal. i. 5, 1 Tim. i. 17, Rev. i. 6. 18, εἰς τοὺς αἰῶνας τῶν αἰώνων. In 2 Pet. iii. 18, it is εἰς ἡμέραν αἰῶνος. The Hebrews expressed the same idea by a *copula,* εἰς γενεὰν καὶ γενεάν. There is an analogous repetition of the same word to express *continuity* in 2 Cor. iv. 16, ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.[4]

Obs. 6. It is also according to the Hebrew idiom that the *name of God* is frequently used, with or without an adjective, to denote some *superlative* quality of an object. See Gen. xxii. 6, Exod. iii. 1, 1 Sam. xiv. 15, Cant. viii. 6, Isai. xxviii. 2, xxiv. 1. It will be observed however, that the usage obtains only with the names of real substances, or visible effects, and never with *abstract nouns;* so that it is improperly applied by some commentators is such cases as the following: 2 Cor. i. 12, ἐν εἰλικρινείᾳ Θεοῦ, *the sincerity which God approves,* not *perfect sincerity:* Col. ii. 19, τὴν αὔξησιν τοῦ Θεοῦ, *a growth in grace which God requires,* not *an exceeding growth:* Mark xi. 22, πίστιν Θεοῦ, *faith in God,* not *a strong faith* (see § 44. 1); Rev. xxi. 11, τὴν δόξαν τοῦ Θεοῦ, *the glory derived from God,* not *an exceeding glory;* James v. 11, τέλος Κυρίου, *the end which God put to Job's troubles,* not the *glorious* end of them. Nor is the idiom required in Luke i. 15, μέγας ἐνώπιον τοῦ Θεοῦ. 1 Thess. iv. 16, ἐν σάλπιγγι Θεοῦ (Compare 1 Cor. xv. 52); Rev. xv. 2, κιθάρας τοῦ Θεοῦ. Much less will it admit of an extension, so as to include such expressions as those in Rom. xiii. 1, ταῖς γλώσσαις τῶν ἀγγέλων. 2 Cor. xi. 10, ἀληθεία Χριστοῦ. Col. ii. 18, θρησκεία τῶν ἀγγέλων. Compare Acts vi. 15, Rom. ix. 1, Rev. xxi. 7.[4] These passages are, indeed,

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[1] Moeris, p. 794.   [2] Planck de Orat. N. T. ii. 5.
[3] Winer's *Sprachidioms,* § 37, 2, Alt, Gr. N. T. § 23, 3 and 35. 1 b. Gesen. § 173, *Obs.* 1.
[4] See Haab's Heb.-Gr. Gram. N. T. p. 162.

more readily intelligible from the simple meaning of the words employed; and even in Acts vii. 21, the expression ἀστεῖος τῷ Θεῳ, though it may well be rendered *exceedingly beautiful*, will admit of explanation upon ordinary principles. See § 47, 2, *Obs*. 6.

Obs. 7. Certain figurative expressions, and others indicative of intensity or emphasis, may be here noticed; though they do not, in reality, partake of the nature of a superlative. Such are Matt. xvii. 20, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, *i. e. the least degree of faith;* 1 Cor. xiii. 2, πίστιν, ὥστε ὄρη μεθιστάνειν, *i. e. the greatest faith;* Rev. i. 14, αἱ τρίχες, λευκαὶ ὡσεὶ ἔριον λευκὸν, ἢ χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ, ὡς φλὸξ πυρὸς, κ. τ. λ. Such also are those passages, in which two or more words of the same or cognate meaning are joined by a *copula;* as in Matt. ii. 18, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς; Luke i. 14, ἔσται χαρά σοι καὶ ἀγαλλίασις. See also Rom. ii. 8, 1 Thess. ii. 9. A like reason will probably explain the expression in Heb. x. 37, μικρὸν ὅσον ὅσον, which signifies a *very very* short period. Precisely similar are Arist. Vesp. 213, ὅσον ὅσον στίλην, Arrian. Indic. 29, ὅσον ὅσον τῆς χώρης. Words are thus doubled frequently in the Hebrew; and thence in the LXX, as in Exod. i. 12, σφόδρα σφόδρα. Hence such forms are generally regarded as Hebraisms; but there is a yet more striking example, in which the same adjective is repeated with καὶ, in the Rosetta Inscription, v. 9, Ἑρμῆς ὁ μέγας καὶ μέγας, *i. e.* μέγιστος.[1]

§ 14.—*Of Numerals.* (Buttm. § 70, 71.)

1. The cardinal number εἷς is very commonly employed in the New Testament instead of the indefinite pronoun τίς. Thus, in Matt. viii. 19, εἷς γραμματεὺς εἶπεν αὐτῷ. xxi. 19, ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ. John vi. 9, ἔστι παιδάριον ἓν ὧδε. See also Matt. ix. 18, xvi. 4, xviii. 24, 28, xix. 18, xxvi. 69, Mark xii. 42, Luke v. 12, 17, John vii. 21, xx. 7.

Obs. 1. This was probably an imitation of a similar Hebrew usage, though it also occurs sometimes in Greek. In the same way the Latins also employ *unus;* as in Plin. N. H. xxxv. 36, *Tabulam anus una custodiebat.* Terent. Andr. I. i. 91, *Forte unam aspicio adolescentulam.*

Obs. 2. For the ordinal πρῶτος, the cardinal εἷς is also frequently used; more especially in speaking of *the first day of the week;* as in Matt. xxviii. 1, εἰς μίαν σαββάτων. Mark xvi. 2, πρωΐ τῆς μιᾶς σαββάτων. Also in Luke xxiv. 1, John xx. 19, Acts xx. 7, 1 Cor. xvi. 2. In enumerations εἷς may generally be rendered either as a cardinal or an ordinal. See Gal. iv. 24, Rev. vi. 1, ix. 12, and compare Thucyd. iv. 115, Herod. iv. 161, Herodian vi. 5. 1. Thus also, in Latin, Cic. Orat. pro Cluent. c. 64, *unum, alterum, tertium diem quiescebat.* In the Hebrew the cardinal number is constantly put for the ordinal, as in Exod. xl. 2, Levit. xxiii. 24, Numb. i. 1, 18, xxix. 1, Deut. i. 3, Ezra iii. 6, x. 17, Ezek. xxvi. 1, Hagg. i. 2, ii. 1. Sometimes also, though more rarely, in Greek and Latin. Thus in Diod. Sic. iii. 16, μιᾶς Ὀλυμπιάδος. Cic. Senect. c. 5, *uno et octogesimo anno.* See also Herod. v. 89.[2]

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[1] Winer, § 37. Alt, § 35. Georg. Hierocrit. i. 3, 29.
[2] Alt, Gr. N. T. § 45. 1. Winer, § 17. *Obs.* 3. Ast ad Plat. Legg. 219. Schæfer ad Longi Past. 399. Passov. Lex in v. τίς. Tursellin. de Partic. Lat. in v. *unus*, n. 17.

Obs. 3. In Matt. xviii. 22 the cardinal number ἑπτὰ is used, *euphoniæ causâ*, for the adverb ἑπτάκις, *seven times*. A similar usage occurs in the Hebrew of Ps. cxix. 164, and is preserved by the LXX in Gen. iv. 24. It may also be remarked by the way, that the number *seven*, being constantly employed by the Jews as a round number (Isa. iv. 1, xxiii. 14, Jerem. xxv. 11, *et alibi*), is used with the like indefiniteness in the New Testament. See Matt. xii. 45, xviii. 21, Luke xi. 26.

2. The numeral δύο is frequently undeclined in the New Testament. It occurs in the genitive, for instance, in Matt. xxi. 31, xxvii. 21, John i. 41, Acts i. 24.

Obs. 4. In Acts xii. 6 the dative δυσὶ is used. So also in Gen. ix. 22, LXX, and constantly by Aristotle and Theophrastus. Matthiæ[1] cites a solitary example from Thucydides; but there δυοῖν is probably the correct reading.[2]

3. Instead of the compounds οὐδείς and μηδείς, for which the Hebrews have no corresponding expression, the writers of the New Testament, in accordance with their vernacular idiom, sometimes employ the adjective πᾶς, with a negative particle closely connected with the verb. Thus, in Matt. xii. 25, πᾶσα πόλις μερισθεῖσα καθ᾽ ἑαυτῆς οὐ σταθήσεται, xxiv. 22, Mark xiii. 20, οὐκ ἂν ἐσώθη πᾶσα σάρξ. Luke i. 37, οὐκ ἀδυνατήσει παρὰ Θεῷ πᾶν ῥῆμα. (Here ῥῆμα signifies *a thing* according to the Hebrew usage; and, indeed, the passage is cited from Gen. xviii. 14. In Greek, however, ἔπος has frequently the same import.) John vi. 39, ἵνα πᾶν, ὃ δέδωκέ μοι, μὴ ἀπολέσω. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινόν. Eph. iv. 29, πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω. 1 John ii. 21, πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. Rev. xxii. 3, πᾶν κατανάθεμα οὐκ ἔσται ἔτι. Add John iii. 15, Rom. iii. 20, 1 Cor. i. 29, Eph. v. 5, 2 Pet. 20, 1 John ii. 21, Rev. vii. 1, 16, ix. 4, xviii. 22, and compare Judith xii. 20, Susan. 27. A similar expression, but somewhat stronger, is Matt. x. 29, ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν. (Compare Isai. xxxiv. 16, in the Hebrew.)

Obs. 5. When the negative particle is not immediately connected with the verb, but with πᾶς, the exclusion is not necessarily universal. Thus in Matt. xix. 11, οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ᾽ οἷς δέδοται, i. e., *not all, but some only*. So 1 Cor. xv. 39, οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ, *all flesh is not the same flesh*, i. e., there are different kinds of flesh. See also Matt. vii. 21, Rom. ix. 6, x. 16. Although both these forms are philosophically accurate, the former is not found in classical Greek, nor is it very common in the New Testament.[3]

4. *Reciprocity* is sometimes expressed by the repetition of

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[1] Matth. Gr. Gr. § 138.
[2] Thom. M. p. 253. Lobeck ad Phryn. p. 211. Wahl's Lex. in v.
[3] Winer, § 26, 1. Alt, § 45, 3.

εἷς in a different case ; as in 1 Cor. iv. 6, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε, *one over another.* So 1 Thess. v. 11, οἰκοδομεῖτε εἷς τὸν ἕνα. Equivalent are the forms in Acts ii. 12, ἄλλος πρὸς ἄλλον. Rom. xv. 2, ἕκαστος τῷ πλησίον.[1]

5. The Greeks and Romans, as well as the Hebrews, omitted the names of *measures* and *monies* after *numerals ;* and thus δραχμῶν must be supplied in Acts xix. 19, ἀργυρίου μυριάδας πέντε. This is the only example in the New Testament.[2]

6. An *ordinal* number may be concisely employed, so as to include the companions of the individual designated; as in 2 Pet. ii. 5, ὄγδοον Νῶε ἐφύλαξε, i. e., *Noah with seven others.* In such cases αὐτός is usually added, as in Polyb. xvi. 2, τρίτος αὐτὸς ὁ Διονυσόδωρος ἀπενήξατο. Sometimes, however, the pronoun is omitted, as in Plutarch. Pelop. p. 284, εἰς οἰκίαν δωδέκατος κατελθών. Appian. Punic. p. 12, τρίτος πότε ἐν σπηλαίῳ κρυπτόμενος ἔλαθε. Compare 2 Macc. v. 27.[3]

§ 15.— *Of Pronouns.* (BUTTM. § 72—80.)

1. In the New Testament the *gen.* of the *personal pron.* is more usually employed than a *possessive pronoun.* See § 34. 4. (Buttm. § 72. 4.)

Obs. 1. Instead of a *possessive pron.* the adj. ἴδιος is occasionally employed, as in Matt. xxii. 5, οἱ δὲ ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς ἐμπορίαν αὐτοῦ. xxv. 14, ἐκάλεσε τοὺς ἰδίους δούλους. 1 Pet. iii. 1, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν (ἐστέ). So Josh. vii. 10, Prov. xxvii. 8. LXX. More generally, however, this adjective is not simply equivalent to a possessive pronoun, but implies an antithesis or distinction, as denoting *one's own*, in opposition to that of another. Thus, Matt. ix. 1, ἦλθεν εἰς τὴν ἰδίαν πόλιν. So Polyb. xxiii. 9. 14, διάλυσαν εἰς τὰς ἰδίας ἕκαστοι πόλεις. Again, Matt. xxv. 15, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Rom. xiv. 4, σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην ; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει. Compare also Luke x. 34, John x. 3, 4, Acts ii. 6, iv. 32, Rom. viii. 31, xi. 24, Heb. vii. 7. The antithesis is clearly marked in 1 Cor. vii. 2, ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. When a pronoun is added, as in Tit. i. 12, ἴδιος αὐτῶν προφήτης, it merely indicates a possession which is more distinctly marked by the adjective. The meaning therefore is *a native poet*, not a *foreigner.* Compare Æschin. c. Ctesiph. 143. Xen. Hell. i. 14. 13. In a similar way the later Roman authors use *proprius.*

2. The pronoun αὐτός has the following senses (Buttm. § 74. 2.) :—

    1. Joined with a noun, or as the nominative to a finite verb, it signifies *self,* as in John xxi. 25, οὐδὲ αὐτὸν οἶμαι

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[1] Winer, § 26, 2. Alt, Gram. N. T. § 45, 4.   [2] See Kuinoël ad loc.
[3] Winer, § 6. 1, 2. Alt, Gram. N. T. § 46, 4, 5, 6. Wetstein & Kypke on 2 Pet. ii. 5. Tursellin. Partic. Lat. in v, *unus,* n. 18.

τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. See also Rom. viii. 16, 1 Cor. ix. 27, 2 Cor. xi. 14.

Obs. 2. Connected with this sense is its use to point out, emphatically, a person or thing of peculiar dignity, as when servants speak of their masters, children of their teachers, &c. Thus also it is used of *God* in Rom. x. 12, Heb. xiii. 5; and of *Christ* in Matt. i. 21.[1]

2. It is used in the oblique cases as a mere personal pronoun, though generally with reference to some preceding word, as in Matt. i. 18, 19, 20, *et alibi passim.*

Obs. 3. There are many places in which it appears to be used in a *reflexive* sense for αὐτός. Thus in Matt. xxi. 45, οἱ Φαρισαῖοι ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. John iv. 47, ἠρώτα αὐτὸν, ἵνα ἰάσηται αὐτοῦ τὸν υἱόν. Add Matt. iii. 16, John l. 48, xiii. 11, Eph. i. 9, Heb. xi. 21. This may be a Hebrew idiom, though it may also be supported by a similar usage in the Greek writers. Thus Diod. Sic. xvii. 64, τὴν πρὸς αὐτὸν εὐνοίαν. Add Herod. ii. 2, Thucyd. vii. 5, Aristot. Ethic. xi. 4, Arrian. Epict. i. 19. 11, Herodian. i. 17. 9, ii. 4. 13, iv. 11. 13. Compare also 1 Macc. i. 2. It is seldom, however, that in such cases some manuscripts do not exhibit a variation in the breathing.[2]

3. With the article prefixed it signifies *the same,* as in Matt. xv. 46, xxvi. 4, Luke ii. 8, Acts i. 15, xv. 27, 1 Cor. vii. 5, 1 Thess. ii. 14, Heb. i. 12, xiii. 8.

4. It is used sometimes, though rarely, in the sense of *sponte.* Thus in Luke xi. 4, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν. Compare John xvi. 27, 1 Pet. ii. 24.[3]

5. It stands sometimes for μόνος, as in Mark vi. 31, δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν. See also 2 Cor xii. 13.[4]

6. For the sake of emphasis it is sometimes added to the subject of the verb, when the sentence contains some case of the reflexive pronoun ἑαυτοῦ, so as to exclude any other agent. Thus Rom. viii. 33, ἡμᾶς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. Add 2 Cor. i. 9.

Obs. 4. There is also an emphasis, when αὐτὸς is connected with a primitive pronoun; as in Luke ii. 35, καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. John iii. 28, αὐτοὶ ὑμεῖς μοὶ μαρτυρεῖτε.

3. In the New Testament the interrogative pronoun τίς (Buttm. § 77.) is used, as in other writers, both in direct and indirect questions. See Matt. v. 25. 31, Mark v. 9. 30, 31, ix. 33, 34, Luke vi. 11, Acts xiii. 25, *et alibi.* So also when τις is equivalent to εἴ τις, as in 1 Cor. vii. 18, περιτετμημένος τίς ἐκλήθη; μὴ ἐπισπάσθω. Compare James iii. 13, v. 13.

[1] See Heinsius ad Hesiod. Op. D. p. 226.
[2] Winer, § 22. 5. Alt. Gram. N. T. § 38. 3. Matt. Gr. Gr. § 148. *Obs.* 3.
[3] Alt. Gram. N. T. § 6. Passov. Lex. in v.
[4] Kuster ad Arist. Acharn. 506.

Obs. 5. The interrogative power, though still less direct, is also plainly discernible in such passages as Matt. vi. 3, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου. xx. 22, οὐκ οἴδατε τί αἰτεῖσθε. Compare John x. 6, xix. 24. It also retains this import in the formula τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος; and the like, in which *Is there any one ?* is put for *who ?* Compare Matt. vii. 9, xii. 11, xxiv. 45, Luke xi. 5, 11, xii. 45, xiv. 5.

Obs. 6. There are many passages in which, however rare the usage may be in classical Greek, τὶς is used for the relative ὅστις. Thus in Matt. xv. 32, οὐκ ἔχουσι τί φάγωσι. Luke xvii. 8, ἑτοίμασον τί δειπνήσω. Add Matt. x. 19, Mark vi. 36, xiv. 36, Rom. viii. 26, 1 Tim. i. 7.

Obs. 7. On the other hand, the relative is put for the interrogative pronoun in Matt. xxvi. 50, ἑταῖρε, ἐφ' ᾧ πάρει.

Obs. 8. Frequently τὶς is used for πότερος, *which of two :* as in Matt. xxi. 31, τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; xxvii. 21, τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; So Matt. ix. 5, xxiii. 17, xxvii. 17, Luke v. 23, xxii. 27, John ix. 2, Phil. i. 22.

Obs. 9. Followed by a *negative* particle, τίς implies a strong affirmation, as in 1 John ii. 22, τίς ἐστιν ὁ ψεύστης, εἰ μὴ κ. τ. λ; *Every one is a liar, who denies,* &c. So 1 John v. 5, Rev. xv. 4. On the other hand, it denies *without* a negative; as in Matt. vi. 27, τίς δὲ ἐξ ὑμῶν δύναται; *none of you is able.*[1]

4. In its proper acceptation τὶς is found in Matt. v. 23, Acts xi. 36, *et sæpius.* Sometimes εἷς τις occurs, as in Mark xiv. 51, καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ. Luke xxii. 50, εἷς τις ἐξ αὐτῶν. So John xi. 49. See also § 69. iv. *Obs.* 1. There are besides the following usages in the New Testament:—

1. It is added to adjectives of *quality, quantity,* or *magnitude,* both when they stand alone, and with a substantive, for the purpose of marking *dignity* or *eminence,* or giving *intensity* to an expression, as in Acts viii. 9, λέγων εἶναί τινα ἑαυτὸν μέγαν. Heb. x. 27, φοβερά τις ἐκδοχὴ κρίσεως. So Diod. Sic. v. 39, ἐπίπονός τις βίος. Compare Heliod. ii. 23. 99, Lucian. D. M. v. 1, Plutarch. V. Cic. p. 784.

Obs. 10. In the same sense it is found with a substantive in James i. 18, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων, unless, perhaps, the meaning is merely *a kind of first-fruits.* The adjective is sometimes wanting, τὶς being used by itself in the sense of *eminent, distinguished.* Thus in Acts v. 36, λέγων εἶναί τινα ἑαυτόν. Also in the phrase εἶναί τι, *to be somewhat of importance :* as in 1 Cor. iii. 7, ὥστε οὔτε ὁ φυτεύων ἐστί τι. Gal. ii. 6, δοκούντων εἶναί τι. Compare also 1 Cor. viii. 2, x. 19, Gal. vi. 3, and see above.[2]

2. With *numerals* it is frequently redundant, or may be supposed to indicate that the number is not to be regarded as strictly exact. Thus in Luke vii. 19, προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ. See also Acts xix. 14, xxiii. 23.

[1] Winer, § 25. 1. Alt, § 43. Passov. Lex. in v. τίς. [2] Winer, § 25. 2. Alt, § 44.

3. Added to *proper names*, it has been supposed to designate an obscure individual; in which sense the English frequently say *one*. Thus in Acts xix. 9, ἐν σχολῇ Τυράννου τινος, *of one Tyrannus;* xxi. 16, Μνάσωνί τινι. Compare Acts xxv. 19.

Obs. 11. Some commentators suppose that the nouns ἀνὴρ and ἄνθρωπος sometimes supply the place of τὶς in the New Testament, in imitation of the Hebrew; in support of which such examples are adduced as Matt. xix. 6, ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. Luke ix. 38, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησι. In the former of these passages, however, ἄνθρωπος is plainly opposed to Θεὸς, and in the latter may be appropriately rendered *a man among the crowd:* nor is there any reason against a similar rendering in other places, though it is true that the Hebrew words אִישׁ and אָדָם are rendered by τὶς in Nehem. iv. 17, Prov. vi. 27, Ecclus. vi. 8, LXX. Compare Matt. ix. 9, Luke v. 18, vi. 31, Acts x. 5, *et alibi.* The same remark will also apply to the alleged use of ἄνθρωπος for ἕκαστος, since *a man*, or *mankind* generally, will equally meet the sense; as in 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ. xi. 28, δοκιμαζέτω ἄνθρωπος ἑαυτόν. Compare Prov. xxiv. 12. It may also be remarked, that ἀνὴρ will sometimes admit of being rendered by the demonstrative pronoun, when it is followed by a relative; as in Rom. iv. 8, μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν. So also James i. 12, μακάριος ἀνὴρ, ὃς ὑπομένει πειρασμόν. This last, however, is the only instance in which such examples are not citations from the Old Testament. Compare 1 Kings xix. 8, Ps. xxxii. 2.

OF THE VERB.

§ 16.—*The Augment and Reduplication.* (BUTTM. § 82—86.)

In the flexion of verbs there are several peculiarities in the later speech, some of which accord with the Attic, and some with the Doric, dialect; but no traces of the Ionic are observable in the New Testament.

Obs. 1. The Attic form εἴληφα is used, instead of λέληφα. See Rev. ii. 27, iii. 3. xi. 17.—(Buttm. § 83. *Obs.* 3.)

Obs. 2. The three verbs, βούλομαι, δύναμαι, and μέλλω, sometimes take the *temporal* augment instead of the *syllabic*, in the *aorist* and *imperfect* tenses, after the Attic usage. Thus in 2 John 12, ἠβουλήθην, Matt. xvii. 16, ἠδυνήθησαν, xxvi. 9, ἠδύνατο, Luke vii. 2, ἤμελλε. The practice, however, is not uniform; for in other places the syllabic augment is used; as in Matt. i. 19, ἐβουλήθη, xxii. 46, ἐδύνατο, Luke x. 1, ἔμελλι.[1] (Buttm. § 83. *Obs.* 5.)

Obs. 3. The omission of the augment in the *plusquam perf.* continually occurs. Matt. vii. 25, Luke vi. 48, τεθεμελίωτο, Mark xiv. 44, δεδώκει, xv. 7, πεποιήκεισαν, 10, παραδεδώκεισαν, xvi. 9, ἐκβεβλήκει, Acts xiv. 23, πεπιστεύκεισαν, 1 John ii. 19, μεμενήκεισαν. These and similar omissions of the augment, which occur in the later speech, have sometimes been referred to the poetic figure *Aphæresis*, and supposed

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[1] Planck de Orat. N. T. ii. 3. Georg. Hierocr. p. 32.

to be a vestige of the *Poetic* dialect; but they are simply indications of negligent writing, equally prevalent in Attic Greek.[1] (Buttm. § 83. *Obs.* 6.)

Obs. 4. In verbs beginning with εὐ there is the usual fluctuation between εὐ and ηὐ, in the tenses which take the augment; and the MSS. variations are proportionably numerous.[2] Thus we have in Matt. iii. 17, εὐδόκησα, Luke iii. 22, ηὐδόκησα, Acts xvii. 21, εὐκαίρουν, Mark vi. 31, ηὐκαίρουν, x. 16, ηὐλόγει, Acts xi. 29, ηὐπορεῖτο, xxvii. 29, ηὔχοντο. For texts in which the readings vary, see Luke xii. 16, Acts ii. 26, xxvii. 35, Rom. i. 21. It may here be observed that the verb εὐαγγελίζειν invariably takes the augment after εὐ, in the manner of verbs compounded with prepositions: Gal. iii. 8. προευηγγελίσατο, Heb. iv. 2, 6, εὐηγγελισμένοι, Rev. x. 7, εὐηγγέλισε. (Buttm. § 84. 5. and 86. 2.)

Obs. 5. In John xix. 31, κατεαγῶσι, 3 *pl.* aor. 2, *pass.* of κατάγνυμι, has the syllabic augment, instead of the temporal. (Buttm. § 84. *Obs.* 5.)

Obs. 6. The syllabic augment is prefixed to the temporal in the *perf.* ἑώρακα, in Luke ix. 36, and elsewhere. With respect to the verb ἀνοίγειν, instead of the forms ἀνέῳξα, ἀνεῴχθην, ἀνεῴγην, employed by the Attics, the New Testament writers use ἤνοιξα, &c. Thus John ix. 17, 21, ἤνοιξε, Acts xii. 10, ἠνοίχθη, Rev. xi. 19, xv. 5, ἠνοίγη. Sometimes this verb is found even with a triple augment, as in Rev. iv. 1, θύρα ἠνεωγμένη, xx. 12, ἠνεῴχθη. So in Gen. vii. 11, LXX, ἠνεῴχθησαν, viii. 6, ἠνέῳξε. The regular form occurs in Luke i. 64, John ix. 14, 30, Rev. x. 2.[3] (Buttm. § 84. *Obs.* 6.)

Obs. 7. A reduplicate form in the *perfect* of verbs beginning with a vowel, which is very common in the Attic dialect, is not unusual in the New Testament. For instance, ἀκήκοα, in Luke vii. 24, John iv. 42, 1 John i. 1 ; ἀπολωλὼς, Luke xv. 4, *et alibi sæpius ;* and the *plusq. perfect* ἐληλύθειν, in Luke viii. 2, John viii. 20, Acts viii. 27, ix. 21. (Buttm. § 85. 1, 2.)

Obs. 8. In 2 Cor. xi. 4, ἠνείχεσθε is read with a double augment, instead of ἀνείχεσθε. There is also a various reading which gives ἀπεκατεστάθη for ἀποκατεστάθη, both in Mark iii. 5, and in Luke vi. 10. Similar instances are of frequent recurrence, especially in the later writers; and they seem to have arisen from the variable usage by which the augment is placed sometimes before, and sometimes after, the preposition, which led to its insertion, in some cases, both in the beginning and middle of a compound verb. (Buttm. § 86. *Obs.* 4.)

§ 17.—*Formation of the Tenses.* (BUTTM. § 93 et seqq.)

1. The Attic contraction of the future of verbs in -ίζω into -ιῶ occurs very frequently, but not universally, in the New Testament. Among others, the following examples will suffice.[4] Matt. xii. 21, ἐλπιοῦσι, xxv. 32, ἀφοριεῖ, Luke i. 48, μακαριοῦσι, xix. 44, ἐδαφιοῦσι, Acts vii. 43, μετοικιῶ, Rom. x. 19, παροργιῶ, Heb. ix. 14, καθαριεῖ, x. 37, χρονιεῖ, James iv. 8, ἐγγιεῖ, 1 Pet. v. 4, κομιεῖσθε. On the other hand, Matt. iii. 11, βαπτίσει, xxv. 31, καθίσει, Mark xvi. 3, ἀποκυλίσει, 2 Cor. ix. 6, θερίσει. To these may be added σαλπίσει, which is used in 1 Cor. xv. 52, for the more regular form σαλπίγξει.[5] (Buttm. 95, 9.)

[1] Poppo on Thucyd. t. i. p. 228. Leusden de Dial. N. T. p. 17.
[2] Alt, Gr. N. T. § 16. Georg. Hier. i. 3. 13.
[3] Planck de Orat. N. T. ii. 3.   [4] Georg. Hierocrit. i. 3. 11.
[5] Thom. M. p. 789. Lobeck ad Phryn. p. 191.

Obs. 1. There is a similar analogy in the noun σαλπιστής, for which the older writers used σαλπιγκτὴς, Rev. xviii. 22.

2. The formation of the *second aorist* after the manner of the *first* has been attributed to the Cilicians,[1] but it was equally prevalent with the Alexandrians. It is followed by the LXX in a multiplicity of passages. Thus 1 Sam. x. 14, εἴδαμεν, 2 Sam. x. 14, εἶδαν, ἔφυγαν, xvii. 20, εὗραν, xix. 42, ἐφάγαμεν, xxiii. 16, ἔλαβαν, 2 Chron. xxix. 6, ἐγκατέλιπαν, Esth. v. 4, ἐλθάτω, Ps. lxxvi. 18, ἔφαναν, Prov. ix. 5. ἔλθατε, Isai. xxxviii. 14, ἐξείλατο, ἀφείλατο, Amos iv. 4, ἐπληθύνατε, ἠνέγκατε. There is one unquestionable example in the New Testament, where we find εὐράμενος, in Hebr. ix. 12. Nor is there reason to doubt, from the very great consent of the best MSS., that the true reading is in Matt. xxv. 36, ἤλθατε, Luke vii. 24, ἐξήλθατε, xi. 52, εἰσήλθατε, John vi. 10, ἐνέπεσαν, Acts ii. 23, ἀνείλατε, vii. 10, xii. 11, ἐξείλατο, vii. 21, ἀνείλατο, xxii. 7, ἔπεσα, Rom. xv. 3, ἐπέπεσαν, 1 Cor. x. 8, Rev. vi. 13, ἔπεσαν. (Buttm. § 96. *Obs.* 1. note.)[2]

Obs. 2. In the second person singular, and, in the infinitive, this form never appears; unless, which is probably the case, the aorist εἶπα, from εἰπεῖν, should be referred to this head. It occurs in the second person sing. in Matt. xxvi. 25, Mark xii. 32, Luke xx. 39. The imperative εἰπὸν is found in Gen. xii. 13, xx. 13, Exod. vi. 6, viii. 5. 16, Levit. xxi. 1, and elsewhere repeatedly; and the manuscripts vary between εἰπὸν and εἰπὲ in Acts xxviii. 26. In other places, however, it is always εἰπὲ, even when a vowel follows. See Matt. iv. 3, xxii. 17, Luke iv. 3, vii. 7, x. 40. Nevertheless we have εἴπατε in Matt. x. 27, xxi. 5, Col. iv. 7; and εἰπάτωσαν in Acts xxiv. 20. The Alexandrian manuscript has also εἶπαν, indic. 3 pl. in Mark xi. 6, Luke xix. 39, Acts i. 11, and the part. εἴπας in Acts xxii. 24.[3]

Obs. 3. From ἁρπάζω, the aor. 2. pass. ἡρπάγην, and part. ἁρπαγεὶς, are found 2 Cor. xii. 2, 4. Some copies also read ἡρπάγην, for ἡρπάσθην, in Rev. xii. 5. This aorist is rarely used by the Attics. (Buttm. § 100. *Obs.* 9.)

Obs. 4. It may admit of a doubt whether the Attics gave the preference to η or α in the aorist of verbs in -αίνω. Grammarians, however, decide in favour of the former, although the exceptions are almost as numerous as the proofs of the rule, independently of various readings.[4] In the New Testament we have ἐπέφανα in Luke i. 79; ἐσήμανα in Acts xi. 28, xxv. 27. (Buttm. § 101, 4, and *Obs.* 2.)

§ 18.—*Verbals.* (BUTTM. § 102.)

Verbals, derived from verbs pure, have *s* before the final syllable, which however is frequently omitted. Thus the more ancient Greeks used ἀπείρατος, or *Ionicè*, ἀπείρητος, as in Hom. Il. M. 304. Pind. Ol. xi. 18. Nem. i. 33. But although ἀπείρασ-

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[1] Heraclides ap Eustath. p. 1759, 10.
[2] Sturz. de Dial. Alex. pp. 60, *seqq.*
[3] Matt. Gr. Gr. §§ 201, 6. and, 232.
[4] Lobeck ad Phryn. p. 24.

τος is used in James i. 13, and in the Epistles of Ignatius to the Philippians, the latter can scarcely be considered as a new form, since both were indifferently employed by the Attics in other instances; as γνωστὸς and γνωτὸς, in Soph. Œd. 7. 361, 396. ἀθέμιστος and ἀθέμιτος, in Xen. Cyr. i. 6. 6. Eurip. Ion. 1093. respectively.[1]

Obs. 1. The above remarks are equally applicable to the noun βιαστὴς, Matt. xii. 12. With this orthography it is found only in Philo, and in the Ecclesiastical writers. It is elsewhere βιατὴς, as in Pind. Nem. ix. 130.[2]

Obs. 2. New *compounds*, however, were frequently formed by the later writers, which were not to be found in their predecessors. For example, ἀκαταπαυστὸς, *unceasing*, for which ἀπαυστὸς was formerly used, occurs in 2 Pet. ii. 14; and ἀρτιγέννητος, *new-born* for νεογενὴς or ἀρτιγενὴς, in 1 Pet. ii. 2. Compare Polyb. iv. 17. 4. Lucian. Dial. Marin. xii. 1.

§ 19.—*Verbs Barytone and Contract.* (Buttm. § 103, 105.)

The *Paradigmas* of τύπτω, ποιέω, τιμάω, and μισθόω, are equally applicable to the *conjugation* of the verbs in the later writers, and the New Testament. It is merely necessary to subjoin the following remarks :—

Obs. 1. The termination - εισαν of the third person plural of the plusq. perfect is much more usual than -εσαν. See the examples at § 16. *Obs.* 3. We have in Rev. vii. 11, ἑστήκεσαν, but εἱστήκεισαν in Luke xxiii. 10, Acts ix. 7, and elsewhere.

Obs. 2. Of the Æolic form of the optat. aor. 1, in -εια, -ειας, -ειε, there are two instances, and two only, in the New Testament, and both in the third person plural, viz., Luke vi. 11, ποιήσειαν, Acts xvii. 27, ψηλαφήσειαν. (Buttm. § 103. II. *Obs.* 4.)

Obs. 3. In the third person plural of the imperative the termination -τωσαν, for which the Attics more commonly employed -ντων, is used in the New Testament. Thus, Acts xxiv. 20, εἰπάτωσαν, xxv. 5, κατηγορείτωσαν, 1 Cor. vii. 9, γαμησάτωσαν, 36, γαμείτωσαν, 1 Tim. v. 4, μανθανέτωσαν. (Buttm. § 103. II. *Obs.* 5.)

Obs. 4. In the New Testament the original termination of the second person sing. of the present and future, both in the passive and middle voice, is retained : as, ὀδυνᾶσαι for ὀδυνᾷ, Luke xvi. 25; καυχᾶσαι for καυχᾷ, Rom. ii. 17. 23, 1 Cor. iv. 7. With respect to δύνασαι, which occurs in Matt. viii. 2, Mark i. 40, and elsewhere, the grammarians maintain that it is the proper form, and condemn the use of δύνῃ, except in the conjunctive.[3] It is somewhat curious therefore, that δύνῃ is found in the indicative in Rev. ii. 2, and so also in Job xxxiii. 5, Esth. vi. 13. 24. See also Polyb. vii. 11, Ælian V. H. xiii. 32. Synes. Ep. 80, Diog. Laert. p. 158. E. To this head belong the forms φάγεσαι and πίεσαι,[4] being the second person sing. of the

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[1] Planck de Orat. N. T. § ii. 5.
[2] Leusden de Diall. N. T. p. 16.
[3] Lobeck ad Phryn. p. 359. Thom. M. p. 252.
[4] Wetstein in Luke xvii. 8. Matt. Gr. Gr. § 183. Winer improperly regards the forms φάγεσαι and πίεσαι as *first aorists*, either infinitive or imperative; and others, no less incorrectly, explain them to be *present* tenses with a *future* signification.

obsolete futures φάγομαι and πίομαι, of the former of which the third persons sing. and plural, φάγεται and φάγονται are found in James v. 3, Rev. xvii. 16, respectively. (Buttm. § 103. III. *Obs.* 1.)

Obs. 5. The contract form in -ει, which is commonly employed in three verbs only, is found in two of them, ὄψει and βούλει. See Matt. xxvii. 4, Luke xxii. 42. Of the third, οἴει, there is no example; but there is another instance of the same form, if the word be genuine, in Luke vii. 4. Here, however, the best manuscripts read παρέξῃ, according to the common orthography, which should probably be received into the text. (Buttm. § 103. III. *Obs.* 3.)

Obs. 6. Peculiar to the later speech is the termination of the third person plural, both in the imperf. and second aorist, in -οσαν, instead of -ον. Of this form there is one example in the New Testament, viz., ἐδολιοῦσαν for ἐδολιοῦν, in Rom. iii. 13. Some manuscripts also read ἐλάβοσαν for παρέλαβε, in 2 Thess. iii. 6. In the LXX the form is very frequently found, which proves it to have been essentially Alexandrian,[1] though it has been also referred to the Chalcidians and the Asiatic Greeks.[2] Thus, Gen. vi. 4, ἐγεννῶσαν, Exod. i. 1, εἰσῆλθοσαν, xvi. 24, κατελίποσαν, xviii. 26, ἐκρίνοσαν, Deut. i. 24, ἐλάβοσαν, Ps. xiii. 3, ἐδολιοῦσαν, xlvii. 4, ἦλθοσαν, lxxvi. 16, εἴδοσαν, &c. &c. It was also commonly employed by the Byzantine historians: as in Niceph. Greg. vi. 5, εἴδοσαν, Nicet. xxi. 7, μετῆλθοσαν. Since verbs in -μι have precisely the same formation, the ending may be traced to the ancient language of the Greeks, and Phavorinus ascribes it to the Dorians.[3] (Buttm. § 103. V. *Obs.* 1.)

Obs. 7. The termination -αν for -ασι in the third pers. pl. of the perfect active is said by some to have been in use at Chalcis,[4] but it seems to have prevailed more especially in the Alexandrian dialect.[5] It might readily arise out of a confusion between the similar inflexion of the first aorist.[6] Besides the various readings, Luke ix. 36, Rom. xvi. 7, and elsewhere, there is in John xvii. 7, ἔγνωκαν, Rev. xix. 3, εἴρηκαν. In the LXX the usage is much more frequent; as in Deut. xi. 7, ἑώρακαν, Isai. v. 29, παρέστηκαν. (Buttm. § 103. V. *Obs.* 3.)

Obs. 8. Instead of the usual Attic forms πεινῆν and διψῆν, the New Testament writers use the contraction into ᾶ; as, for instance, in John vii. 37, Rom. xii. 20. We find also the future πεινάσω for πεινήσω, in Rev. vii. 16 ; but the other form, διψήσω, in the same text. So the aorist ἐπείνασα in Matt. xii. 1, Mark ii. 25, xi. 12 ; and again in John vi. 35, where, however, it is coupled with ἐδίψησα. The verbs ζῆν and χρῆσθαι follow the Attic usage.[7] (Buttm. § 105. *Obs.* 5.)

§ 20.—*Verbs in* μι. (BUTTM. § 107.)

The Paradigms of the Conjugation in -μι suggest the following observations :—

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[1] Planck, *ubi supra :* Sturz. de Dial. Alex. pp. 59, 60.

[2] Eustath. pp. 1759, 35 ; 1761, 30. Tzetzes ad Lycophr. 21. 252.

[3] Fischer in Prolus. p. 681. Phavorin. in v. ἐφύγοσαν. The third person plural of the optative in -οισαν and -αισαν, for -οιεν and -αιεν, is frequently met with in the LXX. For example, Psalm xxxiv. 25, εἴποισαν, Job xviii. 7, θηρεύσαισαν. In the New Testament this form does not occur. See Matt. Gr. Gr. p. 318.

[4] Tzetzes ad Lycophr. 252. The form is found in the inscription on Trajan's Pillar, and in the Oxford Marbles.

[5] Sext. Empir. adv. Gramm. § 213, λέξις ἡ παρὰ τοῖς Ἀλεξανδρεῦσιν, ἐλήλυθαν καὶ ἀπελήλυθαν. See Sturz. de Dial. Alex. p. 58.

[6] Planck de Orat. N. T. § ii. 3.

[7] Lobeck ad Phryn. pp. 61. 204.

Obs. 1. There are occasional instances of the third person plural of the present in -ασι: as τιθέασι, for τιθεῖσι, in Matt. v. 15, xxiii. 4, Mark xv. 17. (Buttm. § 107. *Obs.* i. 1.)

Obs. 2. The contract form of verbs in -μι, which passed from the Ionic and Doric dialects into the later speech, is common in the New Testament. Thus we have Matt. xiii. 13, 2 Cor. x. 12, συνιοῦσι, Matt. xiii. 23, Rom. iii. 11, συνιῶν, Matt. xviii. 8, xxvi. 26, Mark xv. 23, ἐδίδου, Acts iii. 2, ἐτίθουν, Rom. iii. 31, ἱστῶμεν, 2 Cor. iii. 13, ἐτίθει, iv. 2, συνιστῶντες. In Rev. ii. 20, many copies read ἀφιεῖς, instead of ἐᾶς. For these forms in the LXX see 1 Chron. xxv. 7, 2 Chron. xxxiv. 12, Psal. xli. 1, Jerem. xx. 12, and elsewhere.[1] (Buttm. § 107. *Obs.* 1, 2.)

Obs. 3. Although the aor. 2 opt. δῴην is very generally censured by the old grammarians, it is sometimes regarded as a regular Ionic form, contracted from δοίην.[2] It is found in Rom. xv. 5, Eph. i. 17, iii. 16, 2 Tim. i. 18, iii. 7, and in Gen. xxviii. 4, xliii. 14, LXX, and elsewhere. In Plat. Gorg. p. 481, Lysias c. Andocid. t. iv. p. 215, recent editors have substituted δῷ for δῴη. Later writers frequently employed it. See Themist. Orat. 13, 174. Appian. Punic. xviii. 324.[3] (Buttm. § 107. *Obs.* i. 3.)

Obs. 4. There is an instance of the plusq. perf. ἱστήκειν, with the simple augment, in Rev. vii. 11. Some manuscripts have also ἱστήκεισαν for εἱστήκεισαν, in Luke xxiii. 10, Acts i. 10, ix. 7. (Buttm. § 107. *Obs.* i. 7.)

Obs. 5. Among the unusual inflexions of this class of verbs which the New Testament exhibits, may be noticed the aor. 1 conjunctive δώσῃ, from ἔδωσα, for ἔδωκα, in John xvii. 2, Rev. viii. 3, xiii. 1, 6. This has been regarded as a Doric form; but the texts are most probably corrupt. In every instance the copies vary between δώσῃ, δώσει, and δῶσιν, of which δώσει is probably the true reading. Many critics, indeed, regard δώσῃ, not as the *aorist*, but as the future conjunctive.[4] Examples of this tense are occasionally met with in the older Greek writers, but they are universally attributed to the errors or ignorance of transcribers. Instances also occur in the New Testament, which are still retained in the text; as in 1 Cor. xiii. 3. καυθήσωμαι, 1 Pet. iii. 1, κερδηθήσωνται. The various readings also give in Rom. xi. 26, σωθήσηται, 1 Tim. vi. 8, ἀρκεσθησώμεθα. In no one passage, however, is there even a tolerable consent among the manuscripts; so that the future indicative should unquestionably be replaced in every instance.[5]

Obs. 6. With respect to the second person singular of the imperative, we have δίδου, for δίδοθι, in Matt. v. 42, Luke vi. 30. In compound verbs, ἀνάστα, for ἀναστῆθι, is found in Acts xii. 7, Eph. v. 14. So also Mark xv. 30, κατάβα, Rev. iv. 1. ἀνάβα. Nevertheless we find ἀναστῆθι, in Acts ix. 6, 34, ἐπιστῆθι, 2 Tim. iv. 2. (Buttm. 107. *Obs.* i. 14.)

Obs. 7. Syncopated forms of the perfect participle of ἵστημι frequently occur, both in the simple and compound verb. See Mark xiv. 70, Luke i. 11, John xi. 42, Acts xxii. 20, xxiii. 4, xxviii. 2. So also the infinitive ἑστάναι, for ἑστηκέναι, in 1 Cor. x. 12. (Buttm. § 107. II. *Obs.* 3.)

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[1] Georg. Hierocrit. ii. 3. 17.   [2] Thom. M. p. 326.
[3] Lobeck ad Phryn. p. 346. Georg. Hierocrit. 3. 15. Sturz. de Dial. Alex. p. 52. There is a similar contraction in the substantives, πατραλῴας and μητραλῴας in 1 Tim. i. 9. See Wetstein *in loc.* The Attic form πατραλοίας occurs in Plat. Phæd. § 62.
[4] Glass. Phil. Sacr. t. i, p. 313. Georg. Hierocrit. p. 253.
[5] Lobeck ad Phryn. pp. 720, seqq. Abresch. Diluc. Thucyd. pp. 293, 795. Obss. Misc. t. iii. p. 13. Lipsius de indicativi usu in N. T. § 6. Gebser on James iv. 13.

§ 21.—*The verbs* ἵημι *and* εἰμί.

I. ἵημι, *to send.* (BUTTM. § 108. 1.)

1. The imperfect of the compound ἀφίημι has frequently the augment at the beginning; as ἤφιε, in Mark i. 34, xi. 16.[1]

2. The third person plural of the perfect, ἀφέωνται, for ἀφεῖνται, occurs in Matt. ix. 2, 5, Luke v. 20, 23, 1 John ii. 12, and elsewhere.

Obs. 1. This form has been attributed to the Attics, and supposed to be analogous to the word εἴωθα, which is prolonged in a similar manner from εἴθα.[2] But it is nowhere employed by any other writer; and the grammarians more generally refer it to the Doric dialect.[3] The syntax will not admit of the supposition that it is an aor. conjunctive,[4] as ἀφίη, for ἀφῆ, in Homer.

II. εἰμί, *I am.* (BUTTM. § 108. 4.)

1. Of the imperfect ἤμην, which the grammarians strongly condemn, the use is sufficiently frequent in the writers of the Alexandrian period.[5] In the New Testament it is found in John xi. 15, xvi. 14, xvii. 12; Acts x. 30, xi. 5, 11, 17, and elsewhere. The second person ἦσθα occurs in Matt. xxvi. 69, Mark xiv. 67.[6] Of the 3 pers. plural ἦν, for ἦσαν, there is an instance in Luke ii. 33.

2. For ἔστω, in the imperative, we have ἤτω, 1 Cor. xvi. 22; James v. 12. So also in Ps. civ. 31. LXX. This inflexion is said to have been Doric.[7]

Obs. Instead of ἔνεστι, the syncopated form ἔνι is used in Gal. iii. 28, Col. iii. 11, James i. 17.

§ 22.—*Anomaly of signification.* (BUTTM. § 113.)

1. In the New Testament, as in other writings, the *causative* and *immediative,* or the *transitive* and *intransitive,* significations of verbs are frequently, and for the same reasons, interchanged; so that the *act., midd.,* and *pass.* voices deviate from their proper meanings in a multiplicity of instances. Thus the *immediative* is changed into the *causative* sense in Matt. v. 45, τὸν ἥλιον ἀνατέλλει. Luke xii. 37, ἀνακλινεῖ αὐτούς. 2 Cor. ii. 14,

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[1] See Matt. Gr. Gr. § 170. and 212, 7.
[2] Etym. M. p. 107, 1. Phavorin. in v.
[3] Suidas in v.　　　　[4] Eustath. p. 1077, 8.
[5] Lobeck ad Phryn. p. 152.　　[6] See Matt. Gr. Gr. § 201, 8.
[7] Heraclid. ap. Eustath. p. 1411, 22.

τῷ θριαμβεύοντι ἡμᾶς. Phil. iv. 10, ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν. 1 Thess. iii. 12, ὑμᾶς ὁ Κύριος πλεονάσαι καὶ περισσεύσαι. Compare 2 Cor. ix. 8, *et alibi.* The verb, σπεύδειν signifies not only *to make haste* (Luke ii. 16, xix. 1, 6), but transitively, *to desire earnestly,* as in 2 Pet. iii. 12, προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας. See also Prov. xxviii. 22, LXX; Thucyd. vi. 39, Eur. Hec. 1175, 1201; Ælian. V. H. xiii. 30 ; Polyb. iii. 62. 8.

Obs. 1. It is probable, indeed, that to most of the above verbs were attached by the Greeks a double import, and thus ἀνατέλλειν has an active sense in Anac. liii. 40, Diod. Sic. xvii. 7 ; and ἀνάκλινειν, in Polyb. xxxi. 4, 5. At the same time the LXX have frequently thus expressed by a neuter verb the *causative* import of the Hebrew *Hiphil ;* as in Gen. xlvii. 6, κατοίκισον τὸν πατέρα σου. 1 Sam. xv. 35, ἐβασίλευσε τὸν Σαοὺλ ἐπὶ Ἰσραήλ. See also 1 Sam. viii. 22, 2 Kings xiv. 21, Ps. lxxi. 21, cxix. 50, cxxxii. 17, Isai. xvi. 5, Ezek. xvii. 24. As frequently, however, by a periphrasis with ποιεῖν, as in Deut. xxxii. 39, ζῆν ποιήσω, Isai. xxix. 21, ποιοῦντες ἁμαρτεῖν, Jerem. xxviii. 15, πεποιθέναι ἐποίησας. Sometimes the Latins also employed a neuter verb in an active sense ; as in Virg. Æn. vi. 132 ; *Ne tanta animis adsuescit bella.*[1]

2. With some verbs used *intransitively* the reflective pronoun may probably be supplied; though many verbs were doubtless originally endued both with a transitive and intransitive signification. Of such we have examples in Mark ix. 29, ὅταν δὲ παραδῷ ὁ καρπὸς, i. e. *presents itself:* v. 37. τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, *poured themselves,* or, with a like intransitive sense in the English, *poured into the ship:* Acts xxvii. 14, ἔβαλε κατ' αὐτῆς ἄνεμος, *set against it.* Add to these Luke ix. 12, ἡ δὲ ἡμέρα ἤρξατο κλίνειν. So again, Luke xxiv. 29. (Compare Judg. xix. 9 11, LXX. Herod. iv. 181, Arrian. Exped. iii. 4.) Luke xviii. 24, Tit. i. 5, iii. 13, λείπειν, *to be wanting;* Acts vii. 42, ἔστρεψε δὲ ὁ Θεός. (This verb is regularly intransitive in the New Testament, except in Rev. xi. 6, στρέφειν αὐτὰ εἰς αἷμα.) Acts xxvii. 41, ἡ πρώρα ἐρείσασα ἔμεινεν

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[1] Alt, § 49.—As the active sometimes bears the sense of the Hebrew *Hiphil,* so it has been thought the passive may express that of the *Hophal ;* and examples of this signification have been adduced from 1 Cor. viii. 3, xiii. 8, 12, iv. 9. In each of the passages it has been argued that γινώσκεσθαι signifies, *to be caused to know,* i. e. *to be taught ;* but in the first οὗτος ἔγνωσται, *he is known,* refers to God, not to *him who loves God.* In the last γνωσθέντες will more appropriately mean *approved,* or *loved,* which is a common sense of the verb. Compare Matt. vii. 23, John viii. 55, Rom. vii. 15, 2 Tim. ii. 19, Heb. xiii. 23. In 1 Cor. xiii. 8, the insertion of καὶ, after καθὼς, is altogether overlooked in the proposed translation : whereas καθὼς καὶ ἐπεγνώσθην, clearly indicates a sense identical with the preceding word, τότε ἐπιγνώσομαι, *then shall I know even as also I am known,* i. e. of God : or in other words, my knowlege will be perfect and universal. Compare Glass. Phil. Sac. p. 253. Pott. ad 1 Cor. viii. 3.

ἀσάλευτος. 43, ἐκέλευσε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας (*scil.* ἑαυτοὺς εἰς θάλασσαν), πρώτους ἐπὶ τὴν γῆν ἐξιέναι. Here also belongs αὐξάνειν, *to grow*, in Matt. vi. 28, Luke i. 80, and elsewhere; which intransitive sense it also bears in the later Greek writers.

Obs. 2. Sometimes a noun is required to complete the sense; as in Matt. vii. 1, προσέχειν, *scil.* τὸν νοῦν, *to observe;* Mark xiv. 72, ἐπιβάλλειν, *scil.* τὴν διάνοιαν, *to reflect.* (Some understand simply ἑαυτὸν; but compare Diod. Sic. ii. 7; M. Anton. x. 30. The omission is supplied in Diod. Sic. xx. 44, πρὸς οὐδὲν ἐπέβαλε τὴν διάνοιαν.) Luke v. 3, 11, ἐπανάγειν and κατάγειν, *scil.* τῆν ναῦν, *to put out to sea* and *to make the land*, respectively; Acts xxvii. 15, ἐπιδιδόναι, *scil.* τὸ πλοῖον. So Heliod. Æth. i. 3, ἐκδόντος τῷ ἀνέμῳ. Here also some supply ἑαυτούς. We have in Sil. Ital. xi. 275. *Puppim dat vento.*[1] To this head of transitives used intransitively has been also referred, but improperly, John xiii 2, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα, where the object is implied in the subsequent words ἵνα αὐτὸν παραδῷ.[2] Also in Acts ix. 19, the verb ἐνισχύειν is naturally intransitive, though it has an active sense in Luke xxii. 43.[3] The verb ἵστημι is used in various senses both transitive and intransitive; the present, imperfect, aor. 1, and fut. 1. tenses bearing an active signification, and the perfect, plusq. perfect, and aor. 2, a neuter one. For examples, see Matt. iv. 5, x. 3, xii. 46, 47, xiii. 2, xxvi. 15, Mark ix. 36, Luke ix. 47, xix. 8, John i. 26, viii. 44, Acts i. 23, viii. 38, xvii. 31, xxvi. 22, Rom. iii. 31, Heb. x. 9, *et alibi.* Properly the compound διίστημι signifies *to separate* in an active sense (Isai. lix. 2, Prov. xvii. 9, LXX); but it is intransitive in Luke xxi. 59, xxiv. 51, Acts xxvii. 28.[4]

Obs. 3. The *middle* sense is apparent in many active verbs: as in 2 Cor. xi. 20, εἴ τις ὑμᾶς καταδουλοῖ. Compare Gal. ii. 4. Perhaps also 2 Tim iv. 4, ἀπὸ τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν. Sometimes the reflexive pronoun is added, as in Matt. xxvi. 65, διέρρηξε τὰ ἱμάτια αὐτοῦ. So Mark xiv. 63, Acts xiv. 14. The verb ποιεῖν is frequently used in the New Testament where the early Greeks would rather have used ποιεῖσθαι. Thus in Mark ii. 23, ὁδὸν ποιεῖν, *to make a journey;* which in good Greek would signify *to make a road;* Acts xxiii. 13, συνωμοσίαν ποιεῖν. Compare Herod. vi. 42, vii. 42, Xen. Anab. iv. 8. 6, v. 17. See also John xiv. 23, Ephes. iii. 11. Likewise εὑρίσκειν, *to obtain*, for εὑρίσκεσθαι, in Luke i. 30, ix. 12, Rom. iv. 1, 2 Tim. i. 18. But Lucian. Reviv. T. i. p. 396, μόλις γοῦν εὑρόμην πολλὰ ἱκετεύσας. Occasionally the active and middle are used indifferently, as in Luke xv. 6, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, which is repeated in v. 9, with συγκαλεῖται.[5]

Obs. 4. The following instances of the active, in a passive sense, are closely allied to a reflexive import: 1 Pet. ii. 6, περιέχει ἐν τῇ γραφῇ, for περιέχεται. So in Joseph. Ant. xi. 4. 7, καθὼς ἐν αὐτῇ (τῇ ἐπιστολῇ) περιέχεις. The same verb occurs in its proper active sense in Acts xxiii. 25, 1 Macc. xv. 2, 2 Macc. ix. 18, Joseph. Ant. xi. 4. 9, xiv. 12. 2. There is another example in Ant. i. 11, εἰς στύλην ἅλος μετέβαλεν, *she was changed*, viz. Lot's wife.[6]

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[1] Winer, § 39, 1. Alt, Gr. N. T. § 48, 1. Reitz. ad Lucian. T. vi. p. 591. Bip. Poppo ad Thucyd. i. p. 186. Wetstein and other Interpp. ad ll. cc.
[2] See Kypke ad l. c.
[3] Passov. Lex. in v.
[4] Winer, *ubi supra.*
[5] Winer, § 39, 6. Alt, § 48. 4. Kuster de V. M. pp. 37. 67. Dresig. p. 401. Poppo ad Thucyd. pp. 185. 189.
[6] Winer, § 39, 1 Alt, 48, 2. Georg Hierocrit. i. 3. 31. Glass. Phil. Sacr. p. 245. Krebs et Pott ad 1 Pet. ii. 6.

3. Passive verbs have sometimes an *active* or *neuter* signification; as in Acts xx. 13, οὕτω γὰρ ἦν διατεταγμένος. Tit. ii. 11, ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις. See also 2 Pet. i. 3, 4.

Obs. 5. The construction is peculiar in Acts xxvi. 16, εἰς τοῦτο ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι. From the similarity of the two last clauses, some regard them as equivalent to μάρτυρα τούτων ἃ εἶδες, καὶ τούτων ἃ ὀφθήσομαί σοι, and render ὀφθήσομαι, in an *active* sense, *I will make to appear to you*, or *will show you*. Since, however, the aor. 1. ὤφθην has its true passive import, *I have been seen*, or *have appeared*, it is preferable to render ὀφθήσομαι in the passive also, understanding διὰ or περὶ with the second ὧν. Hence the sense will be, *those things which thou hast now seen, and those* concerning *which I will* hereafter *appear to you*. The same future has a passive sense in Isai. xl. 5, LXX.[1]

Obs. 6. The perf. and plusq. perf. pass. are sometimes used in the sense of the middle; but chiefly, if not exclusively, in those verbs in which the regular middle form is wanting or incomplete. Thus John ix. 22, συνετέθειντο οἱ Ἰουδαῖοι. Acts xiii. 2, ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. (Compare Acts xvi. 10, xxv. 12.) 1 Pet. iv. 3, πεπορευμένους ἐν ἀσελγείαις. Compare 1 Sam. xiv. 17, 2 Kings v. 25, Job xxx. 28. It may sometimes appear doubtful whether the passive or middle acceptation is intended; but the former is generally to be preferred in such cases; as, for example, in Rom. xiv. 23, ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως. Phil. iii. 12, οὐκ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι. 1 Pet. iv. 1, ὁ παθὼν ἐν σαρκὶ, πέπαυται ἁμαρτίας. A middle sense, however, is indicated in Acts xxiii. 1, πεπολίτευμαι τῷ Θεῷ, *I have conducted myself obediently to God's laws*. Compare 2 Macc. vi. 1. In like manner the aor. 1. pass. has sometimes a middle sense; as in Matt. x. 26, μὴ οὖν φοβηθῆτε αὐτούς. So in Matt. xvi. 2, xvii. 11, Luke xxii. 8, ἀποκριθῆναι. (The middle is used in Mark xiv. 61, Luke xxiii. 9.) In Matt. xxi. 21, Mark xi. 23, Rom. iv. 20, we have διακριθῆναι. (Compare Acts x. 20.) Again, in Acts v. 26, ἀνέστη Θευδᾶς, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων. James iv. 10, ταπεινώθητε ἐνώπιον τοῦ Κυρίου. So 1 Pet. v. 6. Compare Ecclus. xviii. 21. In Acts xvii. 4, προσεκληρώθησαν, and in Eph. i. 11, ἐκληρώθημεν, are doubtful. Of the aor. 2. passive, so used, there is an example in John viii. 59, Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν. Perhaps also καταλλαγῆναι, in 1 Cor. vii. 11, 2 Cor. v. 20.[2]

4. *Deponent* verbs, which have a *middle* or *passive* form with an *active* or *neuter* sense, require no particular notice, except that some of the *passive* tenses are frequently used in a passive sense. This is more particularly the case with the aor. 1 *pass.*, when the aor. 1. *mid.* is also in use. Thus we find ἐθεάθην in Matt. vi. 1, Mark xvi. 11. (compare Thucyd. iii. 28); ἰάθην in Matt. viii. 13, Luke vi. 18, (and in Isai. liii. 5. LXX); ἐλογίσθην in Rom. iv. 3. (compare Herod. iii. 95, Xen. Cyr. iii. 1. 33); ἐχαρίσθην in 1 Cor. ii. 12, Phil. i. 29; and ἐῤῥύσθην in 2 Tim. iv. 17. The *perfect* ἴαμαι is found in Mark v. 29, and παρῄτημαι in Luke xiv. 19. Of *futures*, there are in Matt. viii.

8, ἰαθήσομαι, Luke xii. 9, ἀπαρνηθήσομαι, Rom. ii. 26, λογισθήσο-μαι. The *present* of this last verb has a *pass.* sense in Rom. iv. 5. Sometimes εἴργασμαι has an *active,* and sometimes a *passive,* signification. Compare John iii. 21, 2 John 8.[1]

5. The *middle* voice is frequently used in an *active* significa-tion; as in Luke i. 1, ἀνατάξασθαι διήγησιν. vii. 4, ἄξιός ἐστιν, ᾧ παρέξει τοῦτο. (Here παρέξει has been regarded as the 3 sing. active, instead of the 2 sing. middle. That the latter is cor-rect, other examples of the middle voice of this verb in an ac-tive sense abundantly prove. Some manuscripts read παρέξῃ. See above, § 19. *Obs.* 5.) Acts xix. 24, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. (In Acts xvi. 16 the active is used in pre-cisely the same sense.) Eph. i. 23, τοῦ τὰ πάντα ἐν πᾶσι πληρου-μένου. Col. i. 29, τὴν ἐνέργειαν τὴν ἐνεργουμένην ἐν ἐμοί. (It seems that the active ἐνέργειν is used with reference to *persons,* and the middle ἐνέργεσθαι, with reference to *things.* Compare Matt. xiv. 2, 1 Thess. ii. 13, 2 Thess. ii. 7.) Col. iv. 1, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε.

Obs. 7. Hence it frequently happens, that the middle voice is accompanied with a reflexive pronoun; as in John xix. 24, διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς. (Compare Matt. xxvii. 35.) Tit. ii. 7, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων. So Xen. Cyr. viii. 1. 39, παράδειγμα τοιόνδε ἑαυτὸν παρείχετο.

Obs. 8. It is scarcely possible to regard φανερούμενον, in Eph. v. 13, in any other light than as a passive participle, since it is immediately preceded by φανεροῦται in the same voice. Some, however, refer it to this head; and the passage is some-what obscure; but the sense may be that *whatsoever is made manifest is,* i. e., has the nature of, *light,* and is adapted to the exposure of error.[2]

Obs. 9. A great number of active futures, from which, although perfectly regular in their formation, the ancients sedulously abstained, are nevertheless used by the later writers; and the following, among others, are found in the New Testament. Matt. v. 33, ἐπιορκήσω; xii. 14, 15, ἀκούσω; xviii. 21, ἁμαρτήσω; xix. 18, κλέψω; Mark xiv. 13, ἀπαντήσω; Luke i. 13, καλέσω; vi. 21, γελάσω; 25, κλαύσω; xiii. 24, ζητήσω; John vii. 38, ῥεύσω;[3] Acts xv. 29, πράξω;[4] xviii. 9, σιωπήσω; xxii. 5, ἄξω;[5] 1 Cor. xi. 23, ἐπαινέσω; 2 Pet. i. 15, σπουδάσω; Rev. ix. 6, εὑρήσω. For these several forms the Attics used ἐπιορκήσομαι, ἀκούσομαι, ἁμαρτήσομαι, κλέψομαι, ἀπαντήσο-μαι, καλοῦμαι, γελάσομαι, κλαύσομαι, ζητήσομαι, ῥεύσομαι, πράξομαι, σιωπήσομαι, ἄξομαι, ἐπαινέσομαι, σπουδάσομαι, εὑρήσομαι. In Rom. vi. 2. 8, 2 Tim. ii. 11, ζήσω occurs; but ζήσομαι in Matt. iv. 4, Mark v. 23, John vi. 51, xi. 23. It is difficult to account for the neglect of these forms by the older writers; but probably it arose from some-thing ungrateful in the sound, to which their descendants were less sensible.

[1] Winer, § 39. 7.
[2] Winer, § 39. 6. Alt, Gr. N. T. § 51. 3, 4. Kuster de V. Med. p. 69.
[3] Lobeck ad Phryn. p. 789.   [4] Mœris, p. 293.
[5] Mœris, p. 38. The form, however, occurs in Eur. Iph. T. 11. 24.

Obs. 10. Analogous to these futures are certain *first aorists*, which in the earlier writers assume the middle form.[1] For instance, Matt. i. 2, Luke i. 57, ἐγέννησα for ἐγεννησάμην; Matt. viii. 21, Acts v. 6. 10, ἔθαψα for ἐθαψάμην; Matt. xx. 24, ἠγανάκτησα for ἠγανακτησάμην; Acts iv. 25, ἐφρύαξα for ἐφρυαξάμην;[2] James v. 5, ἔθρεψα for ἐθρεψάμην. In Luke i. 47, ἠγαλλίασε, but ἠγαλλιασάμην in Luke x. 21, Acts xv. 34. To these may be added several other forms of rare occurrence; such as ἦξα in 2 Pet. ii. 5.[3] Also ἐβλάστησα, ἡμάρτησα, εὗρησα, ἔζησα, ἐγάμησα, of which see the list of defective verbs.

6. Of *middle* verbs for *passives*, the usage prevails not only in those tenses for which the middle has no distinct form, but also in the future and aorists. It has been doubted, whether the New Testament affords any example of such practice; but certainly it exists, according to the received text, in 1 Cor. x. 2, πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο. Many manuscripts, however, read ἐβαπτίσθησαν, which is very probably correct. There can be no question respecting Gal. v. 12, ὄφελον καὶ ἀποκόψονται, *would that they were cut off,* i. e., *destroyed,* or, perhaps, *excommunicated.*

Obs. 11. Another interpretation has certainly been proposed, but it is scarcely consistent with the Apostles' character and dignity. In Acts xv. 22. 25, it is certainly possible that ἐκλεξαμένους may have been used rather than ἐκλεχθέντας, in order to indicate that the delegates had a voice in their own appointment, or consented to undertake the mission; but such an interpretation seems somewhat more refined than the occasion requires. It is therefore preferable to consider the passage as another example of the usage under consideration.[4]

Of anomalous signification in the tenses, see the *Syntax,* § 50.

§ 23.—*List of Anomalous or Irregular Verbs.* (Buttm. § 114.)

Several verbs belonging to this class exhibit moods and tenses in the later speech, which were never used by the more approved writers of ancient Greece, and are consequently condemned by the old grammarians. The following peculiarities occur in the New Testament:—

Ἄγω (*I lead*) has the *fut.* ἄξω, instead of ἄξομαι, Acts xxii. 5, 1 Thess. iv. 14. The *aor.* 1. ἦξα is very uncommon in the

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[1] Planck de Orat. N. T. ii. 3.   [2] Gataker ad M. Anton. x. 13.
[3] Matt. Gr. Gr. § 222. in v.
[4] Winer, § 39. 5. Kuinoel and Elsner on Acts xv. 22.

old writers; but the compound *part.* ἐπάξας occurs in 2 Pet. ii. 5. See § 22. *Obs.* 9, 10.

αἱρέω (*I take*). Of the *aor.* 2. εἰλάμην, see above, § 17. 2. Some manuscripts exhibit the rare *fut.* ἀφελεῖ in Rev. xxii. 19.

ἁμαρτάνω (*I sin*). *Fut.* 1. ἁμαρτήσω, for which the Attics used ἁμαρτήσομαι, Matt. xviii. 21. *Aor.* 1. ἡμάρτησα, instead of ἥμαρτον, Rom. v. 14, 16.[1]

βιόω (*I live*). Of this verb the *aor.* 1. *infin.* βιῶσαι occurs in 1 Pet. iv. 2; instead of which the *aor.* 2. βιῶναι, as from βίωμι, is ordinarily employed.

βλαστάνω (*I bud*). The *aor.* 1. ἐβλάστησα, which occurs in Matt. xiii. 26, James v. 18, is only found in the later writers. It is used by Hippocrates, de Aliment. i.

γαμέω (*I marry*). In Mark vi. 17 the *aor.* 1. ἐγάμησα is found; but the regular form ἔγημα in Luke xiv. 20, 1 Cor. vii. 28. The *aor.* 1. *pass.* ἐγαμήθην, which is rarely met with in profane writers, occurs in Mark x. 12, 1 Cor. vii. 39.

γίγνομαι (*I become*). The *aor.* 1. *pass.* ἐγενήθην, which is chiefly confined to later writers, is used in John i. 13. Hence the *part.* γενηθεὶς, Heb. vi. 4. The old *aorist* ἐγενόμην is commonly employed; as in Matt. xix. 8, Mark i. 11, John i. 14, Acts xii. 11, Phil. ii. 7, and elsewhere.

εἴδω (*I see*). Of this verb the plural number of the *perfect*, οἴδαμεν, -ατε, -ασι, for which ἴσμεν, ἴστε, ἴσασι are more commonly used,[2] is very generally retained in the New Testament. See Matt. vii. 11, xxvii. 65, Mark xi. 33, John x. 5, xv. 21, 1 Cor. viii. 1, ix. 13, Gal. iv. 13.

εἰπεῖν (*To say*). *Aor.* 1. εἶπα. *Imper.* εἶπον. See above, § 17. 2. *Obs.* 2.

ἔρχομαι (*I go*). *Imperf.* ἠρχόμην, Mark i. 45, ii. 15, John iv. 30, vi. 17. *Fut.* ἐλεύσομαι, Matt. ix. 15; ἀπελεύσομαι, xxv. 45. See also Matt. ii. 6, John xiv. 23, 2 Cor. xii. 1, and elsewhere. Instead of the *imperf.* ἤειν is more commonly used in Attic; and εἶμι, with a future acceptation, instead of ἐλεύσομαι. It is only in Homer, and the later writers, that this last is found, either in the simple or compound state: as Arrian. Exped. Alex. vi. 12, Philostr. Apollon.

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[1] Thom. M. p. 420. Lobeck ad Phryn. p. 732
[2] Thom. M. p. 474.

iv. 4, Max. Tyr. Diss. xxiv. p. 295, Chrysost. Orat. 33. p. 410. So likewise in Gen. xix. 2, LXX, *et alibi*.[1]

εὑρίσκω (*I find*). *Aor.* 1. εὗρησα, Rev. xviii. 14. The *aor.* 2. εὗρον is used by Attic writers. Of the aor. 2. mid. εὑράμην, see above, § 17. 2.

ἔχω (*I have*). The *fut. mid.* of the compound verb is ἀνέξομαι, not ἀνασχήσομαι, in Matt. xvii. 17, Mark ix. 19, Luke ix. 41, 2 Tim. iv. 3.

ζάω (*I live*). *Fut.* 1. ζήσω. *Aor.* 1. ἔζησα. See above, § 22. *Obs.* 9, 10. For this last the old writers used ἐβίωσα.

ἧμαι (*I sit*). The less genuine *imperative* κάθου, of the compound verb κάθημαι, is used for κάθησο in Matt. xxii. 44. In Acts xviii. 3, the 2. *sing. pres. indic.* is κάθη, instead of κάθησαι.[2]

καίω (*I burn*). From the *aor.* 2. *pass.* of the compound verb, κατεκάην (Rev. viii. 7), a new *future*, κατακαήσομαι, occurs in 1 Cor. iii. 15, 2 Pet. iii. 10. The *fut.* 1. κατακαυθήσομαι, which is usually employed, is found in Rev. xviii. 8.[3]

κεράννυμι (*I mix*). *Part. perf. pass.* κεκερασμένος, Rev. xiv. 10. Although this form is sometimes used by the older writers, yet κεκραμένος is preferred. An analogous form is πεπετάσμαι, for πέπταμαι, Herod. i. 62.[4]

κερδαίνω (*I gain*). *Aor.* 1. ἐκέρδησα, Matt. xviii. 15, xxv. 20. *Conj.* κερδήσω, 1 Cor. ix. 19, James iv. 13. *Infin.* κερδῆσαι, Acts xxvii. 21. *Part.* κερδήσας, Luke ix. 25.[5]

κτείνω (*I kill*). In the compound verb, the *aor.* 1. *pass.* is written ἀπεκτάνθην, for ἀπεκτάθην, in Rev. ii. 13, ix. 18, 20, xi. 13, xix. 21. *Infin.* ἀποκτανθῆναι, Luke ix. 22, Rev. xiii. 10.[6] See § 3. *Obs.* 1.

ὄλλυμι (*I destroy*). Generally in the New Testament the *fut.* is ὀλέσω, as in Matt. xxi. 41, John vi. 39, and elsewhere; but the Attic form ἀπολῶ is used in 1 Cor. i. 19. The *part.* ἀπολλύων, for ἀπολλύς, occurs as a proper name in Rev. ix. 11, *et passim*.[7]

ὀνίνημι (*I benefit*). *Aor.* 1. opt. ὀναίμην, Philem. 20.[8]

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[1] Planck de Orat. N. T. ii. 3.   [2] Lobeck ad Phryn. p. 359.
[3] Thom. M. p. 511.
[4] Lobeck ad Phryn. p. 582.   [5] Ibid. p. 740.   [6] Ibid. pp. 36. 757.
[7] Mœris, p. 12.   Thom. M. p. 98.   [8] Lobeck ad Phryn. p. 13.

ὀφείλω (*I owe*). The *aor.* 2. ὄφελον, as employed in the expression of a wish, is used without the augment in 1 Cor. iv. 8, 2 Cor. ix. 1, Gal. v. 12, Rev. iii. 15.[1]

πετόμαι (*I fly*). The *pres. part.* πετώμενος, formed as it were from the contract verb πετάομαι, is used in Rev. iv. 7, viii. 13, xiv. 6, xix. 17. Some MSS., however, have the old form πετόμενος.[2]

πίνω (*I drink*). *Fut. mid.* πίομαι, for πιοῦμαι. See above, § 19. *Obs.* 4.

πίπτω (*I fall*). *Aor.* 2. ἔπεσα. See above, § 17, 2. Some consider this form as a regular *aorist* from the obsolete root πέτω.

ῥέω (*I flow*). *Fut.* 1. ῥεύσω. See above, § 22. *Obs.* 9.

στρώννυμι (*I strew*). The compound verb has the *aor.* 1. *pass.* κατεστρώθην, 1 Cor. x. 5. Grammarians say ἐστορέσθην.

τρέφω (*I nourish*). *Aor.* 1. ἔθρεψα. See above, § 22. *Obs.* 10.

φάγω (*I eat*). *Fut. mid.* φάγομαι. See above, § 19. *Obs.* 4.

φύω (*I produce*). The *aor.* 2. *part. pass.* φυείς, which is an Hellenic form, occurs in Luke viii. 6, 7, 8.

χαίρω (*I rejoice*). Instead of the Attic *fut.* 1. χαιρήσω, we have χαρήσομαι, which prevailed in the other dialects, in Luke i. 14, John xvi. 20. 22, Phil. i. 18. Some would take ἐχάρησαν from the *aor.* 1, ἐχάρησα, in Mark xiv. 11, Luke xxii. 5. It may equally come from the *aor.* 2, ἐχάρην, which is more usual, and is found in Luke xxii. 8.

χέω (*I pour*). The compound verb ἐκχέω has χεῶ in the *future*, instead of χεύσω, Acts ii. 17. Properly this form belongs to verbs of which λ μ ν ρ are the characteristic letters, though it has sometimes been transferred to other conjugations. Hence perhaps the idea of a second future, in the scheme of the regular verb, suggested itself to grammarians.[3] The same future is employed by the LXX, in Exod. iv. 9, xxix. 12, Ezek. xii. 14, and elsewhere.

ὠνέομαι (*I buy*). *Aor.* 1. ὠνησάμην, Acts vii. 16. For this aorist the Attics always used ἐπριάμην, with the single exception of the proverb in Athen. vi. p. 91. Χῖος δεσπότην ὠνήσατο. It occurs in Pausan. iii. 4. 4, Phædr. Fab. 75.

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[1] Lipsius de Indic. § 1.　　　[2] Lobeck ad Phryn. p. 581.
[3] Planck de Orat. N. T. ii. 3. Matt. Gr. Gr. § 182. *Obs.* 1.

§ 24.—*Terminations of words.* (BUTTM. § 119.)

1. It may here be proper to direct attention to an extensive class of nouns substantive, which in the later speech take the form of neuters of the third declension ending in μα, instead of the terminations -η, -εια, and -σις, of synonyms in the ancient language.[1] Several instances occur in the New Testament. Thus in Luke ii. 7, κατάλυμα, *an inn*, of which there is no example in Attic writers, and instead of which κατάλυσις is used, in the same sense, in Eur. Elect. 393. Plat. Protag. p. 220, D.[2] The word ἀνταπόδομα, *retribution*, which occurs in Luke xiv. 1. 2, Rom. xi. 9, and also in 2 Chron. xxxii. 25, Ps. xxviii. 4, Ecclus. xii. 2, LXX, is nowhere else to be met with; but ἀνταπόδοσις has the same meaning in Thucyd. iv. 81, Polyb. vi. 5. 3, xx. 7. 2, xxxii. 13. 6. For the Attic form αἴτησις, *a petition*, we have αἴτημα in Luke xxiii. 24, Phil. iv. 6. Compare Judg. viii. 24, Ps. cv. 16, LXX. None of the Grammarians or Lexicographers mention the word ἄντλημα, which denotes *a bucket* in John iv. 11. Except in Rom. xv. 1, ἀσθένημα is nowhere found; and the Attics used ἀσθένεια, as in Eur. Herc. F. 269. To these may be added ἥττημα, *inferiority*, in Rom. xi. 12, 1 Cor. vi. 7; instead of which ἧσσα is found in Thucyd. iii. 109, vii. 72; and ἥττα in Xen. Cyr. iii. 1. 11. Also ἀπόκριμα, *a sentence of condemnation*, in 2 Cor. ii. 9, in lieu of ἀπόκρισις, which bears a like sense in Isocrates and Plato.

Obs. 1. Many other examples of the same nature might be adduced from the Septuagint, but the above from the New Testament are sufficient to mark the peculiarity; which perhaps, after all, belongs rather to the department of the Lexicon: and though the termination is remarkable from its frequency, it is not to be denied that words, having two forms without any change of sense, occasionally present themselves in the best writers. Thus, for instance, ἔνδειγμα and ἔνδειξις in Demosthenes; φρόνημα and φρόνησις in Eur. Suppl. 862, Tem. fr. 13; ἴαμα and ἴασις in Thucyd. ii. 51, Soph. Elect. 876; ζήτημα and ζήτησις, in Eur. Bacch. 1137. Thuc. i. 20.

Obs. 2. It may also be remarked that the above is not the only change in the forms of substantives, which has been pointed out in the New Testament. Grammarians have noticed μετοικεσία in Matt. i. 11, instead of μετοίκεσις, which is used by Plato (De Legg. viii.), or μετοικία, in Æsch. Eum. 1016. There is also μαθητρία, for μαθητρὶς, in Acts ix. 36,[3] and καύχησις, for καύχη, in Rom. iii. 27, *et passim*.

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[1] Passov. Gram. N. T. p. 571. Planck de Orat. N. T. § ii. 5.

[2] The Attics commonly used καταγώγιον in this sense. See Mœris p. 241. Thom. M. p. 501.

[3] Mœris, p. 263. Thom. M. p. 593.

Analogous with this last, however, are the duplicate forms αὔξη and αὔξησις, Plat. Phæd. p. 1211. D. Xen. Œcon. 5. 1; βουλὴ and βούλησις, Xen. Hell. vi. 4. 35, Thucyd. vi. 69.

2. The terminations of *adjectives* were frequently changed by the later usage; and a prominent example of such change in the New Testament is afforded by those ending in ινὸς, accented on the final syllable, and involving the notion of *time*. Thus, instead of καθημέριος, the later writers have καθημερινὸς, whch is also found in Acts vi. 1. Compare Soph. Elect. 1414.

Obs. 3. In Rev. xxii. 16, the MSS. vary between ὀρθρινὸς and πρωϊνὸς, both of which are new forms; instead of which the more ancient authors employed ὄρθριος (which is also used in Luke xxiv. 12) and πρώϊος. See Xen. *de Vectig.* i. 3. The latter of the two readings is preferable; and the adjective also occurs in Rev. ii. 28. Another form is πρώϊμος, cognate with ὄψιμος, with which it is found in conjunction in James v. 7. These, however, are rather lexicographical distinctions, and, as well as others of a like character, are duly marked by *Wahl,* and in the late edition of *Parkhurst,* by *Rose.*

PART II.

SYNTAX.

§ 25.—*Of the Noun.*　(BUTTM. § 123.)

1. An *Adjective*, whether used as an epithet or predicate, ought properly to agree with its *substantive* in *gender* and *number;* and the same is true of *adjective pronouns* and *relatives.* From this rule there are some deviations in the New Testament; as, for example, when the concord is regulated by the sense of the substantive, so that a noun is accompanied by an adjective, participle, or pronoun, in a different grammatical *gender.*

Obs. 1. This construction occurs with an *adj.* or *part.* in Eph. iv. 17, τὰ λοιπὰ ἔθνη περιπατεῖ, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες. 2 John 4, ἐχάρην λίαν, ὅτι εὕρηκα (τινα) ἐκ τῶν τέκνων σου περιπατοῦντας. Rev. iv. 8, τέσσαρα ζῶα ἀνάπαυσιν οὐκ ἔχουσιν, λέγοντες. (Another reading is λέγοντα.) xix. 14, τὰ στρατεύματα ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρόν. Compare also Rev. v. 13. Some refer to this head Eph. ii. 11, ὑμεῖς, τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι, κ. τ. λ.; but it is scarcely an example in point. The following are examples of different gender in *the pronoun:* Matt. xxviii. 19, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς. Mark v. 41, κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ. Acts xv. 17, πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται, κ. τ. λ. Rom. ix. 23, ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν, κ. τ. λ. Gal. iv. 19. τεκνία μου, οὓς πάλιν ὠδίνω. Col. ii. 19, τὴν κεφαλὴν ἐξ οὗ πᾶν τὸ σῶμα, κ. τ. λ. 2 John 1. τοῖς τέκνοις αὐτῆς, οὓς ἀγαπῶ. Rev. xvii. 16, τὰ δέκα κέρατα, ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην. Also in John vi. 9 the true reading seems to be ἔστι παιδάριον ἓν ὧδε, ὃς ἔχει, κ. τ. λ. (Vulgo ὅ.) The apposition in John xv. 26, renders the example irrelevant.[1] In Latin the same syntax in also common; as in Ter. And. iii. 5. 1, *Scelus*, qui *me perdidit.* Hor. Od. i. 37. 21, *monstrum*, quæ, &c.

2. A *collective* noun in the *singular* is often accompanied

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[1] Winer, § 21, 1, and 35, 1, a. Alt, § 33, 1, a, and 36, a. Georg. Vind. i. 3. 26. Elsner ad Matt. xxviii. 19.

with an *adj.* or *pronoun* in the *plural,* and sometimes in a different *gender.*

Obs. 2. There are instances with an adject. or partic. in Luke ii. 13, πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεόν. xix. 37, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεόν. Acts iii. 11, συνέδραμε πᾶς ὁ λαὸς, ἔκθαμβοι. v. 16, συνήρχετο τὸ πλῆθος, φέροντες, κ. τ. λ. Rev. vii. 9, ὄχλος πολὺς, ἑστῶτες ἐνώπιον τοῦ θρόνου. There is a double construction in Mark viii. 1, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τὶ φάγωσι, κ. τ. λ. So Diod. Sic. xiv. 78, τοῦ πλήθους συντρέχοντος, καὶ τοὺς μισθοὺς πρότερον ἀπαιτούντων. Again with a pronoun, in Matt. i. 21, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Mark vi. 46, ἀποταξάμενος αὐτοῖς, i. e. τῷ ὄχλῳ. Eph. v. 11. μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους· τὰ γὰρ κρυφῆ γινόμενα ὑπ’ αὐτῶν, scil. ἐσκοτισμένων, κ. τ. λ. Phil. ii. 15, γενεᾶς σκολιᾶς, ἐν αἷς φαίνεσθε. 3 John 9, ἔγραψα τῇ ἐκκλησίᾳ, ἀλλ’ ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. Compare 1 Macc. i. 25. Indeed similar examples are frequent in the LXX. On the other hand, it has been thought that a singular relative is referred to an antecedent in the plural in Phil. iii. 20, ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα. But ἐξ οὗ, subaud. τόπου, is constantly used adverbially in the sense of the Latin *unde.*[1]

Obs. 3. Since the adjective πᾶς includes the idea of multitude, the same construction is employed with reference to it; as in Acts xv. 36, κατὰ πᾶσαν πόλιν, ἐν αἷς, κ. τ. λ. So also with *ordinals*; as in 2 Pet. iii. 1, ταύτην ἤδη δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς, κ. τ. λ: that is, *in both of which.*

3. The word, to which an adjective or pronoun is referred, is sometimes merely *implied* in some preceding word, or suggested by the nature of the context. This is particularly the case in the New Testament with the demonstrative pronoun αὐτὸς, which constantly indicates in a collective sense the inhabitants of a country, mentioned in the preceding sentence. Thus in Matt. iv. 23, περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. Γαλιλαίων, implied in Γαλιλαίαν. Acts viii. 5, Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστὸν, i. e. *to the Samaritans.* Add Matt. ix. 35, Luke iv. 15, Acts xx. 2, 2 Cor. ii. 13, 1 Thess. i. 9.

Obs. 4. Occasionally the reference is somewhat more obscure; as in Matt. xi. ·. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν, i. e. *of the Galilæans,* in whose country Jesus then was. Compare Matt. xii. 9, Luke v. 17, Acts iv. 5. Closely similar is the use of αὐτῶν in 1 Pet. iii. 14, τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, i. e. τῶν κακούντων ὑμᾶς, with reference to ὁ κακώσων in the preceding clause. Sometimes the reference is indicated by some official designation, or an abstract noun, preceding; as in Luke xxiii. 51, οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, i. e. *of the council,* of which Joseph has just been described as a member (βουλευτὴς); Rom. ii. 25, ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς

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[1] Winer and Alt, *ubi supra;* Poppo ad Thucyd. i. 92. Passov. Lex. in vv. ἐκ, ὅς.

περιτομὴν λογισθήσεται; where αὐτοῦ must mean an *uncircumcised individual*, included in the *abstractum pro concreto* of the foregoing clause.

Obs. 5. It is usual to class under this head John viii. 44, ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, on the supposition that αὐτοῦ refers to ψεύδους implied in ψεύστης. But it is manifest that after ὁ πατὴρ αὐτοῦ the words ψεύστης ἐστι are to be repeated; for if ὁ πατὴρ αὐτοῦ is to follow ἐστι, the article is wholly inadmissible. Compare vv. 31, 42, 54, of this same chapter, and see § 27. 4. *infra.* The sense of the passage is rendered abundantly simple by supplying τις before λαλῇ in the preceding clause. See § 37. 7. *Obs.* 17. In the beginning of the verse it had been said, *Ye are of your father the devil:* and it is here added, *When any of you speaks falsely, he speaks after the manner of his kindred: for he is a liar, and so also is his father.*[1]

Obs. 6. The reference of αὐτὸς is sometimes only discoverable from the subject under consideration; as in Luke i. 17, αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ, where αὐτοῦ can only refer to the *Messiah*, as being uppermost in the thoughts of the person addressed; John xx. 15, Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας. No person has here been mentioned, but the dead body of Jesus is plainly intended. Compare 1 John ii. 12, 2 John 6.[2]

Obs. 7. There is no case in the New Testament in which an adjective or pronoun is referred, in respect to *gender*, to a word implied in a preceding one, except it be perhaps in Matt. xxi. 42, Mark xii. 11, λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν τοῖς ὀφθαλμοῖς ἡμῶν. Since αὕτη and θαυμαστὴ cannot be referred to κεφαλὴ γωνίας, the construction is generally considered as a Hebrew idiom, according to which, there being no neuter, the feminine is constantly employed, where in other languages the neuter is necessary.[3] The LXX have retained this idiom in Gen. xxiv. 14, Judg. xix. 30, 1 Sam. iv. 7, xi. 2, Ps. xxvii. 4, and elsewhere: and the passage under consideration is a citation from Ps. cxviii. 22. It may not, however, be altogether improbable that the feminine adjective may have a reference to οἰκοδομή, implied in the participle οἰκοδομοῦντες. There is a precisely similar example in Epiphan. Hær. ii. 368. A. εὖξαί μοι, πάτερ, ὅπως ὑγιαίνω. Πίστευε, τέκνον, τῷ ἐσταυρωμένῳ, καὶ ἕξεις ταύτην, scil. τὴν ὑγιείαν. A Hebrew feminine has been also supposed to exist in Luke xi. 33, οὐδεὶς λύχνον ἅψας, εἰς κρυπτὴν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον. It should rather seem that κρυπτὴ is a substantive,[4] with which the word *crypt* corresponds in English; more especially as ὑπὸ τὸν μόδιον follows in immediate connexion with it.

4. Pronouns, whether *demonstrative* or *relative*, instead of taking the *gender* of the substantive to which they refer, are put in the *neuter singular*, when the substantive is to be considered generally in the abstract as a thing or matter, and that even if the substantive be *plural.* This will explain Mark xii. 42, ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης.

Obs. 8. Similarly an *adject.* or *pron.* is put in the neuter singular, when it refers to

[1] See Middleton on the Gr. Art. Note *in loc.*
[2] Winer, § 22. 3. Alt, § 36. 2.
[3] Vorstius de Hebraism. N. T. p. 282. Fischer ad Leusden. de Hebr. N. T. p. 80. Gesen. § 169, 2.
[4] Bretschneider and Passow in v.

a word, or an entire proposition preceding, and a masculine or feminine substantive is added *per exegesin.* Thus 2 Cor. xiii. 9, τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. By a like enallage the adjective πᾶς is used in the masculine or neuter, with reference to a substantive in a different gender and case. Of this there is an example in Mark xii. 28, ποία ἐστὶ πρώτη πάντων ἐντόλη. So Thucyd. iv. 52, τάς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἄντανδρον. Lucian. Pisc. p. 583. μία πάντων ἧγι ἀληθὴς φιλοσοφία.[1]

5. If an *adj., part.,* or *pron.* refers to two or more substantives in the *same gender,* it is properly in *this gender* in the *plural :* as 1 Pet. i. 18. οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε. Very generally however the *singular* number is used. Thus in Acts i. 25, λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς. This is even sometimes the case, when one of the substantives is in the *plural;* as in Matt. vii. 12, οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. When all are plural, the rule is strictly observed; as in Matt. iv. 24, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους. Mark ii. 15, πολλοὶ τελῶναι καὶ ἁμαρτωλοί. Acts vi. 8, ἐποίει τέρατα καὶ σημεῖα μέγαλα.

Obs. 9. If the substantives are of *different* genders, and inanimate objects are signified, the neuter plural is commonly employed ; as in Acts ii. 45, τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι. With animated beings the *adj.* is placed in the *masc.* as the worthier gender, if one of the substantives be in the *masc. ;* as in Matt. xii. 50, αὐτός μου ἀδελφὸς καὶ ἀδελφή καὶ μήτηρ ἐστίν. xix. 5, ἄνθρωπος προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. It also happens continually that an *adj.* agrees in gender or number with one only of its substantives. Luke x. 1, εἰς πᾶσαν πόλιν καὶ τόπον. 2 Thess. i. 4, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν, αἷς ἀνέχεσθε. Equally common, though perhaps with a view to some degree of emphasis, is the *adj.* repeated with each substantive; as in Matt. iv. 23, ix. 35, x. 2, θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. xxii. 37, ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. Add Mark xiii. 1, Acts iv. 7, 1 Pet. ii. 1, Rev. xxi. 1. Compare 3 Esdr. iii. 5, Arist. Nicom. vii. 9. In James i. 17, πᾶσα δόσις ἀγαθή, καὶ πᾶν δώρημα τέλειον, ἄνωθέν ἐστι καταβαῖνον, the *part.* agrees with the neuter noun only. There are each of the three genders with one repetition of the adjective in Eph. i. 21, ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου. In Heb. ix. 9, 10, there is a double construction, in which two of the above principles are combined. The former *part.* δυνάμεναι agrees with the *fem.* substantive only, although referring equally to both; and the latter ἐπικείμενα is in the *neut. plur.,* not with more especial reference to δῶρα, but because the things indicated are inanimate. It has been proposed to read ἐπικείμεναι, without any authority, and little necessity.[2]

Obs. 10. Several adjectives are frequently joined to one substantive without a *copula,* so as to present one undivided image to the mind. Thus Heb. vii. 3, οὗτος ὁ Μελχισεδὲκ, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, κ. τ. λ. James i. 8, ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. In like manner, a second *adj.* refers to the entire

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[1] Alt, §§ 33, 2. 36, note 2.   [2] Winer, § 35. 2.

idea, which a substantive forms together with a preceding *adj.*; as in 1 Pet. i. 18, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, *from the vain conversation, which* (vain conversation) *was traditionally derived from our ancestors.*

Obs. 11. The contrary usage is in the case of πολὺς, which the Greeks join by καὶ with another adjective expressive of *praise* or *blame*,[1] is not observed in the New Testament. Thus we have in John x. 32, πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν. 2 Tim. iv. 14, Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο.

Obs. 12. An *adj.* is frequently followed by another *adj.* or a *part.*, which emphatically repeats the sense in a negative form; as in Acts xiii. 11, τυφλὸς, μὴ βλέπων τὸν ἥλιον. Eph. v. 15, μὴ ὡς ἄσοφοι, ἀλλ᾽ ὡς σοφοί. Nearly the same is 1 John ii. 27, ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος.

Obs. 13. The *adj.* or *part.* sometimes, though rarely, agrees with the *relative* instead of the *substantive*, from which it is separated; as in Rom. iv. 24, ἐγράφη δι᾽ ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν, κ. τ. λ.

6. *Adjectives* are sometimes used in the sense of *substantives*, and take a *subst.* in the *genitive*, or another *adj.* in concord; as in Mark x. 42, οἱ μέγαλοι αὐτῶν. Acts xxv. 2, οἱ πρῶτοι τῶν Ἰουδαίων. See also 1 Cor. i. 26. To the same class belongs Acts xxv. 5, οἱ δυνατοὶ ἐν ὑμῖν.

Obs. 14. Hence, perhaps, the origin of substantives; and hence, in the New Testament as in other writings, the addition of the words ἀνὴρ and ἄνθρωπος to a personal denomination expressive of an office, employment, situation, or the like; and also in addresses. Such forms occur in Matt. xii. 41, ἄνδρες Νινευῖται. xiii. 45, ἀνθρώπῳ ἐμπόρῳ. 52, ἀνθρώπῳ οἰκοδεσπότῃ. Luke ii. 15, ἄνθρωποι ποιμένες. Acts i. 16, ἄνδρες ἀδελφοί. ii. 14, 22, ἄνδρες Ἰουδαῖοι. viii. 27, ἀνὴρ Αἰθίοψ. xvii. 22, ἄνδρες Ἀθηναῖοι. Compare Gen. ix. 5. 20, xiii. 8, xlii. 20, 33, Exod. ii. 14, Levit. xxi. 9, 1 Sam. xiv. 15, in the Hebrew and LXX. The Hebrew has no corresponding word in Levit. xx. 10, xxi. 20, *et alibi.* Precisely similar is παῖς οἰκέτης, in Gen. ix. 25. Strictly speaking, ἀνὴρ more commonly implies *respect*, ἄνθρωπος, *contempt:* but in the New Testament this distinction does not appear to have been observed, though it sometimes obtains; as, for example, in Matt. xi. 19, ἄνθρωπος φάγος καὶ οἰνοπότης. xiii. 28, ἐχθρὸς ἄνθρωπος. It has been thought that γυνὴ χήρα (Luke iv. 26) is a circumlocution of a similar kind; but χήρα is in fact a feminine adjective, which is used elliptically in Luke ii. 37, vii. 12, 1 Tim. v. 3. So, in Latin, C. Nep. Præf. c. 4. *fœmina vidua.* Terent. Heaut. v. 1. 80, *viduæ mulieri.*[2]

Obs. 15. The *adj.* also, when referred to a *masc.* or *fem.* substantive, supplies the place of an adverb; as in Mark iv. 28, αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ. John viii. 7, ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ᾽ αὐτῇ βαλέτω (some manuscripts read πρῶτον); xx. 4, ἦλθε πρῶτος εἰς τὸ μνημεῖον. Acts xii. 10, ἥτις (πύλη) αὐτομάτη ἠνοίχθη αὐτοῖς. xiv. 10, ἀνάστηθι ὀρθός. 1 Cor. ix. 17, εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. 1 Tim. ii. 13, Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα. Compare Herod. ii. 66, viii. 138, Xen. Cyrop. i. 4. 2, iv. 2. 11, v. 3. 55, vi. i. 45, vii. 5. 49, Anab. ii. 3. 19, iv. 3. 8, v. 7. 3, Diod. Sic. i. 8, Arrian. Alex. xiv. 7. 4. 8, Isocr. Epist. 8, Dio Chrysost. xl. p. 495, 2 Macc. x. 33. Thus also adjectives denoting *time ;* as in Luke xxiv. 22, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον. So Job xxix. 7, LXX, ἐξεπορευόμην ὄρθριος. Of adjectives in αῖος, derived from ordinals, thus employed, we have examples in John xi. 39, τεταρταῖος γάρ ἐστι; Acts xxviii. 13, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους. So Herod. vi. 106, Xen. Cyrop. v. 2. 2.[3]

[1] Matt. Gr. Gr. § 444.　　　[2] Alt, Gram. N. T. § 23. 2.
[3] Winer, § 58, 2.　Valckn. ad Herod. viii. 130.

7. Substantives expressive of a general idea are frequently put for a definite person or thing: *abstractum pro concreto.* Thus in Matt. xv. 13, πᾶσα φυτεία, for πᾶν φυτὸν, the *act of planting* for the *plant itself;* Rom. iii. 30, περιτομὴν καὶ ἀκροβυσ-τίαν, *the circumcised and uncircumcised;* 2 Cor. viii. 23, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Col. iv. 11, οἵτινες ἐγενήθησάν μοι παρη-γορία. 1 Pet. ii. 17, τὴν ἀδελφότητα ἀγαπᾶτε. See also Phil. iii. 2, 1 John iv. 10. Thus also ψεῦδος signifies *a false god,* or *idol,* in Rom. i. 25. On the other hand, the *author* of any-thing is put for the *thing* itself; as when *Moses* and *Christ* are put for the *Law* and the *Gospel:* Luke xvi. 29, ἔχουσι Μωσέα καὶ τοὺς προφήτας. Eph. iv. 20, ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν.[1]

Obs. 16. Many manuscripts read for βασιλεῖς καὶ ἱερεῖς, in Rev. i. 6, ἐποίησαν ἡμᾶς βασιλείαν, ἱερεῖς. For examples in the LXX see Gen. xix. 6, Ps. xxi. 7.

8. Two substantives are employed in the same case, one of which must be rendered as an adjective or participle. Thus in Mark xiii. 19, ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, i. e. τεθλιμμέναι. So in Herod. i. 32, πᾶς ἐστι ἄνθρωπος συμφόρη. Arrian. Epict. ii. 1, τί γὰρ ἐστι παιδίον; ἄγνοια· τί ἐστι παιδίον; ἀμαθία.[2] Again 1 Cor. ix. 5, ἀδελφὴν γυναῖκα, i. e. *a Christian wife.* 1 Tim. ii. 2, Tit. i. 3, ii. 10, iii. 4, τοῦ σωτῆρος ἡμῶν Θεοῦ, *our Saviour God.*

§ 26.—*Of the Noun in Apposition.*

1. *Apposition* is frequently used in the New Testament as an explanation, more or less direct, of a preceding substantive. Luke ii. 30, εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου· φῶς εἰς ἀποκά-λυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. xiv. 1, τῶν ἀρχόντων τῶν Φαρισαίων, *rulers,* who were *Pharisees.* Add Rom. viii. 25, Eph. i. 7, ii. 15.

Obs. 1. Although, strictly speaking, *Apposition* should agree in *gender* and *number,* an *abstract* noun in the *neut. sing.* frequently answers to a plural; as in James v. 10, ὑπόδειγμα λάβετε τοὺς ἀποστόλους. See § 25. 8. We have also in 1 John v. 16, δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον, where αὐτῷ is used *distributively,* ἁμαρτάνουσι *collectively.* Of the use of the article in apposition see §§ 27. 4. Obs. 12. and 30. 2. The following cases are also to be noticed :—

    1. *Apposition* is sometimes used, though the word which it defines is omitted ; as in 1 Pet. v. 1, πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς, κ. τ. λ., where ὁ συμπρεσβύτερος is in apposition with ἐγὼ, contained in παρα-καλῶ.

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[1] Alt, Gram. N. T. § 23. 1.   [2] Kypke ad Mark xiii. 19.

2. Sometimes a *whole* is put in apposition with its *parts*, a *vessel* with its *contents*, and the like. Thus Mark viii. 8, ἦραν περισσεύματα κλασμάτων, ἕπτα σπυρίδας. 1 Pet. ii. 5, ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, κ. τ. λ.

3. A substantive, sometimes accompanied with an *adj.*, is added by way of explanatory apposition to a whole sentence. Rom. xii. 1, παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν, i. e., ἥ ἐστι λογικὴ λατρεία. So 2 Thess. i. 4, 1 Tim. ii. 6. So, in Latin, Q. Curt. iv. 7. 13, *Repente obductæ cœlo nubes condidere solem, ingens æstu fatigatis auxilium.* Upon this principle is to be explained the introduction of an *adj.* or *part.*, with or without an article, as an apposition with an entire sentence: as, for instance, τὸ λοιπὸν, *what remains ;* τὸ μέγιστον, *what is greatest;* and the like. Thus in Gal. ii. 7, ἀλλὰ τοὐναντίον, κ. τ. λ. 1 Thess. iv. 1, τὸ λοιπὸν οὖν, ἀδελφοὶ, κ. τ. λ. Heb. viii. 1, κεφαλαῖον δὲ, κ. τ. λ. To the same class must be referred Mark vii. 19, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθάριζον πάντα τὰ βρώματα, *which*, i. e., τὸ ἐκπορευόμενον εἰς τὸν ἀφεδρῶνα, *purifies all meats*, or, in other words, separates the nutritious part from that which is ejected as useless.

4. An intervening word or sentence is sometimes interposed between the apposition and the leading noun ; as in James i. 7, μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ Κυρίου· ἀνὴρ δίψυχος, ἀκατάστατος, κ. τ. λ. In this case apposition will sometimes agree with a relative, of which the leading word is the antecedent. Thus in Phil. iii. 18, πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ. 1 John ii. 25, αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἀπηγγείλατο ὑμῖν, τὴν ζωὴν τὴν αἰώνιον. Somewhat similar is 1 Pet. iii. 21, διεσώθησαν δι᾽ ὕδατος, ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, *which still*, i. e., its antitype, baptism, saves us. The reading ᾧ has every appearance of being the correction of some transcriber.

2. Instead of an *apposition*, the latter *subst.* is occasionally put in the genitive. This is the case particularly with the *names of places*, as in 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γομόῤῥας. So the Latins said *urbs Romæ, fons Timavi, fluvius Euphratis,* and the like.

Obs. 1. The same construction is employed in other instances ; as in 2 Cor. v. 5, ὁ δοὺς ἡμῖν τὸν ἀῤῥαβῶνα τοῦ πνεύματος, *who has given us the spirit, as a pledge:* Rom. iv. 11, σημεῖον ἔλαβε περιτομῆς, where another reading is περιτομήν. Another example is Acts iv. 22, τὸ σημεῖον τοῦτο τῆς ἰάσεως, *this miracle of healing*, i. e. which consisted in healing. Add Col. iii. 24, Heb. xii. 11, 1 Pet. xii. 3. To this head should also, in all probability, be referred Eph. iv. 9, κατέβη πρῶτον εἰς τὰ κατώτατα τῆς γῆς, which does not mean *the lower parts of the earth*, but the *lower regions*, namely, *the earth*, as the context plainly indicates. Thus we have in Isai. xxxviii. 14, LXX, τὸ ὕψος τοῦ οὐρανοῦ. Compare Acts ii. 19. In Latin the genitive is used in the same manner ; as, for example, in Cic. Off. ii. 5, *Commemoratis cæteris causis, eluvionis, pestilentiæ,* &c., that is, *quæ consistunt in eluvione, pestilentia.*

3. A new proposition, in which ὅς ἐστι may be supplied, occupies the place of an *apposition* in a few instances. Thus in James iii. 8, τὴν γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου. Rev. i. 5, ἀπὸ Ἰησοῦ Χριστοῦ,

ὁ μαρτὺς ὁ πιστὸς, κ. τ. λ. Somewhat similar are the *anacolutha*, which are noticed in § 69. II.

Obs. 2. It should seem that an apposition is involved, as it were, in the concise expression of 2 Cor. vi. 13, τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, i. e. τὸν αὐτὸν τρόπον, ὅ ἐστιν, ἀντιμισθία.[1]

Of the Articulus Præpositivus. (BUTTM. § 124, 125.)

§ 27.—*Insertions and Omissions of the Article.*

1. The difference in the use of the article by the old Greek poets and the Attic writers is rather apparent than real. As to the assertion that there is no article, properly speaking, in Homer (Buttm. § 126. *Obs.* 7.), it must be received with considerable limitation ;[2] for it is not to be denied that there are numberless passages which precisely correspond with the Attic usage. Still the pronominal nature of the article is, in some instances, established beyond contradiction ; as in Il. ii. 793, Τοῦ δ᾽ ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπολλὼν, Ἡ δὲ κυλιν-δομένη καναχὴν ἔχε ποσσὶν ὑφ᾽ ἵππων. Had the sentence ended here, it is evident that ἡ would be a pronoun referring to κυνέην, exactly as τοῦ refers to Patroclus; but it so happens that αὐ-λῶπις τρυφάλεια follows in the next verse. Hence the difference between the *præpositive article* and *pronoun* is not *essential,* but *accidental ;* and, consequently, there is in fact no difference at all. It becomes therefore only necessary to inquire whether it ever loses this pronominal character, not only in Homer, but in other Greek writers ; and it will be seen that the article ὁ and the pronoun ὁ are essentially the same thing, differing only in *having* or *not having* an *adjunct.*

Obs. 1. The *adjunct* is annexed to the *art.* by means of the participle of existence understood ; so that the *art.* may be considered as the *subject,* and its adjunct as the *predicate* of a proposition, which differs from ordinary propositions, only as *assumption* differs from *assertion.* Thus ὁ ἀνὴρ signifies He, or the male, being, or *assumed to be* a man ; and the same reasoning will hold if the predicate be an *adjective.* Sometimes indeed the participle of existence is *expressed,* though the author's meaning would have been equally certain had it been omitted. Thus Arist. Ethic. Nicom. iv. 2, οἱ μάλιστα ἄξιοι ὄντες ἥκιστα πλουτοῦσι. If the predicate be a participle, it is plain that it contains an *assumption within itself*, which supplies the place of the *participle of existence.*

Obs. 2. Since the article and its predicate together constitute an *assumptive pro-*

[1] Winer, § 48. Alt, § 31. Erfurdt ad Soph. Œd. T. 602. Monk ad Eur. Alcest. 7. Matthiæ ad Eur. Phœn. 223. Stalbaum ad Plat. Gorg. p. 228.
[2] See Matt. Gr. Gr. § 264.

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position, it can be employed only where an assumption will be allowed, either from its reference *positively* to something which has preceded, or *hypothetically* to something which is about to become the subject of an assertion. The article therefore may be used, either when conjointly with its predicate it recalls some former idea, or when it is the representative of something, of which, whether known or unknown, an assumption is to be made. In the latter case the use of the article is not, as the grammarians say, *indefinite ;* but it denotes the whole particular class of objects to which its adjunct can apply.[1]

2. When a person or thing *recently mentioned* is spoken of again, or when the existence of such a person or thing is *assumed* from what has been said, or when a *well-known* person or thing is mentioned κατ' ἐξοχὴν, the *article* is always inserted.[2] Thus in Matt. i. 24, ὁ ἄγγελος is *the* angel recently mentioned, and τοῦ ὕπνου refers to ὄναρ preceding. Matt. ii. 11, τὴν οἰκίαν, *scil.*, ἐπάνω ἧς εἶδον τὸν ἀστέρα ; v. 25, ὁ ἀντιδίκος, ὁ κρίτης, ὁ ὑπηρέτης, persons *well known* in the courts of law ; viii. 12, ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, *scil.* of the person last mentioned ; xiii. 2, τὸ πλοῖον, *the boat* appropriated to Jesus and his disciples ; 26, τὰ ζιζάνια, a *renewed mention* from the preceding verse. So again in v. 27 ; but many MSS. there omit the article, which may be right ; since the servants would rather perhaps express surprise at there being *any tares at all*, than at the *particular tares* in question. Again, Matt. xxi. 12, τὰς περιστέρας, *the doves*, expressly prescribed for the offerings of the poor ; Luke ix. 16, τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, *the loaves and fishes* spoken of in v. 12 ; John vi. 10, ἐν τῷ τόπῳ, *scil.* ἐν ᾧ ἔστηκεν ὁ Ἰησοῦς ; vii. 51, τὸν ἄνθρωπον, *the man* amenable to the law ; 1 Cor. iv. 5, ὁ ἔπαινος, *the praise*, with reference to the action which merits it ; 2 Cor. vii. 11, ἐν τῷ πράγματι, *the main business* respecting the incestuous person ; and so in 1 Thess. iv. 6, *the matter in hand ;* Eph. vi. 12, ἡ πάλη, *the contest* implied in the preceding verses ; Heb. xi. 28, ὁ ὀλοθρεύων, *the destroying angel* mentioned by Moses ; James ii. 25, τοὺς ἀγγέλους, the *well-known* spies. In John vii. 24, τὴν δίκαιαν κρίσιν κρίνατε specifies *the judgment which is strictly just*, and not in appearance only. The use of the article in this passage is similar to the example cited by Matthiæ (Gr. Gr. § 267.) from Eur. Iph. A. 305. Its force will be seen by resolving thus, ἡ κρίσις, ἣν κρίνατε, δικαία ἔστω. Of words used κατ' ἐξοχὴν

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[1] Middleton on the Gr. Art. ch. 1.
[2] Middleton on the Gr. Art., part i ch. 3, § 1, 2. Most of the examples are taken from *Winer*, but his mode of illustration is generally different.

there are examples in Matt. i. 23, ἡ πάρθενος, *the virgin* fore-
told by Isaiah (vii. 14); Matt. xi. 3, ὁ ἐρχόμενος, *the person
confessedly expected to come*, i. e. the Messiah; Mark i. 7, ὁ
ἰσχυρότερος, *that one who is stronger*, i. e. Christ; John i. 21,
ὁ προφήτης, *the prophet* promised in Deut. xviii. 15, sqq.; Acts
iv. 12, ἡ σωτηρία, *the expected salvation*. Thus also ὁ διάβολος,
ὁ πονηρὸς, ὁ πειράζων, by which expressions *the devil* is desig-
nated κατ' ἐξοχήν.

Obs. 3. Under this head may be placed the *monadic nouns ;* i. e. nouns indicating
persons or things which exist *single*, or of which, if there be several, only one, from
the nature of the case, can be the subject of discourse.[1] Thus Matt. v. 15, τὸν μόδιον,
the measure ; τὴν λυχνίαν, *the lamp ;* of which articles only one would probably be
found in a house ; Luke iv. 20, τῷ ὑπηρέτῃ, *the only attendant* who was employed
in the synagogue ; John xiii. 5, τὸν νιπτῆρα, *the only basin* used on the occasion. In
Matt. iv. 5, τὸ πτερύγιον is evidently something *monadic ;* but it is difficult to deter-
mine what part of the Temple is meant. By τὸ ποτήριον, in Matt. xxvi. 27, *a single
cup* is designated, though it may have been filled several times during the Paschal
feast. So also, in the preceding verse it has been thought that *a single loaf* is
indicated ; but here some important MSS. omit τὸν, and the omission is rendered
highly probable by a comparison with the parallel places in Mark xiv. 22, Luke
xxii. 19.[2]

Obs. 4. It is evidently the reference to a *single* portion of time which explains
such expressions as the following: Matt. xx. 2, ἐκ δηναρίου τὴν ἡμέραν. Luke xviii.
12, δὶς τοῦ σαββάτου. Heb. ix. 7, ἅπαξ τοῦ ἐνιαυτοῦ. For the same reason, the true
reading in Matt. x. 29 is probably τοῦ ἀσσαρίου, which is found in some MSS.

Obs. 5. The numerous examples, in which the *article* has the sense of a *possessive
pronoun*, may be explained on the same principles. Thus Matt. xi. 29, ταπεινὸς τῇ
καρδίᾳ, *lowly in* my *heart ;* Mark vi. 55, τοῖς κραββάτοις, *their beds ;* Rom. xiv. 13, τῷ
ἀδελφῷ, your *brother*. See also Matt. iii. 12, xxvii. 50. So again in 1 Cor. v. 9,
2 Cor. vii. 8, ἐν τῇ ἐπιστολῇ, *in* my *letter*. The proper mode of expressing simply *by
letter* is δι' ἐπιστολῆς, or δι' ἐπιστολῶν. See 1 Cor. xvi. 3, 2 Thess. ii. 2. In 2 Cor. x.
10, αἱ ἐπιστολαὶ are his (St. Paul's) *Epistles* in general.[3]

Obs. 6. In connexion with this class of insertions it may also be remarked, that
the subject of proverbial allusions has the article ; since allusions naturally suppose
the thing alluded to to be generally known. Thus in Matt. xxiii. 24, τὸν κώνωπα,
τὴν κάμηλον.

Obs. 7. It is scarcely to be expected, that no anomalies should present themselves
in the use of the article, for which it may be difficult or impossible to account ; but,
at the same time, it is satisfactory to find that the deviations from the regular prac-
tice may be arranged under specific heads, and that they are *omissions* where
the article might have been inserted, not *insertions* irreconcilable with its alleged
nature.

1. Nouns employed κατ' ἐξοχήν, and under the similar circumstances noticed
   above, are frequently anarthrous *after prepositions ;* and consequently their
   definiteness or indefiniteness must, in such cases, be determined on other
   grounds. Thus in Matt. i. 18, ἐκ πνεύματος ἁγίου, *by the Holy Ghost:* and
   here it may be observed that, in its personal sense, πνεῦμα or πνεῦμα ἅγιον is

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[1] Middleton, part i. ch. 1. § 3.   [2] Middleton in ll. cc.
        [3] Middleton on 1 Cor. v. 9.

never anarthrous, except in cases where other terms, confessedly most definite, lose the article; but when his *influences* or *operations*, which are of various kinds, are indicated, the article, unless there be *renewed mention* or some other reference, is omitted. Matt. x. 15, xi. 22, ἐν ἡμέρᾳ κρίσεως. Acts xvii. 13, παρὰ πόταμον. Rom. v. 13, ἄχρι νόμου, ἐν κόσμῳ. Similar examples abound.

2. Where two or more nouns are coupled together by conjunctions, or where the conjunctions are omitted by the figure *Asyndeton*, the article, which would otherwise be inserted, is frequently rejected. In the New Testament, *Enumerations* of this kind are very common: as, for instance, Matt. x. 28, καὶ ψυχὴν καὶ σῶμα. Luke xviii. 29, γονεῖς ἢ ἀδελφοὺς, κ. τ. λ. xxi. 25, ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. 1 Cor. xiii. 13, πίστις, ἐλπὶς, ἀγάπη. Heb. iv. 12, ψυχῆς τε καὶ αἵματος, and again, ἐνθυμήσεων καὶ ἐννοίων. See also Heb. vi. 2, 5, 1 Pet. ii. 13, *et alibi passim.*

3. It might be expected that *ordinals* would uniformly be preceded by the article, since, in a series of things of the same class, only one can be *first*, *second*, &c. Ordinals, however, for the most part, whether the nouns with which they agree be expressed or understood, are anarthrous. Matt. xiv. 26, τετάρτῃ φυλακῇ. xxii. 38, πρώτη ἐντόλη, δευτέρα δὲ ὁμοία αὐτῇ. In Luke xxiv. 21, the anomaly seems to have extended its influence so far as to cause the omission of the article before ταύτην, and a similar reason may possibly account for its absence in Acts i. 5, xxiv. 21. See § 35. 1. Compare also John xxi. 14, 2 Cor. xiii. 1. Many MSS. omit τὴν in Matt. xx. 3, and in other places the same variety is observable: nor can the correct readings be ascertained with any degree of accuracy. The reason of the irregularity seems to be, that while their natural definiteness gives to ordinals a right to the article, it at the same time renders it unnecessary.

4. Superlatives have so close an affinity to the ordinals signifying *first* and *last*, that they also sometimes reject the article. There are but few, if any, instances in the New Testament. Such expressions as υἱὸς ὑψίστου (Luke i. 32) may be accounted for upon other grounds.[1] The above anomalies will also be found to occur in some other relations, to be subsequently noticed.

Obs. 8. Analogous to the use of the article with *monadic* nouns, is the reason of its insertion before the *great objects of nature:* as in Matt. v. 45, τὸν ἥλιον. vii. 25, 27, ἡ βροχὴ, οἱ ποταμοὶ, οἱ ἄνεμοι. viii. 26, τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ. Acts iv. 24, τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν. Compare Matt. xxiv. 29, 33, Luke xii. 30, xvi. 17, Acts ii. 20, Rev. v. 13, vi. 12, *et alibi.* In Matt. xiii. 6 a single MS. has the article; but there are several instances, both in the New Testament and in the classical writers, in which ἥλιος is anarthrous. A principal reason of this may be, that it is one of those nouns, which are closely allied to the nature of *Proper Names;* but in genitives absolute, as in the place in question, the case differs little from an *assertion of existence only;* and the same remark will generally hold, when merely *the time* when an event is said to happen is expressed. So Matt. xiv. 6, γενεσίων ἀγομένων. Luke xxiii. 54, σάββατον ἐπέφωσκε. Acts xvi. 35, xxiii. 12, ἡμέρας γενομένης.[2]

Obs. 9. Not only the names of the elements, but of many other objects which exist *singly*, or singly in certain relations, have been supposed to present great irregularities in the use of the article; and Winer[3] has given a list of words which, both

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[1] Middleton, part i. ch. 6. See also his notes on the several examples cited.

[2] Middleton, part i. ch. 3, § 5. See also his note on Matt. l. c., and compare Krüger on Xen. Anab. ii. 10. 15.

[3] Part iii. ch. 1. § 18. 1. See Rose's Preliminary Observations to the last edition of Bishop Middleton's work.

in the New Testament and the best Greek writers, he supposes to take or reject the article *ad libitum*, on the ground that they are so definite in their nature as to leave no room for mistake. It will be seen, however, on a very slight examination, that the irregularities lie, almost without .exception, within one or other of the limitations already indicated. Those from the New Testament alone demand attention in this place. They are the following :—

ἥλιος. Out of thirty-two instances in the New Testament the article is omitted only eight times. Of these, Mark iv. 6 is parallel with Matt. xiii. 6, which has been already noticed. In Luke xxi. 25, Winer gravely observes that the article is omitted, because *the sun* is mentioned in connexion *with the moon and stars*. The case is one of *Enumeration;* and so is Acts xxvii. 20. We say, in like manner, *Sun, moon, and stars.* Nearly similar is 1 Cor. xv. 41, though it may here depend upon the *regimen;* as it does in Rev. vii. 2, xvii. 12, xxii. 5. See also § 30, 1.

γῆ. *Regimen* prevails in Mark xiii. 27. A preposition precedes in Luke ii. 14, Heb. viii. 4. In Acts xvii. 24 it is a case of *Enumeration.* So also in 2 Pet. iii. 10, where the article is also omitted in many MSS. before οὐρανοὶ, and, it should seem, correctly. Compare v. 12. With respect to v. 5 of the same chapter, οὐρανοὶ ἦσαν καὶ γῆ, *there were heavens and an earth*, is a simple assertion of existence. § 27. 4.

οὐρανός, οὐρανοί. The omission of the article is confined to cases of *Enumeration*, as those just cited, or to those in which a preposition occurs.'

θάλασσα. Before this word the article is very rarely omitted. In Acts vii. 36, x. 6, 32, 2 Cor. xi. 26, it fails after a *preposition;* and in James i. 6, Jude 13, the *regimen* excludes it. The existence of *a sea* is asserted indefinitely in Rev. iv. 6. As a case of *Enumeration*, Luke xxi. 25 has been already noticed ; and Rev. xiv. 7 must fall under the same head, though it is somewhat peculiar. If the received text be correct, however, 2 Pet. iii. 10 is a similar instance.[1] There is an obscurity in Matt. iv. 15, where the words ὁδὸν θαλάσσης are copied from the LXX version of Isaiah ix. I. The translator probably regarded ὁδὸν in the light of a *preposition*, as the original Hebrew word has sometimes the sense of *versus;* but *regimen* will also account for the omission of the article.

μεσημβρία. There are no omissions except after a *preposition ;* as in Acts viii. 26, xxii. 6.

νύξ. With this word may be combined ἡμέρα and ὀψία, though omitted in Winer's list. All the cases in which they occur without the article are either simple assertions made by a *verb substantive*, and notes of time similar to those above cited,[2] or they fall within the established exceptions. Matt. xvi. 2, ὀψίας γενομένης. xxv. 6, μέσης νυκτός. Luke vi. 13, xxii. 66, ὅτε ἐγένετο ἡμέρα. Acts xii. 3, ἦσαν δὲ ἡμέραι τῶν ἀζύμων. The article fails before an *ordinal* in Acts xxvii. 33; after *prepositions*, and in *enumerations*, in 1 Thess. v. 2, 5.

ἀγορά. The article is omitted after *prepositions* in Matt. xi. 16, Mark vii. 4, Luke vii. 32. It is much more frequently inserted.[3]

ἀγρός. Mark xv. 21, Luke xxiii. 26, ἀπ' ἀγροῦ, *from the country*, as distinguished from a *city* or *town ;* Luke xv. 25, ἐν ἀγρῷ. These are the only cases of omis-

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[1] The first noun of an *Enumeration* sometimes takes the article, though the others do not. Mr. Rose cites as an example from Æsch. Socr. Dial. ii. 2, τὰ ἀνδράποδα, καὶ ἵπποι, καὶ χρυσὸς, καὶ ἄργυρος.

[2] So, in English, we say, *day breaks, morning dawns, night advances.*

[3] The well-known expression πληθούσης ἀγορᾶς, cited by Winer from Xenophon (Anab. i. 8. 1), Herodotus (iv. 181), and Ælian (V. H. xii. 30), is a mark of time similar to those just noticed.

sion, except in an *Enumeration* in Mark vii. 56. In the sense of *a field* or *piece of land*, the insertion of the article depends upon the definiteness or indefiniteness of the sentence. The plural, as well as the singular, occurs in both senses.

Θεός. Winer observes that the absence of the article is most frequent in the epistles; and particularly when the genitive Θεοῦ depends upon a governing noun, as in Rom. iii. 5, xiii. 4, xv. 7, 8, 1 Cor. xi. 7, 2 Cor. viii. 5, 1 Thess. ii. 13; in the forms Θεὸς πατὴρ (1 Cor. i. 3, 2 Cor. i. 2, Gal. i. 1, Phil. i. 2, 1 Pet. i. 2), and υἱοὶ or τέκνα Θεοῦ (Rom. viii. 14, 16, Gal. iii. 26, Phil. ii. 15, 1 John i. 2); and when it is joined with an adjective, as 1 Thess. i. 9, Θεῷ ζῶντι καὶ ἀληθινῷ. He adds the expression Θεοῦ θέλοντος from Acts ii. 18, 21. The fact is, that the words Θεὸς and κύριος, in the sense of GOD, take or reject the article indiscriminately, in consequence of their partaking of the nature both of *appellatives* and *proper names*. It is, nevertheless, remarkable that Θεὸς, which occurs in the New Testament more than 1300 times, invariably conforms to the laws of *regimen*, and frequently to the other rules of common appellatives; but Κύριος, by which the LXX frequently expressed the Hebrew JEHOVAH, approaches more nearly to a *proper name*. Generally, therefore, though not universally, when there is no reason for omitting the article, ὁ Θεὸς is put for the *one true God*, as distinguished from other Θεοί; and Κύριος, *without the article*, without the addition of the name of *Christ*, and so circumstanced that no rule of appellatives will account for the omission of the article, is almost invariably used of *God the Father*. There are, however, a few instances in which it is so used of *God the Son*. See 2 Cor. iii. 17, 18, 1 Thess. v. 2, 2 Pet. iii. 10. All Winer's instances are examples of the use of Θεὸς in *regimen*, or as a proper name.

πνεῦμα ἅγιον. See above, *Obs.* 7. 1.

πατήρ and μητήρ. These are not used without the article, except under the usual circumstances. Winer's examples are Matt. xix. 12, ἐκ κοιλίας μητρός. John i. 14, μονογενοῦς παρὰ πατρός.

ἀνήρ and γύνη. Most of the apparent irregularities fall within one or other of the rules which have been repeatedly noticed: and, indeed, the frequent omission of the article before words implying *relationship*, which has been remarked by numerous critics,[1] accords very well with their continual use in *Enumerations* and *exclusive* propositions. See Matt. xii. 50, Mark x. 29, 30, and elsewhere. In Matt. v. 32, xix. 9, Luke xvi. 18, ἀπολελυμένην does not indicate a particular individual, but *any woman who has been divorced;* and ἀνδρὸς wants the article by reason of the *preposition*. The proposition is exclusive,—*no husband or wife whomsoever;* and so 1 Tim. ii. 12. See § 28. 3. Many manuscripts want the article in Eph. v. 23; nor is the sense of the passage affected either by the *omission* or *insertion*. There is a difficulty in 1 Cor. v. 1, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. Since γυναῖκα ἔχειν is a common phrase signifying *to take a wife*, may it be that this led to a casual omission of the article, which seems to be indispensable? Compare Mark vi. 18.

πρόσωπον. The article is omitted after a *preposition* in Luke v. 12, xvii. 16, Acts xxv. 16, 1 Cor. iv. 25. To these instances, cited by Winer, may be added a case of *Enumeration* in 1 Pet. iii. 12. In the expressions πρόσωπον λαμβάνειν (Luke xx. 21), and πρόσωπον θαυμάζειν (Jude 16), the article is plainly inadmissible.

ἐκκλησία. This word, which occurs very many times in the New Testament, seems to be used with the strictest regularity. In 1 Tim. iii. 15 it follows a *verb substantive;* in Heb. ii. 12 the *regimen* expels the article; and in 3 John 6 a *preposition* precedes. Middleton doubts respecting 1 Cor. xix. 4 (Winer's

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[1] Schæfer ad Soph. Œd. T. 630. Matt. Gr. Gr. § 264. p. 462.

emaining example), and prefers the reading ἐκκλησίαν Θεοῦ, which is found in two or three copies. There is no reason, however, why the word may not here signify, indefinitely, *any church* or *congregation*.

δεῖπνον. John xiii. 2, δείπνου γενομένου, *during supper*. This is a mark of time similar to those already noticed. The phrase ποιεῖν δεῖπνον, *to make a feast* (Mark vi. 21, *et alibi*), is of course anarthrous. In 1 Cor. xi. 20, the old Syriac version renders Κυριακὸν δεῖπνον, *a meal which is proper for the Lord's day ;* but the article may also be rejected by the same licence, by which it is so frequently wanting in Κύριος.

θάνατος. The usage of this word is perfectly regular in the New Testament. Of Winer's examples, two (Matt. xxvi. 38, 2 Cor. iv. 11) are after *prepositions ;* and one (Rom. i. 32) is owing to the *regimen.* In Luke ii. 26, θάνατος is personified, and therefore used as a *proper name ;* and so also in the similar expressions γεύεσθαι θανάτου, θεωρεῖν θάνατον, in Matt. xvi. 28, John viii. 51.

θύρα. There is no irregularity in the use of this word. The article is omitted after *prepositions* in Matt. xxiv. 33, Mark xiii. 29.

νόμος. In St. Paul's Epistles the import of this word is very extensive. It is used of every *rule of life ;* of every *revelation,* and especially of the *Law of Moses,* both moral and ceremonial; and even of that *moral obedience* which it is the object of every law to inculcate. These various senses are undoubtedly calculated to produce perplexity, though the context will generally aid in affixing the particular sense required. With respect to the article, it may be observed that when the *Mosaic Law,* κατ' ἐξοχὴν, or the *Jewish Scriptures,* are indicated, it is always inserted, except in those cases where it would be excluded by words the most definite. When the word is used in any of its subordinate senses, the insertion or omission of the article is, of course, regulated by the laws of its ordinary usage. In a large majority of the instances which Winer has adduced of its omission before νόμος, in the sense of the *Mosaic Law,* a *preposition* is the regulating cause: but in some few the Mosaic Law is not intended. Thus in Rom. iii. 31, it means *moral obedience,* as opposed to *faith ;* in Rom. v. 20, it is the *Law of Nature,* or a *Rule of Life,* an *actuating principle* generally : and in Rom. vii. 1, it is *any natural* or *revealed Law* whatsoever.

νεκροί. Taken generally, the dead are οἱ νεκροί, although there may be reasons for omitting the article. Thus 1 Cor. xv. 15 νεκροὶ οὐκ ἐγείρονται is an *exclusive* proposition (§ 28. 3) ; and so throughout the chapter. The expressions ἐγείρειν, ἐγείρεσθαι, ἀναστῆναι ἐκ νεκρῶν, of which alone Winer's examples consist, omit the article by reason of the *preposition.* When used for *dead bodies,* it is properly anarthrous ; as in the passages cited by Winer from Thucyd. iv. 14, v. 10, Ælian. V. H. i. 34.

κόσμος. Matt. xiii. 35, Heb. iv. 3, ἀπὸ καταβολῆς κόσμου. John xvii. 24, πρὸ κατ. κόσμου. Matt. xxiv. 24, ἀπ' ἀρχῆς κόσμου. These formulæ are perfectly regular ; besides which Winer cites only ἐν κόσμῳ, from Rom. v. 13, *et alibi.* With κόσμος may be classed αἰών, which, in the New Testament, always has the article, except after *prepositions,* or from some other causes. In the singular it denotes *life, eternity, the Jewish and Christian dispensations,* &c.; which are all *monadic :* in the plural, it may be classed among the *objects of Nature.* [1]

ὥρα. With *ordinals* and *superlatives,* the article is omitted in Matt. xv. 33, xxvii. 45, Acts xxiii. 23, 1 John ii. 18, &c.

ἀρχή. There is not a single instance of irregular usage in this word throughout the New Testament. Winer's examples (Matt. xix. 18, John i. 1, 2, Acts xi. 15, xxvi. 4, 2 Thess. ii. 15, 1 John i. 1), are all governed by *prepositions.* In

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[1] Middleton on John xiv. 16.

Mark i. 1, ἥδί ἐστιν is understood; and there is a similar ellipsis in Mark xiii. 9. Hence the verb substantive excludes the article.

κύριος. See under Θεός. It may be added that in a single instance (Acts xxv. 26), ὁ κύριος is used of the Roman emperor, κατ' ἐξοχήν.

διάβολος. With the exception of Acts xiii. 10, 1 Pet. v. 8, Rev. xx. 2, the article is always prefixed, if *the Devil* is meant. The first and last are cases of ordinary usage; and in 1 Pet. v. 8, ἀντίδικος is an *adjective*, so that the true rendering will be, *your opposing evil spirit.* So τῷ σωτῆρι ὑμῶν Θεῷ, *your Saviour God,* in Tit. iii. 4.

3. In expressions similar to the well-known Græcism, εἰσὶν οἱ λέγοντες, a class of persons is distinguished by the particular action attributed to them; i. e., the existence of such persons is *assumed,* and consequently the article is necessary. Thus in Gal. i. 7, τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, the existence of some *who troubled* the Galatians is assumed, and they are spoken of *definitely* as such. The case is similar in Luke xviii. 9, εἶπε πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς. Here certain persons not accurately defined (τινές) are more exactly marked by a character well known to belong to them. So again in Acts ii. 47, τοὺς σωζο-μένους are those particular persons who, being admitted into the church, were thereby placed in a state of salvation.

Obs. 10. In like manner, after verbs signifying *to call,* or *name,* the predicate takes the article, when the name given is universally recognised as the appropriate designation of the individual specified, and of him exclusively; as in Rev. vi. 8, ἵνομα αὐτῷ ὁ Θάνατος. xix. 13, καλεῖται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ.[1]

4. The case is very different in propositions which merely *affirm* or *deny* existence, or where a verb or participle, *substantive* or *nuncupative,* is used to indicate, as hitherto unknown or unnoticed, the very truth, which the presence of the article would imply to be known or supposed already. This usage arises out of the nature of the article, which always implies the existence of the person or thing, to the name of which it is prefixed; and therefore to *affirm* or *deny* an existence which is already assumed, would be either superfluous or absurd. Examples everywhere abound. as, Matt. v. 9, υἱοὶ Θεοῦ κληθήσονται. xxiii. 9, πατέρα μὴ καλέσητε. Mark xi. 13, οὐ γὰρ ἦν καιρὸς σύκων. Luke xxi. 25, ἔσται σημεῖα ἐν ἡλίῳ. John v. 2, ἔστι δὲ κολυμβήθρα. Rom. iii. 18, οὐκ ἔστι φόβος. Eph. v. 18, ἐν ᾧ ἔσται ἀσωτία. In Rev. viii. 11, the article is unquestionably spurious; and it may be remarked, that many of the best manuscripts omit it

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[1] Winer. Compare Xen. Cyrop. iii. 3. 4, Anab. vi. 6. 7, cited by Matthiæ.

even in Rev. vi. 8, xix. 13. There is an apparent irregularity in Matt. viii. 12, ἐκεῖ ἔσται ὁ κλαυθμὸς, κ. τ. λ.; but the affirmation here terminates in ἐκεῖ, not in ἔσται.[1]

Obs. 11. To this head may be referred, by an easy transition, the omission of the article after verbs of *appointing, choosing, creating*, &c., since the existence of an appointment cannot be recognised before it is made. Thus Luke xii. 14, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ᾽ ὑμᾶς; John x. 33, ποιεῖς σεαυτὸν Θεόν. Acts xx. 28, ἔθετο ἐπισκόπους. Rom. iv. 17, πατέρα πολλῶν ἐθνῶν τέθεικά σε. This case may, in fact, be resolved into the former by means of εἶναι or γενέσθαι understood. Sometimes, indeed, they are expressed; as in Deut. xxvi. 17, 18, LXX, τὸν Θεὸν εἵλου σήμερον εἶναί σου Θεὸς, καὶ Κύριος εἵλετό σε γενέσθαι λαόν.

Obs. 12. It seems to be from the same cause that nouns in *apposition*, explanatory of the *end* or *object* to which a person or thing is said to be subservient, are always anarthrous; for in such examples some case of ὤν, or ὥστε εἶναι, may be supplied.[2] Thus Rom. viii. 23, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *waiting for the redemption of our bodies, as our adoption*. Compare Matt. ii. 11, iii. 9, Mark xii. 23, Rom. iii. 25, James v. 10. When the apposition is explanatory of the *essence* of the preceding noun, the case is different. See below, § 30. 2.

§ 28.—*Hypothetic use of the Article.*

1. It has been observed that the article is not only employed to recall to the mind some familiar object, but as the representative of something respecting which an *assumption* is to be made. This is called its *hypothetic* use; and takes place in what may be denominated *universal* propositions. Thus ὁ ἄνθρωπος means *mankind in general ;* as in John ii. 25, ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.[3] If the noun be limited by any qualification, it will still include the full extent of such qualification : as in Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος, *every good man ;*[4] and so a little before, in verse 29, ὁ ἰσχυρὸς conveys a like general notion.

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[1] See Middleton *ad loc.*

[2] Middleton on the Greek Article, part i. ch. iii. §. 1—4. The numerous examples which are cited as anomalous by Gersdorf (*Beiträge*, pp. 325. 399) are, in fact, so many confirmations of Bishop Middleton's theory.

[3] The irregularity of the use of the article with ἄνθρωπος is frequently noticed by the critics ; and passages continually occur in which it is difficult to account for its omission or insertion. See Stalbaum on Plat. Crit. p. 51, A. Protag. p. 355, A. Pol. p. 619, B. Borneman de gem. Cyrop. recens. p. 65. N. With respect to the plural, Mr. Rose throws out a suggestion whether ἄνθρωποι, without the article, may not be used in a less decided sense than *men* generally ; as we say, for example, *The man passed* among men *for an old man.* Compare Thucyd. i. 41.

[4] The passage above cited from Matt. xii. 35 demands a moment's attention. It stands thus: ὁ ἀγαθὸς ἄνθρωπος ἐκβάλλει τὰ ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος πονηρά. There is something remarkable in the insertion of the article before ἀγαθὰ, and its omission before πονηρά. If the reading be correct, πονηρὰ will merely be less definitely marked than τὰ ἀγαθὰ ; but it is scarcely probable that the difference originally existed. The article is omitted before ἀγαθὰ in very many manuscripts, and it ought to be rejected: for the *assumption*, that the things brought forth were good, is scarcely allowable ; this being the very thing to be asserted.—Middleton *ad loc.*

It has been thought, indeed, to have a reference, κατ᾽ ἐξόχην, to *Satan ;* but the parallel place in Luke (xi. 21, 22) has ὁ ἰσχυρότερος, which will not admit of this supposition.[1] See also Matt. xviii. 17, xxv. 32, Luke vii. 28, Gal. ii. 20.

Obs. 1. In the same manner the article is used to denote *a whole class,* or *genus ;* and, in the plural, *whole classes* or *descriptions* of persons or things. Thus in Matt. v. 9, οἱ εἰρηνοποιοί. viii. 20, αἱ ἀλώπεκες. xv. 26, τοῖς κυναρίοις. xviii. 3, τὰ παιδία. xxiii. 23, τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον. Luke xiv. 34, τὸ ἅλας. 1 Cor. vii. 28, ἡ παρθένος, virgins generally ; 2 Cor. xi. 4, ὁ ἐρχόμενος, any or *every one who cometh.* So in Rev. xii. 14, τοῦ ἀετοῦ τοῦ μεγάλου, *the Great Eagle,* a species so called. In Matt. v. 16, we have ὡς πρόβατα, but οἱ ὄφεις. This minute distinction is not without reason ; for *all* sheep are not to be supposed to be in the midst of wolves, but *all* serpents are supposed to be prudent. The use of the article in these examples may be termed *inclusive,* as distinguished from the case of *exclusive* propositions, which will be noticed 'hereafter.[2] Where only *some* of a class are intended, the article is omitted ; as in Matt. x. 8, xi. 5, xv. 30, *et alibi.*

2. The insertion of the article by way of *hypothesis,* and its omission after verbs substantive, will explain the usage in that class of propositions in which the subject is found *with* the article, and the predicate *without* it. Such propositions being conversant, not about *particular,* but about *universal* truths, the declaration is made universal by means of the article in its *inclusive* sense ; but the predicate not being equally unlimited, the article necessarily fails after the verb substantive. There is a good example in Job xxviii. 28, LXX, ἡ θεοσέβειά ἐστι σοφία. Here it is asserted that *Piety,* however comprehensively understood, and in all its forms, *is Wisdom ;* not wisdom, indeed, in the same comprehensive sense, because benevolence also is wisdom, and so is temperance ; but a species of wisdom, so that he is wise, but not he *alone,* who is pious.

Obs. 2. An excellent example in the New Testament, as illustrating the use of the article in making a distinction between *assumption* and *assertion,* is Luke xviii. 27, τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ τῷ Θεῷ. *Things* assumed to be *impossible with men are* assuredly *possible with God.* Similar instances are 1 Cor. iii. 19, ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι. 1 John iii. 15, ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστι.

Obs. 3. If both the subject and the predicate are equally comprehensive, as when two things or attributes may be predicated either of the other, the article will then be prefixed to both terms alike. It is not to be expected, from the nature of these propositions, that examples will frequently occur ; but they are to be met with occasionally in the New Testament. Thus in Matt. vi. 22, ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. xiii. 38, ὁ δὲ ἀγρός ἐστιν ὁ κόσμος κ. τ. λ.[3] 1 John iii. 4, ἡ ἁμαρτία ἐστὶν

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[1] Middleton *ad loc.* See also Winer.
[2] Middleton, part i. ch. ii. sect. 2, and note ad l. c.
[3] In v. 39, several manuscripts have ἡ συντέλεια, which seems to be correct ; and ἄγγελοι must be rendered simply *angels.* Compare, however, v. 49, *infra,* and Matt. xxv. 31. See Middleton *in loc.*

ἡ ἀνομία. Care must be taken not to confound these *universal* propositions with others widely different in character, though similar in form. In the last example, for instance, ἁμαρτία and ἀνομία had both been previously mentioned, but so mentioned that the article affixes to each word its fullest import; whereas, in 1 Cor. x. 4, ἡ δὲ πέτρα ἦν ὁ Χριστὸς, the first article indicates *renewed mention* simply, and the second is emphatic.[1]

Obs. 4. It may be observed also that convertible propositions are sometimes found, in which the article is wanting either with the subject, or predicate, or both, when its absence may be accounted for upon some of the principles which have been already developed. There is an example in Matt. v. 34, ὅτι θρόνος ἐστὶ Θεοῦ. Here ὁ οὐρανὸς, understood, is the subject; and θρόνος is equally definite by reason of its relation with Θεοῦ. See § 30. 1. There is also another form, in which two convertible terms form the united subject of a proposition, whereof the predicate is ταὐτὸ, or its equivalent ἕν. So 1 Cor. iii. 8, ὁ φυτεύων καὶ ὁ ποτίζων ἕν εἰσιν.

Obs. 5. Analogous to these *reciprocating* propositions are those, in which the *predicate* after εἰμὶ frequently has the article, where the subject is a *pronoun personal* or *demonstrative*; as in Matt. xiv. 16, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. xxvii. 11, σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Mark vi. 3, οὐχ οὗτός ἐστιν ὁ τέκτων; John x. 7, ἐγώ εἰμι ἡ θύρα τῶν προβάτων. Rev. xxii. 16, ἐγώ εἰμι ἡ ῥίζα Δαβίδ. Compare John viii. 12, xv. 1, Eph. ii. 14, Rev. i. 17, *et sæpius*. In such instances the existence is *assumed;* the purport of the proposition being to identify the predicate with the subject.[2] So in Mark vii. 15, ἐκεῖνά ἐστι τὰ κοινοῦντα, where τὰ κοινοῦντα is the basis of the proposition, in which it is assumed that there are things which defile a man, and the object is to identify them with those under consideration. Thus again in John iii. 10, σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ. The English version translates indefinitely, *a master of Israel:* but the allusion is doubtless to a title by which Nicodemus was distinguished from less celebrated teachers, and similar to that of ὁ λύχνος ὁ καιόμενος, applied to the Baptist in John v. 35.[3] There is no real difficulty in John iv. 37, ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός. If we render, *in this instance the saying is true,* the article must be omitted; and a few MSS. are without it; but if, *in this is exemplified the true saying,* it is absolutely necessary; as in John i. 9, vi. 32, xv. 1. See § 30.3.

Obs. 6. Sometimes a *personal pronoun* is one of two subjects where ἕν is the predicate. So in John x. 30, ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. There are also cases closely similar to these convertible propositions, in which ἄλλος is the subject: as, for instance, John iv. 37, ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. v. 32, ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ.

Obs. 7. It is observable that in examples of this kind the verb substantive is always expressed. There is apparently an exception in Mark xii. 26, ἐγὼ ὁ Θεὸς Ἀβραὰμ, κ. τ. λ. This, however, is a direct citation from the Hebrew, and in that language the verb in such cases is almost invariably understood. The LXX, however, insert the article in Exod. iii. 6. In Eph. iii. 1, the sense is interrupted by a parenthesis, and ἐγὼ Π. ὁ δέσμιος, where some would supply εἰμὶ, is the nominative to the verb κάμπτω, in v. 14. Compare Eph. iv. 1.[3]

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[1] These, and other examples equally discrepant, are classed together by *Winer* under the same head.

[2] Grotius supposed the article to be employed κατ᾽ ἐξοχὴν in Rev. iii. 17, σὺ εἶ ὁ ταλαίπωρος, κ. τ. λ., which brings the place under this head; but such usage before an adjective is unexampled in Greek. The Hebrew ה is, however, frequently so used; and the Hebraisms in the Apocalypse are so numerous, that very probably this may be of the number. See Middleton *ad loc.*

[3] Middleton, part i. ch. 3. § iii. 4. 1, and notes ad ll. cc. See also *Winer's Sprachidioms*, part iii. ch. 1. § 17. 4, 5.

3. In propositions which are not merely *negative*, but in which the negative extends to every individual, or to the whole species in question, so as to *exclude universally*, the article is omitted. It has been seen that there is in the article an *inclusive* or *generic* sense (§ 28. *Obs.* 1.), which renders it unfit to appear in cases of *total exclusion ;* for in all such cases the word *any* may be supplied in English before the noun or nouns employed, or, which is the same thing, the negative must be rendered by *no*.[1] Thus in Matt. x. 24, οὐκ ἔστι μαθητὴς, *no disciple ;* xviii. 14, οὐκ ἔστι θέλημα, *there is no wish ;* 2 Cor. vi. 17, ἀκαθάρτου μὴ ἅπτεσθε, *any unclean thing ;* 1 Tim. 12, γυναικὶ διδάσκειν οὐκ ἐπιτρέπω, *any woman whatever.* In James ii. 20, 26, χωρὶς τῶν ἔργων is not *without works* generally, but *without the works produced by faith :* for χωρὶς ἔργων would exclude *all works whatsoever.*[2]

4. The use of the article with adjectives and participles without a substantive, which thereby acquire the sense of substantives, is of frequent occurrence in the New Testament. Thus Matt. iv. 3, 1 Thess. iii. 5, ὁ πειράζων. Matt. v. 4. sqq., οἱ πενθοῦντες, οἱ πραεῖς, οἱ ἐλεήμονες, κ. τ. λ. viii. 22, τοὺς νεκρούς. Luke viii. 5, ὁ σπείρων. Matt. xiv. 14, τοὺς ἀῤῥώστους.

Obs. 8. Although in all such cases it is the article which gives to its adjunct the force and nature of a substantive, still its use is regulated according to the strictest principles. Thus, for instance, ὁ πειράζων is *the tempter* κατ᾽ ἐξοχὴν, and ὁ σπείρων may either be considered as having a special reference to *the Messiah*, or the article may have the import which it usually bears in proverbs and parables. See above, § 27, *Obs.* 6. Where a noun thus formed is not intended to be definite, the article may be omitted before the participle. See § 35. 2. *Obs.* 4. It is, however, in its *inclusive* sense that the article is thus more frequently employed, as indicating the *whole class* of individuals to whom the adjective or participle applies, as in the examples from Matt. v. 4. sqq. Of the *art.* with a *neut. adj.*, see § 36. 1.

§ 29.—*Article with Attributives.*

1. When two or more *attributives*, whether *subs. adject.* or *part.*, are joined together by *conjunctions*, and *assumed* of the

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[1] Middleton, part i. ch. 3. § 5.
[2] Winer, § 17. 1. Mr. Rose inquires whether this may not extend to interrogations, where an exclusion is conveyed, though not in a direct form ? Thus 2 Cor. vi. 15, τίς μερὶς πιστῷ μετὰ ἀπίστου. This amounts to, *there is no portion for any believer :* and if it had been τῷ πιστῷ, the rendering would have been, *there is no portion* for believers *generally.* The proposition is equally exclusive with that in the next verse but one, which is cited above ; and there seems to be no reason why the same principle should not prevail. Compare also 1 Cor. i. 20. At the same time μερὶς and πιστῷ being *correlatives*, the omission of the article with the former rejects it from the latter. See § 30. 1.

same person or thing, the article is *inserted* before the first attributive, and *omitted* before the remaining ones.[1] Examples are—Matt. xiii. 23, ὁ ἀκούων καὶ συνιών. Mark ix. 25, τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν. Mark xvi. 16, ὁ πιστεύσας καὶ ὁ βαπτισθείς. John vi. 40, ὁ θεωρῶν καὶ πιστεύων. xxi. 24, ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας. Acts ii. 20, τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. iii. 14, τὸν ἅγιον καὶ δίκαιον. Eph. i. 3, εὐλογημένος ὁ θεὸς καὶ πατήρ. v. 5, ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. So Phil. iii. 3, Tit. ii. 13, Heb. iii. 1, 2 Pet. i. 1, Jude 4. Add Mark xvi. 16, Luke vi. 49, John vi. 40, x. 1, xxi. 24, Rom. xii. 2, 2 Cor. i. 3, Gal. i. 7, Phil. iv. 20, Col. ii. 2. iii. 17, 1 Thess. iii. 11, 2 Thess. ii. 12, 16, &c. &c.

Obs. 1. The remarkable exclamation in John xx. 28, ὁ Κύριός μου καὶ ὁ Θεός μου, is an apparent exception; but in this instance the Evangelist has deemed it important to retain the Hebrew idiom in which it was delivered. In this language the affix is necessarily subjoined to both nouns; and the LXX have translated אלהי ואדני by ὁ Θεός μου καὶ ὁ Κύριός μου, in Ps. xxxv. 23. See also Ps. v. 3. In each case the nominative with the article is used for the vocative.[2]

2. When *different* persons or things are intended, the article is repeated; as in Matt. xviii. 17, ὁ ἐθνικὸς καὶ ὁ τελώνης. Luke xv. 6, τοὺς φίλους καὶ τοὺς γείτονας. John ix. 8, οἱ γείτονες καὶ οἱ θεωροῦντες αὐτόν. Acts xiii. 50, τὰς σεβομένας γυναῖκας καὶ τοὺς πρώτους τῆς πολέως. xxvi. 30, ὁ βασιλεὺς καὶ ὁ ἡγεμών. xxvii. 11, τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ. Add Col. ii. 13, v. 1, Rev. vi. 15, xiii. 10.

Obs. 2. The reason of this usage is readily deduced from the nature of the article, considered as a *pronoun* united with its *adjunct* by means of the *participle* ὤν understood; for if the *art.* be united to each of two nouns coupled by a conjunction, such nouns cannot refer to the same person without involving the absurdity of joining an individual to himself. Care must be taken, however, to distinguish such passages as John ii. 7, οὗτός ἐστιν ὁ πλάνος καὶ ἀντίχριστος. Here it is not the intention of the writer to *assume* the identity of the two characters, but to *assert* that they are united in certain persons. Compare Rev. i. 11. Be it observed, moreover, that the rule is strictly limited to *attributives*, being inapplicable to the names of *substances*, *abstract ideas*, and *proper names*. And this is just what might be expected. Though the same object may possess divers attributes, it is impossible that substances in their nature distinct and incompatible can be predicated of the same individual, that several abstract ideas should be amalgamated into a single essence, or that the name of two persons should be applied to one only. In such cases, since no ambiguity can possibly arise from inattention to the rule, it is not always

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[1] This is the celebrated canon of *Mr. Granville Sharpe*. The passage cited by Matthiæ (Gr. Gr. § 268, *Obs.* 1) from Plat. Phæd. p. 78, is a good illustration of it; but the several examples there considered, as coming under the same head, do not fall within the canon, but require other methods of explanation.
[2] Middleton *ad loc.*

accurately observed; but of things or qualities in their nature *utterly incompatible*, the name of the first only has the article in numberless instances. With respect to plurals also the rule is not always applicable; for though one individual may act in several capacities, yet it is not likely that a multitude of individuals should act in the same several capacities. When, however, two or more persons or things are so related, that what is attributed to one is attributed to all, and any ambiguity would arise from an infringement of the rule, it seems to have been invariably observed. The following examples will illustrate the above remarks; and others will continually present themselves:—Mark xv. 1, μετὰ τῶν πρεσβυτέρων καὶ γραμματίων. Luke xiv. 23, εἰς τὰς ὁδοὺς καὶ φραγμούς. Acts iii. 11, τὸν Πέτρον καὶ Ἰωάννην. Phil. i. 19, διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας. ii. 17, τῇ θυσίᾳ καὶ λειτουργίᾳ. Col. ii. 22, τὰ ἐντάλματα καὶ διδασκαλίας. Heb. ix. 19, τῶν μόσχων καὶ τράγων. Rev. v. 12, τὴν δύναμιν καὶ πλουτόν. In none of these instances could any ambiguity arise from the omission of the article, since the two ideas in each case are essentially distinct.

§ 30.—*Article with Correlatives, &c.*

1. Nouns having a mutual relation to each other, and therefore called *correlatives*, or said to be in *regimen*, have the article prefixed to *both* of them, or to *neither*; and to a series of nouns in regimen the rule is equally applicable. To give a familiar example, we must either say, λέοντος σκυμνίον, or τὸ τοῦ λέοντος σκυμνίον; for, though we may say, in English, *the* cub of *a* lion, yet the accuracy of philosophical language denies that of λέοντος, which is indefinite, there can be any definite σκυμνίον, or *vice versâ*. In Matt. xii. 27, ὁ θεὸς νεκρῶν, if the words were in regimen, could not be tolerated; but the passage is elliptical, and would stand thus in full: οὐκ ἔστιν ὁ Θεὸς νεκρῶν θεὸς, ἀλλὰ θεὸς ζώντων. The construction in 2 Cor. x. 13, is not ὁ Θεὸς μέτρου, but οὗ μέτρου ὁ Θεὸς ἐμέρισεν ἡμῖν.

Obs. 1. Many examples will occur which are apparently repugnant to this canon. The principle of omission, however, requires that the governing noun should not only be *anarthrous*, but also *indefinite in sense*; for it may, though definite, have lost its article by some rule which does not require that the governed noun should become anarthrous also. In Hebr. i. 3, the former article is omitted after the participle ὤν, which the very nature of the article requires; and again in the same verse after a verb of *appointing*. See § 27, *Obs.* 11. *Enumeration* sometimes also, though extremely seldom, interferes with the laws of *regimen*. In 1 Pet. iii. 3, the reading is unquestionably ἐκ πλοκῆς.[1] Nor is it only where a noun is indefinite in sense that the usage takes place. Even where it is from its nature definite, as in the case of *proper names*, &c., if it be *anarthrous*, the governing noun is not unfrequently *anarthrous* also.[2] Thus Rom. xi. 34, 1 Cor. ii. 16, τίς ἔγνω νοῦν Κυρίου. A very striking instance will also be found in the very first verse of St. Matthew.[3] But it may be

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[1] Middleton *ad loc.*

[2] Middleton, part i. ch. 3. In the Epistles of St. Paul anarthrous forms are peculiarly prevalent, and even more so in those of St. Peter.

[3] Perhaps, however, υἱοῦ Δαβίδ may be literally translated from the Hebrew, which in the *status constructus* does not usually admit the ה emphatic; and βίβλος γενέσεως

well to illustrate the rule by examples: Luke i. 5, τῶν θυγατέρων 'Ααρών. i. 66, Acts xi. 21, χεὶρ Κύριου. Luke iii. 4, ἐν βίβλῳ λόγων 'Ησαΐου. xiii. 19, κόκκῳ σιναπεως, and τὰ πετεινὰ τοῦ οὐρανοῦ. Acts viii. 5, εἰς πόλιν τῆς Σαμαρείας. Rom. i. 20, ἀπὸ κτίσεως κόσμου. 1 Cor. xvi. 15, τὴν οἰκίαν Στεφανᾶ, and ἀπαρχὴ τῆς 'Αχαΐας. Eph. iv. 30, εἰς ἡμέραν ἀπολυτρώσεως. Phil. iv. 3, ἐν βίβλῳ ζωῆς. Col. iii. 10, κατ' εἰκόνα τοῦ κτίσαντος. Heb. xii. 2, τὸν τῆς πίστεως ἀρχηγόν. 1 Pet. iii. 20, ἡ τοῦ θεοῦ μακροθυμία. 1 Pet. ii. 6, πόλις Σοδόμων καὶ Γομόρρας.[1] In 1 Cor. xi. 3, there is an apparent, but not real, breach of the rule; for πάντος ἀνδρὸς is equivalent to τοῦ ἀνδρὸς with the article in its inclusive sense.[2]

Obs. 2. It is perhaps unnecessary to observe that the second of two correlatives is not necessarily, though usually, in the genitive case. The rule is equally applicable in 1 Cor. vi. 16, ὁ κολλώμενος τῇ πόρνῃ.[3] Be it remarked also that genitives, used in an adjective sense, and placed before the governing noun (see below § 44. 6, *Obs.* 20,) omit the article. Thus Origen, c. Cels. p. 116, τὴν ἀνθρώπων φύσιν, i. e. ἀνθρωπίνην. Such examples, however, are extremely rare in the New Testament.

Obs. 3. Analogous to the case of words in regimen is that of *partitives*, between which and their respective *wholes* a mutual relation subsists. Thus Phil. i. 14, τοὺς πλείονας τῶν ἀδελφῶν. Some partitives indeed are of such a nature as not to admit the article before them, or else admit it only in particular cases; of which the following are examples:—Matt. xvi. 28, τινὲς τῶν ὧδε ἑστηκότων. xxi. 31, τίς ἐκ τῶν δύο ἐποίησε; Acts xvii. 12, τῶν 'Ελληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. Rev vi. 1. μίαν ἐκ τῶν σφραγίδων. It might be expected in Luke xix. 30 that ἀνθρώπων, after οὐδεὶς, would have the article; but the proposition is there exclusive, and therefore the article is rejected. See § 28. 3.

Obs. 4. On the same principle of mutual relation may be explained the two articles which are employed in divisions with μὲν and δέ. In the *pronominal* use of the article this usage is extremely common; nor is it unusual where the article has its adjunct, or even when the opposition is between *persons* and *things*. Thus Luke x. 2, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.[4]

2. When a noun in *apposition* is explanatory of the *essence* of a preceding noun, as when a term of distinction, such as an appellation of office, or title of honour, is added to a proper name for the purpose of affixing it more accurately to a particular individual, it takes the article; as in Matt. iii. 1, 'Ιωάννης ὁ Βαπτιστής. xiv. 1, 'Ηρώδης ὁ τετράρχης. Acts xviii. 8, Κρίσπος ὁ ἀρχισυνάγωγος. xxi. 8, Φιλίππου τοῦ εὐαγγελιστοῦ. See also Matt. x. 1—4, xiv. 2, Luke i. 5, John xx. 1, Acts xiii. 1, xviii. 17, xxiii. 26. If, however, it be not intended as a specific definition, but merely to indicate *one of a class*, the article is omitted. Thus Luke ii. 36, "Αννα προφῆτις. Acts vii. 10, Φαραὼ βασιλέως. x. 32, Σίμωνος βυρσέως. xx. 4, Γάιος Δερβαῖος. 2 Cor.

is exactly rendered from the Hebrew ספר תולדת, which sometimes signifies a *pedigree*; as in Gen. v. 1.

[1] These examples are chiefly from Winer (ch. i. § 18. 2. b.), who seems to regard them as irregularities, though he notices a like usage in the best writers. He unites in the same class those cases in which a personal pronoun is the correlative; but he instances only in cases where a preposition precedes.

[2] Middleton ad l. c.   [3] See Matt. Gr. Gr. § 268, *Obs.* 2.

[4] Middleton, part i. ch. 3., § 8 and 9.

i. 1, Παῦλος ἀπόστολος. In inscriptions to letters, indeed, this seems to have been the usual practice; as in 1 Macc. xv. 16, Λυκίος ὕπατος Ῥωμαίων Πτολεμαίῳ βασιλεῖ, χαίρειν. Compare, however, Acts xxiii. 26.

Obs. 5. Nearly similar is the case of an attributive, placed in apposition with a personal pronoun; as in Luke vi. 24, ὑμῖν τοῖς πλουσίοις. xi. 46, ὑμῖν τοῖς νομικοῖς. xviii. 13, ἐμοὶ τῷ ἁμαρτωλῷ. The article implies the *assumption* of the attribute, and in this last example the sense will be, *seeing that I am a sinner*. So again Rom. ii. 27, σὲ τὸν διὰ γράμματος καὶ περιτομῆς, *scil.* ὄντα, *albeit you profess to observe the law*; Heb. x. 10, (ἡμεῖς) οἱ διὰ τῆς προσφορᾶς, *we who partake of the sacrifice*. Much in the same manner must be understood the greatly disputed expression 1 Cor. xv. 8, ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί. St. Paul here intends to apply the term ἔκτρωμα to *himself*, and it was therefore necessary to employ the article, otherwise the meaning would have been that ἐκτρώματα commonly saw what he had seen, not that he was, *as it were*, an ἔκτρωμα, or *last born child* (for such is probably the meaning of the word in this place), among the Apostles.[1]

Obs. 6. With the nouns υἱός, παῖς, θυγάτηρ, γύνη, understood, the form is variable. Matt. i. 6, τῆς τοῦ Οὐρίου. iv. 21, Ἰάκωβον τὸν τοῦ Ζεβεδαία. Mark xv. 47, Μαρία Ἰωσῆ. Luke vi. 16, Ἰούδαν Ἰακώβου, where ἀδελφὸς is probably the word to be supplied. In Rom. xvi. 10, 11, 1 Cor. i. 2, the sense requires οἰκείων. So also in Acts xvi. 23.[2]

3. When a *part.* or *adj.* is added to a noun for the sake of *definition*, both the noun and defining word take the article. Thus Acts xxi. 38, ὁ Αἰγύπτιος ὁ ἀναστατώσας. Eph. i. 3, ὁ Θεὸς ὁ εὐλογήσας.

Obs. 7. So with personal pronouns; as in Eph. i. 13, ἡμᾶς τοὺς προηλπικότας. And with words, which, being otherwise *definite*, omit the article; as 1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς. See also Acts i. 11, 23, 1 Thess. ii. 4, iv. 5, Heb. iv. 3, vi. 18, James iii. 6, 1 Pet. i. 3, 1 John v. 13. The nominative of the pronoun is included in the verb in Rom. ii. 1, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

Obs. 8. If, on the other hand, no express definition is intended, but the participle merely indicates a simple act or possible contingency, it rejects the article. Thus Acts iii. 26, ὁ θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτὸν κ. τ. λ. Rom. ii. 27, ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα. So John iv. 6, 39, Rom. xvi. 1, 1 Cor. viii. 7, Heb. x. 2. The difference between this and the preceding case is clearly marked in 1 Pet. v. 10, ὁ θεὸς ὁ καλέσας ἡμᾶς ὀλίγον παθόντας. Compare also Rom. viii. 1, 4.[3]

Obs. 9. A similar apposition is sometimes expressive of *irony* or *sarcasm;* as in Matt. xxvii. 40, (σὺ), ὁ καταλύων τὸν ναὸν, σῶσον σεαυτόν.

4. The *neut. article* τὸ is commonly placed before an entire phrase or sentence, which is cited as a maxim or proverb, or repeated as the main subject of discourse; and also before single words which are to be explained or illustrated. Thus in Matt. xix. 18, τὸ Οὐ φονεύσεις· κ. τ. λ. Mark ix. 23, τὸ, εἰ

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[1] See Middleton on Luke xviii. 13, 1 Cor. xv. 8. Alt, Gram. N. T. § 22. b.
[2] Winer, p. 116, *Note,* and § 19. 3. Alt, Gram. N. T. § 22. a 3, and Addend. p. 277.
[3] Winer, § 19. 1.

δύνασαι. Luke i. 62, τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν. xxii. 2, τὸ, πῶς ἀνέλωσιν αὐτόν. Acts iv. 21, τὸ, πῶς κολάσωνται αὐτούς. Rom. viii. 26, τὸ γὰρ, τί προσευξώμεθα καθὸ δεῖ. Add Luke ix, 46, xxii. 4, 23, 37, Acts xxii. 30, Rom. xiii. 9.

Obs. 10. It will be observed, that this mode of writing is chiefly employed by St. Luke and St. Paul. Of the usage before a single word, of which an explanation is offered, there is an instance in Gal. iv. 25, τὸ γὰρ Ἀγὰρ Σινᾶ ὄρος ἐστίν, *the name of Agar designates Mount Sinai.*[1] Closely similar is 2 Cor. i. 20, ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ Ναὶ, καὶ ἐν αὐτῷ τὸ Ἀμὴν, i. e., whatever God has promised, he will assuredly fulfil through Christ; in whom is *the Yea, and the Amen*—ναὶ and ἀμὴν being well-known asseverations of the Truth.[2]

Obs. 11. Most of the other cases, in which the article is used *absolutely* by Greek writers generally, may be equally illustrated by examples from the New Testament. It stands, for instance,

1. In a collective sense, before a noun which limits the signification ; as in Matt. xxvi. 51, τῶν μετ᾽ Ἰησοῦ. Acts v. 17, οἱ σὺν αὐτῷ. xii. 1, τῶν ἀπὸ τῆς ἐκκλησίας. xvii. 11, τῶν ἐν Θεσσαλονίκῃ. Rom. iv. 14, οἱ ἐκ νόμου. Heb. xiii. 24, οἱ ἀπὸ τῆς Ἰταλίας. Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας.

2. With a noun understood ; as in Matt. xiv. 35, τὴν περίχωρον ἐκείνην, *scil.* γῆν. Luke vii. 11, ἐν τῇ ἑξῆς, *scil.* ἡμέρᾳ. John viii. 23, τῶν κάτω, τῶν ἄνω. Col. iv. 9, τὰ ὧδε. 1 Tim. iii. 7, οἱ ἔξωθεν. iv. 8, ζωῆς τῆς νῦν. 2 Pet. i. 9, τῶν πάλαι αὐτοῦ ἁμαρτημάτων. When the substantive is not expressed, it may always be readily supplied from the context.

3. With neuter adjectives, adverbs, and adverbial expressions ; as Matt. xxiv. 21, Luke xxii. 69, τὸ νῦν. Luke ix. 3, τὸ καθ᾽ ἡμέραν. Acts iv. 29, τὰ νῦν, *scil.* πράγματα. xviii. 1, τὸ καθ᾽ ὅλον. Phil. iv. 8, τὸ λοιπόν.

4. With the genitive of a substantive, either as denoting possession or property, or serving the mere purpose of a periphrasis. Thus Matt. xxi. 21, τὸ τῆς συκῆς. xxii. 21, τὰ Καίσαρος, τὰ τοῦ Θεοῦ. Luke ii. 49, τοῖς τοῦ πατρός. Rom. viii. 5, τὰ τῆς σαρκὸς, τὰ τοῦ πνεύματος. 1 Cor. x. 24, τὸ ἑαυτοῦ, τὸ τοῦ ἑτέρου. James iv. 14, τὸ τῆς αὔριον. 2 Pet. ii. 22, τὸ τῆς ἀληθοῦς παροιμίας.

5. With prepositions and their case : John xxi. 2, Ναθαναὴλ ὁ ἀπὸ Κανᾶ. Acts xii. 20, τὸν ἐπὶ τοῦ κοιτῶνος. xxiv. 22, τὰ περὶ τῆς ὁδοῦ. Rom. ii. 8, οἱ ἐξ ἐριθείας. ix. 11, ἡ κατ᾽ ἐκλογὴν πρόθεσις. xi. 27, ἡ παρ᾽ ἐμοῦ διαθήκη. Phil. i. 27, τὰ περὶ ὑμῶν. Col. iii. 2, τὰ ἐπὶ τῆς γῆς. Heb. ii. 17, τὰ πρὸς τὸν Θεόν. Tit. ii. 8, ὁ ἐξ ἐναντίας.[3] Of the formula οἱ περί τινα, see § 68.

§ 31.—*Article with Abstract Nouns and Proper Names.*

1. *Abstract nouns,* or the names of *Attributes* and *Qualities,* generally reject or take the article, as they are used in a *particular* or *universal* acceptation respectively ; and this is precisely what might be expected : for as οἱ ἄδικοι will signify *all*

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[1] Alt, Gr. N. T. § 22. a. 8. Rosenmuller and Kuinoel on Mark ix. 23. Whitby on Gal. iv. 25.

[2] Middleton *ad loc.*

[3] Alt, Gr. N. T. § 22. a. 7. Matt. Gr. Gr. § 272. The observation of Matthiæ, that this construction is generally explained by supplying the *part.* ὤν, is strongly corroborative of *Bishop Middleton's* Theory. It will be remarked that the idiom is very constantly employed by St. Paul.

who are unjust, so ἡ ἀδικία will signify *every act* of which *injustice* can be assumed.[1]

Obs. 1. The practice is, however, somewhat irregular; and many instances occur in which the noun is anarthrous, when the *mere abstract* sense would have been equally true. But there is a wide difference between omitting the article when it might have been used, and inserting it where it would be out of place. Thus after verbs of *having, obtaining, fulness,* &c., and adjectives allied to the last, the article is always omitted; for no attribute or quality can belong to one person so exclusively, that it cannot be ascribed to any other. Hence such expressions as these in Matt. vii. 29, ἐξουσίαν ἔχων. xxiii. 28, μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Luke iv. 28, ἐπλήσθησαν θυμοῦ. 1 Cor. xiii. 1, 2, 3, ἀγάπην ἔχω. James ii. 14, πίστιν ἔχειν. Verbs of *partaking* also for the most part, though not invariably, follow the same rule; for though *attributes* or *qualities,* as *wholes,* cannot be exclusively claimed by any individual, yet he may have a *part* in such wholes. On the same principle, in the common phrases, ἄνοιαν ὀφλισκάνειν, δίκην διδόναι, ἡσυχίαν ἄγειν, and the like, the article is invariably omitted. A somewhat similar expression is ἀέρα δέρειν, in 1 Cor. ix. 26.

Obs. 2. Similarly we may account for the *anarthrous* use of *abstract nouns,* when they are employed in the dative case *adverbially,* with reference to the *manner* in which anything is said to have happened; as in Gal. iv. 8, τοῖς μὴ φύσει οὖσι θεοῖς. See § 47. 2. In the same way such words as σὰρξ, πνεῦμα, καρδία, στόμα, &c., are used in the dative *adverbially,* to express the characteristic qualities of those functions. Compare Rom. viii. 13, x. 10, Gal. iii. 3, v. 5, 16, 18, 25, *et alibi.* In such cases the reference is not to any particular subject; and if it were, as it might be, the article would be prefixed. Sometimes it is immaterial whether the sense be limited or not; as in Luke i. 80, and elsewhere.

2. Besides its use as an indication of their *most abstract* sense, the article is sometimes prefixed to *abstract nouns* in the sense of a possessive pronoun; and also where there is any kind of reference, or where the attribute is personified. In Acts xxviii. 4, ἡ Δίκη is the *Goddess of Justice;* and in such instances the practice seems to be founded on the *notoriety* or *celebrity* of these imaginary persons. In 1 Cor. xiii. 4, ἡ ἀγάπη may either be used in its most general sense, or it may be personified, or the article may be the index of *renewed mention.* In 2 Cor. i. 17, τῇ ἐλαφρίᾳ indicates the sin of *light-mindedness* as a *well-known* quality inherent in human nature.[2]

Obs. 3. With the above exceptions, abstract nouns always refuse the article; and it is also frequently omitted, when otherwise its insertion should seem to be necessary, under the circumstances which equally cause its rejection before appellatives; namely, after *prepositions,* and *verbs substantive* or *nuncupative,* in *enumerations,* and *exclusive propositions.* Upon the whole, the *anarthrous* usage predominates: but, although some considerable difficulties occasionally present themselves, and the intricacy of the subject may well admit of some license, the deviation from the principles, which have been explained, are so comparatively few as to affect, in no material degree, the certainty of their applications. The irregularities, which Winer

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[1] Middleton, part i. c. 5.   [2] Winer, § 17. 1.

supposes to exist in the several words which he has enumerated, will be found to be in very close conformity with the nature of the article, as it has been here explained. They are δικαιοσύνη, Matt. v. 10, Acts x. 35, Rom. viii. 10, Heb. xi. 33, &c. ; ἀγάπη, John v. 42, Gal. v. 6, 2 Cor. ii. 8, &c. ; πίστις, Acts vi. 5, Rom. i. 5, iii. 28, 2 Cor. v. 7, 1 Thess. v. 8, &c. ; κακία, 1 Cor. v. 8, Eph. iv. 31, James i. 21 ; πλεονεξία, 1 Thess. ii. 5, 2 Pet. ii. 3 ; ἁμαρτία, Rom. iii. 9, Gal. ii. 17, 1 Pet. iv. 1, &c.[1]

3. With respect to *Proper Names*, which, from their very nature, belong to *definite* individuals, it seems to be deducible from the practice of the best writers, that they never have the article, except where the individual has been *recently mentioned*; or when, from some cause or other, a person is of such *notoriety*, that even without previous mention he may be immediately recognised by the reader.

Obs. 4. Although the poems of Homer do not suffice to establish these points, yet their *origin* may be traced to him ; and the assertion of *Heyne,* that Homer never prefixed the article to *proper names,* is altogether untenable.[2] The very many passages which are at variance with his opinions, he considers to be either corrupt or spurious ; but it will be sufficient here to advert to the remarkable instance in *Il.* A. 11, Οὔνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα 'Ατρείδης. It is certainly a difficulty that Chryses is here mentioned for the first time ; but he was known by all to have been the author of the pestilence just described, and the article is therefore inserted on the ground of *notoriety.*[3] So in *Il.* Λ. 532, the article is prefixed to Τυδείδης, there named for the first time, as being the well-known antagonist of Hector. At the same time the simple circumstance of *notoriety,* which was a sufficient cause for the insertion of the article by subsequent authors, is not enough to account for the practice of Homer ; but the *notoriety* must be marked by some *fact* in immediate connexion with the introduction of the name.[4] It furnishes, however, the origin of the more enlarged usage which afterwards prevailed ; and of which the New Testament supplies a variety of examples. Thus Luke i. 7, ἡ 'Ελισάβετ, *renewed mention* from v. 5 ; ii. 16, τήν τε Μαριὰμ καὶ τὸν 'Ιωσήφ, from ch. i. 27 ; Acts i. 1, ὁ 'Ιησοῦς, where, as elsewhere repeatedly, the article indicates *celebrity.* It is needless to multiply instances, which are to be met with in almost every page ; and it will be merely necessary, on the part of the student, to take into consideration the various exceptions to which, as in the case of common nouns, the application of the rule is liable.[5]

Obs. 5. In the Genealogy of Jesus Christ, as given in Matt. i. 2, sqq., the use of the article is directly the reverse of the Greek practice, which would require 'Αβραὰμ ἐγέννησεν 'Ισαάκ· ὁ δὲ 'Ισαὰκ ἐγέννησεν 'Ιακώβ· ὁ δὲ 'Ιακὼβ κ. τ. λ. The article with the accusative particle answers to the particle אֵת, which is also so rendered by the LXX. Compare 1 Chron. vi. 4, Ruth iv. 18, *et passim.* In the Genealogy by St. Luke the use of the article is strictly Greek, τοῦ being everywhere an ellipsis of τοῦ υἱοῦ.

Obs. 6. It is upon the principle of *notoriety* that the names of *Gods* and *Heroes* usually take the article, as well as the proper names of *places.* Winer indeed

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[1] Winer, § 18. 1.
[2] Heyne on *Il.* A. 11. See also Matt. Gr. Gr. § 264.
[3] Wolf ad Reizium de pros. Gr. p. 74. *Nihil dubito quin τὸν Χρύσην Poeta dixerit, ut personam fama celebrem, et auditoribus jam tum, cum primum ejus nomen audirent, notissimam.*
[4] Middleton on the Greek Article, part i. ch. iv.
[5] See Middleton.

observes, that although, in the New Testament, the names of *countries* and *rivers*, with the exception of Αἴγυπτος and Μακεδονία, seldom want the article, those of cities are occasionally anarthrous. The exceptions, however, will be found to consist chiefly, though not entirely, of cases, in which a *preposition* precedes, or there is an *enumeration*, or the *regimen* or some other ground of limitation interferes. See Matt. ii. 13, 14, 15, iv. 25, Luke v. 17, vi. 17, xxiii. 28, Acts xiv. 21, xvi. 9, xvii. 10, 15, xx. 15 ; and elsewhere. In Matt. ii. 3, iii. 5, ἡ πόλις, is in all probability to be supplied before Ἱεροσόλυμα : and in Acts xix. 26, some MSS. read ἕως Ἐφέσου. Winer himself remarks that in Acts xvi. 10, sqq., the article is inserted six times before Μακεδονία, though it is again omitted, but after a *preposition*, in Acts xx. 3.[1]

§ 32.—*Position of the Article in concord.*

Although the *Art.* is frequently prefixed to adjectives, it is always a substantive expressed or understood, conjointly with the adjective, which must be considered as forming the entire adjunct, between which and the article the participle of existence is the connecting link. Hence the position of the article in concord is by no means immaterial ; and care must be taken to distinguish the *assertive* from the *assumptive* relation between an adjective and substantive. Thus ἐμὸς ὁ πατήρ and ὁ ἐμὸς πατήρ are by no means equivalent; for the former will mean *mine is the father ;* whilst in the latter something is to be predicated of the person *already assumed* to be my father : as, for instance, ὁ ἐμὸς πατήρ ἀπέθανε. Hence,

Obs. 1. If the adjective be a qualifying word, belonging essentially to the substantive, supposing one article only to be employed, it must be placed immediately *before* the adjective : as in Matt. xxviii. 19, τοῦ ἁγίου πνεύματος. John iv. 23, οἱ ἀληθινοὶ προσκυνηταί. The reason of this position is plain; for unless the qualifying adjective were placed before the substantive, the mind of the reader would rest satisfied with the sense contained in the substantive alone, without looking further ; and should any limitation or explanation be required, the repetition of the article becomes necessary. In such cases, the rule invariably is that the substantive with its article should be placed first ; since in such an expression as ὁ ἀγαθὸς ὁ ἄνθρωπος, the addition of ὁ ἄνθρωπος would be without meaning ; and as in ὁ ἄνθρωπος there is a complete sense, if any thing more is to be assumed of the *definite* individual indicated by the article, it must be repeated. So Luke iii. 22, τὸ πνεῦμα τὸ ἅγιον. John i. 9, τὸ φῶς τὸ ἀληθινόν. vi. 13, τῶν πέντε ἄρτων τῶν κριθίνων. What has been said respecting adjectives, is equally applicable to participles, adverbs, and prepositions with their cases, employed in the capacity of adjectives. Examples of the several cases will be found in Matt. ii. 2, ὁ τεχθεὶς βασιλεύς. iii. 7, τῆς μελλούσης ὀργῆς. John iv. 11, τὸ ὕδωρ τὸ ζῶν. Phil. iv. 3, τῆς ἄνω κλήσεως. Rom. xi. 24, τῆς κατὰ φύσιν ἐξεκόπης. 2 Cor. viii. 4, τῆς διακονίας τῆς εἰς τοὺς ἁγίους. James i. 1, ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ. See also Matt. ii. 7, iii. 17, vi. 6, Mark iv. 31, xiii. 25, Luke i. 70, ii. 17, iii. 22, vii. 47, viii. 8, xv. 22, 23, xx. 35, John i. 46, xii. 21, Acts

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[1] Middleton, *ubi supra :* and Rose's note at p. 82. Winer, § 17. 7.

xi. 22, xii. 20, xv. 23, xxiv. 5, xxvi, 4, 12, 22, Rom. iv. 11, vii. 5, 10, viii. 39, x. 5, xiv. 19, xv. 26, 31, xvi. 1, 1 Cor. ii. 11, 12, iv. 17, vii. 14, xii. 2, xvi. 1, 2 Cor. ii. 6, viii. 22, ix. 1, Gal. iv. 26, Eph. i. 10, 15, 1 Thess. iv. 10, 1 Tim. iii. 13, 2 Tim. ii. 1, James i. 9, iii. 7, 1 Pet. i. 11, iii. 3, 16, Rev. ii. 12, xiv. 17, xvi. 12, xix. 40, xx. 13.[1] Nor is this order ever violated, though the first article is sometimes omitted, inasmuch as that with the adjective is alone sufficient to correct the indefiniteness of the substantive. Thus in Acts x. 41, μάρτυσι τοῖς προκεχειροτονημένοις. Compare Acts x. 41, xix. 11, xxvi. 18, 22, Rom. ix. 30, Phil. i. 11, iii. 6, 1 Tim. i. 4, iv. 8, 2 Tim. i. 13, 14, ii. 10, James iv. 14, 2 John 7, Jude 4.[2] In 1 Tim. i. 17, the adjectives ἀφθαρτῷ, ἀοράτῳ, are in concord with Θεῷ, not with βασιλεῖ.

Obs. 2. It does not appear that there is any material difference between the two forms ὁ ἀγαθὸς ἄνθρωπος and ὁ ἄνθρωπος ὁ ἀγαθός. Thus τὸ ἅγιον πνεῦμα and τὸ πνεῦμα τὸ ἅγιον are strictly equivalent in the New Testament. There may be some instances which seem to confirm the opinion, that the former is employed when the principal idea is conveyed by the adjective, and the latter when the main stress is to be laid on the substantive;[3] but this is far from being the universal practice. At the same time it is not always a matter of indifference, which of the two forms is used. The former, as it is the more simple and natural, is by far the more common; the latter seems to be employed either in a sense of *limitation*, or to mark an *emphasis* or *opposition*. Although the import of τὸ πνεῦμα, for instance, is in general sufficiently clear, yet the addition of τὸ ἅγιον prevents at once the possibility of misconception ; and, on the other hand, our Saviour calls himself ὁ ποιμὴν ὁ καλὸς (John x. 11), as opposed to him who is μισθωτός.[4]

Obs. 3. If the *adj.* is the predicate, or where the attribute is not *assumed* of the substantive, the adjective stands without the article either before or after the substantive. The first case, in which the verb is either expressed or understood, needs little illustration. Such examples as καλὸς ὁ νόμος (*scil.* ἔστι), continually occur; as, for instance, in Rom. ii. 13, οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι. In the other case, the adjective does not belong to the substantive *essentially*, but as it were *incidentally*. Thus Mark viii. 17, ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν, i. e. ὥστε εἶναι πεπωρωμένην. Acts xxvi. 24, μεγάλη τῇ φωνῇ ἔφη, the voice, *with which he spoke, was loud ;* not that his voice was naturally loud. 1 Cor. x. 3, πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ π. τ. α. πόμα πν. ἔπινον, the meat and drink, *of which they all partook, had a spiritual import.* So also with *prepositions* and their case; as in Matt. iii. 4, εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, the clothing, *which he wore, was of camel's hair.* Compare John v. 36, Acts xiv. 10, Rom. ix. 3, 1 Cor. x. 18, xi. 5, 2 Cor. vii. 7, Eph. i. 15, ii. 11, Col. i. 4, 1 Tim. vi. 17, Heb. vii. 24, 2 Pet. i. 19. The distinction between this kind of construction, and that with the article repeated, is readily apparent. For example, to render ὁ βασιλεὺς ὁ μέγας ἀπέθανε, the King, *who is great, is dead,* would be nonsense. It should seem however that Winer and others have never seen the distinction clearly.[5] In Luke xii. 12, the true reading is, unquestionably, τὸ γὰρ ἅγιον πνεῦμα : and in 1 John v. 20, many MSS. read ἡ ζωὴ ἡ αἰώνιος, as in cc. i. 2, ii. 25. The clause κατὰ δύναμιν Θεοῦ, in 2 Tim. i. 8, belongs to

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1 In Heb. ix. 1, if ἅγιον and κοσμικὸν are both adjectives, it is the latter which must be taken *substantively*; but, probably, it is the Rabbinical noun קוזמיקון, which signifies *furniture*. See Middleton ad loc. and Buxtorf's *Lex. Talm.* p. 2006. Otherwise the sense must be, *Its sanctuary* was κοσμικὸν, according to *Obs.* 3.

2 Middleton on the Gr. Article ; Pt. i. ch. viii. Winer, § 19. 2, 4.

3 See Hermann, Hym. Hom. p. 4, and on Soph. Trach. 736.

4 Middleton, *ubi supra.*

5 Middleton, *ubi supra.* Compare Winer, § 17. 2, and 19, 2. Alt, p. 277, *in Addendis.*

the verb συγκακοπάθησον, and care should be taken not to confound this and similar examples with those which depend upon the principle under consideration.

§ 33.—*The Article as a Pronoun.* (BUTTM. § 126.)

1. Of the Homeric use of the article, in the sense of the *pron.* οὗτος, there is one unequivocal example in the New Testament; but it occurs in a quotation from Aratus (Phœn. 5.) in Acts xvii. 28, τοῦ γὰρ γένος ἐσμέν.

2. In divisions with ὁ μὲν, ὁ δὲ, the pronominal sense is very frequent; as in Acts xvii. 32, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον, κ. τ. λ. See also Matt. xiii. 23, xxii. 5, 6, Acts xxviii. 24, Rom. ii. 7, 8, Gal. iv. 23, Phil. i. 16. Without ὁ μὲν preceding, ὁ δὲ, and, in the plural, οἱ δὲ, constantly occur. Thus Matt. ii. 5, ὁ δὲ εἶπεν αὐτῷ. xxi. 29, ὁ δὲ ἀποκριθεὶς εἶπε: and so *passim.* Compare also Matt. ii. 14, iv. 20, xv. 25, 27, 34, xix. 17, Mark iii. 4, xii. 14, Luke v. 33, 34, John xix. 29, *et alibi.*[1]

Obs. 1. In Matt. xxviii. 17, οἱ is evidently employed in the sense of τινές. There is a similar passage in Xen. Anab. i. 5. 13, ὥστε ἐκείνους ἐκπεπλῆχθαι, καὶ αὐτὸν Μενῶνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἕστασαν ἀποροῦντες. See also Ælian. V. H. xii. 35, Lucian. Timon. p. 68.[2]

Obs. 2. Instead of ὁ δὲ, it frequently happens that ὁ μὲν is followed by some other word, as ἄλλος, ἕτερος, &c. Thus in Matt. xvi. 14, οἱ μὲν Ἰωάννην, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν. Compare Matt. xii. 5. Sometimes ὃς μὲν—ὃς δὲ is substituted; as in Matt. xxi. 35, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν. 1 Cor xi. 21, ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. So Matt. xxv. 15, Luke xxiii. 33, Acts xxvii. 44, Rom. ix. 21, xiv. 5, 2 Cor. ii. 16. Also ὃς μὲν, ἄλλος δέ. Thus Matt. xiii. 4, 5, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν, ἄλλα δὲ ἐπὶ τὰ πετρώδη. 1 Cor. xii. 8, ᾧ μὲν δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, ἑτέρῳ δὲ πίστις, ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν. Compare v. 28; where, in a like enumeration, οὓς μὲν πρῶτον is followed by δεύτερον, τρίτον, and ἔπειτα. In Rom. xiv. 2, ὁ δὲ answers to ὃς μὲν, but in this instance the article ὁ has an adjunct in the participle ἐσθίων.[3]

Obs. 3. Besides the above methods of marking *partition* or division, other usages are adopted in the New Testament, which it may be proper to notice in this place.

    1. Of these the most remarkable is the form εἷς καὶ εἷς, with or without the article; as in Matt. xxiv. 40, 41, xx. 21, xxvii. 38, Mark x. 37, Gal. iv. 22. It is to be observed, however, that although in these instances the omission or insertion of the article is obviously a matter of indifference, still ὁ εἷς is never employed except with reference to *some one other* person or thing; and where three or more are in question the article is omitted. Thus in Mark

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[1] Winer, § 20. 1, 2. Alt, § 22, a. 9.

[2] Schol. ad Lucian. l. c. ὁμοία ἡ σύνταξις αὕτη τῇ ἐν ἱερᾷ τοῦ εὐαγγελίου Ματθ. συγγράφῃ, τῇ Οἱ δὲ ἐδίστασαν· ἀντὶ γὰρ τοῦ τινὲς τὸ οἱ κεῖται. See Kuinoel on Matt. xxviii. 17.

[3] Winer and Alt, *ubi supra;* Georg. Hierocr., p. 109.

iv. 8, 20, ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. We find ὁ εἷς used for *one of two* in Luke xxiv. 18. Compare Mark xiv. 10. In cases where there is no division, the article is never inserted, except where there is *renewed mention*, or some kind of reference. See Matt. xxv. 18, Rom. v. 15, 1 Cor. iv. 6, x. 17, xii. 11, Phil. ii. 2, 1 Thess. v. 11.[1] With respect to the form itself, some have regarded it as founded upon the Hebrew idiom, which will be found in Exod. xvii. 12, Levit. xii. 8, xv. 15, 1 Sam. x. 3, and elsewhere.[2] It is, however, closely allied to the expression εἷς μὲν—εἷς δὲ, which occurs in Aristot. Ethic. vi. 1, Rhet. ii. 20.[3]

2. In other places of the New Testament εἷς is followed by ἕτερος or by ἄλλος. Luke vii. 41, ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Rev. xvii. 10, ὁ εἷς ἐστιν, ὁ ἄλλος οὔπω ἦλθε. See also Luke xvi. 13, xvii. 34, 35, xviii. 10. There is a peculiarity in Matt. vi. 24, where the article is omitted before ἕνος, and supplied before ἕτερος. May not the preposition in the compound verb ἀνθέξεται account for the omission ?

3. In Phil. i. 15, τινὲς μὲν, -τινὲς δὲ answers the purpose of a division.

Obs. 4. An example of the use of the article in the sense of a *relative* pronoun, which it frequently bears in Homer and the Ionic and Doric writers, and sometimes in the Tragedians, has been erroneously supposed to exist in Acts xiii. 9, Σαῦλος, ὁ καὶ Παῦλος. The participle ὤν, or λεγόμενος, is here undoubtedly understood. A more likely instance would have been the expression ὁ ἦν, which forms part of the indeclinable title of Christ in Rev. i. 4. Here however the article is applied to ἦν, as if it were a participle of the perfect tense ; and it is a peculiarity which, like many others in the *Apocalypse*, it is impossible to reconcile to the Greek usage. In these cases, however, as in most instances where it is joined with a participle, its original relative import is distinctly traced, and indicates the principle that the article is in fact a *relative* and not a *demonstrative* pronoun, of which the relation is explained by some adjunct annexed to it by means of the participle of existence. This relation may be more or less obscure according to circumstances ; but it has been seen that a reference is always at least implied to some object, which, though perhaps not previously expressed, has occupied the mind of the writer. Some indeed have thought that the accent is the only distinction between the relative and the article, at least in the Ionic writers ; but this is merely a distinction which must be at once rejected as arbitrary and unphilosophical.[4] Its nature, as the *subject* of an *assumptive* proposition, explains the reason why it is prefixed only to nouns, adjectives, or their equivalents, viz. participles, and verbs of the infinitive mood ; for it is plain that the word associated with it must be such, that the insertion of ὤν is admissible without forming a double proposition. Thus, if an *assertion* is made, that ὁ ἐστιν——, the vacancy could not be filled up by περιπατεῖ : and the same is true, if, instead of an *assertive* proposition, *He is*, we take an *assumptive* one, *He being*. We can therefore only say, ὁ φιλόσοφος, ὁ σοφός, ὁ περιπατῶν.[5]

§ 34.—*Pronouns.* (BUTTM. § 127.)

1. Between οὗτος and ὅδε, the distinction seems to be, that the former refers to what immediately *precedes,* and the latter

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[1] See Middleton on Phil. ii. 2, 1 John v. 7, 8.
[2] Vorstius de Hebraism. c. 7, p. 180.
[3] Winer, § 26. 2. Alt, Gram. N. T. § 45, 4. Fischer ad Leusden, de Dial., p. 35.
[4] See the Lexicons of Schleusner and Passow under ὁ, ἡ, τό.
[5] Middleton, pt. i. ch. 2.

to what *follows*. Thus, Matt. vii. 12, οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται, referring to the *foregoing* precept. Acts xv. 23, γράψαντες τάδε, viz. the *subjoined* letter. This is, however, so far from being an invariable usage, that exceptions continually occur. In Luke x. 39, τῆδε refers to *Martha*, mentioned in the *preceding* verse; and in Acts iv. 11, οὗτος refers to Χριστοῦ, not to Θεός, which immediately precedes.

In other connexions, οὗτος refers to a *more distant* object, ὅδε to a *nearer* one; but ἐκεῖνος refers to what is *remote* or *absent*. Luke xvi. 25, ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος τὰ κακά· ὁμοίως· νῦν δὲ ὅδε (*Lazarus*, the *nearer* object) παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. Acts xv. 11, πιστεύομεν σωθῆναι, καθ᾽ ὃν τρόπον κἀκεῖνοι (scil. τὰ ἔθνη, v. 7).

Obs. 1. Some have referred αὕτη in Acts viii. 26 to the substantive ὁδόν, but it belongs more probably to Γάζαν. There is also another doubtful case in 1 John v. 20, οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ αἰώνιος. It is here doubted whether the reference is to *God the Father* or to *Christ;* but since ἡ ζωὴ αἰώνιος is a term which St. John invariably uses of Christ, and the true grammatical construction requires such a reference, there can be no solid reason for violating the rule.

Obs. 2. As the demonstrative pronoun, so the relative sometimes refers to a remoter noun. Thus, in 1 Cor. i. 8, ὅς must refer to Θεός in v. 4. See also 2 Thess. ii. 9, Heb. v. 7, ix. 2, *et alibi.*[1]

2. The *senses*, in which the pronoun αὐτός is commonly used, having been already noticed (§ 15. 2), it remains to subjoin the following observations on the *demonstrative* pronouns in general :—

Obs. 3. When the verb is separated from its case by a parenthesis, or after a proposition beginning with a relative, the demonstrative pronoun is frequently *redundant.* John xv. 2, πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό. Acts iv. 10, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ὃν ὑμεῖς ἐσταυρώσατε, ἐν τούτῳ κ. τ. λ. Compare Acts ii. 22, 23, 36, v. 30, 31, vii. 35, 40, x. 38, sqq., and elsewhere.

Obs. 4. Frequently the pronoun is repeated for the sake of emphasis, as in Matt. vi. 4, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. xxiv. 13, ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Mark vii. 15, τὰ ἐκπορευόμενα ἀπ᾽ αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. Compare v. 20, 1 Pet. v. 10.[2]

Obs. 5. Before and after participles, the demonstrative pronoun is frequently redundant without a parenthesis; as in Matt. iv. 16, τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. v. 40, τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. Compare also Acts i. 21, 22, James i. 25, Rev. ii. 7, 17, vi. 4. Sometimes αὐτός is twice added; as in Matt. viii. 1, καταβάντι δὲ αὐτῷ ἀπὸ

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[1] Winer, §723. 1. Alt, Gram. N. T. § 41. 1.
[2] Winer, § 23. 3.

τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. Mark v. 2, ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐ-
θέως ἀπήντησεν αὐτῷ ἄνθρωπος. Add Matt. viii. 5, 23, 28, xxvi. 71, Mark ix. 28.

Obs. 6. With the infinitive also, the pronoun is in like manner pleonastic. Thus
2 Cor. ii. 1, ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. Of a like
character is the use of a pronoun before the particle ἵνα, or ὅτι, when the following
sentence is emphatic; as in Acts ix. 21, εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ
εἰς τοὺς ἀρχιερεῖς. So xx. 29, xxiv. 14. The usage is especially prevalent in the writings
of St. John and St. Paul. See John vi. 29, xv. 8, Rom. vi. 6, xiv. 9, 1 Cor. i. 12,
xv. 50, 2 Cor. ii. 9, v. 14, x. 7, 11, Eph. vi. 22, Phil. i. 6, 25, 1 Tim. i. 9, 1 John
i. 5, ii. 3, 6, iii. 8, 16, 19, iv. 13, 17. Compare 1 Pet. iii. 9.[1] Sometimes the neu-
ter plural ταῦτα is used with reference to a single object; as in John xv. 17, ταῦτα
ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 3 John 4, μειζοτέραν τούτων οὐκ ἔχω χαράν.[2]

Obs. 7. Instead of repeating the relative, the demonstrative pronoun is frequently
used in continuation of a proposition beginning with a relative; as in Acts iii. 13, ὁ
Θεὸς ἐδόξασεν Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτόν. 1 Cor. viii. 6, ἡμῖν εἷς Θεὸς
ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι᾽ οὗ τὰ πάντα,
καὶ ἡμεῖς δι᾽ αὐτοῦ. So 1 Pet. ii. 22, 2 Pet. ii. 3, Rev. xvii. 2. Compare Ps. lxxxviii.
5, LXX. Very similar also is Rev. ii. 18, τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφ-
θαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ (εἰσι).

Obs. 8. The demonstrative pronoun even follows the relative in the same proposi-
tion; as in Mark i. 7, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Mark
vii. 25, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Acts xv. 17, Rev. viii. 2. The
same construction obtains with other pronouns; as in Mark xiii. 19, θλίψις, οἵα οὐ
γέγονε τοιαύτη ἀπ᾽ ἀρχῆς κτίσεως. Also with *adverbs;* as in Mark vi. 55, ὅπου ἤκουον
ὅτι ἐκεῖ ἐστι. So Rev. xii. 14, xvii. 9. To this head have also been referred, but
incorrectly, Matt. iii. 12, Gal. iii. 1. For similar examples in the LXX, see Exod.
iv. 17, Levit. xvii. 5, Josh. iii. 4, Judg. xviii. 5, 6, 1 Kings xiii. 10, 25, 2 Kings
xix. 4, Nehem. viii. 12, ix. 19, Joel iii. 7, Baruch ii. 17, Judith v. 19, x. 2, xvi. 3,
3 Esdr. iii. 5, iv. 54, vi. 32.

Obs. 9. It is also to be remarked, that a demonstrative pronoun is often found at
the beginning of a new clause, in which a relative would rather have been expected.
Thus in Luke ii. 36, ἦν Ἄννα προφῆτις· αὕτη προβεβηκυῖα κ. τ. λ. John i. 6, ἐγένετο
ἄνθρωπος, ὄνομα αὐτῷ Ἰωάννης. Acts x. 36, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ·
οὗτός ἐστι πάντων κύριος. In this last example, however, as in Acts viii. 26, the
clause may be considered as a parenthetical observation. Although the usage is
common in Hebrew, it is also found in the later Greek writers. See Ælian. V. H.
xii. 18, Strabon. viii. 371, Philostr. Soph. i. 25.[3]

Obs. 10. By means of the demonstrative pronoun, two propositions, of which one
contains the verb εἰμί, and the other a relative, are sometimes contracted into one;
as in Luke xvi. 2, τί τοῦτο ἀκούω περὶ σοῦ, i. e. τί (ἐστι) τοῦτο, (οὗ) ἀκούω. 2 Pet. iii. 1,
ταύτην ἤδη δευτέραν ὑμῖν γράφω ἐπιστολήν, for αὕτη ἐστι ἡ δευτέρα ἐπιστολὴ, ἣν γράφω.

Obs. 11. With respect to the use of these pronouns in the New Testament, it
may also be observed that—1. αὐτὸς is sometimes put with καὶ, as *et is* or *isque* in
Latin, in the sense of *and indeed, and that too;* as in Luke vii. 12, υἱὸς μονογενὴς τῇ
μητρὶ αὐτοῦ· καὶ αὕτη χήρα, *and she too a widow;* i. e. in addition to her other suf-
ferings. 1 Cor. vi. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. 8, ἀδικεῖτε
καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. Add 1 Cor. ii. 2, Eph. ii. 8, Phil. i. 28. And,
2. The neuter accusatives τοῦτο and ταῦτα are used adverbially, with κατὰ or διὰ

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[1] Winer, §§ 22. 4, 23. 4. Alt. Gram. N. T. § 38. 2.
[2] Winer, *ubi supra.*
[3] Winer and Alt, *ubi supra;* Ast ad Plat. Polit. p. 551. Göttling ad Callim. p.
19. Poppo ad Xen. Cyr. p. 478. Bornemann ad Xen. Conv. p. 196.

understood, as in Heb. x. 33, τοῦτο μὲν,—τοῦτο δὲ, *on the one hand* and *on the other*. Compare Herod. i. 30, iii. 132, Lucian. Nicor. 16. Again, in 2 Pet. i. 5, καὶ αὐτὸ τοῦτο δὲ, *and for this very cause*.[1]

Obs. 12. In Hebrew the pronoun sometimes refers to a noun expressed in the succeeding sentence ; and a like usage has been pointed out with αὐτὸς in two passages of the New Testament. These are, Matt. xvii. 18, ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς. Acts xii. 21, ἐδημηγόρει πρὸς αὐτούς. In the first passage, however, αὐτῷ may as readily be referred to the dæmoniac as the dæmon, which are so frequently interchanged in the Gospels, that no support can be drawn from the parallel place of Mark ix. 25, to the proposed interpretation ; and in the latter, αὐτοὺς refers more properly to the deputies from Tyre and Sidon, mentioned in the preceding verse, than to δῆμος in the following.

Obs. 13. The pronoun αὐτὸς is sometimes interchanged with σὺ, as in Matt. xxiii. 37, Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου. Compare Rev. xviii. 23, 24. Thus also a general turn is given to the words of Elizabeth in her address to Mary, in Luke i. 45, καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Such transitions, which seem to originate in the fervour of a writer, who is more intent upon the importance of his subject than the accuracy of his language, are very common in Hebrew.[2]

Obs. 14. The reflexive pronoun ἑαυτοῦ is frequently put for the other personal pronouns compounded with αὐτός. Thus, for the 2 pers. sing. in John xviii. 34, ἀφ᾽ ἑαυτοῦ σὺ τοῦτο λέγεις; for the 1 pers. plur. in Acts xxiii. 14, ἀναθέματι ἀναθεματίσαμεν ἑαυτούς: and for the 2 pers. plur. in Phil. ii. 12, τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. See also Matt. iii. 9, xxii. 39, xxiii. 31, John xii. 8, Acts xiii. 46, Rom. viii. 23, xiii. 9, 1 Cor. xi. 31, 2 Cor. i. 9, x. 12, 1 Thess. ii. 8. So, in Latin, Ovid. Epist. Heroid. v. 46, *Miscuimus lacrymas mœstus uterque suas.*

Obs. 15. The reflexive pronoun is also put for ἀλλήλων, as in Col. iii. 16, διδάσκοντες καὶ νουθετοῦντες ἑαυτούς. 1 Thess. v. 13, εἰρηνεύετε ἐν ἑαυτοῖς. See also 1 Pet. iv. 8, 10.[3]

3. The pronoun indefinite τὶς is either used alone, or with a substantive in the same case, or followed with a genitive (§ 41. 3), in the sense of *some one, a certain one, any one, something*, or *any thing*. Thus in Matt. v. 23, κἀκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ. ix. 3, τινὲς τῶν γραμμάτεων εἶπον ἐν ἑαυτοῖς. xii. 47, εἶπε δέ τις αὐτῷ. Acts ix. 36, ἐν Ἰόππῃ δέ τις ἦν μαθητρία. Add Matt. xi. 27, xii. 19, xxi. 3, xxii. 46, Mark. viii. 26, xi. 13, Luke xxii. 35, Acts ix. 2, xvii. 20, xxvii. 8, 44, 1 Cor. ix. 22, 2 Pet. iii. 16, *et alibi*.

Obs. 16. The cases are constantly omitted before *genitives* taken *partitively*. Thus in Matt. xxiii. 34, ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, scil. τινας. John xvi. 17, εἶπον οὖν ἐκ τῶν μαθητῶν. Add Luke xxi. 16, Rev. ii. 10, xi. 9. Of the omission of τὶς in the nominative, see § 37. 7. *Obs.* 17.

4. In the New Testament the use of the possessive pronouns

is far less common than that of the genitive of the personal pronouns; and the position of these last is very frequently before the noun, even where there is no apparent emphasis to account for the departure from ordinary usage. (See § 44. 6. *Obs.* 20.) The practice is particularly observable in St. Luke and St. Paul. See Luke vi. 47, xi. 17, xii. 18, 30, 35, xv. 30, xvi. 6, xix. 35, Rom. xiii. 11, 1 Cor. viii. 12, ix. 11, 27, xi. 24, Eph. ii. 10, Phil. ii. 2, Col. ii. 5, iv. 18, 1 Thess. i. 3, iii. 10, 13, 2 Thess. ii. 17, iii. 5, 1 Tim. iv. 15, 2 Tim. i. 4, iii. 10, Tit. i. 15. It is often found also in St. John, and, though less frequently, in the other writers. Compare Matt. v. 16, vi. 4, 17, xix. 21, Mark ii. 9, John ii. 23, iii. 19, 21, 23, iv. 34, 47, ix. 11, 21, 26, xi. 32, 48, xii. 40, 1 John iii. 20, Rev. ii. 19, iii. 1, 2, 8, 15, x. 9, xiv. 18, xviii. 5.

Obs. 17. The possessive pronoun is sometimes expressed by means of a periphrasis, formed by the preposition κατὰ with an accusative of the personal pronoun: as in Acts xvii. 28, τινες τῶν καθ᾿ ὑμᾶς ποιητῶν. xviii. 15, νόμου τοῦ καθ᾿ ὑμᾶς. Eph. i. 15, τὴν καθ᾿ ὑμᾶς πίστιν. So Ælian, V. H. ii. 42. ἡ κατ᾿ αὐτὸν ἀρετή. Dion. Hal. ii. 1, οἱ καθ᾿ ἡμᾶς χρόνοι.[1]

§ 35.—*The Article with Pronouns, πᾶς, &c.* (BUTTM. § 127. Text, 5, 6.)

1. With the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος, the noun, to which they are joined, takes the article in both numbers, because the identity of the noun and pronoun is *assumed*, and in no case can the sense be more definite and restricted. Matt. iii. 1, ταῖς ἡμέραις ἐκείναις. 9, τῶν λίθων τούτων. James iv. 3, τήνδε τὴν πόλιν.

Obs. 1. A single MS. has βλέπεις ταύτην γυναῖκα, in Luke vii. 44: and the only other exceptions are cases of numerals and proper names. See § 27. 2. *Obs.* 7. 3. and § 31. 3. If, on the other hand, the identity is asserted, i. e. if the pronoun is the subject, and the noun the predicate, of a sentence, the article, unless the sense be otherwise restricted, is omitted: as in Rom. ix. 8, ταῦτα τέκνα τοῦ Θεοῦ, *These* are *the children of God.* Compare Luke i. 36, xxi. 22, John iv. 18, 54, Gal. iii. 7, iv. 24, 1 Thess. iv. 3.[2]

Obs. 2. In Matthew, Mark, Luke, and St. Paul's Epistles, οὗτος stands *before* the noun, and in St. John *after* it, with some few exceptions: but ἐκεῖνος usually follows the substantive, unless when a preposition occurs.[3]

2. When πᾶς or ἅπας is used in the singular to signify the

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[1] Winer, § 22. 7. Alt, § 40. Lobeck ad Phryn. p. 441.
[2] Middleton on Gr. Art. ch. vii. § 5, 6. Winer, § 17. 9.
[3] Gersdorf's Beiträge zur Sprach-characteristik der Schriftsteller des N. T. p. 434.

whole of any thing, the substantive takes the article; but when *every individual* of a species is intended, it is anarthrous, since no definite individual can, by the nature of the case, be meant. Thus Matt. xxi. 10, πᾶσα ἡ πόλις, *the whole city* ; iii. 10, πᾶν δένδρον, *every tree.* Compare Matt. vi. 29, xiii. 47, Mark iv. 1, Luke ii. 1, iii. 5, John ii. 10, Acts iii. 23, 2 Tim. iii. 16. In Eph. iv. 31, 'πᾶσα πικρία may be rendered *every species of bitterness.* So Acts xxiii. 1, 2 Cor. ix. 8, James i. 2, 1 Pet. i. 15.

Obs. 3. There can be little doubt that πᾶσα ἡ οἰκοδομὴ, in Eph. ii. 21, is the true reading, though sanctioned by the smaller number of MSS., since the omission of the article would be a solœcism ; and in Eph. iii. 15, πᾶσα πατριὰ is *every family.* Since Ἱεροσόλυμα is a neuter noun, ἡ πόλις may possibly be understood in Matt. ii. 3, though proper names are a constant reason of variation in the use of the article (§ 31. 3). It is probable also that in Acts ii. 36, οἶκος Ἰσραὴλ may be regarded as a single proper name. The article is also rejected by the same expression in Matt. x. 6, xv. 24, contrary to the correct usage, which is nevertheless adopted in Heb. viii. 8, 10. A similar diversity prevails in the LXX, and the Hebrew would correctly omit the article. Compare 1 Sam. vii. 2, 3, Nehem. iv. 16.

Obs. 4. When a participle is used instead of a noun, the article is inserted after πᾶς in the sense of *each individual;* as in Matt. v. 22, 28, πᾶς ὁ ὀργιζόμενος, πᾶς ὁ βλέπων. See also Luke vi. 47, xviii. 14, John iii. 20, vi. 40, Act xi. 39, Rom. ix. 33, 1 Cor. ix. 25, Gal. iii. 15, 1 John ii. 23, *et alibi.* The reason is that the article is required to give the participle the force and nature of a substantive; and the expressions are evidently equivalent to πᾶς ὅστις ὀργίζεται, ὅστις βλέπει, &c. &c. See below § 42.[1] In Luke xi. 4, the case is somewhat different, since ὀφείλοντι retains its participial character. Some copies, however, insert τῷ.

Obs. 5. In the plural, πάντες is almost always accompanied by the article in the New Testament.[2] When the noun has a distinct reference, the law of usage is obvious; and in those cases where it may be apparently indefinite, it will often happen that a whole class is intended, which will equally account for its insertion. Examples are Matt. ii. 4, πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς, i. e. all who were members of the Sanhedrim; xi. 13, πάντες οἱ προφῆται, *the Prophets* of the Old Testament ; Rom. i. 5, πᾶσι τοῖς ἔθνεσι, *all the nations* of the world; Luke xiii. 27, πάντες οἱ ἐργάται, *all the workers,* namely of the class indicated by the genitive τῆς ἀδικίας, which follows. On the other hand, the article is omitted in Rom. v. 12, πάντας ἀνθρώπους, *all men,* i. e. without exception or limitation ; and it is also remarkable that, in a great majority of cases, the word without the article is ἄνθρωποι.

Obs. 6. The position of the article is commonly between πᾶς and the substantive. There are, however, some few exceptions in the New Testament, in which πᾶς

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[1] Middleton, *ubi supra;* and in his notes to the several passages cited. Winer, § 17. 10. Gersdorf's Beiträge, pp. 374. sqq.

[2] Gersdorf's Beiträge, p. 386. He observes that the few exceptions are, for the most part, suspected readings. There exists, however, no doubt respecting Luke xiii. 4, Acts xvii. 21, xix. 17, xxii. 15, Rom. v. 12, 18, 1 Thess. ii. 15, 1 Tim. ii. 4, Tit. iii. 2. Matthiæ's notice respecting the use of πᾶς with the article is extremely brief, and he has not adduced a single example from any classical writer : but the different usages are abundantly illustrated by Bishop Middleton and his recent Editor, Mr. Rose. See Matt. Gr. Gr. § 265.

follows, and still fewer in which it is between the article and substantive. Of the latter usage, Acts xix. 7, xx. 18, Gal. v. 14, 1 Tim. i. 16, are perhaps the only instances: for the former, see Matt. xxv. 29, Luke vii. 35, John xvii. 10, Acts vi. 26, viii. 40, 1 Cor. vii. 17, xiii. 2, xv. 7, 2 Cor. i. 1, xiii. 2, 12, and elsewhere. In such phrases as οὗτοι πάντες, ταῦτα πάντα, the article is regularly omitted; as in Mark x. 20, Luke vii. 18, Rom. viii. 37.[1]

Obs. 7. The construction of ὅλος is precisely similar to that of πᾶς. A substantive, being without reference, requires the article; and *vice versâ.* John vii. 23, ὅλον ἄνθρωπον, *an entire man.* Rom. viii. 36, ὅλην τὴν ἡμέραν, *the whole day.*

3. It is seldom that ἕκαστος is used as an adjective in the New Testament. When so employed, it is always without the article; as in Luke vi. 44, ἕκαστον δένδρον. John xix. 23, ἑκάστῳ στρατιώτῃ. Heb. iii. 13, καθ᾽ ἑκάστην ἡμέραν.[2] In other Greek writers the article is sometimes inserted; but in cases where the noun has a definite reference. It is only once (Matt. xxvi. 18.) that δεῖνα occurs in the New Testament, and of course with the article. With τοιοῦτος the article is employed to designate a person or thing marked by some specific quality or appurtenance, which has been previously mentioned or implied. Thus Mark ix. 37, τοιούτων τῶν παιδῶν, *such children as those* before them. In 2 Cor. xii. 2, 3, the reference is to ἄνθρωπον as limited by the words ἐν Χριστῷ. When *such an one,* or *any such,* is intended, the article is omitted, as in Mark vi. 2, ix. 8, Acts vi. 24, 1 Cor. xi. 16, and elsewhere.

4. In the employment of ἄλλος, πολὺς, αὐτὸς, &c. the New Testament usage is similar to that of the classical Greek. Thus ἄλλος is simply *another;* ὁ ἄλλος, *the other, the remaining one* of two; οἱ ἄλλοι, *the others, the rest.* Compare Matt. iv. 21, v. 39, John xx. 25.

Obs. 8. In John xviii. 15, some MSS. omit the article, and Griesbach has marked it as *possibly spurious;* but the weight of authority is greatly in favour of its being genuine. It is highly probable that there was some peculiar connexion between the two Apostles, Peter and John; so that after the mention of the former, ὁ ἄλλος μαθητὴς would in early times be readily understood to designate the latter. The same expression recurs in John xx. 2, 3, 4, 8; nor does the addition in the first of these verses render the explanation above given unnecessary.[3]

Obs. 9. In many texts of the New Testament οἱ πολλοὶ is used in a sense equivalent to πάντες, so as to denote the *bulk* or *generality of mankind,* or the *collective body of Christians;* as in Rom. v. 15, 19, compared with vv. 12, 18. See also Rom. xii. 5, 1 Cor. x. 17, *et alibi.* It may mean also *a definite multitude,* as *the many with whom the disciples were acquainted,* in 2 Cor. ii. 17. In Heb. ix. 28, Bentley

[1] Gersdorf, p. 447.
[2] Winer, who cites Orellius ad Isocr. Antid. p. 255, sqq.
[3] Middleton *ad locum.*

would supply the article before πολλῶν; but the conjecture is devoid at once of all authority, and as unnecessary to the sense of the passage as in Matt. xx. 28, xxvi. 28, Mark x. 45, Heb. ii. 10.[1]

Obs. 10. With respect to αὐτός it is sufficient to remark, that, whenever in the New Testament it is joined to a substantive in the sense of *ipse*, the article is always inserted. Thus John xvi. 27, αὐτὸς ὁ πατήρ. Rom. viii. 26, αὐτὸ τὸ πνεῦμα. 1 Thess. xiv. 16, αὐτὸς ὁ κύριος. The exception in Luke xxii. 42, is a proper name. In other writers, where the emphasis is not so distinctly marked, it is frequently omitted.[2]

§ 36.—*Of the Neuter Adjective.* (BUTTM. § 128.)

Adjectives and participles are used in the neuter, singular or plural, with the article, to express a *collective whole*, which might equally be expressed by the masculine or a substantive. Thus 1 Cor. i. 27, τὰ μωρὰ, τὰ ἀσθενῆ, τὰ ἰσχυρὰ, τὰ ἀγενῆ τοῦ κόσμου, *the foolish, the weak,* &c., *portion of the world ;* to whom the Apostle opposes τοὺς σοφούς. 2 Thess. ii. 6, τὸ κατέχον, *the restraining power,* which is generally supposed to indicate the Roman Empire. Heb. vii. 7, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται, i. e. *inferiors are blessed by their superiors.* (Thucyd. iii. 11, τὰ κράτιστα ἐπὶ τοὺς ὑποδεεστέρους ξυνεπῆγον.) 1 John v. 4, πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον.[3]

Obs. 1. Thus also the article is a frequent annexation to adjectives of the neuter gender, when used to indicate an attribute or quality in its general and abstract idea.[4] Examples are Luke vi. 45, τὸ ἀγαθὸν, τὸ πονηρόν. Rom, i. 19, τὸ γνωστόν. ii. 4, τὸ χρηστόν. In the plural τὰ ἀόρατα.

Obs. 2. Instead of agreeing with its substantive, a neuter adjective with an article is frequently followed by a substantive in the genitive, to which it seems to bear the relation of a *part* to its *whole.* Thus 2 Cor. iv. 17, τὸ ἐλαφρὸν τῆς θλίψεως, i. e. ἐλαφρὰ θλίψις. Phil. iii. 8, τὸ ὑπερέχον τῆς γνώσεως, i. e. ὑπερέχουσαν γνῶσιν. Heb. vi. 17, τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, i. e. ἀμετάθετον βουλήν. It is less frequent that the genitive singular of a masculine or feminine substantive is preceded by an adjective in the neuter plural; but there is an example in 2 Cor. iv. 2, τὰ κρυπτὰ τῆς αἰσχύνης.[5]

Obs. 3. In the same way the neuter plural of αὐτός is followed by a genitive in 1 Pet. v. 9, τὰ αὐτὰ τῶν παθημάτων, for τὰ παθήματα. Of the neuter article with a genitive see § 30. 4. *Obs.* 11. 4.

Obs. 4. Adjectives are often put in the neuter singular or plural, with or without the article, for adverbs: Matt. v. 33, ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ. xxi. 29,

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[1] Middleton *ad locum.*
[2] Winer, § 17. 11. See Krüger ad Dion. Hal. p. 454. Bornemann ad Xen. Anab. p. 61. Poppo's Index to Xen. Cyrop. in v., and compare Xen. Cyr. i. 4. 7. v 2, 29. Diog. Laert. ix. 7. 6.
[3] Winer, § 27. 4, and 34. *Obs.* 3. Alt, § 32. 1. Poppo ad Thucyd. p. 104. Seidler ad Eur. Troad. p. 61.
[4] Middleton classes this use of the article among the *insertions in reference ;* but it seems clearly to belong to the *hypothetical* division.
[5] Winer, § 34. 1. Alt, § 32. 1.

ὕστερον μεταμεληθείς. Mark v. 43, διεστείλατο αὐτοῖς πολλά. xii. 27, ὑμεῖς οὖν πολὺ πλανᾶσθε. Luke vii. 42, τίς οὖν αὐτῶν πλεῖον αὐτὸν ἀγαπήσει. John x. 40, ὅπου ἦν ᾿Ιωάννης τὸ πρῶτον βαπτίζων.

§ 37.—*Of the Noun in connexion. Subject and Predicate.*
(BUTTM. § 129.)

1. From the general rule that a nominat. in the neut. pl. has the verb in the sing., which is nevertheless commonly observed (Mark iii. 4, iv. 4, vii. 28, Luke viii. 38, xiii. 19, *et alibi*), there are frequent exceptions in the New Testament. Thus Matt. xii. 21, ἔθνη ἐλπιοῦσι. Mark v. 13, τὰ πνεύματα εἰσῆλθον. John x. 8, ἤκουσαν τὰ πρόβατα. James ii. 19, τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι. Nor are the exceptions confined to nouns which represent things which have life. Luke xxiv. 11, ἐφάνησαν τὰ ῥήματα. 1 Tim. v. 25, τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται. Rev. xvi. 20, ὄρη οὐχ εὑρέθησαν.

Obs. 1. Sometimes both constructions are united with the same noun. Thus Luke iv. 41, ἐξήρχετο δαιμόνια κ. τ. λ., ὅτι ᾔδεισαν. John x. 27, τὰ πρόβατα ἀκούει, καὶ ἀκολουθοῦσι. So 1 Cor. x. 11, 2 Pet. iii. 10, Rev. i. 19.[1]

2. Properly the verb, which belongs to several subjects united by a conjunction, should be in the plural; as in Luke ii. 48, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. viii. 19, παρεγένοντο πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ. Acts xv. 35, Παῦλος καὶ Βαρνάβας διέτριβον ἐν ᾿Αντιοχείᾳ. Frequently, however, it is governed by the subject nearest to it, if it be a singular or a neuter plural. Thus, Luke ii. 43, οὐκ ἔγνω ᾿Ιωσὴφ καὶ ἡ μήτηρ αὐτοῦ. 1 Cor. xiii. 13, νυνὶ δὲ μένει πίστις, ἐλπίς, κ. τ. λ. 2 Pet. iii. 10, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

Obs. 2. The following examples, in which the verb which is expressed with the first subject may be considered as understood with the rest, are closely similar, if not exactly parallel. Matt. xii. 3, Luke vi. 3, ἐπείνασεν αὐτὸς καὶ οἱ μετ᾿ αὐτοῦ ὄντες. John iv. 12, καὶ αὐτὸς ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ. Compare Luke viii. 22, xxii. 14, John ii. 12, Acts xxvi. 30, Rev. xxi. 22. So also in the second person in Acts xi. 14, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. Although a like construction is employed in Hebrew, the usage is not thence perhaps derived by the New Testament writers, since it equally belongs to the Greek. Thus Platon. Conv. p. 173, A., ἔθυεν αὐτός τε καὶ οἱ χορευταί. So Arist. Av. 890, Alciphr. 1. 24. It will be observed that in these instances the verb generally precedes the subject. The syntax is curiously involved in Acts v. 29, ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, where the participle refers to Peter only, though the verb is in the plural. In Luke ii. 33, Winer observes a similar construction; but ἦν is there the contracted form of ἦσαν.[2]

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[1] Winer, § 47. 3. Alt, § 74. 5.
[2] Winer, § 47. 2. Alt, § 74. 4, 5.

Obs. 3. With respect to substantives united by ἤ, the verb usually follows in the same number; as in Matt. xii. 25, πᾶσα πόλις ἢ οἰκία οὐ σταθήσεται. Compare Matt. xviii. 8, 1 Cor. vii. 15, xiv. 24, 1 Tim. v. 16. The rule, indeed, that the verb should be in the plural, if what is said applies to all the substantives alike, does not seem to have been very strictly observed even by the best writers. An example in point will, however, be found in James ii. 15, ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι.

3. *Nouns of multitude* with the *verb* in the *plural* occur in Matt. iii. 5, πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος ἐβαπτίζοντο κ. τ. λ. xxi. 8, ὁ πλεῖστος ὄχλος ἔστρωσαν τὰ ἱμάτια. So Mark iii. 7, Luke ix. 12, John vii. 49, Rev. xviii. 4. For like examples in the LXX, see 1 Sam. ii. 33, xii. 18, 19, 1 Kings iii. 2, Judg. ii. 10, 3 Esdr. v. 59.

Obs. 4. When there are two or more verbs, it not unfrequently happens that one is in the singular, and the others in the plural. Mark v. 24, ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. So ix. 15, John vi. 2, 1 Cor. xvi. 15. Add 1 Tim. ii. 15, σωθήσεται (ἡ γυνὴ) διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει κ. τ. λ. In this last example, which has been otherwise incorrectly explained, the change of number indicates that ἡ γυνὴ has assumed a collective sense.[1]

Obs. 5. The same idiom is constantly employed with ἕκαστος. John xvi. 32, σκορπισθῆτε ἕκαστος. Acts ii. 6, ἤκουον εἷς ἕκαστος. xi. 29, ὥρισαν ἕκαστος. Rev. v. 8, ἔπεσον ἔχοντες ἕκαστος κιθάρας. In like manner the Hebrew איש often takes a plural verb.[2]

Obs. 6. Of the use of the singular in a *collective* or *generic* sense, instead of the plural, the sacred writers furnish some instances in Gentile and other nouns and adjectives, which have a similar import; as in Gal. iii. 28, οὐκ ἔνι Ἰουδαῖος, οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ. Col. iii. 11, "Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος. Such comprehensive expressions as ὁ ταράσσων (Gal. v. 10), ὁ δίκαιος, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς (1 Pet. iv. 18), and the like, have been referred to this head;[3] but they depend rather upon the *hypothetic* or *inclusive* sense of the article (§ 28. 1).

Obs. 7. It not unfrequently happens that a substantive in the singular is joined with another in the plural, where both must equally be understood in the same number. Thus Luke xxiv. 5, κλινουσῶν (γυναικῶν) τὸ πρόσωπον εἰς τὴν γῆν. 1 Cor. vi. 19, τὸ σῶμα ὑμῶν. Rev. vi. 11, ἐδόθη αὐτοῖς στολὴ λευκή. So also in Jerem. xvi. 21, LXX, ἐκ χειρὸς πονηρῶν. 1 Macc. i. 44, κακοὶ τὴν ψυχήν. Polyb. iii. 49. 12, τοὺς πλείστους ἐσθῆτι καὶ πρὸς τούτοις ὑποδέσει κοσμήσας.

4. The use of the plural ἡμεῖς for ἐγὼ, by means of which a writer associates himself, as it were, with those whom he addresses, is very common in St. Paul's Epistles. See Rom. ii. 8, 2 Cor. x. 12, Gal. ii. 4, Tit. iii. 3, *et sæpius.* So in many cases where the singular is absolutely intended, as in John iii. 11, ὃ οἴδαμεν, λαλοῦμεν, καὶ ὃ ἑωράκαμεν, μαρτυροῦμεν· καὶ τὴν μαρτυρίαν

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[1] See Hammond, Macknight, Schott and Stolz *in loco.*
[2] Winer, § 47. 1. a. Alt, § 47. 1. See also Krüger ad Dion. Hal. p. 234. Jacobs ad Achil. Tat. pp. 446, 622. Wesseling ad Diod. Sic. p. 105.
[3] Winer, § 27. 2. Alt, § 21.

ἡμῶν οὐ λαμβάνετε. Compare 2 Cor. i. 8, sqq., 1 John i. 1, sqq.[1]

Obs. 8. The use of nouns in the plural instead of the singular, when a writer would express in general terms what is more immediately referable to a single individual, is very common in most languages; and a due attention to this idiom will serve to reconcile many apparent discrepancies in the New Testament. Compare, for instance, Matt. viii. 28 with Mark v. 1, Luke viii. 26; Matt. xiv. 17, Mark vi. 38 with John vi. 8, 9; Matt. xv. 15 with Mark vii. 17; Matt. xxiv. 1 with Mark xiii. 1; Matt. xxvi. 8 with John xii. 4; Matt. xxvii. 44 with Luke xxiii. 39; Matt. xxvii. 48, Mark xv. 36, with John xix. 29; 1 John v. 9 with John v. 34, 36.[2] The same idiom occurs in Matt. ii. 20, τεθνήκασι γὰρ οἱ ζητοῦντες κ. τ. λ., where Herod only is meant; though there may be a reference to Exod. iv. 19, where the plural is properly employed. See also Matt. ix. 8, xxiv. 26, Mark i. 2, John vi. 45, Acts xiii. 40, *et alibi*.

Obs. 9. Some writers[3] have imagined that the plural sometimes indicates a *high degree of excellence*, after the manner of the Hebrew. The examples quoted in illustration are John ix. 3, 2 Cor. xii. 1, 7, Heb. vii. 6, ix. 23, James ii. 1. In all these passages, however, with the exception perhaps of Heb. ix. 23, there is no reason to suppose that the writers intended to express themselves otherwise than in a general way; nor does it appear that the Hebrew usage in question is ever employed without a reference to the name of God.[4]

5. An *adjective* often stands as a *predicate* in the *neut. sing.* when the subject is *masc.* or *fem.*, or in the *plural.* So, in Latin, Cic. Off. i. 4, *Commune omnium animantium conjunctionis appetitus.* See also Virg. Æn. iv. 569, Ov. Amor. i. 9. 4, Stat. Theb. ii. 399.[5]

Obs. 10. In like manner, οὐδὲν and μηδὲν are used with subjects of all genders; as in John viii. 54, ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν. 1 Cor. vii. 19, ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. xiii. 2, ἐὰν ἀγάπην μὴ ἔχω, οὐδέν εἰμι. So also τί, as in Gal. iii. 19, τί οὖν ὁ νόμος; *of what use then is the law?* vi. 3, εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὢν, ἑαυτὸν φρεναπατᾷ. Plato has the same form in Apol. Socr. *in fine:* ἐὰν δοκῶσι τὶ εἶναι, μηδὲν ὄντες, κ. τ. λ. The masculine is also used in the same import; as in Acts v. 36, λέγων εἶναί τινα ἑαυτὸν, where, however, several manuscripts and editions add μέγαν, as in Acts viii. 9. But the received text is parallel with Epictet. Ench. 18, κἂν δόξῃς τισι εἶναι τίς, ἀπιστεῖ σεαυτῷ.[6]

Obs. 11. When the demonstrative pronoun is the subject, it usually takes the gender of the predicate; as in 1 John v. 3, αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ. See also vv. 4, 9, 14. Sometimes, however, it is in the neuter; as in 1 Pet. ii. 19, τοῦτο γὰρ χάρις. Also in the plural; as in 1 Cor. vi. 11, ταῦτά τινες ἦτε, for τοιοῦτοι.[7]

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[1] For a similar usage in Latin, see Zumpt's Lat. Gr. § 694.

[2] In these parallel passages, the prominent part, which is attributed by one Evangelist to the individual who acted it, is by another divided among all the parties concerned therein.

[3] Glass. Phil. Sac. T. 1. p. 59. Haab's Heb. Gr. Gram. § 49.

[4] Winer, *ubi supra:* Gesenii Lehrgeb. § 171. 1.

[5] Winer, § 47. 1. Alt, § 32. 2 and 74. 2. Ast ad Plat. Polit. p. 413. Wetstein, Kypke, and Palairet on Matt. vi. 34. Zumpt's Lat. Gr. § 368.

[6] Wetstein and Kypke on Acts v. 36, and Gal. ii. 6.

[7] Alt, Gr. Gr. N. T. § 42, 3.

Obs. 12. Precisely similar is the use of τὰ πάντα in the plural in 1 Cor. xv. 28, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Col. iii. 11, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. So Lucian *de Diis Syriis*, T. ii. p. 892, καὶ οἱ πάντα Κομβάβος ἦν, *Combabus was all things to him.*

6. Personal pronouns are more frequently made the subjects of verbs in the New Testament than in the Greek writers generally. For instance, in Mark xiii. 9, βλέπετε δὲ ὑμεῖς ἑαυτούς. Rom. viii. 1, ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ κ. τ. λ. Eph. v. 32, τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω κ. τ. λ. For the most part, however, an emphasis or distinction is marked by the pronoun, particularly when it follows its verb. Thus in Matt. v. 48, ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν τέλειός ἐστι. Mark vi. 37, δότε αὐτοῖς ὑμεῖς φαγεῖν. So Luke xvii. 8, John vii. 36. See also Mark xiii. 23, Luke xxiii. 40, John i. 31, 1 John iv. 19.

Obs. 13. There are a few instances where, in the same sentence, the pronoun is omitted with one verb, and inserted with another; as in Luke x. 23, μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουον. In this instance the pronoun bears a distinctive emphasis in the second clause, which is not so discernible in 2 Cor. xi. 29, τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι.

Obs. 14. Where a pronoun would more regularly be employed, it frequently happens that the noun itself, or the name of a person, is repeated, or his official designation substituted. A remarkable instance of this usage is when Christ, instead of speaking of himself in the first person, emphatically calls himself *the Son of Man;* as in Matt. x. 23, ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. See also Luke ix. 26, xii. 8. Other examples are Mark ix. 41, ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστέ. John vi. 40, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἐγὼ κ. τ. λ. An intensity of expression, such as these passages seem to indicate, is not however always observable under similar circumstances. There is no apparent cause for the repetition of the noun in Mark ix. 40, Luke iii. 19, John x. 41. See also Mark i. 34, x. 46, xiii. 15, John xi. 22, 1 Cor. i. 21, 2 Cor. iii. 7, Eph. iv. 16. A demonstrative pronoun accompanies the repeated noun in Matt. iii. 24, ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη. It is in order to repeat the very words of the report which had reached the Pharisees, that Jesus is twice designated in John iv. 1, ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, κ. τ. λ. With the Hebrews this mode of repeating the noun, instead of employing the pronoun, is particularly prevalent, and hence, in all probability, its frequent usage in the sacred writings, though it is not without example in the best Greek writers. See Thucyd. vi. 105. Xen. Ephes. ii. 13. Æsch. Prom. 312. Plat. Euthyphr. p. 31. Ed. Stalb. Altogether different are the passages in which there is an opposition or distinction; as in Mark ii. 27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγίνετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. Rom. v. 12, δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος.[1]

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[1] Winer, § 22. 2. Alt, § 35, 7. Raphel. ad John x. 41.

7. The nomin. is sometimes to be derived from a verb, which indicates a definite *act* or *occupation;* as in 1 Cor. xv. 52, σαλ-πίσει γὰρ, *scil.* σαλπιγξ or σαλπιγκτής. In citations also, the subject *nomin.,* being well known, is constantly omitted; as in 2 Cor. vi. 2, λέγει γὰρ, *scil.* ὁ Θεός. Gal. iii. 16, οὐ λέγει, *scil.* ἡ γραφή. Heb. vii. 17, μαρτυρεῖ γὰρ, *scil.* τὸ πνεῦμα. viii. 5, Ὅρα γὰρ, φησι, *scil.* ὁ Θεός. Compare 1 Tim. v. 18. The 3rd *pers. plur.* is also frequently used without a nominative, where ἄνθρω-ποι may be supplied. For examples see Matt. i. 22, v. 11, vii. 16, Mark x. 13, Luke vi. 38, xii. 20, 48, xvi. 4, 9, John xv. 6, xx. 2, Rev. xi. 9. So in Latin, Catull. iii. 9, *Qui nunc it per iter tenebrosum Illic, unde* negant *redire quemquam.* A passive form may be given to all these passages; as, *it shall be called,* for *men shall call;* and so on.

Obs. 15. The frequent use of καὶ ἐγένετο at the beginning of a sentence is impersonal, but derived from the Hebrew. Other verbs are also sometimes used impersonally; as in Matt. vii. 7, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

Obs. 16. In 1 John v. 16 the nominative to δώσει is Θεός, to be supplied from the context;[1] and in Acts ii. 4, μία τῶν γλωσσῶν must be understood before ἑκάστῳ.

Obs. 17. In general and indefinite expressions the verb is often found without a *nomin.,* where τις may be supplied. Thus in John vii. 51, μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ᾽ αὐτοῦ πρότερον κ. τ. λ. *unless one hears,* &c.; viii. 44, ὅταν λαλῇ τὸ ψεῦδος, *If any of you speaks falsely;* 2 Cor. x. 10, αἱ μὲν ἐπιστολαὶ, φησὶ, βαρεῖαι καὶ ἰσχυραὶ, *says some one;* Heb. x. 38, ἐὰν ὑποστείληται, *scil.* τις.

8. Nothing is more frequent in the New Testament than the omission of the *verb substantive* with *adjectives* and *substantives,* when the connexion between the subject and predicate renders the omission sufficiently apparent. Thus in Luke i. 45, μακα-ρία ἡ πιστεύσασα, *scil.* ἐστί. Heb. v. 13, πᾶς ὁ μετέχων γάλακτος ἄπειρος (ἐστι) λόγου δικαιοσύνης.

Obs. 18. This omission is particularly frequent when the adjective is followed by a relative in the succeeding member of the sentence; as in Rom. iv. 8, μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίζηται Κύριος ἁμαρτίαν. James i. 12, μακάριος ἀνὴρ, ὃς ὑπομένει πειρασμόν. Compare Matt. v. 3, 6, sqq., Rom. xiv. 22. Also with the interrogative pronoun τίς. Mark v. 9, τί σοι ὄνομα; Luke iv. 36, τίς ὁ λόγος οὗτος. So Matt. xxvii. 4, John xxi. 21, Acts x. 21, Rom. iii. 1, viii. 27, 1 Cor. v. 12, 2 Cor. vi. 14. To the same head may be referred the formula τί ὅτι in Mark xi. 16, Acts v. 4. We have at full τί γέγονεν ὅτι in John xiv. 2. Likewise ἐστὶ fails with a verbal; as in Mark ii. 22, Luke v. 38, οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

Obs. 19. Where a substantive, or its equivalent, is the predicate, the same usage prevails. Thus Rom. x. 4, τέλος νόμου (ἐστὶ) Χριστός. 2 Cor. iii. 11, εἰ γὰρ τὸ καταρ-γούμενον (ἦν) διὰ δόξης, πολλῷ μᾶλλον τὸ μένον (ἐστὶ) ἐν δόξῃ. See also Rom. xi. 11, 12, 15, 16, Eph. iv. 4.

[1] Winer, § 49. Alt, § 48. 3. Wolf ad Demosth. Leptin. p. 288. Wyttenbach ad Plutarch. Mor. T. ii. p. 105.

Obs. 20. The first and second persons are never omitted, except where the pronouns ἐγὼ or σὺ render mistake impossible; as in John xiv. 11, ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί. Heb. v. 6, σὺ ἱερεὺς εἰς τὸν αἰῶνα. Compare Mark xii. 26, and see above, § 28. *Obs.* 7. There is, however, a remarkable exception in the case of the second person in Rev. xv. 4, ὅτι μόνος ὅσιος, *scil.* εἶ σύ. Compare Plat. Gorg. p. 487, D. Very rare also are omissions of the third person plural. Winer's example from Heb. v. 12 is not in point ; for after a neuter plural the verb would have been in the singular. In Luke ix. 28, ἦσαν is understood with the words ὡσεὶ ἡμέραι ὀκτὼ, which form a parenthesis : for they can scarcely be construed with ἐγένετο. See below § 69. II. 3. *Obs.* 2. More frequently, but still rarely, the imperative is wanting. Thus Rom. xii. 9, ἡ ἀγάπη ἀνυπόκριτος, *scil.* ἔστω. The ellipsis is repeated through several verses. See also Matt. xxi. 9, Luke i. 28.

9. When other verbs are omitted, they are either to be repeated, and sometimes with the subject also, from a preceding sentence, or they will be readily suggested by the context. The following are examples : Matt. xxvi. 5, Mark xiv. 2, μὴ ἐν τῇ ἑορτῇ, *scil.* τοῦτο γενέσθω. Acts ix. 6, ὁ δὲ Κύριος πρὸς αὐτὸν, *scil.* εἶπεν, as in the preceding verse. Rom. ix. 16, ἄρα οὖν οὐ τοῦ θέλοντος κ. τ. λ. (τοῦτο ἐστί.) 2 Cor. i. 6, εἴτε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν σωτηρίας (θλιβόμεθα). Eph. v. 24, ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω αἱ γυναῖκες τοῖς ἀνδράσιν (ὑποτασσέσθωσαν). 2 Tim. i. 5, ἥτις ἐνῴκησεν ἐν τῇ μάμμῃ σου, πέπεισμαι δὲ, ὅτι καὶ ἐν σοὶ (ἐνοικεῖ). To these may be added Matt. xxiii. 25, xxvi. 5, Mark xiv. 29, Luke vii. 43, John ix. 3, xv. 4, Rom. ix. 32, xiv. 23, 1 Cor. xi. 1, 2 Cor. ii. 10, v. 13, vii. 12, 1 John ii. 19, Rev. xix. 10.[1]

Obs. 21. It has been thought that the sense requires the particular word, which is inclosed in brackets, to be supplied in the following passages. Acts x. 15, φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν (λέγει). Rom. iv. 9, ὁ μακαρισμὸς ἐπὶ τὴν περιτομὴν ἢ ἐπὶ τὴν ἀκροβυστίαν (πίπτει); 1 Cor. vi. 13, τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν (προσήκει). In the first case, however, the ellipsis may be supplied by ἐγένετο, and in the two latter by ἐστί. Some would repeat γινώσκομεν before the second ὅτι in 1 John iii. 20. This particle, however, is in like manner doubled in Eph. ii. 11, 12; where it equally encumbers the sense : so that in both places its insertion is probably owing to the inattention of the writer, or the interpolation of a copyist. There is also a similar exuberance of the Latin *ut* in Cic. Epist. Att. v. 3, *Tantum te oro*, ut, *quoniam meipsum semper amasti*, ut *eodem amore sis*. The repetition of γινώσκομεν, in the passage under consideration, would be fully as superfluous as the particle itself.

10. Instead of the *nomin.*, the *prep.* εἰς with an *accus.* is occasionally used for the predicate in the New Testament, after εἶναι or γίνεσθαι, in citations from the Old Testament, or expressions adopted from the Hebrew. Thus Matt. xix. 5, Mark x. 7, 1 Cor. vi. 16, Eph. v. 31, ἔσονται οἱ δύο εἰς σάρκα μίαν, i. e.,

[1] Winer in Append. § 66. 1, 2.

σὰρξ μία (from Gen. ii. 24). Matt. xxi. 42, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας (from Ps. cxviii. 22). So also with λογίζεσθαι in Rom. iv. 3, 22, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην (from Gen. xv. 6). Compare Rom. ix. 8, 1 Cor. xv. 45, Heb. viii. 10, 1 Pet. ii. 7 : and, for similar forms in the Hebrew and LXX, Gen. ii. 7, viii. 20, xii. 2, xvii. 8, xxiv. 67, Deut. xxviii. 13, Ps. xciv. 22, Jerem. xxxi. 33, 1 Macc. i. 4, 33, 35.

Obs. 22. Although the above may be Hebraisms properly so called, this mode of explanation must be carefully confined within its proper limits. There are many passages in which the phrase εἶναι, or γίνεσθαι, εἴς τι is strictly Greek, either in the sense of *to become something*, i. e., *to undergo a change*, or *to serve some purpose*. As an instance of the former sense, in Acts v. 36, γίνεσθαι εἰς οὐδὲν is *to become a nullity, to fail;* and there is a precisely similar phrase, εἰς τὸ μηδὲν ἥκειν, in Eur. Hec. 622. Other examples are John xvi. 20, Rev. viii. 11. The latter sense is found in Rom. i. 15, δύναμις Θεοῦ ἐστὶν εἰς σωτηρίαν. So also 1 Cor. iv. 3, *et alibi ;* and, in like manner, Æsop. Fab. xxiv. 2, εἰς μείζονά σοι ὠφέλειαν ἔσομαι. In the same way Luke ii. 34, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, is to be explained ; and the verb λογίζεσθαι is so constructed in Xen. Cyr. iii. 1. 33, χρήματα εἰς ἀργύριον λογισθέντα.[1] In the later writers, indeed, and the Scholiasts particularly, λαμβάνειν and δέχεσθαι are constructed with εἰς and an accusative ; and the later Roman authors adopted a similar phraseology. Thus Tacit. Ann. vi. 13, *Silentium ipsius in superbiam accipiebatur.*[2] The construction of *esse* with a dative, in such forms as *auxilio esse, honori esse,* more appropriately affixes the import of the New Testament idiom. Matt. x. 41, Acts vii. 53, have been classed under the same head ; but they are plainly irrelevant. See below, § 47. 2. *Obs.* 5. The verb λογίζεσθαι is followed by ὡς with a nominative in Rom. viii. 36, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

Obs. 23. Another construction which has been supposed to supply the place of the predicate after εἶναι or γίγνεσθαι, is that of the preposition ἐν with a dative, to which the sense of the Hebrew ‎בְ‎ (*Beth essentiæ*) has been attributed.[3] The passages adduced in support of this opinion are Mark v. 25, γυνή τις οὖσα ἐν ῥύσει αἵματος. John ix. 30, ἐν τούτῳ θαυμαστόν ἐστι. Eph. v. 9, ὁ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ (ἐστι). 1 Tim. ii. 14, γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε. Rev. i. 10, ἐγενόμην ἐν πνεύματι. Now, with the exception of ἐν τούτῳ, which may be rendered simply *herein,* or *in this respect,* all these examples obviously imply *the being in a certain state or condition;* and to say that ἐν παραβάσει, for instance, is equivalent to παράβασις, is manifestly absurd. In proof that a construction, analogous to that of the ‎בְ‎ *essentiæ,* exists in Greek or Latin writers, the expressions ἐν σοφοῖς εἶναι and *in magnis viris haberi* have been cited from Euripides and Cicero ; which evidently mean *to belong to the number of.* In order to meet the case, ἐν σοφῷ would have been used as equivalent to σοφός. Compare Exod. xxxii. 22, Ps. lxviii. 5, Hos. xiii. 9, in the Hebrew. As little can the force of the Hebrew ‎בְ‎ be imputed to the preposition ἐκ in Matt. v. 37, τὸ περισσὸν ἐκ τοῦ πονηροῦ ἐστιν. It is not here meant to say that τὸ περισσὸν is *evil in the abstract,* but that it *springs from an evil principle,* or *the Evil One.*[4]

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[1] Winer, § 29. 2. *Obs.* 1. Gesen. Lex. Heb. in v. ‎הָיָה‎.

[2] Alt, Gram. N. T. § 25. Note 5.

[3] Gesen. Lehrb. § 228. Glass. Phil. Sacr. T. i. p. 31. Schleusner, Lex. in v. ἐν. Haab's Heb.-Gr. Gram. N. T. p. 337.

[4] Winer, § 47. 3. *Obs.*

§ 38.—*Of the Vocative.*

In the New Testament the *Vocative* is used in simple addresses (Matt. xv. 28, Mark xv. 18, Acts xi. 7, xxi. 20, xxiii. 11, xxv. 26); in *interrogations* (Rom. ix. 20, James ii. 20); and in exclamations (Matt. xvii. 17, Luke xxiv. 25, Rom. xi. 33) : and sometimes *with*, sometimes *without* ὦ.

Obs. 1. Frequently the nomin. is used for the vocat., as in Mark ix. 25, τὸ πνεῦμα τὸ ἄλαλον, ἐγώ σοι ἐπιτάσσω. Luke viii. 54, ἡ παῖς, ἐγείρου. So Mark v. 41, Eph. vi. 1. Nor does this happen only in the authoritative address of superiors to inferiors ; but also in prayers and exclamations. Thus Matt. xi. 26, ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. xxvii. 29, χαῖρε, ὁ βασιλεύς. See also Mark x. 47, xv. 34, Luke xii. 20, xviii. 11, 13, Heb. i. 8, and compare Ps. xviii. 29, xxii. 1, LXX.

Obs. 2. With the *vocat.* a characteristic or explanatory apposition is often added in the *nomin.;* as in Matt. i. 20, Ἰωσήφ, υἱὸς Δαβίδ. Mark xiv. 36, Rom. viii. 15, Gal. iv. 6, Ἀββᾶ, ὁ πατήρ. Rom. ii. 1, ὦ ἄνθρωπε πᾶς ὁ κρίνων. Rev. xv. 3, xvi, 7, Κύριε, ὁ Θεός.[1]

§ 39.—*Object—Oblique Cases.* (Buttm. § 130.)

The insertion of the personal pronouns in the oblique cases is much more frequent than in classical Greek. Thus in Matt. vi. 17, σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι. xix. 20, πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου. Mark x. 16, καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτὰ, ηὐλόγει αὐτά. Luke x. 35, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. John ii. 24, οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας. Compare Gen. xvi. 3, xxi. 3, John xxiii. 2, xxiv. 1, Nehem. ix. 34, 1 Macc. i. 6.

Obs. 1. On the other hand, the pronoun is sometimes, though rarely, omitted, where its insertion might have been expected; as in Mark vi. 5, ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε, scil. αὐτούς. Eph. v. 11, μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε, scil. αὐτά. 1 Tim. i. 12, πιστόν με ἡγήσατο, θέμενος (sc. ἐμὲ) εἰς διακονίαν. vi. 2, οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, scil. αὐτούς. Add Matt. xxvii. 2, Luke xii. 36, John xx. 22, Acts xiii. 3, 42, 2 Thess. iii. 15, 2 Tim. ii. 11. In Matt. xxi. 7, the true reading is ἐπεκάθισεν, and consequently it has been improperly placed under this head ; and in 1 Cor. x. 9, ἐπείρασαν does not refer to τὸν Χριστὸν, but signifies, in an absolute sense, *they tried the divine patience.* There is an anomaly in Eph. iii. 18, where αὐτῆς, i. e., τῆς ἀγαπῆς τοῦ Θεοῦ, must be supplied from the preceding clause.[2]

Obs. 2. Sometimes there is apparent negligence in the repetition of the same pronoun with reference to different persons ; as in Mark viii. 22, φέρουσιν αὐτῷ (Χριστῷ) τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ (τυφλοῦ) ἅψηται.

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[1] Winer, § 29, 1. Alt, § 25. 1. Georg. Hierocr. i. 3. 12.
[2] Winer, § 22. 1, 4, 6. Alt, § 37. 2, 38. 1,

§ 40.—*Accusative.* (Buttm. § 131.)

1. Little need be said of the Accusative as far as regards its more appropriate use in designating the object, to which the action of a verb more immediately refers; but many verbs which are not strictly *transitive*, and therefore in other languages do not take an *accusative*, are followed by that case in Greek. The rules of government admit, indeed, of considerable variety of construction; so that frequently it is almost a matter of indifference which of two or more forms is adopted, and it will always require a considerable degree of practice before the nice distinctions, which regulate any particular expression, will be duly appreciated. If, however, one class of verbs takes sometimes an *accusative*, and sometimes a *genitive* with or without a *preposition*; and another class is found either with a *dative* or *accusative*, or a *double accusative*; there is the same analogy to be met with in other languages, and in the English among the rest. We say, for instance, and with little or no variety of meaning, *to taste a thing*, and *to taste of a thing*; *to wrap one in a cloak*, and *to wrap a cloak about one*; but *to hear a person*, and *to hear of a person*, are different. The use of prepositions, by which the different shades of signification are rendered more distinct, will, however, be observed to be more frequent in the New Testament and the later writers, than in the more approved models of ancient Greece.

Obs. 1. Among those verbs with which, though in other languages, as the Latin for instance, they are followed by other cases, the Greeks employ the *accusative*, are,

1. πείθειν, *to persuade:* Matt. xxvii. 20, ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν. Acts xiii. 43, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ. xviii. 4, ἔπειθέ τε ʼΙουδαίους καὶ Ἕλληνας. This verb is also construed with two accusatives. See § 40. 6. Obs. 15.

2. παραινεῖν, *to exhort;* Acts xxvii. 22, παραινῶ ὑμᾶς εὐθυμεῖν. This verb takes a *dative* of the *person* in Æsch. Dial. ii. 13. Here too belongs, perhaps,

3. βασκαίνειν, *to bewitch,* i. e., *to seduce;* which has an *accusative* in Gal. iii. 1, τίς ὑμᾶς ἐβάσκανε. It takes a *dative* in Philost. Epist. 13.

4. ὑβρίζειν, *to insult,* or *maltreat:* Luke xii. 45, διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Acts xiv. 5, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς. Add Heb. x. 20, τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας. This compound is followed in Ælian V. H. ix. 8, by a *dative;* and in Joseph. Ant. i. 4, by an *accus.* with εἰς. The form ὑβρίζειν εἰς τινα does not occur in the New Testament; but there is, what is precisely similar, in Mark iii. 29, Luke xii. 10, βλασφημεῖν εἰς τὸ πνεῦμα τὸ ἅγιον. Elsewhere this verb takes a simple accusative; as in Matt. xxvii. 39, ἐβλασφήμουν αὐτόν. So in Luke xxiii. 39, Acts xix. 37, Rev. xiii. 6, and elsewhere. Of λοιδορεῖν τινα, and ὀνειδίζειν τινα, see § 45. 4. Obs. 5.

5. ἀδικεῖν, *to act injuriously:* Matt. xx. 13, ἑταῖρε, οὐκ ἀδικῶ σε. Acts vii. 26, 27,

ἱνατί ἀδικεῖτε ἀλλήλους; ὁ δὲ ἀδικῶν τὸν πλησίον κ. τ. λ. Rev. vi. 6, τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς. See also § 40. 5. Obs. 9.

6. ὠφελεῖν, to benefit : Heb. iv. 2, οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους. Of the construction with a dative, and with two accusatives, see §§ 45. 5. Obs. 6. and ubi supra.

7. βλάπτειν, to injure : Mark xvi. 18, οὐ μὴ αὐτοὺς βλάψει.[1]

2. It frequently happens that the action expressed by a verb has no immediate reference to the object which is put in the accusative, and which is only so far affected thereby as the sense would be imperfect without it. The following instances occur in the New Testament :—

1. προσκυνεῖν τινα. Luke xxiv. 52, προσκυνήσαντες αὐτόν. Add John iv. 22, 24, Rev. ix. 20. Much more frequently, however, this verb is joined with the dative. See § 45. 6. Both constructions are united in John iv. 23. We have also γονυπετεῖν τινα in Mark i. 40, x. 17. Some manuscripts, however, read αὐτῷ in both places. On the same principle ἐντρέπεσθαι, to reverence, which has a genitive in classical Greek, has an accusative in Matt. xxi. 37, ἐντραπήσονται τὸν υἱόν μου. See also Heb. xii. 9.

2. φθάνειν, to anticipate ; as in 1 Thess. iv. 15, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.

3. λανθάνειν, to escape notice ; as in Acts xxvi. 26, λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. 2 Pet. iii. 5, λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας. See also v. 8.

4. ἐπιλείπειν, to fail ; as in Heb. xi. 32, ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος. So Isocr. ad Demon. § 5, ἐπιλίποι δ᾽ ἂν ἡμᾶς ὁ πᾶς χρόνος. Compare Jerem. xxxiii. 17, LXX.[2]

5. Verbs of seeing ; as in Matt. ii. 2, εἴδομεν αὐτοῦ τὸν ἀστέρα. xviii. 10, οἱ ἄγγελοι αὐτῶν βλέπουσι τὸ πρόσωπον τοῦ πατρός μου. Luke xxiii. 49, ὁρῶσαι ταῦτα. The emphatic accusative with εἰς or πρὸς, which indicates peculiar attention, regard, or expectation, is found in John xiii. 22, ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. Acts i. 10, ἀτενίζοντες εἰς τὸν οὐρανόν. iii. 4, ἀτενίσας εἰς αὐτὸν εἶπε, Βλέψον εἰς ἡμᾶς. It may be mentioned that the verb ἀτενίζειν is also constructed with a dative in Luke iv. 20, πάντων οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. We have in Lucian, De Merc. Cond. p. 455, πρὸς τὸ πρόσω-

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[1] Winer, § 32. 1.
[2] Wetstein and Kypke ad Heb. xi. 32.

πον ἀτενίζειν, which is similar in form, though it does not bear the proverbial import of the expression βλέπειν εἰς πρόσωπον, in Matt. xxii. 16, Mark xii. 14. An accusative is also used after βλέπειν, when it signifies *mental vision*, or *consideration*, as in 1 Cor. i. 26, βλέπετε τὴν κλῆσιν ὑμῶν. Also in the sense, *to be heedful*, or *cautious respecting anything*; as in Mark xiii. 9, βλέπετε δὲ ὑμᾶς ἑαυτούς. Phil. iii. 2, βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. In the same sense φυλάσσεσθαι takes an accusative in Acts xxi. 25, φυλάσσεσθαι αὐτοὺς τὸ εἰδωλόθυτον. 2 Tim. iv. 15, ὃν καὶ σὺ φυλάσσου. So in Xen. Mem. ii. 14, Diod. Sic. xx. 26, Lucian, Asin. 4. Both verbs are elsewhere followed by ἀπὸ with a genitive. Thus in Mark viii. 15, ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων. xii. 38, βλέπετε ἀπὸ τῶν γραμματέων. Luke xii. 15, ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας. Compare Xen. Cyrop. ii. 3. 9.

6. φεύγειν, and ἀποφεύγειν, *to flee from*; 1 Cor. vi. 18, φεύγετε τὴν πορνείαν. 1 Tim. vi. 11, ταῦτα φεῦγε. 2 Tim. ii. 22, τὰς νεωτερικὰς ἐπιθυμίας φεῦγε. 2 Pet. ii. 20, ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου. Also with ἀπὸ and a genitive; as in Matt. iii. 7, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Mark xvi. 8, ἔφυγον ἀπὸ τοῦ μνημείου. 1 Cor. x. 14, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. 2 Pet. i. 4, ἀποφυγόντες τῆς φθορᾶς (where the genitive depends upon the compound verb).

7. After ὀμνύειν, the person or thing, which is sworn by, is put in the accusative in James v. 12, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον. So in Isai. lxv. 16, LXX, Isocr. ad Demon. § 12, Diod. Sic. i. 29, Joseph. Ant. v. 1. 1. Hence Acts xix. 13, ὁρκίζω ὑμᾶς τὸν Ἰησοῦν. See § 40, 6. *Obs.* 15. The more common form, however, is ὀμνύειν ἔν τινι, or εἰς τινα, as in Matt. v. 35, sqq., μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, μήτε ἐν τῇ γῇ, μήτε εἰς Ἱεροσόλυμα, κ. τ. λ. Add Matt. xxiii. 16, sqq. xxvi. 74, Mark xiv. 7, Rev. x. 6; and compare Jerem. v. 2, 7, Ps. lxii. 10, LXX. Another form, ὀμνύειν κατά τινος, is found in Heb. vi. 13, 16. So 1 Sam. xxviii. 16, Isai. xlv. 23, lxii. 8, Amos vi. 8, Zeph. i. 5, LXX. These forms are extremely rare even in the later Greek

writers, and in the New Testament they are doubtless of Hebrew origin.

8. With εὐσεβεῖν there is an accusative of the person in Acts xvii. 23, ὃν οὖν ἀγνοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. Compare Xen. Hell. i. 7. 10.

Obs. 2. Of ἀσεβεῖν τινα the New Testament does not furnish an example. In Zeph. iii. 11, LXX, it is followed by εἰς with an accusative ; and the same construction is used with ἁμαρτάνειν in Matt. xviii. 15, ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου κ. τ. λ. So also in Luke xv. 18, 21, xvii. 3, 4. Compare 1 Sam. xix. 4, Jerem. xxxvii. 17, LXX.[1]

3. Many verbs which designate an *affection* or *emotion* of the mind, such as *shame, fear, compassion*, take an accusative of the exciting cause of such emotion : as in Matt. ix. 27, ἐλέησον ἡμᾶς, υἱὲ Δαβίδ. xxi. 26, φοβούμεθα τὸν ὄχλον. Add Matt. xvii. 15, Mark viii. 38, x. 47, Luke ix. 26, Rom. i. 16, ix. 15, xi. 32, xiii. 3, 2 Tim. i. 8.

Obs. 3. The verb σπλαγχνίζεσθαι, which is not used by any profane writer, belongs to the same class; but, instead of an accusative, it is followed by a genitive, by ἐπὶ with a dative or an accusative, and by περὶ with a genitive. Examples are Matt. ix. 36, ἐσπλαγχνίσθη περὶ αὐτῶν. xiv. 14, ἐσπλαγχνίσθη ἐπ' αὐτούς. xviii. 27, σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτόν. Mark vi. 34, ἐσπλαγχνίσθη ἐπ' αὐτοῖς. Another form is found in Test. xii. Patr. p. 642. σπλαγχνίζεσθαι εἰς τινα.

Obs. 4. Probably the combined notion of fear and flight may have given rise to the double construction of φοβεῖσθε in Matt. x. 28, μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον κ. τ. λ. So in Luke xii. 4. That with ἀπὸ seems to be an Hebraism ; which is preserved by the LXX, in Levit. xxvi. 2, Jerem. i. 8, 17, x. 2. The Greeks said φοβεῖσθαί τινι or ὑπό τινος. We find, however, φόβος ἀπό τινος in Xen. Cyrop. iii. 3. 58, vi. 3. 27.[2]

Obs. 5. It happens sometimes, but rarely, in the Tew Testament, that neuter verbs are followed by an accusative of the exciting object; as in Luke vii. 9, ἐθαύμασεν αὐτόν. John v. 28, μὴ θαυμάζετε τοῦτο. Rom. xvi. 19, χαίρω τὸ ἐφ' ὑμῖν. Gal. iv. 19, τεκνία μου, οὓς πάλιν ὠδίνω. The constructions mentioned under § 47. *Obs.* 11. are far more usual. In like manner the middle verb κόπτεσθαι, to bewail, is followed by an accusative in Luke viii. 52, ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. See also Luke xxiii. 27. It is otherwise in Rev. i. 7, κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. xviii. 9, κλαύσονται αὐτὴν, καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς. Thus we say in English, *to lament* or *bewail a person,* and to lament *over him.*

4. Many verbs, both *transitive* and *intransitive,* take a noun of kindred meaning in the accusative, so that the verb seems to

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[1] Winer, § 32, 1. Alt, § 30. Spanheim ad Arist. Plut. 129. Wetstein ad Acts xvii. 23. Schæfer ad Long. Past. p. 353.

[2] Winer, § 32, 1. Alt, § 30. b.

stand in the place of some general term, which requires the object to be particularised. Thus Matt. ii. 10, ἐχάρησαν χαρὰν μεγάλην, *they* experienced *great joy;* xxvi. 10, ἔργον καλὸν εἰργάσαντο, *they have* performed *a good work;* Mark iii. 28, βλασφημίαι, ὅσας ἂν βλασφημήσωσιν, *the blasphemies, which they* utter ; iv. 41, Luke ii. 9, ἐφοβήθησαν φόβον μέγαν, *they felt great fear;* John v. 32, ἡ μαρτυρία, ἣν μαρτυρεῖ, *the testimony which he* bears ; vii. 24, τὴν δικαίαν κρίσιν κρίνατε, deliver *a just judgment;* 1 Tim. vi. 12, ὡμολόγησας τὴν καλὴν ὁμολογίαν, *thou hast* made *a good confession;* Heb. viii. 10, ἡ διαθήκη, ἣν διαθήσομαι, *the covenant, which I will* ratify. Similar examples are Luke viii. 5, Eph. i. 19, 1 Tim. i. 18, 2 Tim. iv. 7, Rev. xvi. 9.

Obs. 6. There is some little difference, in as much as φυλακαὶ is not used in the *abstract,* but the *concrete* sense, in Luke ii. 8, φυλάσσοντες φυλακὰς τῆς νυκτὸς, *keeping the nightly watches,* not *keeping watch.* Compare Xen. Anab. ii. 6. 10.

Obs. 7. It will be remarked that an adjective, or some defining term, which might be rendered *adverbially,* is indicated by the substantive; as, for instance, *they rejoiced greatly, they feared exceedingly,* and the like ; for the substantive is sometimes put with the cognate verb in the *dative,* with an *adverbial* import, as in the dative of the *manner* (§ 47, 2. *Obs.* 3.) ; so as to express with greater emphasis the action indicated by the verb. Thus in Matt. xiii. 14, ἀκοῇ ἀκούσετε. Luke xxii. 15, ἐπιθυμίᾳ ἐπεθύμησα. John iii. 29, χαρᾷ χαίρει. Acts iv. 17, ἀπειλῇ ἀπειλησώμεθα. v. 28, παραγγελίᾳ παρηγγείλαμεν. xxiii. 14, ἀναθέματι ἀναθεματίσαμεν. James v. 17, προσευχῇ προσηύξατο. A word of the same meaning, but of a different root, is added in Matt. xv. 4, Mark vii. 10, θανάτῳ τελευτάτω. (Compare Gen. ii. 17, Exod. xxi. 15, 17, LXX.) The same mode of expression frequently occurs in the LXX, where the original Hebrew has the *infinitive absolute.* See Gen. xxxi. 30, 1 Sam. xii. 25, xiv. 39, Isai. vi. 9, lxvi. 10, Jerem. xlvi. 5, Lam. i. 8. Hence some have regarded it as altogether an Hebraism.[1] It is however strictly classical. Thus Soph. Œd. T. 65, ὕπνῳ εὕδειν. Œd. C. 1625, Plat. Symp. p. 195, φεύγει φυγῇ. Ælian. V. H. viii. 15, νίκην ἐνίκησε.[2] An emphasis is produced by means of a preposition in Eph. iv. 16, διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι. In its import the passage is, however, plainly different from the preceding examples.

Obs. 8. There are a variety of constructions with an accusative, such as those in which the *nature of the contest* in which a victory is obtained, the *way* in which one goes, the *quality* in which one excels, &c. is put in that case, which are rarely, if ever, employed in the New Testament. To express these and similar meanings a preposition is usually adopted ; as, for example, in Rom. iii. 4, ὅπως νικήσῃς ἐν τῷ κρίνεσθαί σε. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν. Possibly the words ὁδὸν θαλάσσης in Matt. iv. 15, may be regarded as an elliptical form of the accusative after verbs of motion ; of which there is an example in 1 Sam. vi. 9, LXX, ὁδὸν ὁρίων αὐτῆς πορεύσεται. Compare Exod. xiii. 18.

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[1] Vorstius de Hebraismis N. T. § 32. Leusden de Heb. N. T. p. 122. See also Kuinoel on Luke xxii. 15. Pott on James v. 17.

[2] Winer, § 32, 2, and § 58, 3. Alt, Gram. N. T. §§ 47. 1. 82, 1. Georg. Hierocrit. i. p 79, and Vindic. p. 199. Ast ad Plat. Epinom. p. 586. Schæfer ad Soph. ii. p 213. Matt. Gr. Gr. § 408.

5. In Greek, not only the immediate object of an action, but the remoter object also is frequently put in the accusative. With the verbs signifying *to do*, and *to say*, for instance, *the thing done*, and *the word spoken*, are the immediate objects; and *the person, to whom* the thing is said or done, is the more remote ; both of which may be in the accusative ; or the latter only, if the former is expressed by an adverb. Thus with ποιεῖν signifying *to do good*, or *ill ;* as in Matt v. 44, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς. Mark xiv. 7, δύνασθε αὐτοὺς εὖ ποιῆσαι.

Obs. 9. According to this analogy, those verbs in which the same idea is implied, are construed with two accusatives, of which one is generally either τὶ or a *neuter adjective,* to be rendered in English by *more, very, not at all,* &c. Thus in Luke iv. 36, μηδὲν βλάψαν αὐτόν. Acts xxv. 10, Ἰουδαίους οὐδὲν ἠδίκησα. 1 Cor. xiv. 6, τί ὑμᾶς ὠφελήσω. Gal. iv. 12, οὐδέν με ἠδικήσατε. v. 2, ὑμᾶς οὐδὲν ὠφελήσει. Philem. 18, εἰ δέ τι ἠδίκησέ σε, κ. τ. λ. As involving the adverbs, the verbs ἀγαθοποιεῖν and κακοῦν take a single accusative ; as in Luke vi. 33, ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς. Acts vii. 19, ἐκάκωσε τοὺς πατέρας ἡμῶν. 1 Pet. iii. 13, καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε ;

Obs. 10. The remoter object is also put in the dative, and sometimes in the accusative with εἰς. Thus in Matt. vii. 12, πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς. Mark xiv. 6, καλὸν ἔργον εἰργάσατο εἰς ἐμέ. Luke vi. 11, διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ. John xv. 21, ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου. Acts iv. 15, τί ποιήσομεν τοῖς ἀνθρώποις τούτοις ; xvi. 28, μηδὲν πράξῃς σεαυτῷ κακόν. Except indeed in the two examples above cited, the expression εὖ and κακῶς ποιεῖν are in the New Testament always followed by a dative ; and even in Matt. v. 44, some MSS. have τοῖς μισοῦσιν, as in Luke vi. 27. Both forms occur in the LXX. Compare Gen. ᶠxxxii. 9, 12, Zeph. iii. 20. In Philem. 18, also, some MSS. read ἠδίκησέ σοι. Of ἐν, inserted *Hebraice,* see § 46. 2. *Obs.* 3.

Obs. 11. An accusative follows καλῶς εἰπεῖν in Luke vi. 26, οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, *when men speak well of you.* Hence βλασφημεῖν τινα, and the like. See above, *Obs.* 1. 4. The verbs εὐλογεῖν and κακολογεῖν have in the New Testament a peculiar sense, but they also take an accusative ; as in Matt. v. 44, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. xv. 4, ὁ κακολογῶν πατέρα καὶ μητέρα, θανάτῳ τελευτάτω. We also meet with λέγειν τινα, *to speak of* or *respecting any one,* in John vi. 71, viii. 27, 54, ix. 19, 1 Cor. i. 12, *et alibi.* In the same way *dicere* is used in Latin. See Ælian. V. H. iii. 36.[1]

Obs. 12. An accusative of the person and of the thing is also found with—

1. Verbs signifying *to ask one about any thing ;* as ἐρωτᾶν τινά τι. Matt. xxi. 24, ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα. So Mark iv. 10, John xvi. 23. Sometimes περί τινος is used ; as in Luke ix. 45, ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.
2. Verbs signifying *to request, to desire ;* as αἰτεῖν τινά τι. Mark vi. 23, ὃ ἐάν με αἰτήσῃς, δώσω σοί. So Luke xi. 11, 1 Pet. iii. 15. The person is sometimes put in the *genitive* with παρά. Thus Matt. xx. 20, αἰτοῦσά τι παρ' αὐτοῦ. James i. 5, αἰτείτω (σοφίαν) παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς. Com-

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[1] Winer, § 32. 1, 4. a. Alt, Gram. N.T. § 29. b. Valcknaer ad Herod. vii. 144.

pare Xen. Anab. i. 3. 16. In Matt. xviii. 19, the *thing requested* is put in the genitive; but this is by an *attraction* of the *relative* into the case of its antecedent. See § 59. 1.

3. The verb φορτίζειν, *to load*, takes a *double accusative* in Luke xi. 46, φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα. Opposed to this form is the expression ἀποφορτίζειν πλοῖον τὸν γόμον, *to unlade a vessel of her freight*. This is closely analogous to ἀφαιρεῖσθαί τινά τι, *to take any thing from one*; but in the New Testament ἀφαιρεῖσθαι is followed by ἀπό with a *genitive*, or by a genitive of the person which is governed by an accusative of the thing. Thus Matt. xxvi. 51. Mark xiv. 47, ἀφεῖλεν αὐτοῦ τὸ ὠτίον. Luke i. 25, ἀφελεῖν τὸ ὄνειδός μου. Luke xvi. 3, ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ.

4. Two accusatives follow διδάσκειν, *to teach*, in John xiv. 26, ἐκεῖνος ὑμᾶς διδάξει πάντα. It takes, however, a *genitive* with περὶ in 1 John ii. 27, διδάσκει ὑμᾶς περὶ πάντων. We find a *dative* of the person in Rev. ii. 14, ἐδίδασκεν τῷ Βαλάκ, where another reading is ἐν τῷ Βαλάκ. Were this reading correct, Balak would be represented as the *means* through whom the instruction was communicated; and so the *manner* of instruction is expressed in Col. iii. 16, ἐν πάσῃ σοφίᾳ διδάσκοντες ἑαυτούς. Winer has a reference to 2 Chron. xvii. 9, which is rendered in the LXX ἐδίδασκον ἐν Ἰούδα. The preposition here manifestly denotes *place*, at least in the Greek version; as in Matt. iv. 23. διδάσκων ἐν ταῖς συναγωγαῖς. The simple dative is perhaps an Hebraism. Compare Job xxi. 22. See § 47. 1. *Obs.* 2.

5. With verbs signifying *to put on*, and *to put off*, as ἐνδῦσαι, ἐκδῦσαι, περιβάλλειν. Matt. xxvii. 31, Mark xv. 17, 20, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Luke xxiii. 11, περιβάλων αὐτὸν ἐσθῆτα λαμπράν. So John xix. 2. That which is *put on* is expressed by a *dative* with ἐν in Eph. vi. 14, 15, περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου. See also Rev. iii. 5, iv. 4. The simple dative is used, as frequently in classical authors, in Rev. xvii. 4, ἡ γυνὴ ἡ περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ.[1]

6. Those verbs, which in the passive take a double nominative, as *to call* or *name*, *to make*, *to choose*, *to appoint*, take in the active a *second accusative* of a substantive or adjective, which expresses some quality of the object predicated by the verb. Matt. iii. 3, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. xix. 4, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. 17, τί με λέγεις ἀγαθόν; xxi. 13, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν. So Mark xii. 37, Luke vi. 13, 14, John vi. 15, xv. 15, Acts xx. 28, Heb. i. 2, 1 John i. 10.

Obs. 13. Sometimes these verbs employ the infinitive εἶναι to connect the object with the predicate; as in Matt. xvi. 13, τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι. In like manner, an infinitive, as λαβεῖν, ἔχειν, &c. is redundant with verbs of *asking*, and *giving*. Thus Acts iii. 3, ἠρώτα ἐλεημοσύνην λαβεῖν. vii. 46, ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ. So *donat habere* in Virg. Æn. v. 262. Winer refers to this head James v. 10, ὑπόδειγμα λάβετε τοὺς ἀποστόλους, which is evidently an apposition. See § 28.

Obs. 14. The preposition εἰς is sometimes prefixed to the predicate accusative; as in Acts vii. 21, ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. xiii. 22, ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα. 47, τέθεικά σε εἰς φῶς ἐθνῶν. This construction is derived, as in the similar substitution for the nominative (§ 37. 10), from the Hebrew; and it is constantly retained in the LXX. See Gen. xliii. 18, 1 Sam. xv. 11, 2 Kings iv. 1, Isai. xlix. 9, Judith v. 11. Those examples are altogether distinct, which have been pro-

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[1] Winer, § 32, 4. a. Alt, Gr. Gr. N. T. § 30, c.

duced as parallel from Greek writers; as, for instance, from Herod. i. 34, πάντες τοῖσι χρέονται εἰς πόλεμον. Compare Eurip. Troad. 1207; and, in the New Testament, Phil. iv. 16, εἰς τὴν χρείαν μοι ἐπέμψατε. See also § 46. 5. (*Dat. com.*); and of Acts vii. 53, see § 47. 2. *Obs.* 5.[1]

Obs. 15. In classical Greek the verbs κρύπτειν and ἀποκρύπτειν are followed either by *two accusatives*, or by a *simple accusative* of the person; but in the New Testament the person is put with ἀπὸ in the *genitive*. Thus Matt. xi. 25, Luke x. 21, ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Compare Luke xviii. 34, xix. 42, John xii. 36, Col. i. 26; and Deut. vii. 20, LXX. It frequently happens indeed, both in the sacred and profane writers, that verbs are found with two accusatives, although another construction may be equally or more common. To some which have been already noticed, the following from the New Testament may be added:—

1. ἀναμιμνήσκειν. See § 42, 3. 1.
2. ἱκανοῦν, to qualify : 2 Cor. iii. 6, ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης. Otherwise in Col. i. 12, εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων.
3. ὁρκίζειν, to conjure ; Mark v. 7, ὁρκίζω σε τὸν Θεόν. So Acts xix. 13, 1 Thess. v. 27 ; and Gen. xxiv. 3, LXX. But in Matt. xxvi. 63, ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος. We have in Acts iii. 25, LXX, ὁρκίζειν ἐν τῷ Θεῷ. Compare 1 Kings ii. 42, 2 Kings xi. 4 ; Xen. Symp. iv. 10. See also *Obs.* 2. 7.
4. πείθειν, to persuade, scil. by teaching : Acts xxviii. 23, πείθων αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Hence πείθεσθαί τι, as in Heb. vi. 9, πεπείσμεθα περὶ ὑμῶν τὰ κρείττονα. For another construction, see *Obs.* 1. 1.
5. ποτίζειν, to give drink : Matt. x. 42, Mark ix. 41, ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, κ. τ. λ. 1 Cor. iii. 2, γάλα ὑμᾶς ἐπότισα. But in Rev. xiv. 8, ἐκ τοῦ οἴνου τοῦ θυμοῦ πεπότικε πάντα ἔθνη. Elsewhere with the accusative of the person only, as in Matt. xxv. 35, xxvii. 48. The same construction is used with ψωμίζειν, which has two accusatives in Numb. xi. 4, Deut. viii. 16, LXX. Compare also Rom. xii. 20, 1 Cor. xiii. 3.
6. χρίειν, Heb. i. 9, ἔχρισέ σε ὁ Θεὸς ἔλαιον ἀγαλλιάσεως. Rev. iii. 18, κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου. With a dative in Acts x. 38, ἔχρισεν. αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. So Mark vi. 13, ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους.[2]
7. A very common construction is the employment of the accusative as an adverb; of which one of the most frequent instances is that of πάντα in the neuter plural, *in all things, in every respect* : Acts xx. 35, πάντα ὑπέδειξα ὑμῖν, ὅτι κ. τ. λ. 1 Cor. ix. 25, πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται. Phil. iii. 8, τὰ πάντα ἐζημιώθην. So πάντα τρόπον, ὃν τρόπον, and the like; Matt. xxiii. 37, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας. Add Acts i. 11, Jude 11. So Gen. xxvi. 29, Exod. ii. 24, LXX.

Obs. 16. Sometimes κατὰ is supplied; as in Acts xv. 11, καθ' ὃν τρόπον κἀκεῖνοι, scil. ἐσώθησαν. Rom. iii. 1, τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; πολὺ, κατὰ πάντα τρόπον. 2 Thess. ii. 3, μηδεὶς ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον. Possibly therefore κατὰ may generally be considered as understood in these cases, of which τὶ and οὐδὲν, *in any thing, in nothing*, are also examples. Thus 2 Cor. vii. 14, εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην. Gal. iv. 1, οὐδὲν διαφέρει δούλου.

Obs. 17. We have also in the New Testament the following among other instances of this adverbial usage, including definitions of *time, number, distance*, &c. Matt. xx. 2, τὴν ἡμέραν, by the day, daily ; Luke ix. 14, κατακλίνατε αὐτοὺς κλισίας, in rows ; xxii. 41, ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν, distant about a stone's throw ; John vi. 10, τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι. viii. 25, τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν, what

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[1] Winer, § 32, 4. b.   [2] Winer, § 32. 4. a.

I told you at first; Acts x. 3, ὡσεὶ ὥραν ἐννάτην τῆς ἡμέρας. xviii. 3, σκηνοποιοὶ τὴν τέχνην, *by trade.* For τὸ γένος, *by birth;* and ὄνομα, *by name;* the dative is used in Acts xviii. 2, ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει. So also Mark vii. 26, Acts iv. 36. It should be observed however that in the New Testament and the later writers these notions were more usually expressed by means of the prepositions κατὰ, ἐν, or πρός.[1]

§ 41.—*Genitive.* (BUTTM. § 132.)

1. The relation or connexion indicated by the *Genitive* branches out into a variety of particulars, and frequently requires to be expressed in English either by some *preposition*, or such other circumlocution as the nature of the context may suggest. In the New Testament and the later writers generally, though it follows the ordinary usage in almost all its bearings, yet the insertion of a *preposition* is far more common, with a view to render the signification distinct.

2. The *gen.* is found in the New Testament, as in Attic Greek, with verbs which signify *to free, keep off, desist;* as well as with those expressive of *separation, removal,* and the like. Thus in Mark ii. 21, αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ. Luke xiv. 4, ὅταν μετασταθῶ τῆς οἰκονομίας. Acts xv. 29, ἀπέχεσθαι εἰδωλοθύτων. xxvii. 43, ἐκώλυσεν αὐτοὺς τοῦ βουλή-ματος. 1 Tim. i. 6, ὧν τινὲς ἀστοχήσαντες κ. τ. λ. ix. 3, ἀπέχεσ-θαι βρωμάτων. xi. 5, παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας. 1 Pet. iv. 1, ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας. So also with an *infin.* and *gen.* of the article; as in Luke iv. 42, κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι. Rom. xv. 22, ἐνεκοπτόμην τοῦ ἐλθεῖν πρὸς ὑμᾶς. Compare Luke xxiv. 16, Acts x. 47, xx. 27.

Obs. 1. The whole of this class of verbs, however, are far more commonly followed in the New Testament by a *genitive* governed by ἐκ or ἀπό. Take the following examples from Matt. vi. 13, ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ix. 16, αἴρει τὸ πλή-ρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου. Mark vii. 6, ἡ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. So Luke vii. 6, xii. 58, xiii. 15, Acts i. 4, ii. 40, v. 2, 3, xv. 20. Again, Acts xviii. 1, χωρισ-θεὶς ἐκ τῶν Ἀθηνῶν. xix. 16, ἐκφυγεῖν ἐκ τοῦ οἴκου. See also Rom. vii. 24, 1 Cor. x. 14, 2 Tim. iv. 17, Tit. ii. 14, Heb. v. 7, 1 Pet. i. 18, Pet. iii. 10, Rev. xiv. 13. Add Matt. i. 21, Luke i. 74, xi. 4, xxiv. 13, Acts xviii. 2, Rom. v. 9, viii. 2, 21, 35, 1 Cor. vii. 10, 27, Heb. vii. 26, James v. 20, 2 Pet. ii. 9, Rev. xx. 7. To this head may be added the expressions λούειν ἀπό τινος (Acts xvi. 33, Rev. i. 5), and καθαρίζειν ἀπό τινος (2 Cor. vii. 1).[2] Compare Tobit iii. 14, Diod. Sic. i. 24, Appian. Syr. 59. In James v. 4, ὁ μισθὸς ὁ ἀπεστερημένος ἀφ' ὑμῶν, *the recompence fraudulently withheld by you,* does not belong here.

[1] Winer, § 32, 6. Alt, Gr. N. T. § 30. 2. Lobeck ad Phryn. p. 366.
[2] Winer, § 30, 6. Alt, §§ 27, 2 and 67, β. Bornemann ad Xen. Anab. p. 56.

3. All kinds of *partitives* are, from their very nature, followed by the *genitive;* and most of the cases which occur in other writers are found repeatedly in the New Testament. Thus with such adjectives as ὀλίγοι, πολλοὶ, ἡμισὺς, &c., when the substantive is considered as the whole, and the adjective as a part :—Matt. iii. 7, πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων. xv. 37, τὸ περισσεῦον τῶν κλασμάτων. Luke xix. 8, τὰ ἡμίση τῶν ὑπαρχόντων μου. Heb. xi. 21, τὸ ἄκρον τῆς ῥάβδου. With τις, as in Matt. xxvii. 47, τίνες τῶν ἐκεῖ ἑστώτων. Luke xiv. 15, τις τῶν ἀνακειμένων.

Obs. 2. Hence the superlative is followed in the New Testament, as in classical Greek, by the genitive plural of the substantive to which it belongs. Thus in 1 Cor. xv. 9, ὁ ἐλάχιστος τῶν ἀποστόλων. Another construction, however, with ἐν and a dative, occurs in Matt. ii. 6, cited from Micah v. 2, καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. Somewhat akin to this exception from the usual form, is the similar use of the *positive,* to which the addition of a noun, indicating the class of persons or things to which it belongs, gives the force of a *superlative;* as in Mark x. 43, μέγας ἐν ὑμῖν. Luke i. 28, εὐλογημένη σὺ ἐν γυναιξὶν, *blessed among women,* i. e. *most blessed of women.* This has been regarded, and perhaps with justice, as a Hebraism, which the LXX have preserved in Cant. i. 8, καλὴ ἐν γυναιξί. At the same time it is very similar to the Greek expressions ὦ φίλ' ἀνδρῶν, and the like, in which the positive is supposed to be put for the superlative;[1] not to mention that the exact form occurs in Pind. Nem. iii. 138, αἰετός ὠκὺς ἐν ποτανοῖς. So in Latin, Liv. xxiii. 44, *Magna inter paucos,* for *maxima.* There are also other passages, in which the positive has been thought to be put for the superlative : as, for instance, Matt. v. 19, οὗτος μέγας κληθήσεται, where, μέγας is opposed to ἐλάχιστος in the preceding clause. xxii. 36, ποιά ἐντολή μεγάλη ἐν τῷ νόμῳ; (Compare v. 38.) Luke ix. 48, οὗτος ἔσται μέγας. x. 42, Μαρία τὴν ἀγαθὴν μερίδα ἐξελίξατο. 1 Cor. vi. 4, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίξετε. In these instances, however, may be understood *a great one, the great commandment, the good part, the despised, κατ' ἐξοχήν,* without having recourse to a superlative sense.

Obs. 3. The partitive use of *adverbs of time* occurs in Matt. xxviii. 1, ὄψε σαββάτων, *at the close of the Sabbath.*

Obs. 4. After names of places, the name of the country in which they lie is in the genitive; as in Matt. ii. 5, ἐν Βηθλεὲμ τῆς Ἰουδαίας. iii. 1, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. x. 23, πόλεις τοῦ Ἰσραήλ. Add Mark viii. 27, Luke iv. 25, Acts xiii. 13, xxiii. 3, xxvii. 5.

Obs. 5. When the article occurs as a partitive pronoun in the formula ὁ μὲν—ὁ δὲ, the whole is usually put in the same case as the parts, e. g. Acts xxvii. 44, τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου.

4. There are many verbs in which the idea of *partition* is contained or implied, as well as the adjective and substantive corresponding to such verbs, which govern the *genitive.* Thus verbs signifying *to participate in any thing ;* as μετέχειν, μεταλαμβάνειν, κοινωνεῖν τινος, &c. Thus 1 Cor. x. 21, οὐ δύνασθε τραπέζης

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[1] Matt. Gr. Gr. § 320. 3. Monk ad Eur. Alcest. 743.

Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων. 2 Tim. ii. 6, τὸν κοπιῶντα γεωργὸν δεῖ τῶν καρπῶν μεταλαμβάνειν. Heb. ii. 14, ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μέτεσχε τῶν αὐτῶν, κ. τ. λ. v. 13, πᾶς ὁ μετέχων γάλακτος. vii. 13, φυλῆς ἑτέρας μετέσχηκεν, *participated in*, i. e. belonged to, *another tribe*. Add 1 Cor. ix. 10, Heb. v. 13, xii. 10. Of adjectives or substantives there are examples in 1 Cor. x. 16, 18, κοινωνία τοῦ αἵματος τοῦ Χριστοῦ, κοινωνοὶ τοῦ θυσιαστηρίου. Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι. Add Heb. iv. 14, xii. 8, 1 Pet. v. i.

Obs. 6. In Acts xxiv. 25, μεταλαμβάνειν is followed by an accusative, but in a sense which scarcely belongs to this head; and the same phrase, μεταλαβεῖν καιρὸν, *to take an opportunity*, is also found in Polyb. ii. 16. There is one instance in which μετέχειν is constructed with the preposition ἐκ in 1 Cor. x. 17, ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. Once also κοινωνεῖν is followed by εἰς with an accusative expressive of the object, in Phil. iv. 15, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως. The more usual construction of this verb, however, is with the *dative*; as in Rom. xv. 27, εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, κ. τ. λ. 1 Tim. v. 22, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις, i. e. μηδὲν κοινὸν ἔστω σοι καὶ ταῖς ἀλλήλων ἁμαρτίαις.[1] So also Phil. iv. 15, 1 Pet. iv. 13, 2 John ii. With the dative of the person the verb occurs in Rom. xii. 13, Gal. iv. 15. Compare Polyb. ii. 32. 8, Ælian, V. H. iii. 17, Herodian, iii. 10. 15.

Obs. 7. Throughout the New Testament μεταδιδόναι occurs only with the *accusative*, expressed or understood; as in Luke iii. 11, ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι. Rom. i. 11, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. ii. 8, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς. So also Test. xii. Patr. ἃ ἠκούσατε, μετάδοτε καὶ ὑμεῖς τοῖς τέκνοις ὑμῶν. See also the LXX in Job xxxi. 17, Wisd. xii. 3, 2 Macc. viii. 13. Other verbs of a similar import are followed by a *genitive* with ἀπὸ or ἐκ, where an ellipsis of μέρος is manifest from Luke xxiv. 42, οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. So John xxi. 10, ἐνέγκατε ἀπὸ τῶν ὀψαρίων. Acts ii. 17, ἐκχεῶ ἀπὸ τοῦ πνεύματος μου. 1 John iv. 13, ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.[2]

Obs. 8. Sometimes εἶναι and γίγνεσθαι govern a *genitive* in a *partitive* sense, implying *to belong to*; as in Matt. vi. 13, σοῦ ἐστιν ἡ βασιλεία. Luke xx. 33, τίνος αὐτῶν γίνεται γυνή; Compare Rom. xiv. 8, 2 Tim. ii. 19. Thus also in Heb. x. 39, ἡμεῖς οὐκ ἐσμὲν ὑποστολῆς, *we are not* a portion *of the drawing back*, i. e. we do not *belong to*, we are not *partakers with*, those who draw back. xii. 11, πᾶσα παιδεία οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης, i. e. *partakes of, is attended with*, sorrow. Again, in 1 Cor. i. 12, iii. 4, ἐγὼ μέν εἰμι Παύλου, κ. τ. λ., *I am* the follower or disciple *of Paul*. The *prep.* ἐκ is, however, more usually employed, when *belonging to a sect or party* is signified; as in Matt. xxvii. 73, ἀληθῶς σὺ ἐξ αὐτῶν εἶ. Compare Luke xxii. 58, John vi. 64, viii. 23, xviii. 17, 25, Col. iv. 9, *et alibi*. There is one instance, in which the *gen.* is accompanied by πρὸς, where the expression signifies *to be of advantage to*. It occurs in Acts xxviii. 34, τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει.

Obs. 9. The *gen.* is also used with other verbs, when the reference is to a *part* only; as in Acts xxvii. 36, προσελάβοντο τροφῆς, *they took* some *nourishment*.

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[1] Winer, § 30, 5.   [2] Winer, *ubi supra*.

5. Of verbs signifying *to enjoy*, ὄνασθαι is followed by a genitive in Philem. 20, ἐγώ σου ὀναίμην, *may I find comfort in thee.*

Obs. 10. The verbs which denote *eating* and *drinking*, ἐσθίειν, πίνειν, φαγεῖν, &c., take either a genitive or an accusative in the best Greek writers,[1] but in the New Testament these verbs are more commonly followed by a genitive with ἀπό or ἐκ.[2] Thus Matt. xv. 27, Mark vii. 28, τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων. John iv. 13, πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου. vi. 26, ἐφάγετε τῶν ἄρτων. 1 Cor. xi. 28, οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. Rev. ii. 17, δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα. Griesbach, however, considers the words φαγεῖν ἀπὸ, in this last example, as a gloss; in which case it will belong to *Obs.* 9. Sometimes the verbs under consideration are found with an accusative; as in Matt. xv. 2, ὅταν ἄρτον ἐσθίωσιν. xxvi. 17, φαγεῖν τὸ πάσχα. 1 Cor. xi. 26, ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, ἢ τὸ ποτήριον τοῦτο πίνητε, κ. τ. λ. Add Matt. xii. 4, Mark i. 6, iii. 20, vii. 2, John vi. 58, 1 Cor. xi. 20, Rev. x. 10; and compare Diog. Laert. vi. 2. 6. There may be this difference between the two forms, that ἐσθίειν τι signifies *to take food* as an adequate means of nourishment, and ἐσθίειν τινος or ἐσθίειν ἐκ τινος, *to eat* a portion *of any thing.* In like manner we say, in English, *to eat meat, to drink water;* and also *to eat of this, to taste of that.*

Obs. 11. The construction of γεύεσθαι seems to have been indifferently with the genitive or the accusative. Thus we have the figurative expression γεύεσθαι θανάτου (Matt. xvi. 28, Mark ix. 1, John viii. 52, Heb. ii. 9); and hence Tertull. c. Marcion, iii. 149, *Debitæ mortis gustavit.* John ii. 9, ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον. Compare Diod. Sic. i. 89, Ælian, V. H. i. 8. In Heb. vi. 45, both constructions occur in the very same sentence.

6. The *person* or *thing, from* which any thing proceeds, is frequently put in the *genitive;* particularly, for instance, after verbs signifying *to hear, to get information;* as in Acts i. 4, τὴν ἐπαγγελίαν, ἣν ἠκούσατέ μου. In the New Testament, however, this is more generally expressed by παρὰ, ἐκ, or ἀπό. Thus in Matt. ii. 4, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. Luke xxii. 71, αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. John xii. 34, ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου.

Obs. 12. In the same manner, εἶναι and γίγνεσθαι, implying *birth* or *origin*, are followed in the New Testament by ἐκ with a genitive; as in Matt. i. 20, γεννηθὲν ἐκ πνεύματος ἁγίου. John vii. 44, ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ. Rom. i. 3, τοῦ γενομένου ἐκ σπέρματος Δαβίδ. Gal. iv. 4, γενόμενον ἐκ γυναικός. Add Matt. xxi. 25, Luke ii. 4, John i. 47, iv. 22, vii. 52, xiii. 44, 1 Cor. xi. 8, 1 John iv. 5, 6, 7, *et alibi.*

Obs. 13. The same usage also prevails in expressing the *material* of which any thing is made; as in Matt. xxvii. 29, John xix. 2, στέφανον ἐξ ἀκανθῶν. Rev. xxi. 21, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. When, however, the *author* or *cause* of any thing is intended, the simple genitive is employed. Thus in 2 Cor. xi.

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[1] See Monk ad Eur. Alcest. 855. Mitchell ad Arist. Acharn. 134.

[2] Winer excepts from this rule Heb. xiii. 10, ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν κ. τ. λ. Since, however, θυσιαστήριον, which is here used for the *sacramental table,* with especial reference to the sacred elements of *bread* and *wine*, the passage may readily be explained upon the same principles.

26, κινδύνοις ποταμῶν καὶ λῃστῶν, *dangers occasioned by rivers and robbers;* (and so Heliod. ii. 4. 65, κίνδυνοι Θαλασσῶν.) Eph. iv. 18, ἡ ζωὴ τοῦ Θεοῦ, *the life which God gives;* 1 Tim iv. 1, διδασκαλίαις δαιμονίων, *doctrines suggested by devils.* Also, though less frequently, when the 'genitive is to be taken passively ; as in Matt. xxv. 34, εὐλογημένοι τοῦ πατρός. John vi. 45, διδακτοὶ τοῦ Θεοῦ. Compare 1 Cor. ii. 13. Many good manuscripts read in 2 Pet. ii. 14, καρδίαν γεγυμνασμένην πλεονεξίας (*vulgo* πλεονεξίαις). Compare Philostr. Her. ii. 15, iii. 1, x. 1. The preposition ὑπὸ is inserted in 1 Thess. i. 4, ἠγαπημένοι ὑπὸ Θεοῦ. So also in Acts x. 41, *et alibi.*[1]

Obs. 14. A somewhat similar idiom seems to obtain in the expression βάπτειν ὕδατος, *to dip into water,* which occurs in Luke xvi. 24. As an example of the same kind Wetstein cites from Aratus, βάπτων ὠκεάνοιο.[2] We find in Exod. xii. 22, LXX, βάπτειν ἀπὸ τοῦ αἵματος, *to dip into,* i. e., *to stain with, blood.* Compare Lev. xiv. 16. Here also may be referred Acts ix. 1, ἐμπνέων ἀπειλῆς καὶ φόνου, where the genitive indicates the *origin* of the passion, which affected the breath. So Heliod. Æth. i. 2, πνέειν φρονήματος.

Obs. 15. With respect to the analogous practice of expressing *qualities* of persons or things by the *gen.* of *substantives,* which receive the sense of *adjectives,* the following are instances :—Luke xvi. 8, τὸν οἰκόνομον τῆς ἀδικίας, *the unjust steward;* Rom. i. 26, πάθη ἀτιμίας, for ἄτιμα. Eph. i. 13, 14, τῷ πνεύματι τῆς ἐπαγγελίας, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, i. e., τῷ ἐπηγγελμένῳ and περιποιηθεῖσαν. iv. 29, πρὸς οἰκοδομὴν τῆς χρείας, *useful edification.* Add Acts ii. 19, ἀτμίδα καπνοῦ, *smoky vapour* (Hos. xiii. 3, LXX, ἀτμὶς καπνώδης). ix. 15, σκεῦος ἐκλογῆς, for ἐκλεκτόν. Rom. i. 4, πνεῦμα ἁγιωσύνης. Eph. ii. 2, τοῖς υἱοῖς τῆς ἀπειθείας. 1 Pet. i. 14, τέκνα ὑπακοῆς. The principal, not the *qualifying,* noun is placed in the genitive in Rom. vi. 4, ἐν καινότητι ζωῆς. Gal. iii. 14, τὴν ἐπαγγελίαν τοῦ πνεύματος, i. e., πνεῦμα ἐπηγγελμένον. 2 Thess. ii. 11, ἐνεργείαν πλάνης, *strong delusion.* 1 Tim. vi. 17, ἐπὶ πλούτου ἀδηλότητι. A pronoun is sometimes added, which, though it relates to the entire idea included in both nouns, stands after that in the genitive; and, if an adjective, agrees with it in number and gender. Thus in Acts v. 20, πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. xiii. 26, ὁ λόγος τῆς σωτηρίας ταύτης. Rom. vii. 24, σώματος τοῦ θανάτου τούτου, i. e., σώματος τούτου θανατηφόρου. Heb. i. 3, τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *by his powerful word.* Rev. xiii. 3, ἡ πληγὴ τοῦ θανάτου αὐτοῦ, *its mortal wound.* So Judith ix. 10, LXX, ἐκ χειλέων ἀπάτης μου. When the *governing* noun has the force of the *adjective,* the idiom is rather to be regarded as an Hebraism; as in Luke i. 48, τὴν ταπείνωσιν τῆς δούλης, for δούλην ταπεινήν. In Rom. vi. 6, τὸ σῶμα τῆς ἁμαρτίας might perhaps be rendered *the sinful body,* or *the body in which sin exists;* but the metaphor seems to indicate that *Sin* is represented, as it were, with a body, and that body nailed to the cross. It is clear that those passages cannot be referred to this head, in which one of the nouns is not *qualified* by the other, but exhibits some particular characteristic of it, as in Col. ii. 5, βλέπων τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν, *looking,* not *to your strong faith,* but *to the steadfastness of your faith.* The sense would, in like manner, be inadequately conveyed by an adjective in 2 Cor. iv. 7, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ὑμῶν. Gal. ii. 14, οὐκ ὀρθοδοποῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου. Eph. iv. 17, μηκέτι ὑμᾶς περιπατεῖν ἐν ματαιότητι τοῦ νοὸς αὐτῶν. 1 Pet. i. 2, ἐκλεκτοῖς ἐν ἁγιασμῷ πνεύματος. Again in 1 Cor. x. 16, τὸ ποτήριον τῆς εὐλογίας is not *the blessed cup,* but *the cup of blessing* (so called) ; in Eph. v. 2, Phil. iv. 18, ὀσμὴ εὐωδίας, which is rendered in the English Testament *a sweet-smelling savour,* is rather, perhaps, *an odour arising from sweet incense,* in allusion to the Levitical sacrifices (Exod. xxix. 18, Levit. i. 9, 13, ii. 2, iii. 5, LXX, *et alibi*) ; and in Heb.

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[1] Winer, § 30. 2, 4. Alt, Gram. N. T. § 26. 2, 4.
[2] Wetstein on Luke xvi. 24. See also Matt. Gr. Gr. § 375. *Obs.* 2.

ix. 2, ἡ πρόθεσις τῶν ἄρτων should probably be translated *the setting on of bread;* though it may also be convertible with the ἄρτοι τῆς προθέσεως, *shew-bread,* of the Evangelists (Matt. xii. 4, Mark ii. 26, Luke vi. 4).[1]

§ 42.

1. Words which express ideas of *relation* take the object of that relation in the genitive ; and the rule, with certain excep-tions, is observed by the writers of the New Testament. To this class belong,

1. Verbal adjectives whether used in an active or passive sense ; as in James i. 13, ἀπείραστος κακῶν. 2 Pet. ii. 14, ἀκαταπαύστους ἁμαρτίας.

2. Words which represent an *action* or affection of the mind ; as, for instance, adjectives denoting *experience, ignorance, lust, zeal,* &c. Thus Acts xxi. 21, ζηλωταὶ τοῦ νόμου. xxvi. 3, γνώστην ἐθῶν καὶ ζητημάτων. 1 Cor. x. 6, ἐπιθυμητὰς κακῶν. Heb. v. 13, ἄπειρος λόγου δικαιο-σύνης.

2. Words which indicate *fulness* or *want* take a genitive expressive of that whereof anything is full or empty : as,

1. *Adjectives.* Matt. xxiii. 28, μεστοὶ ὑποκρίσεως καὶ ἀνο-μίας. Luke v. 12, πλήρης λέπρας. John i. 14, πλήρης χάριτος καὶ ἀληθείας. Acts ix. 36, πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν. Rom. xv. 14, μεστοὶ ἐστε ἀγαθωσύνης. Add Matt. xiv. 10, xv. 37, Mark vi. 43, viii. 19, Luke iv. 1, John xix. 29, xxii. 11, Acts vi. 3, 5, 8, vii. 55, ix. 36, xiii. 10, Rom. i. 29, xv. 14, James iii. 8, 17, 2 Pet. ii. 14. Sometimes, however, the relation is expressed by ἀπὸ or ἐκ. Thus Matt. xxvii. 24, ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. Acts xx. 26, καθαρὸς ἀπὸ τοῦ αἵματος. 1 Cor. ix. 19, ἐλεύθερος ὢν ἐκ πάντων. Also by a *dative,* as in Rom. vi. 20, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

Obs. 1. Hence the names of vessels take the *gen.* of that *with which they are filled ;* as in Matt. xiv. 13, κεράμιον ὕδατος, a *pitcher full of water.* Compare Jerem. xlviii. 1, 1 Sam. x. 3, LXX. Dion. Hal. iv. 2023. Theophr. Char. 17. Diog. Laert. vi. 1. 4, vii. 1. 3. Athen. i. p. 177.[2]

2. *Verbs.* Matt. xxii. 10, ἐπλήσθη ὁ γάμος ἀνακειμένων. Mark viii. 4, πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων

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[1] Winer, § 34. 2. Alt. § 23. 3. Hermann ad Viger, p. 890.
[2] Matt. Gr. Gr. § 355. c. Winer, § 30. 2.

ἐπ' ἐρημίας ; xv. 36, γεμίσας σπόγγον ὄξους. Luke iv. 28, ἐπλήσθησαν πάντες θυμοῦ. xi. 39, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. xv. 17, πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι ; John ii. 7, γεμίσατε τὰς ὑδρίας ὕδατος. Acts ii. 28, πληρώσεις με εὐφροσύνης. xxvii. 38, χορεσθέντες τροφῆς. Add Matt. xxvii. 36, Luke i. 15, 53, v. 26, John vii. 13, Acts v. 28, xiii. 52, xix. 29, Rom. iii. 14, et alibi. Again Luke xxii. 35, καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὑστερήσατε ; οἱ δὲ εἶπον, Οὐδενός. Acts xvii. 25, οὐδὲ θεραπεύεται προσδεόμενος τινός. Rom. iii. 23, πάντες ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ. James i. 5, εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω κ. τ. λ.

Obs. 2. All or most of these verbs, however, are equally followed by a genitive with ἐκ or ἀπό.[1] Thus in Matt. xxiii. 25, ἔσωθεν γέμουσιν ἐξ ἁρπαγῆς καὶ ἀδικίας. Luke xv. 16, ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων. xvi. 21, ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων. John xii. 3, ἡ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς. Heb. xii. 15, ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ. Rev. xix. 21, πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν. We have likewise, πληροῦν and περισσεύειν with a dative in 2 Cor. vii. 4. So in Ecclus. xi. 12, πτωχείᾳ περισσεύει. See also Rom. i. 29.

Obs. 3. When followed by the prepositions ἐν or εἰς, the verbs περισσεύειν and ὑστερεῖσθαι, have the sense of *making progress*, or *falling short*, respectively. Thus in 1 Cor. i. 7, μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι. xv. 58, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε. 2 Cor. ix. 8, δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα περισσεύητε εἰς πᾶν ἔργον ἀγαθόν. So πλουτίζεσθαι, and πλουτεῖν ἔν τινι, in 1 Cor. i. 5, 1 Tim. vi. 18. We find also πληροῦσθαι with a similar construction and import in Eph. iii. 19, v. 18. This latter verb is also found with an accusative ; as in Col. i. 9, πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ. In Phil. i. 11, the MSS. vary between καρπὸν and καρπῶν.[2] See below, § 48, 3.

Obs. 4. The verb δεῖσθαι, *to need, to require,* does not occur in its primary acceptation in the New Testament. In the derived sense, *to pray*, it takes a *genitive* in Matt. ix. 38, Luke v. 12, Acts xxi. 39, xxvi. 3, and elsewhere ; (and thus also in James v. 17, προσηύξατο τοῦ μὴ βρέξαι.) It has a *gen.* of the *person* and an *accus.* of the *thing* in 2 Cor. viii. 4. We have also δεῖσθαι περί τινος, and δεῖσθαι ὑπέρ τινος, *to pray for a person*, in Luke xxii. 32, Acts viii. 24. Compare Ps. xxix. 8, Job ix. 15, LXX. So Rom. viii. 27, ἐντυγχάνει ὑπὲρ ἁγίων. James v. 16, εὔχεσθε ὑπὲρ ἀλλήλων. Add Rom. viii. 26, 34, Heb. vii. 25.

3. Several other *verbs* are sometimes, though not universally, found with a *genitive* ; especially,

   1. Those which signify *to remember* and *to forget*. Thus Luke xvii. 32. μνημονεύετε τῆς γυναικὸς Λώτ. John xv. 20, μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν. Heb. vi. 10, ἐπιλα-

[1] [Schweighäuser ad Athen. xiii. p. 569. et in Addend. et Corrigend. p. 478.
[2] Winer, § 30, 5. Alt, § 27, 1.

θέσθαι τοῦ ἔργου ὑμῶν. xiii. 2, τῆς φιλοξενίας μὴ ἐπιλαν-
θάνεσθε. Add Mark xiv. 72, Luke i. 72, Acts xi. 16,
2 Pet. iii. 2, Heb. xi. 15, xiii. 2, 16, *et alibi.*

Obs. 5. An instance of the construction with περὶ occurs in Heb. xi. 22, τῆς ἐξόδου
τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, *made mention of the Exodus.* Compare Tobit iv. 1.
Sometimes also these verbs are construed with an accusative; as in Matt. xvi. 9,
οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους. Phil. iii. 13, τὰ μὲν ὀπίσω ἐπιλανθανόμενος. See
also 1 Thess. ii. 9, 2 Tim. ii. 8, Rev. xviii. 5. In a *transitive* sense, *to remind, to
call to memory,* these verbs usually take a *double accus.* (John xiv. 26. 1 Cor.
iv. 17); but the thing *to be recollected* is in the *gen.* with περὶ in 2 Pet. i. 12, διὸ οὐκ
ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων.

2. Those which signify *to be careful,* or *careless about any
thing :* as in Luke x. 34, ἐπεμελήθη αὐτοῦ. 1 Cor. ix. 10,
μὴ τῶν βοῶν μέλει τῷ Θεῷ ; 1 Tim. iii. 5, πῶς ἐκκλησίας
Θεοῦ ἐπιμελήσεται ; iv. 14, μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος.
Heb. ii. 3, τηλικαύτης ἀμελήσαντες σωτηρίας. xii. 4, υἱέ
μου, μὴ ὀλιγώρει παιδείας Κυρίου. Frequently the con-
struction is with περὶ and a genitive. Thus Matt. xxii.
16, Mark xii. 14, οὐ μέλει σοι περὶ οὐδενός. John x. 13, οὐ
μέλει αὐτῷ περὶ τῶν προβάτων. xii. 6, οὐχ ὅτι περὶ τῶν
πτωχῶν ἔμελεν αὐτῷ. 1 Pet. v. 7, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
Compare Wisd. xii. 13, 1 Macc. xiv. 43. According to
some,[1] there is an instance of μέλει with a nominative
in Acts xviii. 17, οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν. By
rendering οὐδὲν, *not at all,* it will equally suit the regular
construction with a genitive.[2]

3. Verbs signifying *to long for anything, to covet ;* as in
Matt. v. 28, ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς.
1 Thess. ii. 8, ἱμειρόμενοι ὑμῶν. 1 Tim. iii. 1, εἴ τις ἐπι-
σκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. Add 1 Tim. vi. 10,
Heb. xi. 16.

Obs. 6. Under this head may be classed the expression πεινῆν τινος and διψῆν τινος,
employed in a figurative sense. Thus Plutarch. *de Ira cohibenda,* t. ii. p. 460,
ὁ μὴ πεινῶν μηδὲ διψῶν αὐτῆς, scil. τιμωρίας. Compare Xen. Œcon. xiii. 9, Joseph. B.
J. iv. 11. 4. We find however the accusative in Matt. v. 6, μακάριοι οἱ πεινῶντες καὶ
διψῶντες τὴν δικαιοσύνην.[3] So also Joseph. B. J. i. 32. 2, διψήσας τοὐμὸν αἷμα. The
verb διψῆν is followed by a dative in Exod. xvii. 5, LXX, ἐδίψησεν ὁ λαὸς ὕδατι.

4. Verbs including an idea of *superiority, inferiority, for-
bearance, dominion,* and the like, often take the object

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[1] Compare Schleusner and Wahl with Bretschneider, in v.
[2] Winer, § 30, 7.
[3] Winer, *ubi supra :* Wetstein and Elsner on Matt. v. 6.

of comparison in the *genitive.* Thus in Matt. xvii. 17, ὦ γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν; Acts xviii. 12, Γαλλίωνος ἀνθυπατεύοντος τῆς ᾿Αχαΐας. 1 Tim. ii. 12, γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός. Add Matt. xx, 25, Luke iii. 1, Acts xviii. 14, 2 Cor. i. 24, xi. 1, 2 Tim. iv. 3, Heb. xiii. 22, &c.

Obs. 7. To the same class may also be referred καταναρκᾶν τινος, *to be burdensome to any one,* in 2 Cor. xi. 8, xii. 13, 14. The exceptions, however, to this usage are extremely numerous; some of these verbs being found with a *dative,* or an *accusative,* or a *preposition* with its case. Thus Matt. ii. 22, ᾿Αρχέλαος βασιλεύει ἐπὶ τῆς ᾿Ιουδαίας. Luke i. 33, βασιλεύσει ἐπὶ τὸν οἶκον ᾿Ισραήλ. Acts vii. 10, ἡγούμενον ἐπ᾿ Αἴγυπτον. xx. 28, ποιμαίνειν τὴν ἐκκλησίαν Θεοῦ. 2 Cor. xii. 13, τί γάρ ἐστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; Phil. iv. 7, ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν. 2 Thess. i. 4, ταῖς θλίψεσιν, αἷς ἀνέχεσθε (which may, however, be otherwise accounted for). 2 Pet. ii. 19, ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται.[1] Rev. ii. 27, ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. See also Matt. ii. 6, Luke xix. 14, 27, Rev. v. 10. The form ἄρχεσθαι ἔν τινι occurs in 1 Sam. ix. 17, x. 1, LXX.

Obs. 8. In the opposite sense, *to obey,* only ἀκούειν is found with a genitive; as in Luke x. 16, xvi. 29, 31, John viii. 47, Acts iv. 19, *et alibi.*[2] Other verbs of the same import are universally construed with a *dative.* Thus in Matt. viii. 27, οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. Acts v. 29, πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. xxvii. 21, ἔδει μὲν πειθαρχήσαντας μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης. Gal. iii. 1, v. 7, τῇ ἀληθείᾳ μὴ πείθεσθαι. Add Mark i. 27, iv. 41, Luke viii. 25, xvii. 6, Acts v. 36, 37, 40, vi. 7, xxiii. 21, xxviii. 24, Rom. vi. 12, x. 16, Eph. vi. 1, Phil. ii. 12, 2 Thess. iii. 14, Heb. v. 9, xi. 8, xiii. 17, James iii. 3, 1 Pet. iii. 6; and compare Gen. xvi. 3, xli. 40, Deut. xx. 12, xxi. 18, Dan. iii. 12, Ælian, V. H. i. 34, iii. 23, Polyb. iv. 17. 7. So with ἀπειθεῖν, as in John iii. 36, ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωήν. Rom. ii. 8, ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ. The adjective ἀπειθὴς also takes the dative in Acts xxvi. 19, Rom. i. 30. In Rom. xvi. 17, where the proper construction would have been ὑπηκούσατε τῷ τύπῳ τῆς διδαχῆς εἰς ὃν παρεδόθητε, the *antecedent* τύπον is *attracted* into the case of the *relative.* See § 59. The LXX. frequently construe ὑπακούειν with a *genitive.* Compare Gen. xvi. 3, xxii. 18, Levit. xxvi. 27, Deut. xxi. 20, 2 Chron. xi. 13.[3]

5. Verbs of *accusing* take the gen. of the thing *on account of* which the charge is made, as in Acts xix. 40, ἐγκαλεῖσθαι στάσεως. More commonly, however, this *gen.* is accompanied with διὰ or περὶ, as in Acts xxiii. 29, ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου. When these take the *gen.* of the *person,* it is in consequence of their composition with the *prep.* κατά. Otherwise they take the *dat.* of the person. See § 45. 4.

6. Verbs of *sense.* The verb ἀκούειν is found with the genitive of the *person* in Matt. xvii. 5, xviii. 15, Luke ii. 46, John iii. 29, Acts ii. 6, x. 46, *et alibi;* and with

[1] See Kypke *ad loc.* [2] Winer, § 30, 7. [3] Alt, Gram. N. T. § 29.

the *genitive* of the *thing heard*, in Luke vi. 47, xv. 25,
John v. 25, Acts xi. 7, *et alibi*. Other verbs of sense,
however, are followed by an accusative; and so also
ἀκούειν itself in John viii. 43.

Obs. 9. It should seem that this verb, when simply marking *the sense of hearing*,
is followed, according to ordinary usage, by a genitive; but when containing the
additional idea of *understanding*, it takes the accusative; and this consideration
will readily explain the apparent discrepancy in Acts ix. 7, compared with xxii. 9.
Thus also the verbs ἐνθυμεῖσθαι, συνιέναι, *to reflect, to understand*, are commonly in the
New Testament followed by the accusative; as in Matt. ii. 20, ταῦτα δὲ αὐτοῦ ἐνθυ-
μηθέντος. ; ix. 4, ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; Luke ii. 50, αὐτοὶ
οὐ συνῆκαν τὸ ῥῆμα. xviii. 34, αὐτοὶ οὐδὲν τούτων συνῆκαν. xxiv. 45, συνιέναι τὰς γραφάς.
The construction, however, with περὶ and a genitive is found in Acts x. 19, Πέτρου
ἐνθυμουμένου περὶ τοῦ ὁράματος. Also with ἐπὶ and a dative in Mark vi. 52, οὐ γὰρ συν-
ῆκαν ἐπὶ τοῖς ἄρτοις. In like manner ἀκούειν sometimes occurs with περὶ and a geni-
tive of the *thing*. Thus Mark v. 27, Luke vii. 3, ἀκούσας περὶ τοῦ Ἰησοῦ. So in Acts
xxiii. 20, πυνθάνεσθαι περὶ αὐτοῦ.[1]

Obs. 10. It is not the preposition in a compound verb which regulates the case
which it governs; for some verbs govern a genitive, which are compounded with
prepositions not otherwise followed by that case; but the preposition *limits* or *fixes*
the relation expressed by the verb. For instance, verbs compounded with κατὰ take
the genitive of the person, *against whom* any thing is said or done. John v. 45, μὴ
δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς. Rom.
xi. 18, μὴ κατακαυχῶ τῶν κλάδων. James iv. 11, μὴ καταλαλεῖτε ἀλλήλων, *do not speak
against*, i. e. calumniate, *one another*. Add John viii. 6, Acts xxv. 5, 1 Pet. ii. 12,
iii. 16. The same import attaches to the preposition when separated from the verb,
as in Rom. viii. 33, τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; James iii. 14, μὴ κατακαυ-
χᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. v. 9, μὴ στενάζετε κατ' ἀλλήλων. Compare 1
Macc. viii. 32, x. 61, 63, xi. 25. Instead of the accusative of the thing charged
against one, which is usual in classical writers, the genitive is employed in Acts xxv.
11, ὧν οὗτοι κατηγοροῦσί μου. Of the same class is καταφρονεῖν τινος, *to think against*, i. e.
to despise or *slight, any one*, in Matt. vi. 24, xviii. 10, Rom. ii. 4, 1 Cor. xi. 22, Heb.
xii. 2, *et alibi*; καταμαρτυρεῖν τί τινος, in Matt. xxvi. 62, xxvii. 13; καταγελᾷν τινος,
in Matt. ix. 24, Mark v. 39; καταστρηνιᾷν τινος, in 1 Tim. v. 11; καταγινώσκειν τινος,
in 1 John iii. 20, 21. Other examples will continually present themselves, as well
as frequent instances in which like compounds take an accusative. Thus in 2 Cor.
iii. 18, τὴν δόξαν Κυρίου κατοπτριζόμενοι. Col. ii. 18, μηδεὶς ὑμᾶς καταβραβευέτω. With
respect to verbs compounded with other prepositions governing a genitive in the
New Testament, it may be observed, without multiplying examples, that sometimes
the preposition may be separated from the verb without altering its sense, as in
Acts vii. 40, ποίησον ἡμῖν Θεοὺς, οἳ προπορεύσονται ἡμῶν, i. e. πορεύσονται πρὸ ἡμῶν. Some-
times the genitive depends upon the relation expressed by the verb itself; as in
Luke x. 35, ἐπιμελήθητι αὐτοῦ; and sometimes no regard is paid to the preposition,
but another case is put for the *genitive*, as the sense of the verb may permit. Thus
in Matt. v. 42, τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστράφῃς, i. e. *do not reject him*. Of
words governing a genitive, although compounded with prepositions which are not
followed by that case, as σὺν for instance, the following are examples:—Acts xiii. 1,
Ἡρώδου σύντροφος. xxiii. 20, συνέθεντο τοῦ ἐρωτῆσαί σε. 1 Cor. ix. 23, συγκοινωνὸς αὐτοῦ.
Phil. ii. 25, συνεργὸν καὶ συστρατιώτην μου.

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[1] Winer, § 30, 7. Alt, § 27, 4. Kuinoel on Acts ix. 7.

§ 43.—*Of the Comparative.*

1. The ordinary syntax of the *Comparative* requires the things compared to be united in the same case by means of the particle ἤ, or the latter to be placed in the genitive. Without dwelling upon these usages, it will suffice to point out the more remarkable constructions of the comparative, which occur in the New Testament.

2. When the substantive is the same on both sides of the comparison, its repetition in the genitive is frequently omitted, and the comparison is referred, for the sake of conciseness, to the person of whom the thing compared obtains. Thus in Matt. v. 20, ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων κ. τ. λ., for τῆς δικαιοσύνης τῶν γραμματέων. John v. 36, ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. 1 Cor. i. 25, τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

Obs. 1. In this last example the genitives omitted are τῆς σοφίας and τοῦ ἰσχύος, or the opposite qualities to those in the former member. The same usage is found in the Hebrew of Isai. lvi. 5. Compare 3 Esdr. iii. 5. So, in Latin, Juv. Sat. iii. 74, *Sermo promptus et* Isæo *torrentior ;* for *Isæi sermone.*

Obs. 2. The abbreviation is not confined to comparatives, but occurs after other words, as ὅμοιος for instance. Thus Jude 7, Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, i. e. τῷ τούτων τρόπῳ. Rev. ix. 10, ἔχουσιν οὐρὰς ὁμοίας σκορπίοις. xiii. 11, εἶχε κέρατα δύο ὅμοια ἀρνίῳ.

Obs. 3. The particle ἤ is omitted before numerals in Acts iv. 22, ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα. In Acts xxiv. 11, the true reading seems to be, οὐ πλείους εἰσί μοι ἡμέραι δεκαδύο. The Edd. insert ἤ.

3. Sometimes the thing compared is put in the accusative with παρά. Luke iii. 13, μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. Heb. i. 4, διαφορώτερον παρ' αὐτοὺς ὄνομα, where it will also be observed that παρ' αὐτοὺς is concisely put for παρ' αὐτῶν ὄνομα. iii. 3, πλείονος δόξης οὗτος παρὰ Μωσῆν ἠξίωται. xi. 4, πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε. Also with ὑπέρ. Luke xvi. 8, φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. iv. 12, τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον. Compare Judg. xi. 25, xv. 2, xviii. 26, Ps. xix. 10. These prepositions in fact involve the idea of comparison : and thus, in Latin, Virg. Æn. i. 351, *Scelere ante alios immanior omnes.*

4. Some verbs, used in a comparative sense, are followed by ἤ, with μᾶλλον understood. This usage of βούλομαι is common

in the best writers; and θέλειν has a similar import in 1 Cor. xiv. 19, θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἢ μυρίους λόγους ἐν γλώσσῃ.   The same omission occurs with λυσιτελεῖ in Luke xvii. 2.   Compare Tobit iii. 6, vi. 12.

Obs. 4. The comparative is often used without an expressed object of comparison, which is nevertheless implied in some additional circumstance which is passing in the mind. Thus John xiii. 27, ὃ ποιεῖς, ποίησον τάχιον, *more quickly than is your present purpose.* Acts xvii. 21, Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον, *something more new than the latest news,* i. e. one novelty after another. In the next verse the particle ὡς is inserted to qualify a disagreeable expression, and we may render ὡς δεισιδαιμονεστέρους, *somewhat more superstitious than,* from your high philosophical notions, *might be expected.* Again, in Acts xviii. 26, ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν, *more accurately than he had hitherto been acquainted with it.* xxv. 10, ὡς καὶ σὺ κάλλιον ἐπιγνώσκεις, i. e. κάλλιον, ἢ ἐπιγινώσκειν δοκεῖς. xxvii. 13, ἆσσον παρελέγοντο τὴν Κρήτην, *nearer than they had intended.* Other examples are 2 Cor. vii. 7, Phil. i. 12, ii. 28, 1 Tim. iii. 14, 2 Tim. i. 18, Heb. xiii. 19, 23, 2 Pet. i. 19. Compare Theophr. Char. viii. 1, Eurip. Orest. 1327, Arist. Av. 254, Lucian. Asin. 41, Plat. Euthyphr. 1.

Obs. 5. There is no passage in the New Testament in which the sense is precisely the same as if the positive were used; for even in 2 Cor. ii. 4, περισσοτέρως may be rendered, *more abundantly than you imagine.* On the other hand, the *positive* is sometimes put for the comparative; as in Matt. xviii. 8, Mark ix. 43, καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας κ. τ. λ. Luke xviii. 14, κατέβη οὗτος δεδικαιωμένος, ἢ ἐκεῖνος. Compare Gen. xlix. 12, Ps. cxviii. 8, Lament. iv. 9, Hos. ii. 7, Jonah iv. 3, LXX. So, in Latin, Plaut. Rud. iv. 4. 70, *Tacita mulier est* bona *semper,* quam *loquens.* We have also the positive with παρὰ in Luke xiii. 2, ἁμαρτωλοὶ παρὰ πάντας. This has been referred to an analogy with the Hebrew use of the particle מִן, in Exod. xviii. 11, Numb. xii. 3, Judith xiii. 18, and elsewhere.

But similar examples occur in Greek. Thus Dion. H. Ep. ad Pomp. ii. 3, ἀκριβής τε καὶ λεπτὴ παρ' ἡντινοῦν ἑτέραν διάλεκτον. Philostr. V. Apol. p. 110, παρὰ πάντας Ἀχαίους μέγας. Eph. iii. 8, τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων. In the same way ὑπὲρ is used in 1 Sam. i. 8, xv. 28, 2 Sam. xiii. 15, LXX. And thus *præ* in Cicero: *præ nobis beatus.* To this head belongs Luke xv. 7, χαρὰ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις. Compare Gen. xxxviii. 26, LXX.[1] So, as some have supposed, Matt. xxvi. 24, Mark xiv. 21, καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, which may, however, be rendered, *It were well for him,* &c.

Obs. 6. The comparative is put for the superlative; as in Matt. xi. 11, Luke vii. 28, ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν, i. e. μικρότερος τῶν ἄλλων, or μικρότατος. Matt. xviii. 1, Mark ix. 34, Luke ix. 46, 48, τίς ἄρα μείζων ἐστί; for μέγιστος. So Diog. L. vi. 1. 4, ἐρωτηθεὶς τί μακαριώτερον ἐν ἀνθρώποις, ἔφη, εὐτυχοῦντα ἀποθανεῖν. To the above may be added 1 Cor. viii. 13, μείζων δὲ τούτων ἡ ἀγάπη. 2 Cor. xii. 15, εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι. The case is different, where πάντων is connected with the comparative; as in Matt. xiii. 32, μικρότερον πάντων τῶν σπερμάτων. Mark iv. 32, πάντων τῶν λαχάνων μείζων. John x. 29, μεῖζων πάντων. 1 Cor. xv. 19, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. Eph. iii. 8, τῷ ἐλαχιστοτέρῳ

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[1] Winer, § 36. Alt, § 34. Georg. Hierocrit. i. 3. 29. Dorvill. ad Char. p. 538. Weiske de Pleonasm. p. 153. Wyttenbach ad Plut. Moral. i. p. 238. Ast ad Plat. Phædr. p. 395.

πάντων τῶν ἁγίων. In these cases πάντων gives a superlative sense ; but at the same time, the comparative has its proper sense and government. So Athen. iii. 15, πάντων καρπῶν ὠφελιμώτερα. Dio Chrysost. iii. p. 108., 44, ἁπάντων πιθανώτερος. Liban. iii. p. 17. ἁπάντων ἀτοπώτερον.

   Obs. 7. The use of the superlative for the comparative is occasionally met with in the substitution of the adjective πρῶτος for πρότερος. Thus in John i. 15, πρῶτός μου ἦν. Acts i. 1, τὸν πρῶτον λόγον, *the former narrative,* namely, the Gospel of St. Luke. Also the adverb πρῶτον for πρότερον, as in John xv. 18, ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. Compare also Matt. v. 24, viii. 21, Heb. viii. 7. Another example, according to a very widely received interpretation, is Luke ii. 2, αὕτη ἡ ἀπογραφὴ πρώτη ἐγίνετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, *before Cyrenius was Governor of Syria.* The true meaning, however, seems to be, that the census in question, though decreed by the Emperor some years previously, *first took effect* under the presidency of Cyrenius.[1]

§ 44.—*The Genitive in some particular connexions.*

1. The *gen.* frequently denotes the object, *with respect to which* the governing noun denotes some circumstance of *action, speech,* or *sentiment.* Thus in Matt. xiii. 18, τὴν παραβολὴν τοῦ σπείροντος, *the Parable* relative to *the sower ;* John xvii. 2, ἐξουσίαν πάσης σάρκος, *power* over *all flesh ;* Rom. xiii. 3, φόβος τῶν ἀγαθῶν ἔργων, *terror* with respect to *good works ;* 1 Pet. i. 2, ῥαντισμὸν αἵματος, *sprinkling* with, or, by means of, *blood.* So with *verbs :* as in 2 Pet. iii. 9, οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, *with respect to his promise.* And with *adjectives ;* as in Luke xxiv. 25, βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν, *slow with regard to believing.* See also Eph. ii. 12, iii. 6, James ii. 5.

   Obs. 1. An analogous usage is that of the genitive with substantives or verbs, in cases where περὶ is otherwise used ; as in Matt. iv. 24, ἀκοὴ αὐτοῦ, *the fame of him,* or *concerning him ;* for which we have ἦχος περὶ αὐτοῦ, in Luke iv. 37. Thus again in Acts vii. 19, ἐκάκωσε τοὺς πατέρας ἡμῶν τοῦ ποιεῖν ἔκθετα, κ. τ. λ., *ill-treated them in regard to the exposition :* xx. 3, γνώμη τοῦ ὑποστρέφειν, *an intention of returning,* i. e. in respect to returning. See also Matt. xiv. 1, Acts iii. 12, xxvii. 1, 1 Cor. ii. 2, vii. 37.

   Obs. 2. A remoter relation, which requires to be more fully developed, exists in the following : Mark i. 4, βάπτισμα μετανοίας, *baptism which inculcates repentance ;* Luke xi. 29, σημεῖον Ἰωνᾶ, *the sign which Jonah affords ;* Rom. vii. 2, τοῦ νόμου τοῦ ἀνδρὸς, *the law which binds to the husband ;* viii. 36, πρόβατα σφαγῆς, *sheep* destined for *slaughter ;* Phil. iv. 9. ὁ Θεὸς τῆς εἰρήνης, *the God who gives peace ;* Col. i. 20, τοῦ αἵματος τοῦ σταυροῦ, *the blood shed upon the cross ;* ii. 19, αὔξησιν τοῦ Θεοῦ, *an increase* required by *God ;* 2 Thess. iii. 5, τὴν ὑπομονὴν τοῦ Χριστοῦ, *patience* similar to that of *Christ ;* James ii. 4, κριταὶ διαλογισμῶν πονηρῶν, *judges* who decide upon *evil principles.* To the same head may be referred the expression πίστις Θεοῦ (Mark xi. 22), ὑπακοὴ Χριστοῦ (2 Cor. x. 5), and the like. Thus also Rom. i. 5, ὑπακοὴν πίστεως, *obedience* upon a principle *of faith.* Pet. i 22, τῇ ὑπακοῇ τῆς

ἀληθείας, *the obedience required by the Gospel.* For additional instances, see Matt. x. 1, xii. 31, xxiv. 15, John v. 29, vii. 35, Acts iii. 16, xiv. 9, Rom. iii. 22, ix. 21, 1 Cor. ix. 12, 2 Cor. v. 19, Gal. ii. 16, iii. 22, Eph. ii. 3, Phil. i. 27, iii. 9, Col. i. 23, Heb. vi. 2, James ii. 1, Jude 11, Rev. xiv. 12, xv. 2. The LXX. use the genitive in similar relations in Numb. xxvi. 9, Job xxi. 4, Obad. 2, Ecclus. iii. 14, Wisd. viii. 3, 1 Macc. iii. 14. Compare Thucyd. i. 129, Heliod. ii. 4. 65, Theodoret, iv. 1140.

Obs. 3. There are also a class of expressions, which admit of different explanations in different contexts. Thus ἀγάπη Θεοῦ may mean either *the love which man owes to God,* (John v. 42, 1 John ii. 5, 15, v. 3), or *the love of God towards mankind,* (Rom. v. 5, viii. 35, 2 Cor. v. 14). Similarly in Pausan. viii. 7, ὅρκοι Θεῶν, *oaths by,* or *in the name of, the Gods.* The Latins likewise employed the genitive in a two-fold application after certain words, as observed in A. Gell. ix. 12, Metus *quoque et* injuria *atque alia quædam id genus, sic utroque versum dici possunt : nam* metus hostium *recte dicitur, et* cum *timent hostes, et* cum *timentur.*[1]

Obs. 4. It may be doubted whether the expression τὸ εὐαγγέλιον τοῦ Χριστοῦ, which repeatedly occurs, is to be rendered *the Gospel concerning Christ,* or *the Gospel preached by Christ.* In support of the former acceptation, Winer remarks, that it appears to be abridged, as it were, from the more complete form in Rom. i. 2, 3, εὐαγγέλιον Θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ. He refers also to the similar expression, τὸ εὐαγγέλιον τῆς βασιλείας, in Matt. iv. 23, ix. 35. On the other hand, however, εὐαγγέλιόν μου is plainly *the Gospel preached by me (St. Paul)* in Rom. ii. 16, xvi. 25, 2 Tim. ii. 8. Both significations may therefore be included.

2. The genitive is constantly employed, to mark the *object* or *cause* of any feeling or affection of the body or mind. Thus Acts iv. 9, ἐπὶ εὐεργεσίᾳ ἀνθρώπου, *beneficence towards the man ;* 2 Cor. i. 5, παθήματα τοῦ Χριστοῦ, *sufferings for the sake of Christ ;* Eph. iii. 1, ὁ δέσμιος τοῦ Χριστοῦ, *a prisoner in the cause of Christ ;* Philem. 13, τοῖς δεσμοῖς τοῦ εὐαγγελίου, *bonds for the sake of the Gospel ;* Heb. xi. 26, τὸν ὀνειδισμὸν τοῦ Χριστοῦ, *reproach on account of Christ.* Compare Col. i. 24, 2 Tim. i. 8, Philem. 9, Heb. xiii. 13. So with *adjectives ;* Heb. iii. 12, καρδία πονηρὰ ἀπιστίας, *a heart which is wicked* by reason of *unbelief.* The Latins have a similar idiom ; as in Virg. Æn. xi. 73, *Læta laborum.*[2]

Obs. 5. There are also passages in the New Testament as well as in other authors, in which the genitive is used, where the object may more properly be otherwise expressed. Thus Luke vi. 12, τῇ προσευχῇ τοῦ Θεοῦ, *in prayer to God ;* instead of the more regular form πρὸς τὸν Θεὸν, which occurs in Rom. xv. 30. So also Joseph. Ant. ix. 9, ἐπὶ δέησιν καὶ ἱκετείαν τοῦ Θεοῦ. The Latins said, in like manner, *supplicia deorum* (Sall. Cat.). Very similar are the expressions πίστις Θεοῦ, ὑπακοὴ Χριστοῦ, &c. which have been already noticed. Thus also the possessive pronouns are sometimes put *objectively ;* as in Luke xiii. 19, 1 Cor. xi. 24, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν,

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[1] Winer, § 30, 1. Alt, § 26. 1, 2. Dorvill. ad Char. p. 498. Markland ad Eur. Suppl. 838. Ast ad Plat. Legg. p. 72.
[2] Winer, § 30, 1. 4. Monk ad Eur. Alcest. 751.

in remembrance of me; Rom. xi. 31, τῷ ὑμετέρῳ ἐλέει, *the mercy extended to you*; 1 Cor. xv. 31, τὴν ὑμετέραν καύχησιν ἣν ἔχω, *my boasting of you*. Winer adds 2 Tim. iv. 6, ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε, which is not a case in point. The Latins have the same usage; as, for example, in Terent. Phorm. v. 8. 27, *Neque negligentia* tua, *neque id odio fecit* tuo; i. e. *erga te.*

Obs. 6. Instead of a genitive, the dative with ἐν is put after a verb expressive of a *mental affection* in 2 Cor. v. 2, ἐν τούτῳ στενάζομεν.

Obs. 7. The word ἔνοχος is properly constructed with a dative in Matt. v. 21, 22, ἔνοχος ἔσται τῇ κρίσει, τῷ συνεδρίῳ. In the latter of these two verses it is also followed by εἰς with an accusative, and manifestly in the same sense. It is found with the genitive, κρίματι or some like word being understood, in Matt. xxvi. 66, Mark xiv. 64, ἔνοχος θανάτου, Mark iii. 19, ἔνοχος αἰωνίου κρίσεως. So also in 1 Cor. xi. 27, Heb. ii. 15, James ii. 10.

3. Words which imply a comparison with respect to *value*, as ἄξιος, ἀνάξιος, Matt. iii. 8, 1 Cor. vi. 2, *et passim,* are likewise followed by a genitive; and thence all words which have reference to *buying, selling, valuing, exchange,* &c. Matt. x. 29, οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; xvi. 26, τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; xx. 13, οὐχὶ δηναρίου συμφώνησάς μοι; xxvi. 9, ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ. Acts xxii. 28, ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. 1 Cor. vi. 20, ἠγοράσθητε γὰρ τιμῆς. Rev. vi. 6, χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου.

Obs. 8. Upon the same principle the genitive is put after words which denote a *distinction* or *difference;* as after διαφέρειν in Matt. x. 31, πολλῶν στρουθίων διαφέρετε ὑμεῖς. xii. 12, πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; 1 Cor. xv. 41, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Add Matt. vi. 26, Luke xii. 7, 24, Gal. iv. 1.[1]

Obs. 9. Frequently the preposition ἐκ or ἀντὶ is inserted; as in Matt. xx. 2, συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ δηναρίου. 28, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. xxvii. 7, ἠγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρὸν τοῦ κεραμέως. Acts i. 18, ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας. Heb. xii. 2, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν. So in Joel iii, 3, LXX, τὰ κοράσια ἐπώλουν ἀντὶ τοῦ οἴνου. Epist. Jerem. v. 25, ἐκ πάσης τιμῆς ἠγορασμένα ἐστίν. Compare Palæph. de Incred. xlvi. 3. 4.

4. With active verbs which signify *to take, to seize,* &c. the part by which any thing is taken is put in the genitive, while the whole is put in the accusative; as in Mark ix. 27, κρατήσας αὐτὸν τῆς χειρός. Acts iii. 6, πιάσας αὐτὸν τῆς δεξίας χειρός. Compare Ezek. vii. 3, LXX, Plutarch, Apophthegm. p. 180, Lucian. Pisc. 12. At the same time the more unusual construction with a genitive only is also found. Thus in Luke viii. 54, κρατήσας τῆς χειρὸς αὐτῆς. John xxi. 10, ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν (though this may be an instance of *attraction*). Heb. vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος.

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[1] Alt, Gram. N. T. § 27. 6. Wetstein on Matt. vi. 26.

Obs. 10. The more proper form is κρατεῖν τινα, as in Matt. xiv. 3, xvii. 28, Mark iii. 21, *et alibi.* Compare also John vii. 30, 32, x, 39. Sometimes ἐκ is prefixed to this genitive, as in Acts xxviii. 4, κρεμάμενον ἐκ τῆς χειρός. Compare Herod. iv. 10, Xen. Mem. iii. 10. 13.

Obs. 11. Analogous to this usage is that of λαμβάνεσθαι and some of its compounds, with ἅπτεσθαι, and ἔχεσθαι, signifying, in the middle voice, *to take hold of.* Thus Matt. xiv. 31, ὁ Ἰησοῦς, ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ. xvii. 7, προσίλθων ὁ Ἰησοῦς ἥψατο αὐτῶν. Luke i. 54, ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ. xx. 20, 26, ἐπιλάβεσθαι λόγου, *to lay hold of one's words,* i. e. with a view to make them a subject of accusation or blame; Heb. vi. 9, ἐχόμενα σωτηρίας, *things laying hold of,* i. e. connected with, salvation. Other examples will be found in Matt. vi. 24, viii. 15, ix. 20, 21, 29, Mark i. 41, v. 30, vi. 46, viii. 23, Luke ix. 47, xvi. 13, xxii. 51, Acts xx. 35, xxiii. 19, 1 Thess. v. 14, 1 Tim. vi. 2, Tit. i. 9; and in Gen. xxxix. 12, Job i. 19, xxxiii. 34, LXX. In the sense of ἅπτεσθαι, we find θιγεῖν with a genitive in Heb. xi. 28, xii. 20. It is to be remarked however, that the verb ἐπιλαμβάνεσθαι is also found with the accusative; but in a sense which indicates the *forcible seizure* of the *entire* person; as in Acts xvi. 19, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. xviii. 17, ἐπιλαβόμενοι Σωσθένην, ἔτυπτον ἔμπροσθεν τοῦ βήματος. The verb δράσσεσθαι also takes an accusative in 1 Cor. iii. 19. It is by no means agreed that προσλαμβάνεσθαι, as employed in Matt. xvi. 22, is used in the sense which belongs to the class of words under consideration.

Obs. 12. The verb τυγχάνειν, signifying *to obtain,* is found in the New Testament with a genitive only; as in Luke xx. 35, καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν. See Acts xxiv. 3, xxvii. 3, 2 Tim. ii. 10, Heb. xi. 35; and in the LXX. Job iii. 21, xvii. 1, [Prov. xxx. 23. So the compound ἐπιτυγχάνειν, in Rom. xi. 7, Heb. vi. 15, xi. 33. In Luke i. 9, λαγχάνειν takes a genitive: in Acts i. 17, 2 Pet. i. 1, an accusative. Except in Gal. iv. 30, (where it is used absolutely), κληρονομεῖν is followed by an accusative of the thing which is inherited. Thus in Matt. v. 5, αὐτοὶ κληρονομήσουσι τὴν γῆν. Compare Matt. xix. 29, xxv. 34, Luke xviii. 18, 1 Cor. xv. 50, Gal. v. 21, Heb. i. 4, 14, *et alibi.* So in Prov. iii. 35, LXX, δόξαν κληρονομεῖν. Such indeed is the general construction in the LXX, and also with the accusative of the person, as in Gen. xv. 4, κληρονομήσει με, *he shall be my heir.* The later writers, in general, adopted this usage.[1]

5. The genitive of *place* and *time,* and of the former more especially, is very rare in the New Testament. Examples of the latter are νυκτὸς, in Matt. ii. 14, xxvii. 64, xxviii. 14, John vii. 50, 1 Thess. v. 7, *et alibi;* ἡμέρας καὶ νύκτος, in Mark v. 5, Luke xviii. 7, 2 Thess. ii. 9, 1 Tim. v. 5, *et alibi;* χειμῶνος, in Mark xiii. 18. Add μεσονυκτίου ἢ ἀλεκτροφωνίας, in Mark xiii. 35.

Obs. 13. Both *time* and *place,* in answer to the questions *when* and *where,* are usually expressed by the preposition ἐν, as in Matt. iii. 1, ἐν ταῖς ἡμέραις ἐκείναις. xiii. 4, ἐν τῷ σπείρειν. John v. 7, ἐν ᾧ, sc. χρόνῳ. Rom. xiii. 13, ἐν ἡμέρᾳ. So also, in the sense of *within* in John ii. 19, 20, ἐν τρισὶν ἡμέραις. Again, Acts ix. 10, 19, ἐν Δαμασκῷ. xix. 1, ἐν Κορίνθῳ, 2 Tim. iv. 13, 20, ἐν Τρωάδι, ἐν Μιλήτῳ. Both constructions are united in Matt. xxiv. 20, προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

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[1] Winer, § 30, 5. Lobeck ad Phryn. p. 129.

Obs. 14. To the head of genitives of *time*, Winer[1] refers Rom. ii. 5, ἡμέρα ὀργῆς *the day* in which *the divine wrath will be displayed ;* Jude 6, κρίσις μεγάλης ἡμέρας, *the judgment which shall be executed* upon *the great day ;* but such examples belong rather to *Obs.* 2, *supra.* He adds Heb. vi. 1, τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, *instruction* at *the beginning of a Christian life.* It may be reasonably doubted if this be a correct interpretation of the passage.[2]

6. A few instances occur in the New Testament of two geni-tives being governed by one substantive in different relations ; one of such genitives being usually, though not invariably, that of the person, and the other that of the thing. Thus in Acts v. 32, ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, *we are his witnesses with respect to these things ;* Phil. ii. 30, τὸ ὑστέρημά μου τῆς λειτουργίας. 2 Pet. iii. 2, τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου.

Obs. 15. This last example seems to be elliptical, and the sense may be thus supplied from the preceding clause, τῆς ἐντολῆς τῆς προειρημένης ὑπὸ τῶν ἀποστόλων. Compare Jude 17. Similar instances in Latin authors, are Cic., Off. ii. 22, *Cujusque custodia suæ rei sit libera.* Epist. Fam. i. 9. 54, *Crassi defensionem Gabinii.* In English one of these genitives takes a different form. Thus we say, *Scott's Edition of Swift,* or, *Scott's Edition of the works of Swift,* which would come under the next observation.

Obs. 16. Although two genitives, and even three or more, frequently come together, of which one governs the other, and that again a third, and so on ; yet they present, for the most part, more of harshness than obscurity. Examples are 2 Cor. ii. 4, τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ. Eph. i. 6, εἰς ἔπαινον τῆς δόξης τῆς χάριτος αὐτοῦ. Col. i. 14, εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ. ii. 12, διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ. 2 Thess. ii. 14, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν. Heb. v. 12, τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ. Rev. xiv. 8, ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς. Add Rom. ii. 4, Eph. i. 19, iv. 13, Col. i. 20, ii. 18, 1 Thess. i. 3, 2 Thess. i. 9, Rev. xvi. 19, xviii. 3, 14, xix. 15, xxi. 6. It will be seen that one of these genitives has generally the force of an adjective. See above § 41. *Obs.* 15. A like concourse of genitives is sometimes, though less frequently, observable in Hebrew ; as, for instance, in Job xii. 24, Isai. x. 12.[3]

On the subject of the *genitive* the following remarks may also be added :—

Obs. 17. Genitives are found, where a preposition with its case would rather be expected. Such are Matt. i. 11, 12, μετοικεσία Βαβυλῶνος, *the carrying away to Babylon ;* x. 5, εἰς ὁδὸν ἐθνῶν, i. e. ἡ ἄγει εἰς τὰ ἔθνη. So Gen. iii. 24, LXX, ἡ ὁδὸς τοῦ ξύλου τῆς ζωῆς. Jerem. ii. 18, ἡ ὁδὸς Αἰγύπτου. Compare Numb. xxi. 33. See however, *Obs.* 2, *supra.*

Obs. 18. A circumlocution by means of a preposition and its case is sometimes used, not indeed instead of a genitive, but to express more accurately, what a genitive might have rendered ambiguous. Thus in Mark iv. 19, ἡ τῶν λοιπῶν ἐπιθυμία might perhaps have been substituted for ἡ περὶ τὰ λοιπὰ ἐπιθυμία, but the latter does not so much mean *lust of other things,* as *lust which has relation to other things.* The same form of expression occurs in Heliod. Æth. i. 23, 45, ἐπιθυμία περὶ

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[1] Winer, § 30, 2. 8.   [2] Kuinoel *ad loc.*   [3] *Gesenius,* § 17. *Obs.* 2.

τὴν Χαρίκλειαν. Arist. Rhet. ii. 12, αἱ περὶ τὸ σῶμα ἐπιθύμιαι. Again in 2 Cor. viii. 7,
τῇ ἐξ ὑμῶν ἀγάπῃ removes the ambiguity which would have existed in τῇ ὑμῶν
ἀγάπῃ. See below § 65. So Acts xxiii. 21, τὴν ἀπὸ σου ἐπαγγελίαν. Dion. H. p.
2235. 13, πολὺν ἐκ τῶν παρόντων κινήσας ἔλεον. Plat. Polit. ii. p. 363. A, τὰς ἀπ' αὐτῆς
εὐδοκιμήσεις. See also Arrian. Ind. xxix. 5, Polyæn. v. 11, Diod. Sic. i. 8, v. 39·
Very different, again, from τὰ παθήματα Χριστοῦ is 1 Pet. i. 11, τὰ εἰς Χριστὸν παθή-
ματα, which means *the sufferings, which,* according to the Prophets, *were to fall upon
Christ.* Other instances are Acts xvii. 28, Rom. ix. 11, xi. 21, Eph. ii. 21, Tit.
iii. 5, 1 Pet. ii. 9, v. 2, 2 Pet. ii. 7. It may be added that the form of the titles to
the 4 Gospels, Τὸ κατὰ Ματθαῖον, &c. Εὐαγγέλιον, of which the correct import
is *the Gospel written by Matthew,* &c. prevents any ambiguity similar to that
which is noticed at § 65. Obs. So Polyb. iii. 6, αἱ κατ' Ἀννίβαν πράξεις, *the exploits
performed by Annibal.*

Obs. 19. Certain nouns, by which the genitive is governed, are commonly
wanting; as υἱὸς, in Matt. ix. 21, Ἰάκωβον τὸν τοῦ Ζεβεδαίου. So also in Matt. iv. 21,
Mark ii. 14, Luke vi. 16, John vi. 71, xxi. 2, 15, Acts i. 13, xiii. 22, *et alibi.* Other
words thus omitted are γυνὴ, πατὴρ, μητὴρ, ἀδελφός. Thus Matt. i. 6, ἐκ τῆς τοῦ
Οὐρίου, *scil.* γυναικός. Mark xv. 47, Μαρία Ἰωσῆ, *scil. μητήρ.* (Compare Matt. xxvii.
56, Mark xv. 40,) Luke vi. 16, Acts i. 13, Ἰούδας Ἰακώβου, *scil.* ἀδελφός. (Compare
Jude 1,) Acts vii. 16, Ἐμμὸρ τοῦ Συχέμ, *scil. πατρός.* (Compare Gen. xxxiii. 19.)
These last omissions are of rare occurrence; but there are parallel examples in
Ælian, v. 11, xiii. 30, ἡ Ἀλεξάνδρου, *subaud. μήτηρ.* Alciphr. Ep. ii. 2, Τιμοκράτης
ὁ Μητροδώρου, *subaud.* ἀδελφός. Steph. Byzant. Δαίδαλα· ἡ πόλις ἀπὸ Δαιδάλου τοῦ
Ἰκάρου, *scil. πατρός.* Either οἴκειοι, *inmates,* or some word of like import, is wanting
in Rom. xvi. 10, τοὺς ἐκ τῶν Ἀριστοβούλου, *those of the* household *of Aristobulus.* So
also in 1 Cor. i. 11, ὑπὸ τῶν Χλόης. Another word which is frequently understood is
οἶκος, or δῶμα. Thus Mark v. 35, ἀπὸ τοῦ ἀρχισυναγώγου, *scil.* οἴκου. So John xviii.
28, ἀπὸ τοῦ Καϊάφα. In Luke ii. 49, ἐν τοῖς τοῦ πατρός μου, where some supply
πράγμασι, it is better to understand οἴκοις· or δώμασι in the plural. Compare John
xix. 27. The classical phrase εἰς ᾅδου occurs in Acts ii. 27, 31. Some, however,
here supply χεῖρα from Ps. xxxvii. 33, Hos. xiii. 14.

Obs. 20. In the New Testament the position of nouns in regimen, which most
frequently occurs, is that of the genitive after the governing noun; though it is
not unusual to find it between the governing noun and its article. See examples
under § 30. Obs. 1. There are a very few cases in which the article of the principal
noun is repeated: as in Matt. xxvi. 28, τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. John xix.
25, Μαρία ἡ τοῦ Κλωπᾶ. Compare Matt. iv. 21, x. 2, Mark iii. 17, 1 Cor. i. 18. The
genitive precedes the governing noun,

1. When it belongs to several substantives; as in Acts iii. 7, αὐτοῦ αἱ βάσεις καὶ
τὰ σφυρά.
2. When it is emphatic, and especially where there is an antithesis. Thus Acts
xiii. 23, τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος ἤγειρε σωτῆρα. 1 Cor. iii. 9, Θεοῦ γάρ
ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. Phil. ii. 25, συστρατιώτην μου,
ὑμῶν δὲ ἀπόστολον. See also Matt. i. 18, Rom. iii. 29, xiii. 4, 1 Cor. vi. 15,
ix. 11, Gal. iii. 15, iv. 28, Eph. ii. 8, 10, vi. 9, Heb. vii. 12, x. 36, James
i. 26, 1 Pet. iii. 21.
3. When it contains the leading idea of the proposition: as in Rom. xi. 13,
ἐθνῶν ἀπόστολος. 1 Tim. vi. 17, ἐπὶ πλούτου ἀδηλότητι. Tit. i. 7, Θεοῦ οἰκονόμον.
It may here be observed also, that, in St. Paul's Epistles more especially, the
genitive is frequently separated by some intervening word from the noun
upon which it depends. Thus 1 Cor. x. 27, εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων.

Eph. ii. 3, τέκνα φύσει ὀργῆς. 1 Thess, ii. 13, λόγον ἀκοῆς παρ᾽ ἡμῶν τοῦ Θεοῦ, i. e. λόγον Θεοῦ παρ᾽ ἡμῶν ἀκουόμενον. Compare Luke vii. 36, xiii. 11, xx. 36, John iv. 39, Phil. ii. 10, 1 Tim. iii. 6, Heb. viii. 5. Similar instances are found in profane writers. Thus Plutarch. Timol. 20, τὶς εἶπε τῶν στρατευομένων.[1]

§ 45.—*Dative.* (Buttm. § 133.)

1. Where there is *relation to an object,* the general rule is that the person or thing, *to* or *for* whom or which the action takes place, is put in the *dative;* and the principle, with certain qualifications, prevails in the writings of the New Testament.

2. Thus the verbs signifying *to give, to yield, to tell,* are properly followed by the *dative;* as in Luke xi. 6, χρῆσόν μοι τρεῖς ἄρτους. Gal. iv. 5, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν. Of διδόναι and εἰπεῖν so governed examples abound ; but it may be well to observe that ἐν is sometimes added, as in Acts iv. 12, δεδομένον ἐν τοῖς ἀνθρώποις, i. e. *given among men.* So 2 Cor. viii. 1, τὴν χάριν τοῦ Θεοῦ δεδομένην ἐν ταῖς ἐκκλησίαις.

Obs. 1. We have παραδιδόναι with the *dat.* of the person; as in Matt. v. 25, μήποτέ σε παραδῷ ὁ ἀντίδικος τῇ κριτῇ. When, however, the object is *punishment* or *misery,* this verb is followed by εἰς and an *accusative ;* as in Matt. v. 17, 21, xxiv. 9, Rom. i. 28, 2 Cor. iv. 11.[2] Both are united in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός.

Obs. 2. Many verbs signifying *to announce,* &c., which properly govern a dative, are found in the New Testament with εἰς or πρὸς and an accusative. Thus Luke xxiv. 47, κηρυχθῆναι μετάνοιαν εἰς πάντα τὰ ἔθνη. 1 Thess. ii. 9, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. So Pausan. viii. 5. 8, ἐς ἅπαντας ἐξηγγέλθη τὸ τόλμημα. The verb εὐαγγελίζεσθαι takes the dative of the *person,* when it signifies *to bring glad tidings,* as in Luke i. 19, ii. 10, Rev. x. 7 ; or, *to preach the Gospel,* as in Luke iv. 18, Rom. i. 15, 1 Pet. iv. 6. More usually it bears the sense of *conveying evangelical instruction,* with an accusative of the person evangelised ; as in Luke iii. 18, Acts viii. 25, xvi. 10, Gal. i. 9, 1 Pet. i. 12. So Hippol. de Antichr. § 26, εὐαγγελιζόμενος τὰς τῶν ἁγίων ψυχάς. If, however, the thing preached is put in the accusative, the person is still in the dative; as in Acts viii. 35, xvii. 18, 1 Cor. xv. 1, and elsewhere. Compare Heliod. Æth. ii. 16, Joseph. Ant. v. 1.5, B. J. iii. 9. 6, Euseb. V. Constant. iii. 36. It is construed with ἐν and a dative in Gal. i. 16, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, i. e. *among the gentiles;* and with εἰς and an accusative in 1 Pet. i. 25.[3]

3. After verbs signifying *to command, permit, exhort,* &c. the *dat.* is used. Thus Matt. viii. 21, ἐπίτρεψόν μοι ἀπελθεῖν.

[1] Winer, § 30. 3. Alt, § 28. Kruger ad Xen. Anab. ii. 5. 38. Jacobs ad Lucian. Tox. p. 46.
[2] Winer, § 31, 2.
[3] Winer, § 31. 1, 32. 1. Alt, Gram. N. T. § 29. 6. Lobeck ad Phryn. p. 268. Abresch. Obss. Misc. x. 2. p. 213.

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xv. 35, ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. xxi. 6, ποιήσαν τες καθὼς προσέταξεν αὐτοῖς. Add Mark i. 27, viii. 6, 1 Tim iv. 6, Philem. 8. The same construction obtains with εἰπεῖν in the same sense in Matt. xxiii. 3, πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε. These verbs, however, are equally constructed with an accusative and an infinitive; as in Mark vi. 27, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. viii. 7, εἶπε παραθεῖναι καὶ αὐτά. Luke xviii. 40, ἐκέλευσεν αὐτὸν ἀχθῆναι. Acts x. 47, προσέταξεν αὐτοὺς βαπτισθῆναι.

Obs. 3. It is from their analogy with verbs of this class, that those signifying *to rule,* or *govern,* sometimes take the dative. See above § 42. 3, 4. On the other hand, παρακαλεῖν, παροτρυνεῖν, νουθετεῖν, &c. take only the accusative. See Luke iii. 18, Acts xi. 23, xiii. 50, xx. 31, Rom. xv. 14, 1 Cor. iv. 14, 1 Thess. v. 12, 14, *et alibi.*

Obs. 4. Another construction of these words is with ἵνα, ὅπως, &c. Thus Matt. iv. 3, εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. viii. 34, παρεκάλεσαν, ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. Mark vi. 56, παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται.

4. Verbs signifying to *reproach,* to *blame,* to *rebuke,* to *accuse,* take the *dative* of the person or thing reproved, with or without the accusative of the charge. Matt. viii. 26, ἐπιτίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ. Luke xxiii. 40, ὁ ἕτερος ἐπετίμα αὐτῷ. Acts xix. 38, ἐγκαλείτωσαν ἀλλήλοις. Heb. viii. 8, μεμφόμενος αὐτοῖς λέγει.[1] So 2 Macc. ii. 7, μεμψάμενος αὐτοῖς εἶπεν. Compare Ecclus. xli. 7, Arrian. Epict. ii. 23.

Obs. 5. When signifying *to charge strictly,* ἐπιτιμᾶν falls under a preceding rule; and in this sense it occurs with a dative in Matt. xii. 16, Mark iii. 12, viii. 30, Luke iv. 41, *et alibi.* The verb ἐπιπλήσσειν takes a dative in 1 Tim. v. 1, πρεσβυτέρῳ μὴ ἐπιπλήξῃς. So also in Xen. Œcon. xiii. 12, Herodian. iii. 3. 13, Polyb. v. 25. 3, Joseph. Ant. xii. 4. 2, 8. As in classical Greek, however, we have λοιδορεῖν with an *accusative* in John ix. 28, ἐλοιδόρησαν οὖν αὐτόν. Acts xxiii. 4, τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; So in Deut. xxxiii. 8, LXX; but with a *dative* in Exod. xvii. 2. With εἰς or πρὸς and an accusative, it signifies to *rail against one,* in Gen. xlix. 23, Exod. xvii. 2, Numb. xx. 3. Also ὀνειδίζειν takes an *accus.* in Matt. v. 11, Rom. xv. 3. In Matt. xxvi. 44, likewise, the best MSS. read ὠνείδιζον αὐτόν.[2]

5. There are many verbs in which a relation is more distinctly expressed; such as those which signify to *help,* and to *injure.* Among these βοηθεῖν governs a dative in Matt. xv. 25, κύριε, βοήθει μοι. So Mark ix. 22, Acts xvi. 9, Mark ix. 25. We have also in 2 Cor. viii. 10, τοῦτο γὰρ ὑμῖν συμφέρει.

Obs. 6. The verb ὠφελεῖν, however, is always construed in the New Testament

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[1] See Wetstein *ad loc.*   [2] Reitz ad Lucian. T. ii. p. 787.

with an accusative. See § 40. 1, 6. So also λυμαίνεσθαι in Acts viii. 3, Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν.

Obs. 7. Adjectives also which signify any thing *useful* or *injurious*, are properly constructed with the dative; as in Phil. iii. 1, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. 2 Tim. ii. 21, εὔχρηστον τῷ δεσπότῃ. iv. 11, ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. Tit. iii. 8, ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. Sometimes with a preposition; as in 2 Tim. ii. 14, εἰς οὐδὲν χρήσιμον. (Compare Wisd. xiii. 11.) iii. 16, πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, κ. τ. λ. A genitive is sometimes used; as in 1 Cor. vii. 35, τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφερον λέγω. Add 1 Cor. x. 33.

6. Verbs signifying *to obey, to disobey,* πείθεσθαι, ἀπειθεῖν, ὑπακούειν, take the dative, as observed above, in § 42. *Obs.* 8. So δουλεύειν, *to serve;* as in Matt. vi. 24, οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. Rom. ix. 12, ὁ μείζων δουλεύσει τῷ ἐλάσσονι. Also διακονεῖν and λειτουργεῖν. Acts xix. 22, δύο τῶν διακονούντων αὐτῷ. Rom. xv. 27, ὀφείλουσι ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. We have, however, in 1 Pet. iv. 10, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες. The verb λατρεύειν, likewise, which in the New Testament always denotes *religious worship,* regularly takes the dative. Thus in Matt. iv. 18, Luke iv. 8, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Acts vii. 42, παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατίᾳ τοῦ οὐρανοῦ. Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. Add Luke i. 74, Acts vii. 7, xxiv. 14, xxvi. 7, xxvii. 23, Rom. i. 9, Phil. iii. 3, Heb. viii. 5, xiii. 10, Rev. vii. 15, xxii. 3, *et alibi.*

[1] *Obs.* 8. It will be observed that, for a like reason probably, προσκυνεῖν, though in the example above cited and elsewhere it properly governs an *accusative* (§ 40. *Obs.* 1. 2.), is in the New Testament and the later Greek writers more commonly followed by a *dative;* as in Matt. ii. 2, 8, 11, προσκυνῆσαι αὐτῷ. So Matt. iv. 9, viii. 2, xiv. 33, xviii. 26, xxviii. 9, 17, John iv. 21, 23, ix. 38, Acts vii. 43, 1 Cor. xiv. 25, Heb. i. 6, Rev. iv. 10, vii. 11, and elsewhere. Compare Gen. xxiii. 7, LXX, Polyb. v. 86. 10, Ælian. H. An. x. 24, Joseph. Ant. vi. 7. 5.[1] Analogous expressions are γονυπετεῖν τινι (Matt. xvii. 14,), ὁμολογεῖν τινι (Heb. xiii. 15). See below § 46. 2. *Obs.* 3. In Luke iv. 7, Rev. iii. 9, xv. 4, the form προσκυνεῖν ἐνώπιόν τινος seems to be an Hebraism, which the LXX have also retained in 2 Kings xviii. 22. We have also in Matt. xxvii. 29, γονυπετήσαντες ἔμπροσθεν αὐτοῦ.

Obs. 9. With one exception, ἀρέσκειν governs a dative in the New Testament. Thus Matt. xiv. 6, ἤρεσε τῷ Ἡρώδῃ, Rom. viii. 8, οἱ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται. See also Rom. xv. 1. sqq. 1 Cor. vii. 32, sqq. 2 Tim. ii. 4. We have in Acts vi. 5, ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους. This is an Hebraism, and occurs in Gen. xxxiv. 18, xli. 37, 2 Sam. iii. 36, 1 Macc. viii. 21. Compare also 1 John iii. 22.

Obs. 10. The verb εὐδοκεῖν is seldom found in profane writers, and then only with a *dative;* as in Polyb. Exrc. p. 1213, Diod. Sic. iv. 23. In the New Testament the more common form is εὐδοκεῖν ἔν τινι (Matt. iii. 17, 1 Cor. x. 5); and it occurs with a simple *accus.* in Heb. x. 6, 8. Both forms are derived from the Hebrew,

[1] Winer, § 31. 1. Lobeck ad Phryn. p. 463. Kypke ad Matt. ii. 8.

and thence adopted by the LXX. See 1 Chron. xxix. 3, Ps. xliv. 3, li. 18, 19, cii 15, cxlix. 4, Isai. lxii. 4, Mal. ii. 17.[1]

7. There are various modes of rendering the *dative*, by means of which a reference of some kind or other may be expressed, after most words. Thus Acts xviii. 3, συνείχετο τῷ πνεύματι, *was earnest in his mind.* (Compare v. 25, xx. 22, Eph. v. 23.) Rom. iv. 19, μὴ ασθενήσας τῇ πίστει, i. e. *as to his faith:* vi. 20, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ, *free* in respect *of righteousness.* (See § 42. 2. 1.) 1 Cor. ix. 21, μὴ ὢν ἄνομος Θεῷ, ἀλλ᾽ ἔννομος Χριστῷ, *being not without a law* in relation *to God*, but *under a law* in obedience *to Christ.* Gal. i. 22, ἤμην ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις, *I was* personally *unknown to the Churches.* Phil. iii. 5, περιτομῇ ὀκταήμερος, *with respect to circumcision*, circumcised *on the eighth day.* Some read περιτομὴ in the nominative, but of this the tenor of the passage, in which ἐγώ εἰμι is understood throughout, will not admit. Col. ii. 5, εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί. Add Matt. xiii. 14, ἀναπληροῦται αὐτοῖς ἡ προφητεία, *with reference to them;* where however another reading is ἐπ᾽ αὐτοῖς. To this head belongs also Luke xx. 38, πάντες γὰρ αὐτῷ ζῶσιν, *all are still alive with reference to God,* inasmuch as he can restore the dead to life. And precisely analogous are the expressions, ἀποθανεῖν τῇ ἁμαρτίᾳ, νεκρὸν εἶναι τῇ ἁμαρτίᾳ (Rom. vi. 2, 10, 11.), ἀποθανεῖν τῷ νόμῳ (Rom. vii. 4, Gal. ii. 19.). Compare also 1 Pet. ii. 24. The meaning is somewhat different in Rom. xiv. 7. See *Obs.* 13. 1. In Luke xviii. 31, τῷ υἱῷ τοῦ ἀνθρώπου, which some refer to γεγραμμένα, is more properly construed with τελεσθήσεται.

Obs. 11. It is, however, comparatively rare, that such references as the above are expressed in the New Testament by a simple dative; a preposition being more generally employed: as in Rom. iv. 20, εἰς τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ. Eph. v. 32, ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν, *with reference to Christ and the Church.* Compare Acts ii. 25, Heb. i. 7, 8. Sometimes a second dative is added; as in 2 Cor. xii. 7, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, *a thorn for my flesh.* Compare Gen. xlvii. 24, LXX.[2]

Obs. 12. Similarly the dative is found with verbs and adjectives, where in English the preposition *for* is used. Thus in Matt. xv. 32, προσμένουσί μοι. xviii. 8, 9, καλόν σοί ἐστιν κ. τ. λ. xxvi. 4, καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη. Acts ix. 5, xxvi. 14, σκληρόν σοι πρὸς κέντρα λακτίζειν. 1 Cor. xi. 6, αἰσχρὸν γυναικὶ τὸ κείρασθαι. 2 Tim. iv. 8, ἀπόκειταί

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[1] Parkhurst's Lexicon in v. Raphel. ad Matt. iii. 17.

[2] Winer, § 31, 3. and *Obs.* 4. Alt, § 29, 5. Lobeck ad Soph. Aj. 308. Bornemann ad Xen. Conviv. p. 214. Ast ad Plat. Legg. p. 278.

μοι ὁ τῆς δικαιοσύνης στέφανος. It is no less usual, however, to meet with a preposition and an accusative; as in Matt. v. 13, εἰς οὐδὲν ἰσχύει. Eph. iv. 29, ἀγαθὸς πρὸς οἰκοδομήν. 2 Tim. iv. 11, ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. Sometimes the construction is with the accusative and an infinitive; as in Matt. xvii. 4, καλόν ἐστιν ἡμᾶς ὧδε εἶναι. xix. 24, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον κ. τ. λ. 1 Cor. xi. 13, πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; This example, however, may be explained by the *dativus commodi* (§ 46. 5.).

Obs. 13. Certain other relations expressed by the dative are closely allied to the preceding. For example,

1. A purpose, will, opinion, or custom, *according to which* an action takes place, is put in this case. Thus Acts ii. 23, τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον. v. 4, οὐχὶ μένον σοὶ ἔμενε, i. e. *at thy disposal.* xv. 1, ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. Rom. xiv. 4, σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει, i. e. *according to the will* or *judgment of his own master*; and so in the following verses. 2 Pet. i. 21, οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία. Compare Tobit iii. 3, 2 Macc. vi. 1, Xen. Cyr. i. 2. 4, Sext. Emp. ii. 6, Strabon. xv. p. 715.[1] A preposition is inserted in 1 Cor. xi. 13, ἐν ὑμῖν αὐτοῖς κρίνατε. Both constructions are united in 1 Cor. xiv. 11, ἔσομαι τῷ λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, i. e. in my judgment.[2]

2. In definitions of *time* and *place*, or when an action has reference to some one, with respect to some feeling or qualification; a participle expressive thereof is sometimes, but rarely, employed in the dative. The two following are examples: Luke i. 36, οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ. James iv. 17, εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν, i. e. *if one knows*, &c. Another form occurs in Acts xxiv. 11, οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο, ἀφ’ ἧς κ. τ. λ. To this head may probably be referred Matt. viii. 1, καταβάντι δὲ αὐτῷ κ. τ. λ., *when he came down*; Acts xxii. 6, ἐγένετο δέ μοι πορευομένῳ κ. τ. λ., *as I proceeded*. Compare Matt. viii. 23, 28, ix. 27, Mark v. 2, Acts xxii. 17, *et alibi*. But see § 61. 2. *Obs.* 2.

3. *Substantives*, derived from *verbs* governing a *dative* are often followed by the same case: as in 2 Cor. ix. 12, εὐχαριστίαν τῷ Θεῷ. Heb. x. 25, καθὼς ἔθος τισιν. So Plat. Legg. ii. 4, τὸ ἦθος ἡμῖν. Upon the same principle we have in Luke iv. 16, Acts xvii. 2, κατὰ τὸ εἰωθὸς αὐτῷ.[3]

8. The *direction* of an action towards an object, whether such direction be *real* or *imaginary*, is frequently expressed by the *dative*; as in Matt. viii. 28, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. (Compare v. 34.) xiv. 11, ἤνεγκε τῇ μητρὶ αὐτῆς. xxi. 5, ὁ βασιλεύς σου ἔρχεταί σοι. Acts ii. 33, τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς. v. 4, οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ Θεῷ.

Obs. 14. It will be observed that in the preceding verse the verb ψεύδεσθαι governs the accusative in precisely the same sense; and such is the true classical construction of the verb. It takes a dative however in Ps. xviii. 49, lviii. 36, lxxviii. 38, LXX. In Acts xxi. 16, ἄγοντες, παρ’ ᾧ ξενισθῶμεν, Μνάσωνι, it is impossible to suppose with Beza and others, that the dative is put, by attraction, for the ac-

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[1] Winer, § 31. 3. b. Wyttenbach ad Plat. Phæd. p. 101. D.
[2] Doederlein ad Soph. Œd. C. p. 529. Jacobs ad Athen. p. 183.
[3] Winer, *ubi supra*; Stalbaum ad Plat. Euth. p. 101. Ast ad Plat. Polit. p. 451. Legg. p. 36

cusative; not to mention a similar construction in Xen. Ephes. iii. 6. ἠγόμην Ἀβροκόμην. Epiph. Vit. p. 340. D. ἤγαγεν αὐτὸν Ἀθανασίῳ τῷ πάππα.

Obs. 15. The ordinary construction with εἰς or πρὸς is perhaps more frequent. Thus in Matt. ii. 11, ἐλθόντες εἰς τὴν οἰκίαν. iii. 14, σὺ ἔρχῃ πρός με; iv. 1, ἀνήχθη εἰς τὴν ἔρημον. vi. 26, ἐμβλέψατε εἰς τὰ πετεινά. viii. 32, ὥρμησε πᾶσα ἡ ἀγέλη εἰς τὴν θάλασσαν. xii. 18, εἰς ὃν εὐδόκησεν. xiv. 19, ἀναβλέψας εἰς τὸν οὐρανόν. Luke ii. 41, ἐπορεύοντο εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. (In this example some suppose that *direction* is also indicated by the dative; but τῇ ἑορτῇ marks the time, *at* or *during the feast*.) Acts xxiii. 10, ἄγειν εἰς τὴν παρεμβολήν. 2 Cor. xiii. 7, εὐχόμεθα πρὸς τὸν Θεόν, Col. iii. 9, μὴ ψεύδεσθε εἰς ἀλλήλους. We find ψεύδεσθαι πρός τινα in Xen. Anab. i. 3, 5.[1]

Obs. 16. Hence many verbs have a like government, which are compounded with ἐπὶ and πρὸς, or even with prepositions which never govern a dative, when they express direction to an object. It is unnecessary to multiply examples, but it may be observed that some of the best MSS. read ἰατροῖς in Luke viii. 43, εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον. Probably the received text may have arisen from the ordinary construction of the verb προσαναλίσκειν in profane writers. Compare Xen. Cyrop. ii. 4. 9, Ælian. V. H. xiv. 32.[2]

§ 46.

1. In a less obvious sense, the dative is found with verbs which signify *to meet with*. Thus in Luke viii. 19, οὐκ ἠδύναντο συντυχεῖν αὐτῷ.

Obs. 1. So also ἐντυγχάνειν τινι, which in the New Testament signifies *to make application to any one*, either by way of petition or complaint. Thus in Acts xxv. 24, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι, κ. τ. λ., Rom. xi. 2, ἐντυγχάνει τῷ Θεῷ κατὰ τὸν Ἰσραήλ. Compare Wisd. viii. 21, xvi. 28, Polyb. iv. 76, Theophr. Char. i. 2.

2. The *dative* is also used with verbs which imply *intercourse* or *companionship*; as in Acts xxiv. 26, ὡμίλει αὐτῷ.

Obs. 2. It is this dative which follows words compounded with σὺν and ὁμοῦ. Among the numberless instances of the former composition a few will suffice. Matt. ix. 10, συνανέκειντο τῷ Ἰησοῦ. Luke xxiv. 15, συνεπορεύετο αὐτοῖς. Acts xvi. 18, τινὲς τῶν φιλοσόφων συνέβαλλον αὐτῷ. Rom. viii. 16, αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν. xv. 30, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς. 1 Cor. iv. 8, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. Phil. iv. 3, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι.[3] Add Acts x. 27, συνομιλῶν αὐτῷ. But, in a different sense, Luke xxiv. 14, αὐτοὶ ὡμίλουν πρὸς ἀλλήλους, *they conversed together*. Under this head must be classed 2 Cor. vi. 14, μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, which may perhaps be explained as an abbreviation of μὴ γίνεσθε ἑτεροζυγοῦντες, τούτεστιν, ὁμοζυγοῦντες ἀπίστοις.[4]

Obs. 3. In the New Testament the verb ὁμολογεῖν never signifies *to assent* or *consent*, as in profane writers; but in the sense of *to affirm* or *declare*, it is followed by a dative (Matt. vii. 23, xiv. 7); and also in the sense of *to make acknowledgment* or *to give praise* (Heb. xiii. 15); in which latter acceptation the compound verb ἐξομο-

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[1] Winer, § 31. 2. Alt, § 29. b. Ast ad Plat. Legg. p. 558. Engelhardt ad Plat. Menex, p. 260.

[2] Winer, § 31. 2. and note to p. 173.   [3] Alt, Gr. N. T. § 29. 2.]

[4] Winer, § 31. *Obs.* 5.

λογιῖσθαι is more usual; as in Matt. xi. 25, Luke x. 21, Rom. xiv. 11, xv. 19. When it signifies *to confess* or *acknowledge*, the object is put in the accusative; as in John ix. 22, Acts xxiii. 8, xxiv. 13, Rom. x. 9, 1 Tim. vi. 12, 1 John i. 9, iv. 2, 3, 2 John 7. There seems to be a more emphatic signification in the form ὁμολογεῖν ἐν ἐμοὶ (Matt. x. 32, Luke xii. 8), which is probably an Hebraism.[1] Compare Ps. xliv. 8, LXX. Some, indeed, suppose that nothing more is implied than if the dative were employed without the preposition; but this will scarcely be admitted, although such pleonasms frequently occur. We have an instance, with reference to this very verb; since ὁμολογεῖν στόματι and ὁμολογεῖν ἐν στόματι are equivalent expressions in Rom. x. 9, 10. Many other examples will have been already observed; to which may be added Matt. xvii. 12, ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. (Compare Mark ix. 13.) Luke xxiii. 31, εἰ ἐν τῇ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται. Acts xiii. 15, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε. 1 Cor. ii. 6, σοφίαν λαλοῦμεν ἐν τοῖς τελείοις. ix. 15, ἵνα οὕτω γένηται ἐν ἐμοί. 2 Cor. iv. 3, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον. Gal. i. 16, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. 1 John iv. 9, ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν. Although a similar redundancy is sometimes observable in the Greek writers generally, and more particularly in those of a later date, yet it is more in keeping with the Hebrew idiom. Compare Gen. xl. 14, Dan. xi. 7, Judith vi. 2, vii. 24.[2]

Obs. 4. Instead of the *accusative* of the *object*, the preposition ἐν with a dative follows the verb ἐκλέγεσθαι, *more Hebraico*, in Acts xv. 7, ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο, i. e., ἡμᾶς, *me* (Peter). Some, indeed, would render ἐν ἡμῖν, *one among us;* and others join ἐν ἡμῖν Θεὸς, *our God.* These interpretations are not only very harsh, but the Hebrew form is precisely thus rendered in 1 Chron. xxviii. 4, LXX, ἐξελέξατο ἐν ἐμοὶ εἶναι βασιλέα. So in 1 Sam. xvi. 9, 2 Chron. vi. 5, Nehem. ix. 7.[3]

3. It seems to be the idea of *companionship*, which explains the use of the dative in the following instances :—

1. After the verb ἀκολουθεῖν, *to follow;* as in Matt. iv. 20, 22, 25, ἠκολούθησαν αὐτῷ. So also in Matt. viii. 19, 22, ix. 9, 19, Mark ix. 38, Luke ix. 23, John i. 38, 41, 44, and elsewhere.

Obs. 5. Hence this verb is sometimes accompanied with μετὰ and a genitive, as in Luke ix. 49, οὐκ ἀκολουθεῖ μετ᾽ ἡμῶν. Rev. xiv. 13, τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ᾽ αὐτῶν. When *direction* only is implied, the form is rather as in Matt. x. 38, ἀκολουθεῖ ὀπίσω μου. So also in Matt. xvi. 23, ὕπαγε ὀπίσω μου. Luke ix. 23, εἴ τις θέλει ὀπίσω μου ἐλθεῖν, κ. τ. λ. In Mark viii. 34, the manuscripts vary between ἀκολουθεῖν and ἐλθεῖν.[4]

2. With verbs signifying *to converse;* as in Matt. xii. 46, ζητοῦντες αὐτῷ λαλῆσαι. Add Mark xvi. 19, John iv. 26, and compare Gen. xxix. 9, LXX. We have, in the same sense, John iv. 27, μετὰ γυναικὸς ἐλάλει, and, τί λαλεῖ μετὰ αὐτῆς. ix. 37, ὁ λαλῶν μετά σου. xiv. 30, λαλήσω μεθ᾽ ὑμῶν. Compare also Matt. xvii. 3, Mark ix. 4, Luke ix. 30, xxii. 4, Acts xxv. 12. Again, Acts xvii. 2, διελέγετο αὐτοῖς. xviii. 19, διελέχθη τοῖς Ἰουδαίοις. 2 Cor.

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[1] See Kuinoel *ad loc.*   [2] Winer, § 31. 5.
[3] Alt, Gram. N. T. § 30. 1. a. See Vorstius de Hebr. N. T. p. 622.
[4] Alt, Gram. N. T. § 29. 6.

xii. 19, πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. To this head must also be referred Eph. v. 19, λαλοῦντες ἑαυτοῖς ψαλμοῖς, which the English Testament wrongly translates, *speaking to yourselves.*

3. With words which signify *to contend;* as in Matt. v. 40, τῷ θέλοντί σοι κριθῆναι, *to one that would go to law with you.*

Obs. 6. In the New Testament a preposition is, with perhaps this single exception, constantly employed. Examples are, John vi. 52, ἐμάχοντο οὖν πρὸς ἀλλήλους. 1 Cor. vi. 1, πρᾶγμα ἔχων πρὸς τὸν ἕτερον. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται. Compare Gen. xxvi. 21, Judg. xxi. 22, Job xxxi. 13, Eccles. vi. 10, Jerem. ii. 9, 36, Lam. iii. 36, Hos. ii. 2, Mic. vi. 11. Thus, also, Eph. vi. 12, οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα. Rev. ii. 16, πολεμήσω μετ' αὐτῶν. xii. 7, ἐπολέμησαν κατὰ τοῦ δράκοντος. To this head may also be referred the verb διαλογίζεσθαι, *to reason* or *dispute,* which is followed by ἐν or πρός. Matt. xvi. 7, διελογίζοντο ἐν ἑαυτοῖς. Mark ix. 33, τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; add Mark ii. 6, Luke iii. 15, v. 22, xii. 17, xx. 14.

Obs. 7. There are many collective nouns, such as στρατὸς, νῆες, ἱππεῖς, πλῆθος, and the like, which, as indicating *companionship,* are put in the dative case, with an ellipsis of σύν: and a similar construction seems to obtain in Col. ii. 14, ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν. Few passages have more severely perplexed the commentators, by some of whom it is rendered, with the English Testament, *handwriting of ordinances,* which can never be extracted from the original; by others, *the written law consisting in ordinances* (comparing Eph. ii. 15); and by others again, among whom is *Winer,* τοῖς δόγμασιν is made to depend upon ἐξαλείψας. The true meaning is, *having cancelled the bond together with its ordinances;* and this is confirmed by the reading of a few manuscripts which have σὺν τοῖς δ. So Clem. Rom. Hom. ii. τὸν νόμον σὺν ταῖς ἐπιλύσεσι. The same ellipsis, which is also found in Hebrew, also occurs in Rev. viii. 4, ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, *together with the prayers of the saints.*[1]

4. Words which signify *resemblance, equality, fitness,* and the contrary, whether adjectives, verbs, or adverbs, and those also which signify *proximity,* govern a dative. Matt. vii. 24, ὁμοιώσω αὐτὸν ἀνδρί. xx. 12, ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke vii. 32, ὅμοιοί εἰσι παιδίοις. Eph. v. 3, καθὼς πρέπει ἁγίοις. Phil. ii. 27, ἠσθένησε παραπλήσιον θανάτῳ. Heb. vi. 7, γῆ τίκτουσα βοτάνην εὔθετον ἐκείνοις. James i. 6, ἔοικε κλύδωνι θαλάσσης. iv. 8, ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν.

Obs. 8. An example of ὁ αὐτὸς, *idem,* with a dative, which includes a similar use of εἷς, and where the sense must be expressed by a particle of comparison, occurs in 1 Cor. xi. 5, ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ, *it is one and the same thing as if she were shaven.*[2]

[1] Middleton (on the Gr. Art.) on Col. ii. 14. Noldius, p. 576. See also Macknight, Rosenmuller, and other Interpp. *ad loc.*
[2] Winer, § 22, 4.

Obs. 9. The exceptions to the rule with respect to the class of words denoting *similitude*, &c. are very rare in the New Testament. Once only ὅμοιος is found with a genitive in John viii. 55, ἔσομαι ὅμοιος ὑμῶν, ψεύστης. Among those, however, which denote *proximity*, ἐγγὺς takes a genitive in John iii. 23, vi. 19, *et alibi;* and so πλησίον, in John iv. 5. The verb ἐγγίζειν is followed more frequently by εἰς or ἐπὶ, as in Matt. xxi. 21, ἤγγισαν εἰς Ἱεροσόλυμα. Luke x. 9, 11, ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Compare Luke xix. 29, xxiv. 28. It occurs also with μέχρι and a genitive in Phil. ii. 30, μέχρι θανάτου ἤγγισε. We have also in Luke ix. 62, εὔθετος εἰς τὴν βασιλείαν τοῦ Θεοῦ. So also in xiv. 35.

5. The *dativus commodi* will be recognised in the following passages:—Matt. iii. 16, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, i. e. *in his behalf*, or *in honour of him.* Mark ix. 5, ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλίᾳ μίαν. Luke i. 54, μνησθῆναι ἐλέους τῷ Ἀβραάμ. (Compare Psal. xcviii. 3, LXX.) xii. 21, ὁ θησαυρίζων ἑαυτῷ. 2 Cor. v. 13, εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. Phil. i. 27, συναθλοῦντες τῇ πίστει, *in defence of the faith.* Heb. x. 34, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν τοῖς οὐρανοῖς.

Obs. 10. Here also belongs μαρτυρεῖν τινι, to give testimony *in favour* of any one (Luke iv. 22, John iii. 26, Rom. x. 2. Compare Xen. Mem. i. 2. 21); and, on the other hand, the *dativus incommodi*, in Matt. xxiii. 31, μαρτυρεῖτε ἑαυτοῖς, ye bear witness *against yourselves.* Compare James v. 3. Another example is Heb. v. 6, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας.

Obs. 11. Not unfrequently is *advantage* or *disadvantage* expressed by a preposition and its case. Thus in Luke vii. 30, οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, i. e. to their own detriment. ix. 13, ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα, i. e. *for their nourishment.* Acts xxvi. 1, ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν, *in your own defence.* Phil. i. 7, καθὼς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, to your credit. 1 Thess. i. 5, τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, did not benefit you.[1]

Obs. 12. A pronoun in the *dat. com.* is sometimes inserted, where it might have been omitted without injury to the sense; but instances in the New Testament are rare and doubtful. Such are Matt. xxi. 2, λύσαντες ἀγάγετέ μοι. 5, ὁ βασιλεύς σου ἔρχεταί σοι, πραΰς κ. τ. λ. Rev. ii. 16, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν κ. τ. λ.[2]

6. Instead of referring a thing to a substantive, as in the genitive of possession, the dative is sometimes employed in relation to an adjective, or to the action expressed in the verb; as in Matt. xxvii. 7, ἠγόρασαν τὸν ἀγρὸν εἰς ταφὴν τοῖς ξένοις. Luke v. 20, ἀφέωνταί σοι αἱ ἁμαρτίαι. (Compare Luke vii. 48.) So also Mark iii. 28. Again, Luke vii. 12, υἱὸς μονογένης τῇ μητρί. Compare Judg. xi. 34, 1 Chron. iii. 1, Tobit iii. 15, Ecclus.

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[1] Winer, § 31, 1. 2.
[2] Winer, § 22. 7. *Obs.* 4. Jacob. ad Lucian. Tox. p. 138.

iv. 11. Some add Mark ii. 18, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι ; but here σοὶ is the *nom. plur.* of the *possessive* σός.[1]

Obs. 13. Probably this relation is also the basis of the construction of εἶναι, γίγνεσθαι, ὑπάρχειν, &c., with the dative. Thus Matt. xix. 27, τί ἄρα ἔσται ἡμῖν, *What shall we have*, or *obtain ?* Luke i. 7, οὐκ ἦν αὐτοῖς τέκνον, *they had no child.* 14, ἔσται χαρά σοι καὶ ἀγαλλίασις. viii. 42, θυγάτηρ μονογενὴς ἦν αὐτῷ. ix. 13, οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες. xiv. 10, ἔσται σοι δόξα. Rom. xii. 19, ἐμοὶ ἐκδίκησις, *scil.* ἐστι. This last example is a citation from Deut. xxxii. 35, where, be it observed, the same idiom obtains in the Hebrew.

Obs. 14. So likewise κοινὸς is constructed with the dative ; as in Acts iv. 32, ἦν αὐτοῖς ἅπαντα κοινά. Whence the phrase in Matt. viii. 29, τί ἡμῖν καὶ σοί ; Compare Luke viii. 28, John ii. 4. It occurs also in Judg. xi. 12, 2 Sam. xvi. 10, LXX.

§ 47.

The dative occupies the place of the Latin ablative in most of its applications. Thus it expresses—

1. The means *whereby*, or the instrument *wherewith*, any thing is done ; as in Matt. iii. 12, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. Mark xv. 19, ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ. Luke iii. 16, ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς. John xxi. 8, 10, τῷ πλοιαρίῳ ἦλθον. (Compare Matt. xiv. 13, Acts xxviii. 11.) 19, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Add Acts iv. 12, Rom. vii. 25, Eph. iv. 28, v. 18, Heb. i. 3.

Obs. 1. Hence the construction of χρῆσθαι with a dative ; as in 1 Cor. ix. 12, οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ. 2 Cor. i. 17, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην ; Add Acts xxvii. 3, 17, 1 Cor. ix. 15, 2 Cor. iii. 12, 1 Tim. i. 8, v. 23. Compare Gen. xii. 16, xxvi. 29, Prov. x. 26, xxv. 13, LXX. In 1 Cor. vii. 31, οἱ χρώμενοι τὸν κόσμον τοῦτον is the reading of some manuscripts.[2]

Obs. 2. There is an analogous use of the dative, where a *mean* or *instrument* is not *directly* signified, in Rom. i. 20, τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, *known from his works.* This sense is, however, more usually indicated by a preposition ; as in Matt. vii. 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. xii. 33, ἐκ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke xii. 57, τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον ; Indeed the *instrument* or *means* are much more rarely expressed in the New Testament by a simple dative, than by that or some other case with a preposition. Thus in Matt. ii. 16, ἐνεπαίχθη ὑπὸ τῶν μάγων. iii. 11, ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι. iv. 1, πειρασθῆναι ὑπὸ τοῦ διαβόλου. xii. 27, εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι ; 37, ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ. xxiv. 15, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου. xxvi. 52, ἐν μαχαίρᾳ ἀπολοῦνται. Add Mark viii. 31, xvi. 11, John i. 3, xiii. 35, Acts iv. 7, xviii. 19, Rom. iii. 20, 1 Cor. v. 4, Heb. i. 1, 2, Rev. ii. 27.

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[1] Winer, § 31. 6. Ast ad Plat. Polit. p. 431.   [2] Winer, § 31, 4.

2. The *manner* of an action is expressed by the dative, as in Acts ii. 6, ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. vii. 60, ἔκραξε φωνῇ μεγάλῃ. xxiii. 1, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ. 1 Cor. xi. 5, προσευχομένη ἀκατακαλύπτῳ τῇ κεφαλῇ. Col. ii. 11, ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ.

Obs. 3. Hence the dative is frequently used adverbially; as, for instance, in Rom. viii. 13, πνεύματι, *in a spiritual manner*, or *spiritually ;* since it is evidently opposed to κατὰ σάρκα, *carnally.*[1] So in 1 Cor. xiv. 2, πνεύματι λαλεῖ μυστήρια. Gal. iii. 3, ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε ; i. e. πνευματικῶς and σαρκικῶς. Add Gal. v. 5, 25, *et alibi.* So the dative feminine of adjectives ; as in Matt. xiv. 13, ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. Acts xvi. 37, δείραντες ἡμᾶς δημοσίᾳ. xx. 20, διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ᾽ οἴκους. 1 Cor. xii. 11, διαιροῦν ἰδίᾳ ἑκάστῳ. Under each of these cases, however, a preposition is equally employed. Thus in Mark vi. 31, 32, κατ᾽ ἰδίαν. 2 Cor. i. 12, ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ᾽ ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ. vii. 9, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. Heb. xi. 37, ἐν φόνῳ μαχαίρας ἀπέθανον. Rev. ii. 22, τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ.

Obs. 4. To this head are also to be referred the verbs περιπατεῖν and πορεύεσθαι, which, in their figurative sense, are accompanied either by a *dat.*, or by an *adverb*, or by a *prep.* and its case, signifying the *line* or *manner of conduct*. For example, Mark vii. 5, οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων. Acts ix. 31, πορευόμενοι τῷ φόβῳ τοῦ Κυρίου. So Luke i. 6, Rom. vi. 4, xiii. 13, 2 Cor. xvi. 18, Eph. ii. 10, Col. i. 10, 1 Pet. iv. 3, 2 Pet. iii. 3. Of the same class are Rom. iv. 12, τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς πίστεως τοῦ Ἀβραάμ. Phil. ii. 16, τῷ αὐτῷ στοιχεῖν κανόνι. Compare 1 Sam. xv. 20, 2 Sam. xv. 11, Prov. xxviii. 26, Tobit iv. 5, 1 Macc. vi. 23.[2]

Obs. 5. In Acts vii. 53, εἰς διαταγὰς may be put for ἐν διαταγαῖς, indicating the *manner* of delivery. Compare Gal. iii. 19, Heb. ii. 2. If so, it is a Hebraism ; but see § 63. 4. *Obs.* 10.

Obs. 6. Frequently the dative signifies *with respect to :* as in Matt. xi. 29, ταπεινὸς τῇ καρδίᾳ, *humble* in respect to *my heart.* So in Luke i. 51, ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. Acts vii. 51, ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν. Add Acts xviii. 2, 1 Cor. vii. 34, xiv. 20, 2 Cor. xi. 6, Eph. iv. 18, Phil. ii. 8, Heb. v. 11, xii. 3. In some few instances a preposition is employed ; as in Luke xii. 21, εἰς Θεὸν πλουτῶν. Possibly such forms as ἀστεῖος τῷ Θεῷ (Acts vii. 20), δυνατὰ τῷ Θεῷ (2 Cor. x. 3), may belong to this head.[3] See § 13. 2. *Obs.* 6.

Obs. 7. A quality *wherein* any one is *proficient* or *deficient* is commonly put in the dative ; as in Luke ii. 52, προέκοπτε σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις. 1 Thess. iii. 12, περισσεῦσαι τῇ ἀγάπῃ. Tit. ii. 2, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. Frequently, however, ἐν is inserted, or an accusative substituted with κατὰ expressed or understood. Luke i. 7, 18, ii. 36, προβεβηκὼς ἐν ἡμέραις. Rom. iii. 9, τί οὖν προεχόμεθα ; xv. 13, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι. 1 Cor. xv. 41, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Gal. i. 14, προέκοπτον ἐν τῷ Ἰουδαϊσμῷ. Phil. iv. 13, πάντα ἰσχύω. Tit. i. 13, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει.

Obs. 8. The dative expresses the relation of measure or magnitude ; as in Matt. xii. 12, πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου.

Obs. 9. The *dat.* of the *measure*, and sometimes the *accus.*, is joined with the

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[1] Middleton on the Gr. Article, note *in loco.*
[2] Winer, § 31, 1. [3] Winer, § 31, 3. Alt, § 29, 5.

comparative; as in Matt. vi. 30, *et sæpius,* πολλῷ μᾶλλον. vii. 11, πόσῳ μᾶλλον. 2 Cor. viii. 22, πολὺ σπουδαιότερον. 1 Pet. i. 7, πολὺ τιμιώτερον. (Griesbach reads, in one word, πολυτιμιώτερον.) The comparative is also strengthened by ἔτι, as in Heb. vii. 15, περισσότερον ἔτι. Hence it has been conjectured that ἔτι μείζων is the true reading in 1 John iii. 20; for which, however, there is no authority, and the common text is not without parallel. In Phil. i. 9, ἔτι μᾶλλον καὶ μᾶλλον has been regarded as a Hebraism; but the same phraseology is found in Xen. Cyr. iii. 2. 18, Achil. Tat. vi. 13, Dion. Hal. iv. p. 2228, 6. So *magis magisque* in Cic. Epist. ii. 18. Two comparatives are also united by ὅσῳ and τοσούτῳ. Thus in Heb. i. 4, τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον κ. τ. λ. Sometimes τοσούτῳ is omitted in the first member; as in Heb. viii. 6, διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης. The comparative is omitted after ὅσῳ, which will bear the sense of ὅτι, in Heb. x. 25, καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν. There is a double omission to be supplied, as in the brackets, in Mark vii. 36, ὅσον δὲ αὐτὸς αὐτοῖς (μᾶλλον) διεστέλλετο, (τοσοῦτον) μᾶλλον περισσότερον ἐκήρυσσον.

3. The *dat.* expresses the *cause* or *occasion* of an action; as in Rom. xi. 20, τῇ ἀπιστίᾳ ἐξεκλάσθησαν, *by reason of unbelief.* 30, ἠλεήθητε τῇ τούτων ἀπειθείᾳ, *on account of their disobedience.* 2 Cor. i. 15, ταύτῃ τῇ πεποιθήσει ἐβουλόμην, *under this persuasion.* Heb. ii. 15, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας, *through fear of death.*[1] Yet here also a preposition and its case are more commonly used in the New Testament. Thus Matt. vi. 7, δοκοῦσι γὰρ ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουθήσονται, *by virtue of their much speaking.* xiii. 21, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. xiv. 9, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. xix. 3, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 8, Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν. Add Luke xxii. 45, xxiv. 41, 2 Cor. ix. 15.

Obs. 10. To this use of the dative belongs the phrase ἀρκεῖσθαί τινι, *to be contented with any thing.* Luke iii. 14, ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 1 Tim. vi. 8, ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

Obs. 11. In like manner the dative sometimes expresses the *cause* or *object* of any passion or emotion of the mind: as in Matt. v. 22, ὀργιζόμενος τῷ ἀδελφῷ, Rom. xii. 12, τῇ ἐλπίδι χαίροντες. 1 Pet. iv. 12, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει. The construction, however, is more frequently with ἐπὶ, or ἐν. Thus Matt. xviii. 13, χαίρει ἐπ' αὐτῷ. Mark xii. 17, ἐθαύμασαν ἐπ' αὐτῷ, 1 Cor. xv. 19, ἠλπικότες ἐν Χριστῷ. (Compare 2 Cor. i. 10.) Phil. i. 18, ἐν τούτῳ χαίρω. 20, ἐν οὐδενὶ αἰσχυνθήσομαι. So Luke i. 14, iv. 22, Rom. vi. 21, xv. 12, Rev. xii. 17. Sometimes an accusative is placed after this class of verbs. See § 40. 3. There is a peculiar construction in Rev. xiii. 4, ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, where the sense seems to be, *to follow with admiration.*

Obs. 12. When an affection or disposition of the mind is represented as the *motive*

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[1] Winer, § 31, 36. Ast ad Plat. Polit. p. 392.

of an action, the dative is sometimes employed; as in 2 Cor. viii. 22, πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς, *from his great confidence in you*; Phil. ii. 3, τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, *from a sense of humility*. A preposition, however, and particularly διὰ with an accusative, is more frequently employed. Thus Matt. xxvii. 18, ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. John xix. 38, κεκρυμμένος διὰ τὸν φόβον τῶν Ἰουδαίων. Phil. i. 15, sqq. τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι᾽ εὐδοκίαν, τὸν Χριστὸν κηρύσσουσιν· οἱ μὲν ἐξ ἐριθείας, οἱ δὲ ἐξ ἀγάπης.

Obs. 13. To this head is to be referred the verb πιστεύειν, which in the New Testament is constructed, not only with a simple dative (Mark xvi. 13, 14, John v. 38, 46, vi. 30, x. 37, 38, Acts v. 14, 2 Tim. i. 12, &c.)'; but also with ἐπὶ and a dative (Matt. xxvii. 42, Luke xxiv. 25, Acts xiii. 12, Rom. ix. 33, x. 11, 1 Tim. i. 16, 1 Pet. ii. 6, &c.); with ἐπὶ and an accusative (Acts ix. 42, xi. 17, xxii. 19, Rom. iv. 5, &c.); with εἰς and an accusative (Matt. xviii. 6, John ii. 11, xiv. 1, 29, Acts x. 43, Rom. x. 14, Gal. ii. 16, 1 Pet. i. 8, 21, &c.); and with ἐν and a dative (Mark i. 15, Acts xiii. 39). Many commentators would distinguish between the import of the simple dative, and the cases governed by prepositions; attributing to the verb in the first instance the sense of *giving credit to a person or thing*; and, in the latter, *of believing in Christ as the Messiah*, including a sincere reception of the Gospel, and obedience to its doctrines. An examination of the preceding references will show that no such distinction obtains; and that the context is the only guide in which of the above acceptations the word is applied. The construction is, in fact, arbitrary; but in the New Testament and the later Greek, the use of prepositions is far more frequent in all cases where the simple dative is more commonly found in other writers.[1]

Obs. 14. When the *cause* and the *means* are mentioned together, the former is put in the dative, and the latter is expressed by διὰ with *a genitive*. Thus in Eph. ii. 8, τῇ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως.[2]

Obs. 15. The time *when* an action is performed is sometimes expressed by a dative; as in Matt. xvi. 21, τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Mark vi. 21, Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει. Luke viii. 29, πολλοῖς χρόνοις συνηρπάκει αὐτόν. xii. 20, ταύτῃ τῇ νυκτί. Acts xxi. 26, τῇ ἐχομένῃ ἡμέρᾳ. *Continuance* of time is once so expressed in Acts viii. 11, διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.[3] The place *where* any thing occurs is invariably marked by the preposition ἐν. Thus in John ii. 1, 11, ἐν Κανᾷ τῆς Γαλιλαίας. iv. 21, οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις. See also § 44. 5. *Obs.* 14.

OF THE VERB.

§ 48.—*The Passive Voice.* (BUTTM. § 134.)

1. The nature of *active* verbs has been sufficiently developed with reference to the cases which they govern; and properly the passive takes as its *subject* the immediate *object* of the active. In Greek, however, the remoter object may become the subject of the passive; and if the active governs two accusatives, or a dative of the person and an accusative of the

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[1] Alt, Gram. N. T. § 29.   [2] Winer, § 31, 1.   [3] Winer, § 31, 3. b.

thing, the passive frequently retains the accusative of the thing, and the person becomes the subject nominative.

2. Passives are frequently constructed with a dative, instead of ὑπὸ and a genitive; as in Matt. v. 21, ἐρρέθη τοῖς ἀρχαίοις. Many indeed would render this expression, in the strict sense of the dative, as in Gal. iii. 16, τῷ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι. 2 Sam. v. 6, LXX, ἐρρέθη τῷ Δαβίδ. The generality of commentators,[1] however, prefer the other interpretation; to which there are parallel examples in the later writers; as, for instance, in Dion. Hal. ii. p. 103, ὡς εἴρηταί μοι πρότερον. See also Lucian. Pisc. vii. 22, Strabon, xvii. 806, Procop. Hist. Ecc. 16. Again, Luke xxiii. 15, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, which the English Testament improperly renders *done unto him*. The true syntax is supported by Xen. Hell. ii. 2. 17, ἀναμνήσω ὑμῖν τὰ τούτῳ πεπραγμένα. Arist. Eccl. 73, καὶ μὴν τὰ γ᾽ ἄλλ᾽ ὑμῖν ὁρῶ πεπραγμένα.[2] Other examples are Luke xxiv. 35, ἐγνώσθη αὐτοῖς. Acts vii. 12, ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ. xvi. 9, ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ. xx. 9, καταφερόμενος ὕπνῳ βαθεῖ. 1 Tim. iii. 16, ὤφθη ἀγγέλοις. James iii. 7, πᾶσα γὰρ φύσις θηρίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. So also most probably v. 18, καρπὸς τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην. Add 2 Pet. iii. 14, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι. Compare Dion. Hal. xi. p. 70, Diog. L. viii. 1, 5, Philostr. Her. iv. 2.[3]

3. Those verbs which govern a *double* accusative in the active, retain in the passive the accusative of the thing; as in Mark xvi. 5, εἶδον νεανίσκον περιβεβλημένον στολὴν λευκήν. Acts xviii. 25, οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου. 2 Thess. ii. 15, κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε. 2 Tim. iv. 3, κνηθόμενοι τὴν ἀκοήν. Rev. i. 13, περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν. Here also belongs Luke xii. 47, δαρήσεται πολλὰς, [scil. πληγάς. Compare Lucian. Tox. 61, Dion. H. p. 2162, 8.

Obs. 1. Nor is this construction limited to the case of two accusatives in the active; but those verbs also, which take in the active a dative of the person, and even when such dative is used for the genitive, retain in the passive an accusative of the thing; the dative of the person becoming the subject nominative. Thus Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας. And so in Rom. iii. 2, 1 Cor. ix. 17, 1 Thess. ii. 4, Tit. i. 3. So again, for ἄλυσις περίκειται μοι, we have in Acts xxviii. 20, τὴν ἄλυσιν ταύτην περίκειμαι. And in Heb. v. 2, αὐτὸς περίκειται ἀσθένειαν. Other examples are Acts xxi. 3, ἀναφανέντες τὴν Κύπρον. 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. 1 Tim. vi. 5, 2 Tim. iii. 8, διεφθαρμένοι τὸν νοῦν. Hence too, perhaps, Col. i. 9, ἵνα

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[1] See Kuinoël *ad loc.* [2] Wetstein and Kypke *ad loc.* [3] Winer, § 31. 6.

πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ. See above § 40. 2. *Obs.* 3. Instead of the accusative in the above construction the dative is also sometimes used ; as in Acts vii. 22, ἐπαιδεύθη πάσῃ σοφίᾳ. See also § 40. 5. *Obs.* 12. We have, besides, in Luke i. 4, περὶ ὧν κατηχήθης λόγων.[1]

Obs. 2. To πιστεύειν τι simply, must be referred 2 Thess. i. 10, ἐπιστεύθη τὸ μαρτύριον ἡμῶν. 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ. To the *active* construction with a *dat.* and *accus.* belong Matt. xi. 5, Luke vii. 22, πτωχοὶ εὐαγγελίζονται. Heb. xi. 2, ἐμαρτυρήθησαν οἱ πρεσβύτεροι. Also Heb. vii. 11, ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο, *the people were placed under the Law with reference to this priesthood.* The active form νομοθετεῖν τινά τι occurs in Psal. cxviii. 33, LXX ; and the regular construction of the passive in Deut. xvii. 10, ὅσα ἂν νομοθετηθῇ σοι.[2]

§ 49.—*The Middle Voice.* (Buttm. § 135.)

1. By the *middle voice* the action of a verb is represented as returning upon the subject ; or, as it is grammatically termed, its usage is either directly or indirectly *reflective.* This signification, however, is variously modified.

2. In most simple form, the subject of the action becomes also the immediate and proper object of it, so that the middle voice is precisely equivalent to the active followed by the pronouns ἐμαυτὸν, σεαυτὸν, &c.

Obs. 1. There are but few instances of this its most direct and proper application. With the exception of a few personal actions, the active is commonly used with its appropriate pronoun to indicate it. Thus in Matt. viii. 4, σεαυτὸν δεῖξον. John viii. 22, ἀποκτενεῖ ἑαυτόν. Examples, however, of the true middle sense are Matt. xxvii. 5, ἀπήγξατο, *he hanged himself.* Mark vii. 4, βαπτίσωνται. Luke xxii. 30, καθίσησθε. 1 Pet. iv. 1, ὁπλίσασθε. To this head may probably, but not necessarily, be referred Matt. viii. 30, βοσκομένη. xxvi. 46, ἐγείρεσθε. Acts xxvii. 28, κινούμεθα, and some others, which also admit of a passive signification.

Obs. 2. It often happens that the middle sense may be equally and more appropriately expressed by an *intransitive* verb ; as in Matt. v. 22, ὀργίζεσθαι, *to provoke oneself to anger,* i. e. *to be angry :* Luke v. 4, παύεσθαι, *to make oneself rest,* i. e. *to cease :* xii.15, φυλάσσεσθαι, *to protect oneself,* i. e. *to beware :* Acts xxvi. 26, πείθεσθαι, *to persuade oneself,* i. e. *to believe ;* xxviii. 25, ἀπολύεσθαι, *to dismiss oneself,* i. e. *to depart :* Heb. xii. 25, ἀποστρέφεσθαι, *to turn oneself away,* i. e. *to reject* or *despise.* Add 2 Thess. iii. 6, στέλλεσθαι, *to avoid ;* 2 Cor. x. 5, ἐπαίρεσθαι, *to be arrogant :* 15, αὐξάνεσθαι, *to increase ;* and some others. In some few cases this new sense becomes transitive. Thus in Matt. xxi. 26, φοβούμεθα τὸν ὄχλον, Mark vi. 20, ἐφοβεῖτο τὸν Ἰωάννην.

3. More frequently the action of the *verb* is reflected upon the *remoter* object, so that the *middle* is equivalent to the active in connexion with the *dative* pronoun ἑαυτῷ, and, if the verb

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[1] Winer, §. 32. 5. Alt, § 30. d.
[2] Winer, § 40, 1. Alt, § 50, 1. Wesseling ad Diod. Sic. xix. 58.

governs an accusative, it is retained. Thus in Mark vi. 23, αἰτεῖν τι, *to ask for something* ; and in v. 24, αἰτεῖσθαί τι, *to ask something for oneself*. Also in Luke x. 11, ἀπομάσσεσθαι κονιορ-τὸν, *to wipe off the dust from ourselves* ; Acts xx. 28, περιποιεῖσ-θαι, *to purchase for oneself*. (In 1 Tim. iii. 13, ἑαυτοῖς is redundant.) Eph. v. 16, ἐξαγοράζεσθαι, *to redeem for oneself* ; 2 Thess. iii. 14, σημειοῦσθαι, *to mark for oneself* ; 1 Pet. i. 9, κομίζεσθαι, *to carry off for oneself*.

Obs. 3. Here also the signification may frequently be expressed by an appropriate verb ; as in Phil. i. 22, Heb. xi. 25, αἱρεῖσθαι, *to take for oneself*, i. e. *to choose*. Thus also φυλάσσεσθαι, *to observe* (Matt. xix. 20) ; and in another sense, *to guard against, to avoid* (2 Tim. iv. 15).

Obs. 4. Hence the middle is used when the passive object has any relation to the subject of the verb ; as in Matt. vi. 17, ἄλειψαί σου τὴν κεφαλήν. Mark vii. 3, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας. Acts xviii. 18, κειράμενος τὴν κεφαλήν. Rom. ix. 17, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου. In this last example, however, the pronoun is redundant, or the middle has an active sense. Compare Heb. vi. 17, and see § 22. 5. *supra*.

4. The *middle voice* also denotes an action which is done at the command or sufferance of the subject ; so that the notion is expressed in English by *to cause* or *to suffer*. We have, for instance, in Luke ii. 5, ἀπογράφεσθαι, *to cause oneself to be enrolled* ; (Compare v. i.) 1 Cor. vi. 7, ἀδικεῖσθαι, *to submit oneself to injustice* ; xi. 6, κείρεσθαι, *to cause oneself to be shaven*. Perhaps also περιτέμνεσθαι, in Acts xv. 1, 24, 1 Cor. vii. 18.

Obs. 5. In this case also the middle sense may be otherwise expressed ; as in Matt. v. 4, δανείζεσθαι, *to cause money to be lent to oneself*, i. e. *to borrow* ; xx. 1, 7, μισθοῦσθαι, *to cause to let to oneself*, i. e. *to hire* ; Luke xxiv. 21, λυτροῦσθαι, *to cause to release*, i. e. *to redeem* or *ransom*.

Obs. 6. In some verbs the middle passes into a *reciprocal* sense, so as to include two or more parties ; as in Luke xxii. 5, John ix. 22, συντίθεσθαι, *to make a bargain together* : xii. 20, βουλεύεσθαι, *to consult together* ; 2 Cor. xiii. 11, παρακαλεῖσθαι, *to afford mutual consolation* ; 2 Tim. ii. 24, μάχεσθαι, *to contend together*. The reciprocal sense is less distinct, but still discernible, in the verbs στρατεύεσθαι and ἀγωνίζεσθαι, in 1 Cor. ix. 7, 25.[1]

Of the anomalous interchange of the *active, passive,* and *middle voices,* see above, § 22.

§ 50.—*Of the Tenses.* (BUTTM. § 137, 138.)

1. Although the import of the Tenses may occasionally have been in some small degree influenced by their native idiom, yet

[1] W ner, § 39, 2, 3, 4. Alt, § 51. 1. Kuster et Dresig. de Verb. Med.

for the most part, and indeed almost universally, the writers of the New Testament have adhered to the ordinary Greek usage. The aorist, for instance, is employed to mark past time *indefinitely*, without reference to any other action, and is accordingly the tense appropriated to history and narratives. Thus in John i. 46, ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, εὑρήκαμεν, the aorist ἔγραψε represents the writing of Moses as a *simple historical fact;* but the *perfect* εὑρήκαμεν not only indicates the *act of finding* as *past*, but *its consequences* as remaining,—we have found him, and *still know where he is.* Again, in Matt. iv. 4, γέγραπται, *it has been written as a permanent record ;* Acts ix. 13, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε, *I have heard,* and still retain the knowledge, *what evils he did ;* Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον, *I have been entrusted with the ministry of the Gospel,* which I still exercise.

2. The *imperfect* differs from the *aorist,* as denoting,

1. An action, not *transient,* but *continuing* during a *past time, when* or *while* something else took place ; as in Mark iii. 11, τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ. Gal. i. 14, ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ᾽ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν κ. τ. λ., namely, *during my adherence to Judaism.* Add Matt. xiii. 25, Luke xiv. 7, xxiv. 32, John v. 16, xii. 6, *et alibi.*

2. An action *continued,* or *frequently repeated ;* as in Matt. xiii. 34, χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. Mark xiv. 12, ὅτε τὸ πάσχα ἔθυον, *on the day when they* annually *slew the paschal lamb;* xv. 6, κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον. (In the parallel place of Matt. xxvii. 15, it is εἰώθει ἀπολύειν.) Add Acts xiii. 11, Rom. xv. 22, 1 Cor. x. 4, xiii. 11, and elsewhere.

3. An action *begun,* but not *completed ; attempted* or *contemplated,* but not *executed ;* as in Matt. iii. 14, ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, *sought to prevent him ;* Luke i. 59, ἐκάλουν αὐτὸ, *wished to name it ;* v. 6, διερρήγνυτο τὸ δίκτυον, *began to break;* Gal. i. 13, ἐπόρθουν αὐτὴν, *endeavoured to destroy it.*

Obs. 1, The difference between the aorist and imperfect is distinctly marked in Luke viii. 23, πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαῖλαψ εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. Compare James ii. 22.[1]

[1] Winer, § 41. Alt. Gram. N. T. § 52. Stallbaum ad Plat. Phæd. p. 29. Jacob ad Lucian. Tox. p. 53. Reisig ad Soph. Œd. Col. p. 254.

3. The *plusquam-perfectum* denotes an action which *was already completed before,* or *during,* the performance of another *past* action, to which it has reference either in itself or its consequences; as in Matt. vii. 25, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν, *for it had been founded upon a rock* before the floods came, which it was consequently able to resist. See also Mark xv. 10, xvi. 9, Acts xiv. 23, Gal. i. 22, 1 John ii. 19.

4. Of the several forms of the future, the 3 *fut. passive,* or *paulo post futurum,* marks a *future* action, which depends, as it were, upon the passing of another action. It is thus closely allied to the *futurum exactum* of the Latins. The only place in which it occurs in the New Testament is Luke xix. 40, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

5. The other futures express not simply a *future* action, but a *supposed* or *possible* case, or such as *might* or *could* happen under certain circumstances. Thus in Luke xviii. 22, πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ. Rom. iii. 6, μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; x. 14, πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; κ. τ. λ. James ii. 10, 11, ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνί, γέγονε πάντων ἔνοχος· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γεγόνας παραβάτης νόμου. So when *purpose* is spoken of; as in 1 Pet. iii. 13, καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; *And who is he that would harm you, if, &c.*

Obs. 2. Hence also the *fut.* is used in questions where the *conjunctive* might be used; as in Rom. vi. 1, τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; μὴ γένοιτο. *Are we to continue in sin ?* or, *would you have us continue in sin ?* So again in v. 15, where some manuscripts read ἁμαρτήσωμεν. Compare Matt. xviii. 21, xix. 16, Luke iii. 10, and elsewhere. See also § 54. 1. *Obs.* 3.

Obs. 3. The *future* is frequently used for the *imperative;* as in Matt. v. 48, ἔσεσθε οὖν ὑμεῖς τέλειοι. In Hebrew the same idiom is very prevalent, and it is preserved in several citations from the Old Testament. Thus in Matt. v. 21, οὐ φονεύσεις. 27, οὐ μοιχεύσεις. 33, οὐκ ἐπιορκήσεις. Acts xxiii. 5, ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. Rom. vii. 7, οὐκ ἐπιθυμήσεις. See also Rom. xiii. 9.

Obs. 4. Besides their proper import the tenses also frequently signify *to be wont ;* as indicating a general habit, or an action continually repeated.

1. *Imperfect:* as in Luke iv. 15, ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, *he was in the habit of teaching:* Acts ii. 44, πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον ἅπαντα κοινά, κ. τ. λ.

2. *Perfect:* John xiv. 25, ταῦτα λελάληκα ὑμῖν, παρ᾽ ὑμῖν μένων. 2 Tim. iv. 8, στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος, καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

3. *Aorist:* Matt. iii. 17, ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. xxiii. 2, ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς. Add Luke i. 51, John viii. 29, Ephes. v. 29, Heb. x. 5, James i. 11, 24, 1 Pet. i. 24.

4. *Future:* Luke i. 37, οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα, where, however, the

particular reference is *future*: Rev. iv. 9, ὅταν δώσουσι τὰ ζῶα δόξαν κ. τ. λ., πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι, καὶ προσκυνήσουσι, κ. τ. λ.[1] The different tenses with this signification are frequently interchanged.

Obs. 5. There are indeed a variety of circumstances under which the different tenses are put for each other in classical Greek; and the like usage prevails in the New Testament.

Thus 1. The present is put for the aorist, when in an animated narration the past is represented as present, and in Latin the *præsens historicum* would be used. Thus in Mark v. 15, ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον. John i. 29, τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν, καὶ λέγει. 46, εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ. ix. 13, ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ τυφλόν. Hence the *present* and the *aorist* are frequently united in the same sentence, as in Matt. ii. 13, ἀναχωρησάντων αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ᾽ ὄναρ τῷ Ἰωσήφ. Mark ii. 4, ἀπεστέγησαν τὴν στέγην, ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον. So John xi. 29, Acts x. 10, Rev. vi. 15. Add Mark iv. 38, v. 19, 38, vi. 1, 30, John i. 5, 40, 44, v. 14, xix. 9, xx. 6, xxi. 9, Rev. v. 9, viii. 11, ix. 10, xii. 2, xix. 10, *et alibi*. The *perfect* is also used with the *present* in Acts xxv. 11, εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέπραχά τι, κ. τ. λ. Rev. xix. 3, καὶ δεύτερον εἴρηκαν, Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει κ. τ. λ. In which cases it will be observed, however, that the use of the present is not altogether without design; being intended to mark the action, which it indicates, with greater emphasis. Here also it may be added that the present is sometimes employed in a secondary proposition, in an imperfect sense; as in Mark v. 14, ἰδεῖν, τί ἐστι τὸ γεγονός, *what was the matter*. John iv. 1, ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει, *was making and baptising*. Add Mark viii. 23, Luke xix. 3, John i. 19, ii. 9, vi. 64, Acts v. 13, xii. 3, xix. 34, xxviii. 1, and elsewhere. So Ælian. V. H. ii. 13, ἐζητοῦν, ὅστις ποτὲ οὗτος ὁ Σωκράτης ἐστίν.

2. To the verb ἥκω is attached the signification of the perfect, *I am come, I am here*: as in Luke xv. 27, ὁ ἀδελφός σου ἥκει. John iv. 47, ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας. The perfect, however, is used in Mark viii. 3, τινὲς αὐτῶν μακρόθεν ἥκασι. A somewhat analogous use of the present is not unusual in the sacred writers, so as to indicate a state of uninterrupted duration. Thus in Luke i. 34, πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; xv. 31, σὺ πάντοτε μετ᾽ ἐμοῦ εἶ. John viii. 58, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμί. xv. 27, ἀπ᾽ ἀρχῆς μετ᾽ ἐμοῦ ἐστε. Acts xxvi. 31, οὐδὲν θανάτου ἄξιον πράσσει. 1 John iii. 8, ἀπ᾽ ἀρχῆς ὁ διάβολος ἁμαρτάνει. So Jerem. i. 5, LXX, πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε.

3. Frequently the *present* is used instead of the *future;* more especially when some future event is represented in prophetic language to be as certain as if it were already present. Thus in Matt. iii. 10, πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. xxvi. 2, μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. John viii. 33, ἔτι μικρὸν χρόνον μεθ᾽ ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. In Latin there is a similar usage; as in Terent. Eun. ii. 3. 46, *Cras* est *mihi judicium*. Cæs. B. G. vi. 29, *sese confestim* subsequi *dixit*. Hence the present and the future are frequently combined; as in Mark ix. 31, ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, κ. τ. λ. Of the parallel places, Matt.

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[1] Winer, § 41. and 56. 1, 2. Alt. Gram. N. T. § 56. 3. Hermann de emend. rat. Gr. Gr. p. 156. et ad Viger. p. 746. Poppo ad Thucyd. p. 158. Matt. Gr. Gr. § 502.

xxiv. 40, and Luke xvii. 34, the former has the verb in the present παραλαμ-
βάνεται, and the latter παραληφθήσεται in the future. The verb εἶμι, *to go*,
does not occur in the New Testament: but the verb ἔρχομαι is very constantly
employed in a future acceptation; as for instance, in the title ὁ ἐρχόμενος,
applied to Christ in Matt. xi. 3, Luke vii. 19, 20, Heb. x. 37, *et alibi*. See
also Matt. xvii. 11, xxi. 5, Mark x. 30, Luke xviii. 30, John iv. 21, v. 25,
xvi. 13, Acts xviii. 21, 1 Thess. i. 10, Rev. i. 8, ii. 5, 16. There are many
other passages also, in which a future sense is at least included, although
the commencement of the action or event may be properly indicated by the
present tense. Thus in John iii. 36, ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον,
i. e., the title of the believer to eternal life co-exists with his faith ; and this
import of the passage is rather confirmed, than refuted, by the change of tense
in the subsequent clause, ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ
Θεοῦ μένει ἐπ' αὐτόν. On the other hand, the *present* is strictly proper in the
following examples :—John x. 32, διὰ ποῖον ἔργον λιθάζετέ με; xiii. 6, κύριε, σύ
μου νίπτεις τοὺς πόδας ; 27, ὃ ποιεῖς, ποίησον τάχιον. Acts iii. 6, ὃ δὲ ἔχω, τοῦτό
σοι δίδωμι. 2 Cor. xiii. 1, τρίτον τοῦτο ἔρχομαι. In 1 Cor. xv. 35, πῶς ἐγείρονται
οἱ νεκροί; the reference is not to the resurrection as a *fact*, but as a *subject of
enquiry*.[1]

4. An instance of the *future*, employed in the sense of the *present*, has been
adduced from Rom. iii. 30, ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν κ. τ. λ., com-
pared with v. 27, λογιζόμεθα οὖν πίστει δικαιοῦσθαι ἄνθρωπον. So also in Gal.
ii. 16. The full effect of justification, however, is still *future* ; and it does
not appear that this tense is ever used, without at least including a *future*
notion. See likewise Rom. ii. 13. In 1 Cor. xv. 29, some manuscripts read
ποιοῦσιν.[2]

5. The imperfect is sometimes put—1. for the *aorist*, especially when a narrative
is related by an eye-witness. Thus in Acts xv. 22, οἱ στρατηγοὶ, περιρρήξαντες
τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν. Compare also Mark iv. 10 with vii. 17.—2.
When there is reference to something said before, the *imperfect* ἦν is some-
times used for the present, as in John i. 15, οὗτος ἦν, ὃν εἶπον. So also with
some verbs impersonal, as in Col. iii. 18, αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις
ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. Some manuscripts have καθῆκεν, for καθῆκον, in
Acts xxii. 22. This is different from the use of ἔδει, and some other imper-
fects, which, like the Latin *oportebat*, denote that something should be, or
should have been, which is not : as in Matt. xxv. 27, ἔδει σε βαλεῖν τὸ ἀργύριόν
μου τοῖς τραπεζίταις. (Compare Matt. xviii. 33, Acts xxvii. 21, 2 Cor. ii. 3.)
So Matt. xxvi. 9, ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.
Also ὤφειλον, in 2 Cor. xii. 11, ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι.[3] See also §
51. 6, *Obs*. 6. And 3. Sometimes the *imperfect* has the sense of the *plusquam-
perfect* ; as in Acts iv. 13, ἐπεγίνωσκον αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν. This is
more commonly the case after the particles εἰ or ἄν. See the examples in
§ 51. *Obs*. 6. *infra* ; and these will also show that the usage is not confined
to the verb εἰμί, which has no *plusquam-perfect*, as some have supposed.[4]

6. The *perfect* is used for the *present*, when an action, commenced in past time,
is still continued ; as in John v. 45, ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς
ἠλπίκατε, *in whom ye trust*; i. e., have *placed your trust*. Again, John xx.

[1] Winer, § 41. 2.   Alt. Gram. N. T. § 54.   Hermann ad Viger. pp. 211, sqq.
[2] Winer, § 41. 6.   Zeune ad Viger. p. 212, sqq.
[3] Winer, § 41. 2.   Stallbaum ad Plat. Symp. p. 74.
[4] Winer, § 41. 3.   Alt. Gram. N. T. § 54, b. 2, 3.   Poppo ad Thucyd. p. 155.
Kuinoel ad John i. 15.

29, ὅτι ἑώρακάς με, Θωμᾶ, πεπίστευκας, where the origin of present belief is indicated.   Add Matt. ix. 2, Mark ii. 5, John v. 42, viii. 40, 52, ix. 37, 2 Cor. i. 10, 1 Tim. v. 5, vi. 17.   As the *perfect* is properly employed to indicate the *rapid* execution of an action, so, like the *present*, it is put for the *future*, when an event is so vividly present to the mind of the writer or speaker, that he seems to regard it as already past.   Thus in John iv. 38, ἄλλοι κεκοπιά-κασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.   v. 24, ὁ τὸν λόγον μου ἀκούων ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, καὶ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, where the certainty of the event is indicated first by the present, and then by the perfect.   (Compare 1 John iii. 14.)   Some refer to this head John xiv. 7, ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτὸν, but here the perfect has its proper sense, and so in Demosth. adv. Lept. p. 597, A. ὃν ἡμεῖς οὔτε γινώσκομεν, οὔτε ἑωράκαμεν.   With εἰ or ἐὰν preceding, the perfect answers to the *futurum exactum* in Latin ; as in Rom. xiv. 23, ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται.   Lastly, the perfect is used for the *plusquam-perfect* in Luke i. 22, ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν. So also in John xx. 18.   The infinitive and participle of the same verb in Luke xxiv. 23, John iv. 45, may serve equally for the one tense or the other.   Neither from John xii. 7 can any positive conclusion be drawn.[1]

7. Sometimes the *plusquam-perf.* is used for the *imperf.* or *aorist;* as in Matt. xii. 46, ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστή-κεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.   John ii. 9, ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίχλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστιν, κ. τ. λ.   Perhaps also John xx. 9.

8. The *aorist* is used, 1. for the present, even where it cannot be rendered *to be wont;* as in John vii. 26, μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός ;   This is particularly the case with the verb ἔγραψα, with reference to a letter then under the writer's pen ; as in 1 Cor. v. 9, 11, ix. 15, Philem. 19, 21.   The purport of an Epistle is also expressed by ἔπεμψα in Acts xxiii. 30, Philem. 12, and by ἠβουλήθην in 2 John 12.   On the other hand, it is γράφω in 1 Cor. iv. 14, xiv. 37, 2 Cor. xiii. 10, and elsewhere ; and γράφω and ἔγραψα are used indifferently in 1 John ii. 12, sqq.   Thus also the Latins use *scripsi*.   In the same manner as the *perfect*, so also the *aorist* is used, 2. for the *future*, to denote the rapid completion or indubitable occurrence of an action or event.   Thus in John xiii. 31, νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, where the future δοξάσει immediately follows in the next verse.   xv. 6, ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω, καὶ ἐξη-ράνθη.   The remaining verbs in the same sentence are in the present ; for the same event, in respect to the Divine counsels, may be equally represented as past, present, and to come ; and hence in Hebrew the *præter* is commonly used in prophetic annunciations; in conformity with which the *aorist* is probably employed in Luke i. 68, 69, though it may there, and in v. 78, have its proper meaning.   Compare also Jude 14, Rev. xxii. 1.   In Mark iii. 21, ἐξέστη, which has been improperly rendered in a future sense, retains its usual signification; and the *conjunctive aorist* after *particles of time* is considered elsewhere (§ 55).   Manuscripts vary in Rev. x. 7, between ἐτελέσθη and τελεσθῇ.

Obs. 6. Although the peculiar signification of the tenses is more clearly marked

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[1] Winer, § 41, 4.   Alt. Gram. N. T. § 55.   Poppo ad Thucyd. p. 16.   Viger de Idiom. pp. 213, sqq.   Ast ad Plat. Pol. p. 470.   Stolz on John xiv. 7.

in the indicative and the participle, still the other moods are equally used with reference to the distinctive import of each respectively. The *infinitive present*, for instance, which serves equally for the imperfect, is used to indicate an action *commenced, continued,* or *repeated;* as in Luke v. 7, βυθίζεσθαι, *to begin to sink.* Thus also the *imperative perfect* enjoins that an action is not only to be completed, but *to remain so;* as in Luke xiii. 12, γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, *be permanently and effectually cured.* Compare Mark iv. 39. At the same time these niceties are not always very strictly observed even by the best writers; and the aorist in particular is frequently found, where the perfect or imperfect should seem to be more proper. Often, indeed, it is optional, whether an action is considered with reference to its *completion, duration,* or *repetition;* and the tense will accordingly be selected according to the views of the writer. Thus, for instance, in Luke i. 19, ἀπεστάλην, and in Luke iv. 43, ἀπέσταλμαι, may seem to indicate a precisely similar meaning; but the Evangelist in the former case viewed the commission with respect to its *delivery* only, and in the latter with respect to its *continued exercise.* In like manner, in Luke i. 25, πεποίηκε does not necessarily mean precisely the same thing as ἐποίησε in v. 49, though in reality either might have been substituted for the other. The writer, moreover, will frequently be found to have taken euphony for his guide, rather than the strict requisites of the language; and sometimes there is a change of signification. In the New Testament this intermingling of tenses is exceedingly common; and though a trifling shade of difference may occasionally be apparent in the sense of each, they are for the most part precisely equivalent. Examples have indeed been already given in which the distinct import is unequivocally marked, and to these numerous others might be added; such as Luke vii. 16, John xiii. 3, Heb. vii. 14, *et alia.* On the other hand, among a variety of instances it will suffice to adduce Matt. iii. 3, Mark i. 3, ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Luke i. 47, μεγαλύνει ἡ ψυχή μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ. iv. 18, ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς· ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν. John i. 15, Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε. iii. 19, τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς. Acts xxii. 15, ὧν ἑώρακας καὶ ἤκουσας. 1 John i. 1, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν. Now although an interchange of tenses is often found in classical Greek, yet the above examples indicate a practice so arbitrary, that it should rather perhaps be referred to the Hebrew idiom, according to which certain tenses, especially the *perfect* and *future,* are promiscuously employed, and some of the above are in fact citations from the Old Testament. But of the New Testament writings, the book of the Revelation abounds in combinations of this nature, which it would be vain to account for upon any grammatical principles whatsoever. Thus we have in Rev. ii. 3, ἐβάστασας, καὶ ὑπομονὴν ἔχεις, καὶ κεκοπίακας. iii. 3, εἴληφας καὶ ἤκουσας. xii. 4, ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. It should be remembered, however, that the text of this book is in a very corrupt state, not to mention that the writer was so evidently absorbed with his subject, as to be comparatively heedless of strict grammatical rules and rhetorical niceties.[1]

Obs. 7. For the reason alleged in the preceding *Obs.,* it may be difficult to affirm that the *aorist* is ever put for the *perfect;* and yet many passages have been adduced in support of the opinion. Such are, Mark xi. 17, ὑμεῖς ἐποιήσατε αὐτὸν σπή-

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[1] Winer, § 41. *Obs.* Alt. Gram. N. T. § 53. Gataker de N. T. stylo; c. vi. p. 69. Glass. Phil. Sacr. cc. 43. sqq. Georg. Hierocrit. i. 3. 33. Eichhorn's Introduction to the N. T. ii. p. 378,

λαιον ληστῶν. Luke i. 4, ἐπειδήπερ πολλοὶ ἐπεχείρησαν κ. τ. λ.—ἔδοξε κἀμοὶ καθεξῆς σοὶ γράψαι. ii. 48, τέκνον, τί ἐποίησας ἡμῖν οὕτως; xiv. 18, ἀγρὸν ἠγόρασα. xix. 42, νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Add John xii. 49, xvii. 4, Rom. xiv. 9, Phil. iii. 12, Heb. xi. 16, Rev. ii. 8. In all these passages, the action may be referred to some point of time, in which all doubt as to its completeness was effectually removed, though its consequences may still be permanent. It is far more clear that the aorist is sometimes used for the *plusquam-perfect ;* but even then a similar explanation will in some degree account for the negligence of the writer. Thus, after relatives, in Luke xix. 15, εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί διεπραγματεύσατο. John iv. 1, ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρίσαιοι, κ. τ. λ. xi. 30, οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. Acts i. 2, ἐντειλάμενος τοῖς ἀποστόλοις, οὓς ἐξελέξατο. Add Matt. xxviii. 16, Luke xxiv. 1, John ii. 22, iv. 45, xiii. 12, xix. 23, Acts ix. 35. Perhaps also Luke v. 4, xi. 1, John vii. 10, *et alibi.* Again, in narrations, where a past occurrence is introduced after the proper order of time ; as in Matt. xiv. 3, ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, *had bound him and thrown him into prison.* John xviii. 24, ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καιάφαν, *had sent him,* i. e. previously to what is related in v. 14. But it should here be remarked that there are many places, in which a strict attention to the order of events would require a *plusquam-perfectum,* where the *aorist* is nevertheless to be rendered in its legitimate sense. Thus in Matt. xxvi. 48, ὁ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, the meaning is simply *he gave them a sign,* though the order of time is more accurately marked by δεδώκει in Mark xiv. 44. Again, in Matt. xxvii. 37, καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, the Evangelist merely records an historical fact, without studiously observing the exact period of the transaction ; and in Mark iii. 16, ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον, it would be still less philosophical to interpret Mark's general statement by a reference to the time more particularly indicated in John i. 43. Once more, the seizure of Jesus took place, according to the two first Evangelists (Matt. xxvi. 50, Mark xiv. 46), before Peter cut off the ear of Malchus ; but this is no reason for changing the simple historical import of John xviii. 12, συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν. The *aorist* is also employed in its proper sense, and not, as sometimes thought, in that of the *plusquam-perfectum,* in Matt. xxviii. 17, Mark xvi. 1, John iv. 44, v. 13, Acts iv. 4, vii. 5, viii. 2, xx. 12.[1]

Moods.

§ 51.—*Of the Indicative.*

1. The *Indicative* is used in Greek, when any thing is represented as *actually existing* or *taking place,* and not as merely *possible* or *probable ;* and it is often found, both in the New Testament and other writers, where in Latin the *conjunctive* would be employed.

2. After *relatives* or *relative particles,* the *fut. indic.* occurs in subsidiary propositions, whether the preceding verb be *past* or *present,* to denote not merely what is *likely* or *desirable,* but

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[1] Winer, § 41, 5. Alt. Gram. N. T. § 56. Wyttenbach ad Plut. Mor. T. i. p. 231. Zumpt's Lat. Gram. § 203. *Obs.* 2. Poppo ad Thucyd. i. p. 157.

what will *certainly* happen. Thus in Mark xi. 18, ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν. Luke xi. 6, οὐκ ἔχω, ὃ παραθήσω αὐτῷ. xii. 17, οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. 1 Cor. vii. 34, ἡ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. So after *negative* propositions, with a relative; as in Phil. ii. 20, οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.[1]

3. The *sermo obliquus,* in which a person's words or sentiments are *indirectly* cited, is not common in the New Testament. There are some few instances, however, in which, with respect to positive assertions or actual events indirectly stated, the indicative is used, both in *compound* and *single* propositions. Of the former may be cited Matt. xvii. 10, τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; Luke xviii. 9, εἶπε πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶ δίκαιοι. See also John xiii. 24, Acts xii. 18, where some have the *opt.* The two members are connected into one in Mark v. 29, ἔγνω τῷ σώματι ὅτι ἴαται. Luke viii. 47, δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ. Acts xxii. 24, ἵνα ἐπιγνῷ δι᾽ ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. For similar constructions in the later Greek writers see Ælian. V. H. xi. 9, Diog. L. ii. 5. 15, Dion. Hal. iv. p. 2243, 7, Philostr. Her. v. 2, Pausan. vi. 9. 1.[2]

Obs. 1. The *opt.* in the *sermo obliquus* does not occur, except in a few various readings, in the New Testament. It should be observed also, that *direct* citations are frequently preceded by ὅτι. See § 67.

4. After *interrogatives,* whether the enquiry be *direct* or *indirect,* respecting *absolute* and *unconditional* occurrences, the *indic.* is employed; as in Matt. vi. 28, καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει (where the growth is actual, but the Latin would be, *quomodo crescant*). Mark viii. 23, ἐπηρώτα αὐτὸν εἴ τι βλέπει. John vii. 27, οὐδεὶς γινώσκει πόθεν ἐστίν. x. 6, οὐκ ἔγνωσαν τίνα ἦν, ἃ ἐλάλει αὐτοῖς. 1 Thess. i. 5, οἴδατε, οἷοι ἐγενήθημεν ἐν ὑμῖν. In John xi. 47, τί ποιοῦμεν; signifies, *what are we doing?* not, *what are we to do?* So in 1 Cor. x. 22, ἢ παραζηλοῦμεν τὸν Κύριον; *are we provoking?* not, *shall we provoke?* Compare also Matt. vii. 9, xii. 11, Mark xiii. 33, 35, John iii. 8, ix. 21, 25, 29, 30, Acts x. 18, xix. 2, xx. 18, 1 Cor. iii. 10, Eph. i. 18, v. 10, 15, Col. iv. 6, 1. Tim. iii. 15, *et alibi.*[3] See also § 53. 4.

[1] Alt. Gram. N. T. § 57. 2.
[2] Winer, § 42, 5.   Jacob ad Lucian. Alex. p. 64. Tox. p. 116.
[3] Winer, § 42, 4. a.   Alt. § 58, 1.   Viger de Id. p. 505.   Stallbaum ad Plat. Euthyphr. p. 46.

5. *In conditional* propositions the *Indicative* is used in the
following cases:—

1. When the condition is *simple* and *absolute*, without
any expression of uncertainty, the Indicative is used
with εἰ in the first part of the proposition, followed by
the indicative, or the imperative, in the conclusion : and
in every tense, except the *imperfect*, according to
circumstances. Thus in Matt. viii. 31, εἰ ἐκβάλλεις ἡμᾶς,
ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. xii. 26,
εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ᾽ ἑαυτὸν ἐμερίσθη.
xix. 10, εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναι-
κὸς, οὐ συμφέρει γαμῆσαι. xxvi. 33, εἰ καὶ πάντες σκανδαλισ-
θήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. So John xi.
12, xviii. 23, Acts xvi. 15, xix. 39, Rom. iv. 2, 1 Cor.
xv. 16, 2 Cor. ii. 5, v. 16, James ii. 11. Add Matt. iv.
3, 6, xi. 14, xvii. 4, xix. 17, xxvii. 42, Mark ix. 22,
Luke xi. 20, John vii. 4, xiii. 32, xv. 20, xx, 15, Acts v.
39, xviii. 8, Rom. vi. 5, viii. 11, 25, xi. 17, 18, 1 Cor. vi.
2, vii. 9, 12, 15, ix. 17, 2 Cor. xiii. 5, Col. ii. 5, iii. 1,
Philem. 18, 2 Pet. ii. 20, 1 John iv. 11.[1]

Obs. 2. The same rule holds in many passages where εἰ has unnecessarily been
taken in the sense of ἐπεί. Thus, for instance, in Matt. vi. 30, εἰ δὲ τὸν χόρτον τοῦ
ἀγροῦ ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; John xiii. 14, εἰ οὖν
ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, καὶ ὑμεῖς ὀφείλετε κ. τ. λ. So Acts xi. 17, Rom. v. 15, 17,
viii. 17, 1 Cor. ix. 11, Heb. ii. 2.[2]

2. When it is indicated that an action or event *would have*
taken place under certain circumstances, which have
not occurred, the *indicative* of a *past* time is used *twice;*
first with εἰ, and in the conclusion with ἄν. In the first
part of the proposition any past tense may be used,
according to the nature of the case, with the exception
of the *perfect*, but in the conclusion the *imperfect* only
is employed with reference to events *relatively future;*
and the *aorist*, or, more rarely, the *plusquam-perfect*,
with reference to the *past*. Thus in Luke vii. 39, οὗτος,
εἰ ἦν προφήτης, ἐγίνωσκεν ἂν κ. τ. λ., were *he a prophet, he
would know*, &c. The *imperfect*, in the first instance
correctly marks a *present* action *continued* from the
past ; and in the second, an action *relatively future*.

[1] Winer, § 42, 2.   [2] Alt. Gram. N. T. § 63, *b. Note.*

On the other hand, the *aorist* designates *past* time in
Matt. xi. 21, εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν,
if the miracles had been done, *they* would have *repented.*
Similar examples are John viii. 42, εἰ ὁ Θεὸς πατὴρ ὑμῶν
ἦν, ἠγαπᾶτε ἂν ἐμέ, *ye would love me* ; Heb. iv. 8, εἰ γὰρ
αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ
ταῦτα ἡμέρας, *if Joshua* had given *them rest, then God*
would not speak *respecting another day* ; i. e. in the
words just quoted from the Old Testament. Compare
also Matt. xii. 7, xxiii. 30, xxiv. 43, Luke x. 13, xvii.
6, John iv. 10, v. 46, viii. 39, ix. 41, xiv. 28, xv. 19,
xviii. 30, 36, Acts xviii. 14, Rom. ix. 29, 1 Cor. ii. 8, xi.
31, Gal. iii. 21, iv. 13, Hebr. viii. 7.

Obs. 3. Instead of the *indicative* with εἰ, the *participle* is used in Luke xix. 23,
ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό, *if 1 had come, 1 should*, &c. The *pluperfect* is
employed in John xi. 21, κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. Compare
v. 32. See also John xiv. 7, Gal. i. 10, 1 John ii. 19 ; and compare Diog. L. iii.
26, Æsop. F. xxxi. 1, Lucian. Fugit. 1.

Obs. 4. In the conclusion ἂν is frequently omitted, especially with ἦν, and im-
personals ; as in Mark xiv. 21, καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη. Again, with an infinitive,
instead of εἰ with an indicative, in 2 Pet. ii. 21, κρεῖττον ἦν αὐτοῖς μὴ ἐπιγνωκέναι,
κ. τ. λ. *it were better for them not to have known ;* i. e. if they had not known. Com-
pare Xen. Anab. vii. 7. 40, Mem. ii. 7. 10, Diog. L. i. 2. 17. In such cases the
particle εἰ does not so much represent a *conceivable* case, as a *real* assumption, or
a result which is represented as *certain :* to which head belong John ix. 33, εἰ μὴ
ἦν οὗτος παρὰ Θεῷ, οὐκ ἠδύνατο ποιεῖν οὐδέν, were *he not from God, he* were *able to do*
nothing. xv. 22, εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον. xix. 11, οὐκ εἶχες
ἐξουσίαν οὐδεμίαν κατ᾿ ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν. Acts xxvi. 32, ἀπολελύσθαι
ἠδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα. Also, with an abbreviated con-
struction, in Rom. vii. 7, τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν
οὐκ ἔγνων, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ ἐπιθυμήσεις. In like manner, in Latin, the in-
dicative is found after a conjunctive with *si* or *nisi ;* as in Flor. Epit. iv. 1. Peractum
erat *bellum sine sanguine*, si *Pompeium opprimere* potuisset.

Obs. 5. There is a very irregular usage of the *present* in the former part of a
proposition in 2 Cor. xi. 4, εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει, καλῶς ἠνείχεσθε.
It is found also in Diog. L. ii. 8. 4, εἰ τοῦτο φαῦλόν ἐστιν, οὐκ ἂν ἐν ταῖς τῶν θεῶν ἑορταῖς
ἐγίνετο. Perhaps the true reading, though found but in one MS., is ἀνείχεσθε.[1]

6. When no condition is implied, all the tenses of the *in-*
dicative, and especially the *imperfect* and the *aorist*, are em-
ployed with ἄν, either after *relatives*, to indicate *uncertainty*
and *indefiniteness*, or generally to imply that an event *might* or
would have happened under certain circumstances. Thus in

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[1] Winer, § 43, 2. Alt. Gram. N. T. § 58. Hermann ad Viger. pp. 819, sqq., et
ad Eur. Hec. 1087. Poppo ad Xen. Cyr. i. 6. 10.

Mark vi. 56, ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο, *wherever he went*, into this village or that, *as many as touched him*, whatever their number, *were cured.* The meaning is the same, though more definitely expressed, in Matt. xiv. 36, ὅσοι ἥψαντο, ἐσώθησαν. Again in Acts iv. 35, διεδίδοτο ἑκάστῳ, καθότι ἄν τις χρείαν εἶχεν, *according as each might need;* whereas, without ἂν, the necessities of each must have been definitely fixed. With the *aorist*, in Heb. x. 2, οὐκ ἂν ἐπαύσαντο προσφερό-μεναι, *they would not have ceased to be offered*, i. e. unless they were of no avail. See also 1 Cor. xii. 2, and compare Gen. ii. 19, Levit. v. 3, LXX, Agathocl. xxxii. 12, cxvii. 12, cclxxxvii. 13. In Mark xi. 24, the present is so used.

Obs. 6. It may here be proper to point out the different modes of expressing a wish by βουλοίμην ἂν, ἐβουλόμην αν, and ἐβουλόμην respectively. The distinction between the two former are marked by Matthiæ; but the simple imperfect implies a *conditional* wish, modified by circumstances, as in Acts xxv. 22, ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. A direct wish would have been expressed by θέλω or βούλομαι (Rom. i. 13, xvi. 19, 1 Cor. xvi. 7, 1 Tim. ii. 8) ; and the possibility or probability of a future hearing by βουλοίμην ἂν. The imperfect expresses a decided wish with a doubt of its practicability ; *I wished and still wish*, i. e. I could have wished, if possible. Precisely similar are Rom. ix. 3, ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι, κ. τ. λ., Gal. iv. 20, ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, i. e. if circumstances permitted. This import of the imperfect is, in fact, closely allied with the usage noticed above, under § 50. *Obs.* 5. 5.[1]

§ 52.—*Of the Imperative.*

1. In *prohibitions* with μὴ, the imperative of the present is commonly used, as in Mark ix. 39, μὴ κωλύετε αὐτόν. John v. 28, μὴ θαυμάζετε τοῦτο.

Obs. 1. Frequently, the *conjunctive aorist* is substituted for the imperat.: as in Mark x. 19, μὴ μοιχεύσῃς· μὴ φονεύσῃς κ. τ. λ. Acts xviii. 9, μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς. The difference between the two forms, if any, must be slight, as they are intermixed in the same sentence; but the former has been thought to check perseverance in an act begun or meditated, and the latter to convey a more general prohibition. The future with οὐ is sometimes put for the imperative with μὴ, as in Matt. v. 21, οὐ φονεύσεις. See above, § 50. 4. *Obs.* 3.

2. The *imperative* sometimes indicates, not so much *a command*, as *a permission, exhortation, entreaty, caution*, or the like. Thus in Matt. viii. 31, οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, Ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων· καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Here ἐπίτρεψον marks a *request*, and ὑπάγετε grants it. Compare Luke viii. 32.

[1] Winer, § 42, a. 2. Alt. Gram. N. T. § 56. 2. a.

Obs. 2. The *precative* sense of the *imperative* will also be found in the *Lord's Prayer* (Matt. vi. 9, sqq.), and its *hortative* sense in the *sermon on the Mount*. (Matt. vi. 1, *et passim*.) It is simply *permissive* in 1 Cor. vii. 15, εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. xiv. 38, εἰ δέ τις ἀγνοεῖ, ἀγνοείτω. Compare 2 Sam. xviii. 23, 2 Kings ii. 7, Jerem. xxvi. 14. So, in Latin, Ter. Eun. iii. 5. 48, *Ubi nos laverimus, si voles, lavato*. *Permission* and *caution* are united in Eph. iv. 26, ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε, *you are permitted to be angry, provided it be without sin*. Sometimes a degree of *irony* or *sarcasm* seems to be implied in the permission ; as in the proverbial form addressed by Christ to Judas in John xiii. 27, ὃ ποιεῖς, ποίησον τάχιον. So in the address to the disciples in Matt. xxvi. 45, καθεύδετε τὸ λοιπὸν, *sleep on*, i. e. if you can, in this hour of peril. Compare also 1 Cor. xi. 6. Closely allied to these examples is the sort of unwilling concession implied in Matt. xxiii. 32, καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν, *fill ye up then*, &c.: i. e. if ye will, ye must. Compare 1 Kings xxii. 22, Prov. vi. 22. So Virg. Æn. iv. 381. *I, sequere Italiam*, &c.

3. Two *imperatives* are sometimes united, either with or without καὶ, so that the first expresses, as it were, *condition* or *limitation* in regard to the second : as in John vii. 52, ἐρεύνησον καὶ ἴδε, *search, and you will see*. 1 Cor. xv. 34, ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε. 1 Tim. vi. 12, ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. So Baruch ii. 21, LXX. κλίνατε τὸν ὦμον, καὶ ἐργάσασθε τῷ βασιλεῖ, καὶ καθίσατε ἐπὶ τὴν γῆν. Epiphan. ii. p. 368, ἔχε τοὺς τοῦ Θεοῦ λόγους κατὰ ψυχὴν σου, καὶ χρείαν μὴ ἔχε Ἐπιφανίου.

Obs. 3. The same mode of writing is very common in Hebrew ; and not unknown in Latin : as, for example, in the maxim, *Divide et impera*. In such cases the second imperative is, in fact, equivalent to a future : which is used with the same import in Luke x. 28, τοῦτο ποιεῖ, καὶ ζήσῃ. So Lucian. D. D. ii. 2, βαῖνε, καὶ ὄψει. Somewhat analogous are the following passages ; but, though the *imperative* may be rendered conditionally, the connexion between the two parts are sufficiently apparent without swerving from the original construction : John ii. 19, λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Eph. v. 14, ἔγειραι, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός. James iv. 7, ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ᾽ ὑμῶν.

Obs. 4. The distinctive import of the tenses is for the most part observed in those of the imperative ; the *present* denoting *continued* or *frequently repeated* action, and the *aorist* that which is *complete* or *transient*. See § 50. *Obs.* 6. Examples of the former are Matt. vi. 19, μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς. Rom. xi. 20, μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. Heb. xii. 14, εἰρήνην διώκετε. Add Matt. ix. 2, xiv. 27, Mark viii. 15, ix. 7, xiii. 11, xiv. 38, Luke ix. 3, xxii. 40, xxiii. 28, John i. 44, vi. 27, 43, vii. 24, xxi. 16, Acts v. 20, Rom. xii. 14, 20, xiii. 3, 8, 1 Cor. vii. 3, ix. 24, x. 7, 14, 24, 25, xvi. 13, Eph. ii. 11, iv. 25, 26, vi. 4, Phil. ii. 12, iv. 3, 9, 1 Tim. iv. 11, 13, v. 7, 19, vi. 11, 2 Tim. ii. 1, iii. 14, Tit. i. 13, iii. 1, Hebr. xiii. 2, 7, 16, James i. 5, ii. 12, iii. 14, iv. 11, 1 Pet. iv. 12, 2 Pet. iii. 17. On the other hand, we have the aorist in Matt. viii. 8, ἀλλὰ μόνον εἰπὲ λόγῳ. Mark i. 41, λέγει αὐτῷ, Θέλω, καθαρίσθητι. John ii. 7, γεμίσατε τὰς ὑδρίας ὕδατος. Acts xxiii. 23, ἑτοιμάσατε στρατιώτας διακοσίους. So Matt. xiv. 8, Mark i. 44, iii. 5, vi. 11, ix. 22, x. 21, xiii. 28, xiv. 15, 36, 44, xv. 30, Luke ix. 5, 13, xv. 19, xvi. 6, xviii. 3, 22, xxiii. 21, xxiv. 39, John ii. 8, iv. 10, 21, 35, vi. 10, xi. 39, 44, xiii. 29, xviii. 11, 31, xx. 27, xxi. 6, Acts i. 24,

iii. 4, v. 8, vii. 33, viii. 19, 22, ix. 11, x. 5, xii. 8, xvi. 9, xxi. 39. xxii. 13, Rom. xiii. 7, 1 Cor. vi. 20, xvi. 1, 11, Eph. vi. 13, 17, Tit. iii. 13, 'Philem. 17, Heb. xii. 12, 13, James ii. 5, 18, iii, 8, 9, 13, 1 Pet. iv. 1, v. 8. The distinction, however, is by no means uniformly observed; but the *aorist* is frequently used to indicate an action, which cannot be considered as terminated on the instant. Thus in Matt. x. 11, ἐκεῖ μείνατε, ἕως ἂν ἐξέλθητε. Mark xvi. 15, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. John xiv. 15, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. 1 John v. 21, τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Compare John xv. 4, Acts xvi. 15, 1 Cor. vi. 20, 1 Tim. vi. 20, 2 Tim. i. 8, 14, ii. 3, iv. 2, Hebr. iii. 11, James v. 7, 1 Pet. i. 13, ii. 2, v. 2. Sometimes the *aorist* and *present* are united in precisely the same signification; as in Rom. vi. 13, μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ. xv. 11, αἰνεῖτε τὸν Κύριον, καὶ ἐπαινέσατε αὐτόν. Elsewhere, when united, the distinct import of these tenses is duly preserved; as in Mark ii. 9, ἆρόν σου τὸν κράββατον, καὶ περιπάτει, John i. 40, ἔρχεσθε, καὶ ἴδετε. ii. 16, ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. So Lucian. D. M. x. 14, καὶ σὺ ἀπόθου τὴν ἐλευθερίαν μηδαμῶς, ἀλλὰ καὶ ἔχε ταῦτα.[1]

§ 53.—*Of the Optative and Conjunctive.* (BUTTM. § 139.)

The *optative* is the mood which indicates that which passes in *thought,* and not in *reality.* In *independent propositions* it is used in the New Testament, as in other writers, without ἄν, to express *a wish* that any thing may take place. Thus in Acts i. 20, τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. (Some copies have λαβέτω.) viii. 20, τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν. Rom. xv. 5, ὁ δὲ Θεὸς δῴη ὑμῖν τὸ αὐτὸ φρονεῖν. 1 Thess. iii. 11, ὁ Θεὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς κ. τ. λ. 1 Pet. i. 2, 2 Pet. i. 2, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. Add 2 Cor. ix. 10, 2 Thess. ii. 17, iii. 5, 1 Pet. v. 10, Philem. 20. In 2 Tim. ii. 7, iv. 14, many good manuscripts have δώσει in the future, which is equally adapted to the sense. Of negative propositions with μὴ, the formula μὴ γένοιτο, in Luke xx. 16, Rom. vi. 1, 16, vii. 7, is an example.[2] So 2 Tim. iv. 16, μὴ αὐτοῖς λογισθείη. Compare Mark xi. 14.

Obs. 1. In classical writers the particle εἰ often accompanies the optative in the sense of *utinam;* instead of which, in relation to things *past,* the *aorist indicative* is sometimes used. Of this there seems to be an instance in Luke xii. 40, πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί θέλω ; εἰ ἤδη ἀνήφθη. *Oh! that it had been already kindled!* To this head Luke xix. 42, xxii. 42, have also been referred; but the former is probably, and the latter, certainly, a case of *aposiopesis.* See § 69. III. 4.

Obs. 2. There is another mode of expressing a wish by εἴθ' ὤφελον, with an infinitive ; instead of which the later writers use ὤφελον, in its proper number and person indeed, but as it were *adverbially,* with the *indicative,* and the same usage is found in the New Testament. Thus in 1 Cor. iv. 8, καὶ ὄφελόν γε ἐβασιλεύσατε, *and truly I wish that ye did reign.* 2 Cor. xi. 1, ὄφελον ἀνείχεσθέ μου, *would that ye could bear with me.* See also Gal. v. 12, Rev. iii. 15, and compare Exod. xvi. 3, Numb. xiv. 2, xx. 3, Job xiv. 13, Ps. cxix. 5, LXX.

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[1] Winer, § 44. Alt. Gram. N. T. § 59.
[2] Winer, § 42. a. 5. Alt. Gram. N. T. § 60.

2. It is not often that the *optative* is used with ἂν in the New Testament in *independent* sentences ; and then only with *interrogative* particles. When thus employed, therefore, it has reference to some supposed *contingency*, or *conjectural* circumstance, passing in the enquirer's mind ; and indicates *uncertainty* or *indecision* as to the reply. Thus in Luke i. 62, ἐνένευον τῷ πατρὶ, τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν ; *what he would wish him to be named*, if he were consulted : John xiii. 24, πυθέσθαι τίς ἂν εἴη ; *who it could be ?* Acts ii. 12, διηπόρουν, τί ἂν θέλοι τοῦτο εἶναι ; *they doubted what this could mean*, i. e., if it were explained. viii. 31, πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ κ. τ. λ. ; xxvi. 29, εὐξαίμην ἂν τῷ Θεῷ σὲ γενέσθαι κ. τ. λ. Compare Luke vi. 11, ix. 46, Acts v. 24, x. 17, xvii. 18. The distinction between the optative and indicative is accurately marked in Acts xxi. 33, ἐπυνθάνετο, τίς ἂν εἴη, καὶ τί ἐστι πεποιήκως ; *who he* might *be, and what he* had *done ?*[1] So Xen. Ephes. v. 12, ἐτεθαυμάκει, τίνες τε ἦσαν, καὶ τί βούλοιντο. See also Heliod. Æthiop. i. 25. 46, ii. 15. 81, Polyæn. ix. 25.

Obs. 3. Although some hypothetical circumstance may have suggested itself to the writer's or speaker's mind, such is not necessarily the case ; and hence it arises, perhaps, that the omission of ἂν with the optative in interrogations, whether direct or indirect, is by no means uncommon : as in Luke i. 29, διελογίζετο, ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. Acts xvii. 11, ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. Add Luke iii. 15, viii. 9, xv. 26, xviii. 36, xxii. 23, Acts xvii. 27, xxv. 20, xxvii. 12. Compare Herod. i. 46, iii. 28.[2] Xen. Cyr. i. 4. 6, Anab. i. 8. 15, Diog. Laert. vii. 1. 3.

3. The *conjunctive* mood expresses the *possibility* of an action, with reference to *external* circumstances ; and thus from its very nature is more generally employed in *dependent propositions*. It is used in *exhortations* and *admonitions ;* and chiefly in the *first person plural :* as in Matt. xvii. 4, Luke ix. 33, ποιήσωμεν ὧδε τρεῖς σκηνάς. John xiv. 31, ἐγείρεσθε, ἄγωμεν ἐντεῦθεν. 1 Cor. xv. 32, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. Add Luke viii. 22, John xix. 24, Rom. iii. 8, 1 Thess. v. 6.

Obs. 4. Many good manuscripts have the *future indic.* instead of the *conjunctive* in James iv. 1, σήμερον ἢ αὔριον πορευσώμεθα κ. τ. λ. So also in Phil. iii. 15. A like variation occurs in 1 Cor. xiv. 15, Heb. vi. 3 ; but in these instances the *future* is preferable.

Obs. 5. All the persons of the *conjunctive* are also used with ἵνα, so as to mitigate the force of a *direct imperative.* Thus in Mark v. 23, τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. 2 Cor. viii. 7, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι

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[1] Winer, § 43. 4.   [2] Winer, § 42. 4. c.

περισσεύητε. Probably an Ellipsis of δέομαί σου, παρακαλῶ σε, or something similar suggested by the context, is required to complete the sense. Compare 1 Tim. i. 3. The *imperative* import of the form is clearly marked by its *interchange* with that mood in Eph. v. 33, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω, ὡς ἑαυτόν· ἡ δὲ γύνη, ἵνα φοβῆται τὸν ἄνδρα. Here ὁράτω may be supplied. Other examples are John i. 8, οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ᾽ ἵνα μαρτυρήσῃ περὶ τοῦ φωτὸς, i. e., *he was* sent or commissioned *to bear witness.* Gal. ii. 10, μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, scil. παρεκάλουν ἡμᾶς.[1] With these are not to be confounded such cases as Mark xiv. 49, John i. 19, ix. 3, xiii. 18, xv. 25, Rev. xiv. 13, *et similia.* See §. 67.

4. In questions of *indecision* or *doubt,* the conjunctive is used also without ἄν, and with or without an *interrogative particle:* as in Mark xii. 14, δῶμεν, ἢ μὴ δῶμεν; *are we to give, or are we not to give?* Again in Matt. xxiii. 33, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; *How are ye to escape?* xxvi. 54, πῶς οὖ πληρωθῶσιν αἱ γραφαί;

Obs. 6. In such questions, and in others with the idea *should,* the *future indic.* is more commonly used. Thus in Matt. xi. 15, τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; John vi. 5, πόθεν ἀγοράσωμεν ἄρτους; Rom. vi. 2, οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ. vii. 7, viii. 31, ix. 14, 30, τί οὖν ἐροῦμεν; 1 Cor. vi. 15, ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; xv. 29, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν.

Obs. 7. The *conjunct.* is also used without a *conjunction* and without ἄν after θέλειν. Thus in Luke ix. 54, θέλεις εἴπωμεν πῦρ καταβῆναι; 1 Cor. iv. 21, τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς; Similarly in Matt. vii. 4, ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου. Instead of the *conjunctive,* the best manuscripts have the *future* in this construction in Matt. xiii. 28, θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά; Matt. xxvi. 17, ποῦ θέλεις ἑτοιμάσομέν σοι φαγεῖν τὸ πάσχα. Some commentators would also restore the *future* forms in the parallel places of Mark xiv. 12, Luke xxii. 9, considering the first persons singular, being doubtful cases, to be futures also: as in Matt. xx. 32, τί θέλετε ποιήσω ὑμῖν. Compare Matt. xxvii. 17, 21, Mark x. 51, xv. 9, 12, John xviii. 39. This seems questionable. The *future* is used, however, in Exod. xxv. 40, LXX, ὅρα ποιήσεις κατὰ τὸν τύπον κ. τ. λ.[2]

5. In *negative* propositions the *conjunctive* is used with οὐ μὴ instead of the *future;* as in Matt. v. 18, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. xvi. 28, οὐ μὴ γεύσωνται θανάτου. xxiv. 2, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται.

Obs. 8. This usage is not unfrequent with the conj. aor. 1. active, from which it is excluded by *Dawes'* rule. (Buttm. § 139. E. *Obs.* 1. *note.*) Thus in Luke x. 19, οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. John xiii. 8, οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. But it would scarcely be expected that the New Testament writers would strictly observe a canon, which is by no means firmly established by the usage even of the best writers.

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[1] Winer, §§ 42. 4; 44. 4. Alt. Gram. N. T. §§ 59. 3; 61, 1.
[2] Winer et Alt, *ubi supra:* Lipsius *de usu Indic. in N. T.* § 2. Fritzsche ad Matt. pp. 467, 761. Valcknaer ad Eur. Hipp. 782.

§ 54.—*Conditional Propositions.* (Buttm. § 139. A.)

1. When it is intended to express *possibility* with reference to some *condition* determinately announced, the *conjunctive* is employed with ἐάν in the first part of the proposition, and the conclusion is made with the future or some other tense of the *Indicative*, or with the imperative. Thus in Matt. v. 13, ἐὰν τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται. viii. 2, κύριε, ἐὰν θέλῃς, δύνασαί με καθάρισαι. John vii. 37, ἐάν τις διψᾷ, ἐρχέσθω πρός με, καὶ πινέτω. ix. 31, ἐάν τις θεοσεβὴς ᾖ, τούτου ἀκούει. Add Matt. iv. 9, v. 23, ix. 21, x. 13, xviii. 13, 15, 16, 17, Mark iii. 27, John vii. 17, viii. 31, xv. 6, 7, xx. 23, Rom. ii. 25, vii. 2, xiv. 23, 1 Cor. vi. 4, vii. 11, 28, 36, viii. 10, ix. 16, 2 Cor. v. 1, 1 Tim. i. 8, ii. 15, 2 Tim. ii. 5.

Obs. 1. It will be observed that the *past* tenses of the indicative are comparatively rare, and that these, as well as the *present*, have in fact a *future* acceptation. See below, § 56. 1. Compare also Lucian. D. M. vi. 6, Diog. L. vi. 2. 6, x. 31. 41.

2. When the *condition* and *consequence* are alike problematical, the optative is used with εἰ in the first clause, and with ἄν in the second. The New Testament affords no example of this rule, from which, however, there are deviations in the best writers, according to the particular nature of the proposition. If, in the latter part of the sentence, something is *determinately* asserted, though the former conveys only a *possible* case, the *indicative* appears in the conclusion; and thus it is in Acts xxiv. 19, οὓς δεῖ ἐπὶ σοῦ παρεῖναι, καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρός με. Compare Acts xxvii. 12, 39, 1 Cor. xv. 37. In 1 Pet. iii. 17, the manuscripts vary between θέλει and θέλοι, of which either is equally adapted to the sense. See above, § 51. 5. 1.[1]

Obs. 2. Sometimes εἰ and ἐάν occur in two consecutive clauses; as in Luke xiii. 9, κἂν μὲν ποιήσῃ καρπόν—εἰ δὲ μήγε, ἐκκόψεις αὐτήν. Acts v. 38, ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δύνασθε κ. τ. λ. The different import of the moods is, in each case, sufficiently apparent. Compare Xen. Cyr. iv. 1. 15, Plat. Phæd. 42, Isocr. Archid. 44, Lucian. D. M. vi. 3, Dio Chrys. Or. lxix. p. 621.[2]

Obs. 3. Signifying *whether*, εἰ is used with the *indicative*, in Matt. xix. 3, λέγοντες αὐτῷ, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν. Mark iii. 2, παρετήρουν αὐτὸν, εἰ τοῖς σάββασι θεραπεύσει αὐτόν. Here the *conjunctive* with ἐάν might

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[1] Winer, § 42, 2. b. c. Alt. Gram. N. T. 67. Reitz ad Lucian. p. 591. Hermann ad Viger. pp. 831, sqq. Passov. Lex. in vv. εἰ, ἐάν.
[2] Winer and Alt, *ubi supra.* Jacobs ad Anthol. pp. 49. 104. Poppo ad Xen. Cyr. p. 209. Hermann ad Soph. Aj. 491. Jacob ad Lucian. Tox. p. 143.

have been expected. Add Acts xix. 2, 1 Cor. i. 16, vii. 16, 2 Cor. xiii. 5, *et alibi*. With the *optative*, in Acts xvii. 11, ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. Compare Acts vii. 1. In this sense ἐὰν is not found.

Obs. 4. Although εἰ with the *conjunctive* cannot be positively traced to the Attics, it was undoubtedly joined with that mood by the Ionians and Dorians, and thence retained by the later writers. In the New Testament we have in Luke ix. 13, οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἀγοράσωμεν. 1 Cor. xiv. 5, ἐκτὸς εἰ μὴ διερμηνεύῃ. Rev. xi. 5, εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται κ. τ. λ. There are, however, variations of the MSS. in every instance. For a like example see Gen. xliii. 3, 4, LXX. On the other hand, we have ἐὰν with the *indicative*, but still with variations of the manuscripts, in 1 John v. 15, ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, κ. τ. λ. Many copies also have the *indicative* in Luke xi. 12, John viii. 36, and a few in Rom. xiv. 8, xv. 24, Gal. i. 8. The same syntax is sometimes found in Herodotus, and frequently in the later authors. Compare Exod. viii. 21, Basil. i. p. 175, Theodoret. iii. p. 267.

Of propositions beginning with a *pronoun relative,* (Buttm. § 139. B.), see § 59.

§ 55.—*Propositions beginning with Particles of time.*
(Buttm. § 139. C.)

1. In the Greek writers, ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ, ὡς, &c., are used with the *optative*, and ὅταν, ὁπόταν, ἐπὴν, ἐπειδὰν, with the *conjunctive*. Of the usage with the *optative* there is no example in the New Testament; but the former particles are continually employed with a *present, aorist,* or *future indicative,* when an action *present, past,* or *future* is *definitely* and *positively* expressed. Thus in Matt. vii. 28, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. xviii. 32, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. xxviii. 9, ὡς δὲ ἐπορεύοντο κ. τ. λ. Luke vi. 3, οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτός; xvii. 22, ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν. John v. 25, ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ. ix. 4, ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Acts xiii. 46, ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, στρεφόμεθα εἰς τὰ ἔθνη. 2 Cor. iii. 15, ἡνίκα ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. Heb. ii. 14, ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε κ. τ. λ. ix. 17, ἐπεὶ μή ποτε ἰσχύει, ὅτε ζῇ ὁ διαθέμενος. See also Matt. ix. 25, xi. 1, Mark ii. 25, ix. 21, xiv 12, Luke i. 23, iv. 25, vii. 1, 12, xv. 25, John iv. 21, 23, 40, ix. 5, xvi. 25, xvii. 12, Acts xv. 24, xvi. 4, 1 Cor. xiii. 11, Heb. iv. 6.

2. The *conjunctive* is used to express an action which takes place *frequently* or *usually* during *present* or *future* time; so

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that its appropriate particles may generally be rendered by *while, as long as, as often as,* &c.: as in the following passages :—Matt. v. 11, μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι. vi. 2, ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς, *as often as;* and so in vv. 5, 6, 16. Luke xi. 21, ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ κ. τ. λ., *as long as,* &c. John viii. 44, ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, *whenever,* &c. ix. 5, ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου, *whilst,* &c. 1 Cor. xi. 25, τοῦτο ποιεῖτε, ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. Add Matt. xv. 2, Mark xi. 25, Luke vi. 22, xi. 34, 36, 1 Cor. iii. 4, xi. 26, Rev. xi. 6.

Obs. 1. Sometimes only a simple future is expressed; and if it be the *aorist conjunctive,* the *futurum exactum.* Thus in Matt. ii. 8, ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, when you shall have *found him.* Mark xiii. 7, ὅταν δὲ ἀκούσητε πολέμους, when ye shall *hear* of wars. Luke xvii. 10, ὅταν ποιήσητε πάντα, λέγετε, κ. τ. λ. 1 Cor. xi, 34, τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι. 2 Cor. iii. 16, ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. See also Matt. ix. 5, xxi. 40, Mark iv. 15, viii. 38, xii. 23, Luke ix. 26, xi. 22, John ii. 10, iv. 25, vii. 27, viii. 28, xiii. 19, xiv. 29, xv. 26, xvi. 13, Acts xxiii. 35, Rom. xi. 27, 1 Cor. xv. 27, 28, Phil. ii. 23, 1 John ii. 28.

Obs. 2. Instead of the *conjunctive,* the *future* is used in Rev. iv. 9, καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν κ. τ. λ. Some manuscripts also read in Matt. x. 19, παραδώσουσιν, and in Luke xiii. 28, ὄψεσθε.[1]

Obs. 3. The usage of ὅτι, ἐπεὶ, &c., with a *conjunctive* is very doubtful in the best writers, though not unusual with Homer. In the New Testament we find in Luke xiii. 35, ὅτε εἴπητε. In Rom. xi. 22, the expression is elliptical. See § 69. iii. Much more unusual are ὅταν, ἐπειδάν, with an *indicative;* but we have in Mark iii. 11, τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ. A few manuscripts also have the indicative in Mark xi. 25, xiii. 4, Luke xi. 2, 21, Rom. ii. 14, 1 Cor. iii. 4. The same construction is sometimes found in the later Greek writers.[2]

3. Of the remaining *particles of time,* ἕως, or ἕως οὗ, ἄχρις οὗ, μέχρις οὗ, *until,* are employed with an *indicative, imperf.* or *aorist,* when an action is spoken of as *lasting* to a point of time *already past.* Thus in Matt. i. 25, οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. ii. 9, ὁ ἀστὴρ προῆγεν αὐτούς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Luke xvii. 27, ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν. And so in Matt. xiii. 33, xxiv. 39, John ix. 18, Acts vii. 18, xxi. 26.

Obs. 4. When it signifies *whilst,* ἕως is also construed with an *indicative;* as in Matt. v. 25, ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ. John ix. 4, ἐργάζεσθαι, ἕως ἡμέρα ἐστιν. So Heb. iii. 13.

Obs. 5. With the *optative* these particles do not occur. With the *conjunctive,* with or without ἄν, they determine the limit of present or future actions; as in

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[1] Winer, §§ 42, 3. 43, 5. Alt, Gram. N. T. § 64, 1. Hermann ad Viger. pp. 792, 915.

[2] Jacobs. Obss. Cr. in Anthol. p. 30. Passov. Lex. in v. ὅταν.

Matt. xii. 20, λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. Mark xiii. 30, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. xiv. 32, καθίσατε ὧδε, ἕως προσεύξωμαι. Luke ix. 27, οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ. Compare Luke xii. 50, xiii. 8, xv. 4, 8, xvii. 8, xxii. 16, xxiv. 49, Rom. xi. 25, 1 Cor. xv. 25, Gal. iii. 19, Eph. iv. 13, 2 Thess. ii. 7, Heb. x. 13, James v. 7, 2 Pet. i. 19, Rev. ii. 25, xv. 8, xx. 3, 5. Instead of the conjunctive, the *future indicative* is the reading of some manuscripts in Matt. xxvi. 36, Rev. vi. 11, xvii. 17.

Obs. 6. The *pres. indic.* occurs in the formula ἕως ἔρχομαι, in Luke xix. 13, John xxi. 22, 23, 1 Tim. iv. 13; and both the present and future indicative with ἕως πότε in direct interrogations; as in Matt. xvii. 17, ἕως πότε ἔσομαι μεθ᾽ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; John x. 24, ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; Rev. vi. 10, ἕως πότε οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν;

Obs. 7. With πρὶν the *indicative* does not occur in the New Testament; but with the *optative*, as indicating a circumstance passing in the speaker's thoughts, this particle occurs in Acts xxv. 16, ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. Some manuscripts read ἔχῃ and λάβῃ, others ἔχει. With the *conjunctive* it is chiefly used of *future* actions or in *negative* propositions; as in Luke ii. 26, ἦν αὐτῷ κεχρηματισμένον μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. xxii. 34, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με. In *affirmative* propositions the *infinitive* is used, as in the parallel place of Matt. xxvi. 34, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. So in John iv. 49, κατάβηθι, πρὶν ἀποθανεῖν τὸ παιδίον μου. Compare Acts ii. 20. The *infinitive* is also used with respect to actions *really past*, where the *indicative* is more regular in the better writers; as in Matt. i. 18, πρὶν ἢ συνελθεῖν αὐτούς, εὑρέθη ἐν γαστρὶ ἔχουσα. Acts vii. 2, ὁ Θεὸς ὤφθη τῷ Ἀβραάμ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν. Here also belongs John viii. 58, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι, since the *present*, as denoting eternal existence, includes the *past*. Compare Herod. ii. 2, iv. 167, Ælian. V. H. x. 16.[1]

§ 56.—*Propositions expressing any aim or purpose.*
(BUTTM. § 139. E.)

1. Of the *particles* which mark an *aim* or *purpose*, ἵνα and ὅπως are found with the *conjunct.* in the New Testament; and their usage will be found to conform with that of the best writers. The general rule requires a *conjunctive* after verbs of *present* or *future* time, and an *optative* after verbs of *past* time. There is no instance of the latter usage in the Greek Testament, although there are many passages, in which it would have been appropriate; as, for instance, in John iii. 16, vii. 32, Acts xvii. 15, Eph. iv. 10, Heb. xi. 35, and elsewhere; nor is it common in the LXX or the later writers, by whom indeed the *optative* was very sparingly employed. After a *present*, the *conjunctive* appears in Matt. vi. 2, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Add Matt. vi. 5,

[1] Winer, §§ 42, 3; 45, 6. Alt. Gram. N. T. § 64, 2. Hermann ad Viger. p. 792. Reitz ad Lucian, iv. 501.

Mark iv. 21, Rom. xi. 25, Phil. i. 9, 1 Tim. i. 18, v. 21, 2 Tim. ii. 4, 10, Heb. ix. 15, 1 John i. 3. Here the *conjunctive* indicates an *object*, of which the attainment is assumed to be *certain;* and so also after the *future*, or an *imperative*, which, from its very nature, has a *future* reference. Thus in Matt. ii. 8, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. Mark x. 17, τί ποιήσω, ἵνα ζωὴν αἰώνιον κληρονομήσω; 1 Tim. iv. 15, ἐν τούτοις ἴσθι, ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν. See also Matt. ix. 38, Mark v. 12, Luke x. 2, Acts viii. 19, 24, xxi. 24, xxiv. 26, Rom. iii. 8, 1 Tim. v. 7, 16, 20, vi. 1, James v. 16,[1]

Obs. 1. The deviations from the above rule in the New Testament may be accounted for as in other writers. They are the following :—

1. When the verb, which depends upon the *conjunction*, denotes an action, which either in itself or its consequences is *continued* to the present time, the *conjunctive* is frequently used after a *past* tense. Thus in Luke i. 3, ἔδοξε κἀμοὶ γράψαι, ἵνα ἐπιγνῷς κ. τ. λ. John xv. 11, ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ. Acts ix. 17, ὁ κύριος ἀπέσταλκέ με, ὅπως ἀναβλέψῃς. So 1 Tim. i. 16, John iii. 5. Add Luke xvi. 26, Rom. vi. 4, 1 Tim. i. 20, Tit. i. 5, ii. 14, 1 John iii. 8, v. 13, 20 ; and compare Xen. Mem. i. 1. 8, Plat. Crit. p. 43. b, Ælian. V. H. xii. 3. 30.

2. The *conjunctive* is also used after *past* tenses, when the result, which it expresses, is announced by the writer or speaker as *certain* and *definite;* as in Mark vi. 41, ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς. Acts v. 26, ἤγαγεν αὐτοὺς, ἵνα μὴ λιθασθῶσιν. So Mark viii. 6, xii. 2, Acts ix. 21, xxv. 26. Closely analogous is the usage in *narrations*, in which the writer transports himself, as it were, to the time when each event took place, and represents it as *present*. Hence the use of the *conjunctive* regularly in Thucydides ; and so likewise in Matt. xix. 13, προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς. Acts xxvii. 42, τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι. Compare Matt. xii. 14, John xviii. 28. Hence the *conjunct.* is also used after the *præsens historicum* in Mark xii. 13, ἀποστέλλουσι τινὰς, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.

3. With reference to a *prayer* or *wish*, the optative is found after a *present* in Eph. i. 16, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ Θεὸς δώη ὑμῖν πνεῦμα σοφίας. So again in Eph. iii. 16. In both places, however, many manuscripts give δῷ for δώη ; and as the prayer is *decisive*, not *contingent*, the former is preferable.

Obs. 2. The particle ἵνα is sometimes joined in classical Greek with an indicative of a *past* tense, to indicate that something *should have happened, which has not ;* and a like usage with the *present* indicative occurs in 1 Cor. iv. 6, ἵνα μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε. So again, in Gal. iv. 17, ζηλοῦσιν ὑμᾶς, οὐ καλῶς· ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. Here there is a caution against something which *may be* done. Both passages, however, are contested; and in 1 Cor. iv. 6, there are various readings φυσιοῖσθε and φυσιῶσθε, of which the former would coincide with the general rule.

Obs. 3. From the close relation between the *future* and the *conjunctive*, it might be expected that the particles of *design* would be joined with that tense. In clas-

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[1] Winer, § 42, b. 1. Alt, Gram. N. T. § 62, 1. a. Hermann ad Viger. p. 850. Devar. de partic. Gr. pp. 174, 253.

sical Greek this usage is very general with ὅπως; and though in the New Testament it only occurs with ἵνα, it will be remarked that the latter particle is far more commonly employed by later writers than the former. Thus in 1 Cor. ix. 18, τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον. In John xvii. 2, Rom. v. 21, 1 Cor. xiii. 3, 1 Pet. iii. 1, Rev. xiii. 16, and elsewhere, the readings vary. A *future indicative* is united with the conjunctive in Eph. vi. 2, τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. Compare Rev. xxii. 14.[1]

2. The particle μὴ, in conjunction with ἵνα and ὅπως, follows in the main the preceding rules. It is most rarely, therefore, found, except with a *conjunctive;* as in Matt. vi. 18, σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, ὅπως μὴ φανῇς κ. τ. λ. John xi. 50, συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Add Matt. v. 29, 30, xxvi. 5, Luke viii. 10, xvi. 26, John iii. 16, Acts xx. 16, 1 Cor. i. 10, 29.

Obs. 4. The same observation will apply to μὴ, μήπως, μήποτε, μήτις, where ἵνα may be considered as understood; as in Matt. v. 25, ἴσθι εὐνοῶν τῷ ἀντιδίκῳ, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ. 1 Cor. ix. 27, ὑπωπιάζω μου τὸ σῶμα, μήπως ἀδόκιμος γένωμαι. See also Matt. vii. 6, xiii. 15, xv. 32, Mark xiv. 2, Luke xii. 58, 2 Cor. ii. 7, xii. 6. With the *optative* after a *present* in Acts xxvii. 42, βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι. Many good manuscripts, however, read διαφύγῃ. According to the best authorities, a *conjunctive* and *future* are united in Mark iv. 12, μήποτε ἐπιστρέψωσι, καὶ ἀφεθήσεται αὐτοῖς τὰ ἁμαρτήματα. *Vulgo* ἀφεθῇ.

Obs. 5. After verbs denoting *fear* or *caution,* the same usage prevails. Thus in Matt. xxiv. 4, βλέπετε, μή τις ὑμᾶς πλανήσῃ. 2 Cor. xi. 3, φοβοῦμαι δὲ, μήπως φθαρῇ τὰ νοήματα ὑμῶν. Add Luke xxi. 8, Acts xiii. 40, xxiii. 10, xxvii. 17, 29, 1 Cor. viii. 9, x. 12, 2 Cor. xii. 20, Heb. xii. 15. These verbs are also followed by the indicative present, perfect, and future. For example, in Luke xi. 35, σκόπει οὖν, μὴ τὸ φῶς ἐν σοὶ σκότος ἐστὶν, *whether the light in you* is *darkness.* Gal. iv. 11, φοβοῦμαι ὑμᾶς, μήπως εἰκῆ κεκοπίακα εἰς ὑμᾶς, *that I have laboured.* Col. ii. 8, βλέπετε, μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν κ. τ. λ., *that no one* shall hereafter *spoil you.* See also Heb. iii. 12; and compare, for the *præterite,* Job i. 4, LXX, Diog. L. vi. 1. 4, Lucian. Pisc. 15, Heliod. Æth. i. 10. 3. Sometimes the verb of *fearing* is omitted, as in Matt. xxv. 9, μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν, scil. φοβούμεθα. Compare Rom. xi. 21, Gal. ii. 2, 1 Thess. iii. 5. In the two last passages the subjunctive and indicative are combined, with the import of each mood distinctly preserved.[2]

Of some other particles with these moods, see § 67.

§ 57.—*Of the Infinitive.* (BUTTM. § 140—142.)

1. As distinguished from the *participle,* which designates a *quality* of a person or thing *independent* of the action ex-

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[1] Winer and Alt, *ubi supra.* Hermann ad Viger. pp. 850 sqq. Schæfer ad Demosth. iv. 273. Fisch. ad Well. ii. p. 251, iii. 6. p. 286. Abresch. Misc. Obss. p. 14. Diluc. Thucyd. p. 793. Lipsius de indic. in N. T. usu, § 6.
[2] Winer, § 60, 2. Hermann ad Soph. Aj. 272. Bornemann ad Xen. Sympos. p. 70.

pressed by the leading verb, the *Infinitive* denotes the *object*
or *completion* of some action otherwise incomplete.   It is
therefore used after all verbs which imply a *purpose;* as θέλω,
βούλομαί, μέλλω, εἴωθα, &c.   Thus in Matt. xxvii. 15, εἰώθει
ἀπολύειν. Mark x. 4, ἐπέτρεψε γράψαι. Luke i. 1, ἐπεχείρησαν
ἀνατάξασθαι διήγησιν. John i. 44, ἠθέλησεν ἐξελθεῖν. Acts v. 36,
τί μέλλετε πράσσειν; 39, οὐ δύνασθε καταλῦσαι αὐτό. x. 48, προσέ-
ταξεν αὐτοὺς βαπτισθῆναι. xxvii. 22, παραινῶ ὑμᾶς εὐθυμεῖν. Gal.
i. 10, ζητῶ ἀρέσκειν. Add Matt. xv. 35, Mark viii. 6, Luke vi.
42, Acts ii. 29, ix. 26, xxvii. 43, 2 Cor. x. 2, Phil. iv. 11,
1 Thess. i. 8, v. 12, 1 Tim. i. 3, ii. 8, 2 Tim. iv. 9, Heb. ix.
5. xi. 24, James iii. 10, Jude 9, Rev. i. 12, ix. 6.

Obs. 1. Many of these verbs, instead of the simple *infin.*, take the *infin.* with the
article in the genitive; as in Acts xxi. 12, παρεκαλοῦμεν ἡμεῖς τοῦ μὴ ἀναβαίνειν αὐτόν.
xxiii. 20, συνέθεντο τοῦ ἐρωτῆσαί σε. The conjunction ἵνα also is often found with these
verbs; as in Matt. xviii. 6, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον
αὐτοῦ. xxvii. 20, ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν. Mark vi. 8, παρήγ-
γειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν, John ii. 25, οὐ χρείαν εἶχεν, ἵνα τὶς μαρτυρήσῃ. Compare
also Matt. xx. 21, xxvi. 4, Mark vii. 26, John xv. 1, 30, 1 Cor. i. 10,

Obs. 2. In some instances the *infin. act.* seems to be put for the *passive;* as
in 1 Thess. iv. 9, περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν. Compare
chap. v. 1.[1]

Obs. 3. Some verbs, of complete meaning in themselves, but not sufficiently
defined to express a *purpose,* are followed by an infinitive. Such are those which
signify *to give, to choose,* the verbs of motion, *to go, to send,* &c.; and other verbs
and phrases which require a more exact definition. Examples are Matt. v. 32,
ποιεῖ αὐτὴν μοιχᾶσθαι. xi. 7, τί ἐξήλθετε θεάσασθαι; xiii. 11, ὑμῖν δέδοται γνῶναι.
Mark iii. 14, ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν. Luke xv. 15, ἐπέμψεν αὐτὸν εἰς τοὺς ἀγροὺς
αὐτοῦ βόσκειν χοίρους. John xiii. 24, νεύει οὖν τούτῳ πυθέσθαι. Acts v. 31, τοῦτον ὁ Θεὸς
ὕψωσε, δοῦναι μετάνοιαν τῷ Ἰσραήλ. xviii. 27, ἔγραψαν τοῖς ἀδελφοῖς ἀποδέξασθαι αὐτόν.
1 Cor. i. 19, οὐ γὰρ ἀπέστειλέ με βαπτίζειν. x. 7, ἐκάθισεν ὁ λαὸς φαγεῖν. Eph. i. 4,
ἐξελέξατο ἡμᾶς εἶναι ἁγίους. Add Matt. ii. 2, xx. 28, xxvii. 34, Mark vii, 4, Luke i. 17,
19, 76, ii. 1, ix. 16, Col. i. 21, 2 Tim. i. 18, 2 Pet. iii. 42, Rev. xii. 2, xvi. 9; and
compare Gen. xi. 5, xxxi. 19, xlii. 5, 47, Exod. ii. 5, 2 Chron. xxvi. 15, Ruth iii.
7, Nehem. viii. 14, LXX, Diog. L. ii. 6, 7, Lucian. Asin. 43, Necyom. 12, Apollod.
i. 16, Diod. Sic. xx. 69, Plat. Phæd. p. 69. A. In these cases also ἵνα, ὥστε or ὅτι,
is sometimes used; as in John xi. 37, οὐκ ἠδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ
ἀποθάνῃ; Rom. vi. 6, νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ὥστε δουλεύειν, κ. τ. λ., 1 Cor.
iv. 9, ὁ Θεὸς ἡμᾶς ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ. See also
John iv. 15, 2 Cor. iii. 7.

2. The Infinitive is put after *adjectives;* as in Matt. iii. 11,
οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι. Luke xv. 21, οὐκέτι εἰμὶ
ἄξιος κληθῆναι υἱός σου. Acts xi. 17, δυνατὸς κωλῦσαι τὸν Θεόν.
1 Cor. vii. 39, ἐλευθέρα ἐστὶ γαμηθῆναι. Heb. x. 4, ἀδύνατον ἀφαι-
ρεῖν ἁμαρτίας. 1 Pet. i. 5, σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι. See

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[1] Alt, Gram. N. T. § 67, a. α.

also Mark i. 7, 1 Cor. xv. 9, 2 Tim. ii. 2, Heb. vi. 18, xi. and compare Prov. xxx. 18, Wisd. i. 16, LXX.

Obs. 4. Here also a *Conjunction* is sometimes substituted; as in John i. 27, οὐκ εἰμὶ ἄξιος, ἵνα λύσω κ. τ. λ. The *infin. act.* is used for the *pass.* in Heb. v. 11, δυσερμήνευτος λέγειν.[1]

Obs. 5. The *infin.* also follows, without the *gen.* of the article, after substantives which produce the action of the verb; as in Luke viii. 8, ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. Acts ix. 4, ἔχει ἐξουσίαν δῆσαι πάντας. See also Luke ix. 1, 1 Cor. ix. 5, Eph. iii. 8, Heb. iv. 1.

3. The *infin.* is put after *particles*; as ὥστε, in Matt. viii. 24, σεισμὸς μέγας ἐγένετο, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. Mark iv. 32, ποιεῖ κλάδους ὥστε δύνασθαι, κ. τ. λ. Luke ix. 52, εἰσῆλθον εἰς κώμην, ὥστε ἑτοιμάσαι αὐτῷ. Acts xiv. 1, λαλῆσαι οὕτως, ὥστε πιστεῦσαι πολὺ πλῆθος. So Matt. viii. 28, Mark i. 45, Luke xii. 1, 1 Cor. v. 1, Phil. i. 13,

Obs. 6. Once only in the New Testament the infinitive occurs with ὡς, except in the phrase ὡς ἔπος εἰπεῖν (Heb. vii. 9,); viz. in Acts xx. 24, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς.[2] It is probably omitted, as occasionally in the best writers, in Col. iv. 6, ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ἑνὶ ἑκάστῳ ἀποκρίνεσθαι. Compare Eph. iv. 24. The particle ὅτι is once also followed by an *infin.* in Acts xvii. 10, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας μέλλειν ἔσεσθαι τὸν πλοῦν. This passage, however, must be classed with the *anacolutha*. See § 69, ii.

4. With the *neuter* of the *article*, the *infin.* supplies the place of a substantive in all cases. Thus it is used,

1. As the subject in the Nominative: Rom. xiv. 21, καλὸν τὸ μὴ φαγεῖν κρέα, κ. τ. λ. 1 Cor. vii. 26, καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. Phil. i. 21, ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς· καὶ τὸ ἀποθανεῖν, κέρδος. So Gal. iv. 18, Phil. i. 29, *et alibi.*

Obs. 7. Frequently the article is omitted; as in Matt. xii. 10, εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; Rom. xiii. 5, διὸ ἀνάγκη ὑποτάσσεσθαι. 1 Cor. vii. 9, κρεῖσσον γάρ ἐστι γαμῆσαι, ἢ πυροῦσθαι. Add Matt. xv. 26, xix. 10, Eph. v. 12, James i. 27. In 1 Thess. iv. 3, sqq. it is partly inserted, and partly omitted.

2. In the genitive: after *nouns*, as the latter of two substantives, and after *verbs*, *adjectives*, and *prepositions* governing a genitive; as in Matt. vi. 8, οἶδε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Luke i. 9, ἔλαχε τοῦ θυμιάσαι. xxii. 6, ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν. Acts xiv. 9, πίστιν ἔχει τοῦ σωθῆναι. xx. 3, γνώμη τοῦ ὑποστρέφειν. xxiii. 15, ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. Rom. xv. 23, ἐπιποθίαν τοῦ ἐλθεῖν πρὸς ὑμᾶς. 1 Cor. ix. 6, οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ

[1] Winer, § 45. 3. Alt, § 67. α, β, &c., Ast ad Plat. Legg. p. 117.
[2] Alt, Gr. N. T. § 70.

ἐργάζεσθαι. 2 Cor. vii. 12, εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν. Phil. iii. 21, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτόν. Heb. ii. 15, διὰ παντὸς τοῦ ζῆν. James iv. 15, ἀντὶ τοῦ λέγειν ὑμᾶς. See also Luke i. 57, ii. 21, xxiv. 25, John i. 49, Acts xv. 23, 1 Cor. x. 13, xvi. 4, 2 Cor, viii. 11, Heb. v. 12, 1 Pet. iv. 17; and compare Gen. xix. 20, xxv. 24, xlvii. 29, Ruth ii. 10, Neh. x. 29, Ezek. xxi. 11, Judith ix. 14, 1 Macc. v. 39, LXX. Of the usage with verbs of *preventing*, see § 41, *supra;* add Acts xiv. 18, 1 Pet. iii. 10; and compare Gen. xxix. 35, 3 Esdras ii. 24, v. 69, 70, Susan. 9.

Obs. 8. The *infin.* with τοῦ is also used to indicate a *purpose* with an ellipsis, perhaps, of ἕνεκα or περὶ; and sometimes the idea of *with respect to* (§ 44. 1.) will explain the usage. Thus in Mark iv. 3, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι, *in order to sow :* Luke iv. 10, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε, *with respect to their care of thee :* xxii. 31, ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον. xxiv. 29, εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. Acts vii. 19, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν *in regard to the exposition :* xx. 30, λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. xxvii. 1, ὡς ἐκρίθη τοῦ ἀποπλεῖν, *when it was decided in* respect of *sailing :* Heb. x. 7, ἥκω τοῦ ποιῆσαι τὸ θέλημά σου. James v. 17, προσηύξατο τοῦ μὴ βρέξαι. See also Luke ii. 27, v. 1, ix. 51, Acts iii. 2, xv. 20, xviii. 10, xxi. 12, xxvi. 18, Rom. vi. 6, 1 Cor. vii. 37. On the other hand, where the insertion of τοῦ might be expected, as, for instance, where a *purpose* is indicated, it is frequently omitted; as in John xiv. 2, πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. Eph. iii. 16, ἵνα δῴη ὑμῖν δυνάμει κραταιωθῆναι, κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις ὑμῶν. Occasionally *two infinitives* stand together, of which one has τοῦ, and the other is without it; as in Luke i. 72, 79. See the entire context.

Obs. 9. But although most of the numberless passages, which come under this head in the New Testament, may perhaps be satisfactorily explained on the above principles, and be assimilated with others of a like nature in profane writers, still there are many which cannot be so interpreted. Such are Acts iii. 12, ἡμῖν τί ἀτενί-ζετε, ὡς ἰδίᾳ δυνάμει πεποιηκόσι τοῦ περιπατεῖν αὐτόν; Rom. i. 24, παρέδωκεν αὐτοὺς εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν. In the former example some would resolve πεποιηκόσι into ποιηταῖς οὖσι; but it is better to take τοῦ περιπατεῖν as a simple infinitive; and in the latter the infinitive must be rendered, as in many places, by *so as; in order that.* Compare Luke xxi. 22, Rom. viii. 12, xi. 8, 1 Cor. x. 13. The fact is, that the use of τοῦ with the infinitive is extremely lax in the New Testament: and even much more so than in the later Greek writers, who are less observant of its strict import than their predecessors. See Isocr. Ægin. p. 932, Strabon. xv. 717, Heliod. Æth. ii. 8. 88, Dion. H. iv. 2109, Arrian. Alex. ii. 21. In the LXX the practice is equally vague; so that a like uncertainty, in the construction of the Hebrew infinitive with ל, may have had some influence in producing it. For examples of regular usage in the LXX, see Gen. i. 14, iii. 6, viii. 12, xxv. 16, xxxviii. 9, xliii. 17, Judges v. 16, ix. 15, 52, x. 1, xi. 12, xv. 12, xvi. 5, xix. 3, 8, 15, xx. 4, Ruth i. 1, 7, ii. 9, 15, iv. 10, 1 Sam. ii. 28, ix. 13, 14, xv. 27, 1 Kings i. 35, xiii. 17, Nehem. i. 6, Joel iii. 12, Judith xv. 8, 1 Macc. iii. 20, 31, 39, 52, v. 2, 9, 20, 48, vi. 15, 26, ix. 69. Of irregular usage, see Josh. xxii. 26, Ruth i. 16, 1 Kings viii. 18, xiii. 16, xvi. 19, Joel ii. 21, Judith xiii. 12, 20, 1 Macc. vi. 27, 59. It

may also be well to compare Gen. xxiv. 21, xxvii. 1, xxxi. 20, xxxiv. 17, xxxvi. 7, xxxvii. 18, xxxix 10, Exod. ii. 18, vii. 14, viii. 29, ix. 17, xiv. 5, Josh. xxiii. 13, Judg. ii. 17, 21, 22, viii. 1, ix. 24, 37, xii. 6, xvi. 6, xviii. 9, xxi. 3, 7, Ruth i. 12, 18, iii. 3, iv. 4, 7, 15, 1 Sam. vii. 8, xii. 23, xiv. 34, xv. 26, 2 Sam. iii. 10, 1 Kings ii. 3, iii. 11, xii. 24, Ps. xxvi. 13, Judith ii. 13, v. 4, vii. 13, 3 Esdr. i. 33, iv. 41, v. 67. We have only to add that in Luke xvi. 1, Acts x. 25, the best MSS. omit the article; and in Rev. xii. 7, τοῦ πολεμῆσαι has been properly corrected into ἐπολέμησαν.

3. In the *dative* the *infinitive* denotes *cause* in 2 Cor. ii. 13, οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον, *because I did not find Titus.* Compare Lucian Abdic. 5, Agath. v. 16, Diog. L. x. 17, Joseph. Ant. iv. 10. 1. Like the genitive it implies *purpose* in 1 Thess. iii. 3, παρακαλέσαι ὑμᾶς, τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι. A few MSS. have τοῦ, and others τό. Compare, however, Achil. Tat. ii. 163. With a preposition, it occurs in Matt. xiii. 25, ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, *while men slept:* Luke i 22, ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν, *because he tarried:* Acts iii. 26, εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν, *by your conversion.* See also Matt. xiii. 4, Luke i. 8, v. 1, ix. 36, xi. 37, xiv. 1, Acts viii. 6, Gal. iv. 18, *et alibi.*

4. In the *accusative,* as the object of a verb, the *infin.* with the *article* is used in Luke vii. 21, τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 1 Cor. xiv. 39, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. Phil. ii. 6, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. Add Acts iv. 18, Rom. xiv. 13, 2 Cor. ii. 1, viii. 10. With prepositions, in Matt. vi. 1, πρὸς τὸ θεαθῆναι αὐτοῖς. xiii. 5, διὰ τὸ μὴ ἔχειν βάθος γῆς. John ii. 24, διὰ τὸ αὐτὸν γινώσκειν πάντας. 1 Cor. xi. 25, μετὰ τὸ δειπνῆσαι. 2 Cor. vii. 3, εἰς τὸ συναποθανεῖν καὶ συζῆν. See also Matt. v. 28, xxvi. 32, Mark i. 14, v. 4, Luke xii. 5, Acts viii. 11, xii. 20, xviii. 2, xxvii. 9, 1 Cor. x. 6, 2 Cor. iii. 13, viii. 6, Phil. i. 7, 10, 1 Thess. ii. 9.

Obs. 10. A verbal noun with εἰς or πρὸς is frequently used by St. Paul instead of this Infinitive. Thus in 2 Cor. iv. 6, πρὸς φωτισμὸν τῆς γνωσέως. Eph. iv. 12, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, κ. τ. λ. Heb. xi. 11, Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε.[1]

[1] Winer, § 45, 4. 5. 6. Alt, Gram. N. T. § 69. Georg. Vind. p. 325. Valcknaer ad Eur. Hipp. 48. Ast ad Plat. Legg. p. 56. Schæfer ad Demosth. ii. 16, sqq. et v. 378.

§ 58.

1. The infinitive is used to designate the object after verbs which signify *to say, to affirm, to deny, to hope, to believe, to think, to mean, to seem,* &c., which in Latin also are followed by an infinitive. Thus in Luke vi. 34, παρ᾽ ὧν ἐλπίζετε ἀπολάβειν. xxiv. 23, λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι. Acts iii. 13, κρίναντος ἐκείνου ἀπολύειν. xv. 11, πιστεύομεν σωθῆναι. Heb. xi. 25, ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ. See also Luke xxiii. 8, Rom. xv. 24, 1 Cor. xvi. 7, 2 Cor. v. 11, Phil. ii. 19, 23, 1 John ii. 6. So after κινδυνεύειν, and verbs of *fearing*; as in Matt. ii. 22, ἐφοβήθη ἐκεῖ ἀπελθεῖν. Acts xix. 27, τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν. Compare Luke ix. 45, Acts xix. 40. Of the more usual construction of verbs of *fearing,* see § 56. 2. *Obs.* 5.

2. If the second verb has a subject of its own, this is either put in the accusative, or the clause is formed by the conjunction ὅτι. Thus with an accusative in Acts xvi. 15, κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι. Rom. xv. 8, λέγω δὲ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι τῆς περιτομῆς. 1 Cor. vii. 26, νομίζω οὖν τοῦτο καλὸν ὑπάρχειν. Add Luke ii. 44, Acts vii. 25, xiv. 19, xxi. 4, 21, Phil. iii. 8. With ὅτι, in Matt. ix. 18, λέγων, ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν. Luke xxiv. 21, ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν κ. τ. λ. Acts ix. 26, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. Add Mark vi. 14, Acts xxiv. 26, Rom. vi. 8, 1 John v. 2.

Obs. 1. After verbs which contain a negation the particle μὴ is frequently added to this infinitive; as in Luke xx. 27, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. xxii. 34, τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.[1]

3. If the *subject* of the *infin.* is the same with the *subject* of the preceding *finite verb,* it is usually omitted with the *infinitive;* and being understood to be in the *nominative,* the adjectives and participles dependent upon it are put in that case. Thus in Rom. i. 22, φάσκοντες εἶναι σοφοί. xv. 24, ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς. 2 Cor. x. 2, δέομαι τὸ μὴ παρὼν θαρρῆσαι. 2 Pet. iii. 14, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι εὑρεθῆναι.

Obs. 2. For the sake of emphasis, the subject is sometimes repeated in the accusative; as in Phil. iii. 13, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι. So in Xen. Cyr. v. 1. 20, νομίζοιμι γὰρ ἐμαυτὸν ἐοικέναι κ. τ. λ. Compare Xen. Anab. vii. 1. 30, Mem. ii. 6. 35, Diod. Sic. i. 50, Anacr. Od. xlv. 8, Philostr. Apoll. i. 12.

[1] Alt, Gram. N. T. § 67. b. Lobeck ad Phryn. p. 753.

4. On the other hand, if the subject is the same with the object of the preceding clause, all defining adjectives, &c., should be in the case of the words to which they refer.

Obs. 3. Still, especially where emphasis is intended, the accusative is often found with the infinitive. Thus in Matt. xviii. 8, καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν κ. τ. λ. Acts xxv. 27, ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον μὴ καὶ τὰς κατ᾽ αὐτοῦ αἰτίας σημᾶναι.

5. Again, if the *Infin.* has a different subject from that in the preceding clause, it is put, together with its definitions, regularly in the *accusative.* To the instances which have been already given may be added Luke xxiv. 23, οἱ λέγουσιν αὐτὸν ζῆν. Acts ii. 24, οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ᾽ αὐτοῦ. Add Acts xxvi. 26, 1 Cor. vii. 10, 2 Pet. i. 15.

Obs. 4. If the leading verb govern any other case than the accusative, the usual construction is not necessarily preserved. For instance, the accusative does not accompany the infinitive in 2 Pet. ii. 21, κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι κ. τ. λ. Here αὐτοὺς and ἐπιγνοῦντας would be regular. Lastly, συμβαίνει and other impersonals are often found with an accusative and infinitive in classical writers; and so we have in Acts xxi. 35, συνέβη βαστάζεσθαι αὐτόν. Thus ἐγένετο in its impersonal sense, *it happened, it came to pass,* is very frequently so constructed, especially in the Acts. See Mark ii. 23, Acts iv. 5, ix. 3, 32, 37, 43, xi. 26, xiv. 1, xv. 16, xix. 1, xxi. 1, 5, xxii. 6, 17, xxvii. 44, xxviii. 8, 17, *et alibi.* This usage, which has been regarded as a Hebraism, is also common in the LXX and Josephus. Compare Gen. xlii. 38, 2 Macc. iii. 2, iv. 30, Joseph. Ant. vii. 14. 7, and elsewhere; and also, among the Greeks, Diod. Sic. i. 50, iii. 22. 39, Theogn. v. 639.[1]

6. The subject is sometimes wanting in dependent propositions, and construed, by *attraction,* in another case with the verb of the preceding proposition. This especially, though not exclusively, happens with verbs of *knowing, seeing,* &c., followed by ἵνα, ὅτι, πῶς, πόθεν, τις, &c. Thus Matt. xxv. 24, ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος. Mark i. 24, Luke iv. 34, οἶδά σε, τίς εἶ. John v. 42, ἀλλ᾽ ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 1 Cor. xvi. 15, οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν κ. τ. λ. See also Mark xi. 32, Luke xiii. 27, xix. 3, John iv. 35, vii. 27, viii. 54, ix. 19, xi. 31, Acts iii. 10, Rev. xvii. 8. The same idiom is also common in Latin. Thus Ter. Eun. v. 8. 5, *Scin' me, in quibus sim gaudiis?* Adelph. v. 4. 20, *Illum optant, ut vivat.*[2]

Obs. 5. In some cases the place of the transposed subject is supplied by a pronoun

[1] Winer, § 45, 1. 2. Alt, Gram. N. T. § 68. Poppo ad Xen. Cyr. 1. 4. 4. Stallbaum ad Plat. Symp. 3.
[2] Kuster ad Arist. Plut. 55. Valckenaer ad Eur. Phœn. p. 355.

in the second clause; as in Acts ix. 20, ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. If the verb in the first member be in the passive voice, the nominative case is retained. Thus 1 Cor. xv. 12, Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται. The case is somewhat different, when the latter clause contains an explanation, as it were, of what is implied in the former. So 2 Cor. xiii. 5, ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Χριστὸς ἐν ὑμῖν ἐστιν ; 2 Thess. ii. 4, ἀποδείκνυντα ἑαυτὸν, ὅτι ἐστὶ Θεός.[1]

Obs. 6. There are a few passages of the New Testament in which the *Infin.* is understood to be put for the *Imperative.* The older Grammarians in such cases supply δεῖ or μέμνησο. Sometimes the imperative and infinitive are combined, and as the usage is by no means uncommon, especially in the Greek poets, there seems to be no valid reason for assigning other interpretations, which are equally harsh and unnecessary. Thus in Luke ix. 3, μηδὲν αἴρετε εἰς τὴν ὁδὸν, μήτε ἀνὰ δύο χιτῶνας ἔχειν. (Some would supply ὥστε.) Rom. xii. 15, χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. Here also several imperatives precede and follow, and the clause is supposed to be a proverb quoted *ad literam.* Again, Phil. iii. 16, τῷ αὐτῷ στοιχεῖν κανόνι, where it is proposed to refer στοιχεῖν to φρονῶμεν in the preceding verse. The case is clearly different in such passages as Matt. v. 39, λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ. In Rev. x. 9, many manuscripts read δὸς for δοῦναι. On the other hand, παρενέγκειν in Luke xxii. 42, which some take in a *precative* sense, depends upon βούλει, and the conclusion is καλῶς ἔχει understood. Such passages as 2 Cor. ix. 10, 1 Thess. iii. 11, 12, 2 Thess. ii. 17, iii. 5, 1 Pet. v. 10, are nothing to the purpose; for the verbs are all optatives. See § 53. 1.[2]

Obs. 7. Some *finite* verbs, as φιλεῖν, ἐθέλειν, προστιθέναι, &c., when followed by an *infinitive,* may sometimes, but not always, be rendered by an *adverb.* Thus in Luke xx. 11, 12, προσέθετο πέμψαι, which is in the parallel places of Matt. xxi. 36, Mark xii. 4, πάλιν ἔπεμψε. The same idea is expressed by the participle in Luke xix. 11, προσθεὶς εἶπε. So Gen. xxxviii. 5, LXX, προσθεῖσα ἔτι ἔτεκεν υἱόν. Again in Matt. vi. 5, φιλοῦσι προσεύχεσθαι. John viii. 44, τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. See also Matt. xxiii. 6, 7, Mark xii. 38, Luke xx. 46, John vi. 21, Acts xii. 3 ; and compare Gen. iv. 2, LXX, Ælian V. H. xiv. 37. Perhaps also Mark xiv. 8, προέλαβε μυρίσαι μου τὸ σῶμα, *she has anointed by anticipation.* To the same head, but less appropriately, have been referred 1 Thess. ii. 2, ἐπαῤῥησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι, *we have been emboldened to speak,* not *we spoke boldly.* Tit. iii. 12, σπούδασον ἐλθεῖν, *hasten to come,* not *come quickly.* Nor is it quite clear that φιλεῖν in Matt. vi. 5, is adequately rendered by the adverb *gladly.*[3]

Obs. 8. It is by no means necessary that the tense of the *Infinitive* should correspond with that of the principal verb; but the usual distinction prevails in this, as in the other moods. In expressing an action *frequently repeated,* or *continued* in itself or its consequences to the present time, the *present* of the *Infinitive* is employed, whatever be the tense or import of the preceding verb; whereas in the narration of *past* events, in speaking of what is *transient* or *momentary,* or of *future* actions which ar considered as *certainly impending,* the *aorist* is used. Examples of the *present* are Matt. vi. 24, οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. John vii. 17, ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν. ix. 4, ἐμὲ δεῖ ἐργάζεσθαι, ἕως ἡμέρα ἐστίν. See also Mark ii. 19, iv. 32, Luke xvi. 13, *et alibi.* With reference to *past* actions, the *aorist* occurs in Mark ii. 4, μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στεγήν. v. 3, οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. So Luke xviii. 13, xxiv. 46, John vi. 21, 1 Thess. ii. 18, and

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[1] Alt, Gram. N. T. § 86, 1. Notes 1, 2.
[2] Winer, § 47, 7. Alt, § 71. Georg. Hierocrit. i. 58. Bos, Ellips. p. 597. Hermann ad Viger. p. 745. Kuinoel on Luke xxii. 42. Ast ad Plat. Polit. p. 522.
[3] Winer, § 58, 4. Wetstein on Matt. vi. 5. Kuinoel on John vi. 21. Passov. Lex. in vv. φιλέω and ἐθέλω.

elsewhere. Of *transient* events in Matt. xix. 3, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ, with reference to *the act of divorce.* Mark xiv. 7, ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι. Add Mark ii. 27, xiv. 31, John iii. 4, ix. 27, xi. 37, xii. 21, Acts iv. 16, 2 Cor. x. 12, Eph. iii. 18, 1 Thess. ii. 8, Rev. ii. 21. Of *future* actions, chiefly after verbs of *commanding, thinking, hoping,* and the like, in Matt. xii. 38, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Mark xiv. 11, ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. Acts x. 48, προσέταξεν αὐτοὺς βαπτισθῆναι. So Luke vi. 34, Acts ii. 30, iii. 18, vii. 5, Rom. xv. 24, 1 Cor. xvi. 7, Phil. ii. 19, 1 Tim. iii. 14. Hence the *aorist* after ἕτοιμός in Acts xxi. 13, 2 Cor. x. 6, xii. 14, 1 Pet. i. 5, iv. 5. Compare Dion. Hal. viii. 17, Joseph. Ant. vi. 9. 2, xii. 4. 2. These niceties, however, are by no means universally observed. Thus the *present* indicates a *transitory* act, Matt. iii. 23, πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; See also John xvi. 19, 1 Cor. vii. 36, Phil. i. 17. On the other hand, the *aorist* denotes a *permanent* act in Luke xix. 5, σήμερον ἐν τῷ οἴκῳ σοῦ δεῖ με μεῖναι. Compare Matt. v. 14, Luke xiv. 28, xvii. 25, xx. 22, John v. 44. At the same time be it observed, that in all these passages the action may have been referred in the writer's mind to some particular point, with reference to which it may be considered as complete. Both the *pres.* and *aor.* are sometimes combined; as in Matt. v. 13, εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι. And here at least the two senses are distinctly preserved. The *future infin.* has its proper import in Heb. iii. 18, τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι; Also the *perfect* in Acts xvi. 27, νομίζων ἐκπεφευγέναι τοὺς δεσμίους, *that they had escaped effectually and permanently.* See also Acts xxvi. 32, xxvii. 9, 13, Rom. xv. 8, 2 Pet. ii. 21.[1]

§ 59.—*Construction with the Pronoun Relative.*
(BUTTM. § 143.)

1. Before proceeding to the *participle,* it is right to advert to the syntax of the *Relative,* of which the construction with the *part.* is but an abbreviation; and it may be observed that the *Attraction,* by which a relative is placed in the case of its *antecedent* instead of that required by the *verb* following, may be said to be the usual construction of the New Testament. Thus Matt. xviii. 19, περὶ παντὸς πράγματος, οὗ ἐὰν αἰτήσωνται. Luke ii. 20, ἐπὶ πᾶσιν, οἷς ἤκουσαν καὶ εἶδον. John ii. 22, ἐπίστευσαν τῷ λόγῳ, ᾧ εἶπεν. Tit. iii. 6, πνεύματος ἁγίου, οὗ ἐξέχεεν. James ii. 5, κληρονόμους τῆς βασιλείας, ἧς ἐπηγγείλατο. Add Mark xiv. 72, Luke v. 9, John xv. 20, xxi. 10, Acts ii. 22, iii. 21, 25, vii. 17, 45, x. 39, xvii. 31, xxii. 10, Eph. i. 8, James ii. 5, 1 Pet. iv. 11, Jude 15, Rev. xviii. 6.

Obs. 1. The usage is more rare in Matthew and Mark, and there are also other exceptions; as in Heb. viii. 2, τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος. Various readings also occur in Mark xiii. 19, John iv. 5, xvii. 11, Acts vii. 17, Tit. iii. 5. The syntax is peculiarly remarkable, where a verb of cognate signification with the preceding noun follows; as in 2 Cor. i. 4, διὰ τῆς παρακλήσεως, ἧς παρακαλούμεθα. Eph. ii. 5, ἀγάπην, ἣν ἠγάπησεν ἡμᾶς. iv. 1, τῆς κλήσεως, ἧς ἐκλήθητε.

[1] Winer, § 45, 8. Alt, § 72. Lobeck ad Phryn., pp. 745, sqq.

Obs. 2. If the *antecedent* be a *demonstrative* pronoun, it is generally omitted, and the relative takes its case; as in Mark xv. 12, τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; Luke ix. 36, οὐδενὶ ἀπήγγειλαν οὐδὲν, ὧν ἑωράκασιν. John vi. 29, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. Rom. vi. 21, ἐφ' οἷς νῦν ἐπαισχύνεσθε. Add Luke v. 25, John xvii. 9, Acts viii. 24, xxi. 24, xxvi. 16, Rom. xiv. 22, xv. 18, 1 Cor. vii. 1, x. 29, 2 Cor. ii. 3, v. 10, xii. 17, Eph. iii. 20, Heb. v. 8. Sometimes, but rarely, the demonstrative pronoun is simply omitted; as in John xiii. 29, ἀγόρασον ὧν χρείαν ἔχομεν. So Xen. Cyr. vi. 2. 1, ἀπήγγειλας ἂν ἐδίουν. Compare also Col. ii. 10. Both constructions are found in Rom. x. 14, πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὗ οὐκ ἤκουσαν; A like omission occurs also in the case of relative adverbs. Thus in Matt. xxv. 24, συνάγων ὅθεν οὐ διεσκόρπισας, for ἐκεῖθεν ὅπου. Mark v. 40, εἰσπορεύεται ὅπου ἦν τὸ παιδίον. So John xi. 32, xx. 19.[1]

2. On the other hand, the *relative* being put in the case required by the *verb*, the *substantive* is put in the same case, either *before* or *after* it. Thus, *before* it, in Matt. xxi. 42, Luke xx. 17, 1 Pet. ii. 7, λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. Luke xii. 48, παντὶ δὲ, ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ. 1 Cor. x. 16, τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστιν; So Hippocr. Morb. iv. 11, τὰς πηγὰς, ἃς ὠνόμασα, αὗται τῷ σώματι κ. τ. λ. Terent. Eun. iv. 3. 11, *Eunuchum, quem dedisti nobis, quas turbas dedit?*

Obs. 3. Here also should probably be referred Luke i. 72, μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε κ. τ. λ., unless κατὰ be understood before ὅρκον.[2]

3. It is generally, when the clause with the relative precedes, containing the principal thought, that the antecedent is put in the same case *after* it. Thus Mark vi. 16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἔστιν. Rom. vi. 17, ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς. Philem. 10, παρακαλῶ 'σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δέσμοις μου, Ὀνήσιμον. So, in Latin, Cic. Tusc. i. 18. 41, *Quam quisque novit artem, in hac se exerceat.*

Obs. 4. Some place here Acts xxi. 16; but see above, § 45. 8. There are some examples, in which the *relative* precedes, where the case remains the same as it would have been according to the regular grammatical construction. Thus in Matt. vii. 2, ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. xxiv. 44, ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Obs. 5. Clauses, which should be connected by means of a *relative*, are sometimes blended, by its omission, into an independent proposition. Thus in 1 John iii. 11, ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, i. e. καθὼς Κάϊν, ὃς ἐκ τοῦ πονηροῦ

Winer, § 23. 2, and 24. 1. Alt, § 41. 3, and 42. 1. Hermann ad Viger. p. 891.
[2] Winer, § 24, 2. Alt, Gram. N. T. 2. §§ 30, 3. 42, 2. Georg. Hierocrit. i. 3. 22. Kuinoel ad Luc. i. 72.

ˇν, ἐποίησε. So, in Latin, Virg. Æn. i. 18, *Urbs antiqua fuit ; Tyrii tenuêre coloni.*
And v. 534, *Est locus ; Hesperiam Graii cognomine dicunt.* Somewhat similar is
Rev. i. 5, τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτίων ἡμῶν ἐν τῷ αἵματι
αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλεῖς, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. More pro-
perly, however, this is an example of *anacoluthon.* See § 69. ii. 4.[1]

4. When another noun is added by way of explanation, the
relative sometimes agrees with that which *precedes;* as in 1 Cor.
iv. 17, Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητόν. Eph. i. 22, τῇ ἐκ-
κλησίᾳ, ἥτις ἐστι τὸ σῶμα αὐτοῦ. Col. i. 24, τοῦ σώματος αὐτοῦ, ὅ
ἐστιν ἡ ἐκκλησία. iii. 14, τὴν ἀγάπην, ἥτις ἐστι σύνδεσμος τῆς τελει-
ότητος. (Some manuscripts here read ὅς, and others ὅ.) More
generally, however, the concord is with the *subsequent* noun ;
as in Mark xv. 16, τῆς αὐλῆς, ὅ ἐστι πραιτώριον. Eph. iii. 13,
ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. Add Gal. iii.
16, Eph. i. 14, vi. 17, Col. i. 27, 1 Tim. iii. 15. So also in Phil.
i. 28, where ἥτις refers to the *constancy* of the Philippians, re-
ferred to in the preceding context.

Obs. 6. Sometimes also the *neuter pronoun* ὅ is used with reference neither to the
antecedent nor subsequent noun, but to the word ῥῆμα understood ; as in Mark xv.
22, φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον, Κρανίου τόπος. So John i.
39, 42, 43, Heb. vii. 3.[2] Frequently also the oblique cases are used with preposi-
tions in the place of adverbs or conjunctions ; the noun, which would have been
attracted into the case of the relative, being omitted. Thus we have in Matt. i.
25, ἕως οὗ, scil. χρόνου, *until.* Luke i. 20, *et passim,* ἀνθ᾿ ὧν, *because.* vii. 45, ἀφ᾿ ἧς,
scil. ὥρας, *since.* xii. 1, ἐν οἷς, scil. χρόνοις, *meanwhile ;* et alia hujuscemodi.[3]
Obs. 7. St. Paul frequently connects two or more sentences together by means of
relatives, both when they refer to *different* antecedents, and when the *same* subject
is continued throughout. As instances, in which *different* subjects are thus con-
nected, see Eph. iii. 11, 12, Col. i. 4, 29. An accumulation of relatives, be-
longing to the *same* subject, is found in Eph. i. 3-14, ii. 21, 22, Col. i. 13-15.
Compare also 1 Pet. i. 3-12.[4]
Obs. 8. There is a transposition of the relative in Acts i. 2, ἐντειλάμενος τοῖς ἀποστό-
λοις διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο. This structure was evidently designed to mark
the connexion of διὰ πνεύματος ἁγίου with ἐντειλάμενος, not with ἐξελέξατο. No such
transposition, as some have supposed, exists in John ix. 40, Acts iii. 24.[5]
Obs. 9. With reference to *definite* persons or things, the *relative* is followed by
an *indicative;* as in 1 Thess. i. 9, αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν, ὁποίαν εἴσοδον
ἔχομεν πρὸς ὑμᾶς. See also above, § 51, 4. If the person or thing be *indefinite,* the
opt. or *conj.* may be employed ; the former without ἄν, in speaking of *past* time, and
the latter with ἄν, when something is affirmed of *present* or *future* time. The New
Testament usage fails with respect to the *optative ;* nor is the rule strictly observed

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[1] Alt, Gram. N. T. § 42, 5.
[2] Winer, § 24, 5, *Obs.* 1. Alt, Gram. N. T. § 42, 3. Hermann ad Vig. p. 708.
Herndorf ad Plat. Phædr. p. 279.
[3] Winer, § 24, 3, *Obs.* 3. Alt, Gram. N. T. § 42, 4. 7.
[4] Winer, § 24. 3, *Obs.* 2. Alt, § 42. 6.
[5] Alt, Gram. N. T. § 42. 8. See lso Kuinoel on Acts i. 2.

with respect to the *conjunctive*, more particularly with respect to the omission or insertion of the particle ἄν. Examples are, Matt. viii. 20, οὐχ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. x. 11, εἰς ἣν δ' ἂν πόλιν εἰσέλθητε, κ. τ. λ. xxi. 22, πάντα, ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε. Mark xiv. 9, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, κ. τ. λ. Acts ii. 39, ὅσους ἂν προσκαλέσηται Κύριος. viii. 19, ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας. Compare Matt. vi. 25, x. 19, Mark vi. 36, ix. 18, Luke xii. 11, Rom. viii. 26, x. 13, xvi. 2, James iv. 4. After a *præterite*, but still in a *future* sense, in Acts iv. 21, ἀπέλυσαν αὐτούς, μηδὲν εὑρίσκοντες, τὸ, πῶς κολάσωνται αὐτούς. See also Mark iii. 6, Luke xix. 48.[1] That the *future* is here also used for the *conjunctive*, see above, § 51, 2.

§ 60.—*Construction with the Participle.* (Buttm. § 144.)

1. The *participle* indicates a state of *being*, and its case is determined by its relation to the *agent* or *object* of the verb. If the *agent* of the verb is the subject of the *part.*, the latter is of course in the *Nom.* case; as in Acts xvi. 34, ἀναγαγὼν αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τραπέζαν. But if it refers to the *object* of the verb, the *part.* agrees with it in gender, number, and case. Although the usage of the *part.* would in general give a sense altogether distinct from that of the *infinitive*, still after many verbs, of which the object might be designated by an *infin.*, and which in Latin take the accusative with the *infin.*, a *part.* is used.

2. With reference to a subject preceding, a *participle* may exhibit a variety of subsisting relations, which may generally be expressed by *conjunctions*. For example,

1. As a *definition of time*, it may be rendered by *when, while*, &c. Thus in Acts v. 4, οὐχὶ μένον, σοὶ ἔμενε; *while it remained*, &c. 1 Thess. iii. 1, διὸ, μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, *when I could no longer control my anxiety.* So again in v. 5.

Obs. 1. Very frequently a *finite* verb is used in such cases instead of a *part.*, and connected with the principal action by καί. So Matt. xvii. 20, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ· καὶ μεταβήσεται. xviii. 21, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; For λεγόντων ὑμῶν, and ἁμαρτήσαντι ἀδελφῷ.

2. In assigning *a cause*, it may be resolved into *since, because*, with a finite verb. Thus in Acts iv. 21, οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὑρίσκοντες τὸ, πῶς κολάσωνται αὐτούς, *when they had threatened*, and, *because they found nothing;* Col. i. 3, εὐχαριστοῦμεν

[1] Winer, § 42, 4. Alt, § 65. Hermann ad Viger. pp. 901, sqq.

τῷ Θεῷ, ἀκούσαντες τὴν πίστιν ὑμῶν, *because we have heard*, &c.

3. In *restrictions*, for *although :* as in John xii. 37, τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν, *although he had done*, &c. 1 Cor. ix. 19, ἐλεύθερος ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα. Add John xxi. 11, 1 Tim. i. 7, Philem. 8, James iii. 4, 1 Pet. ii. 19; and compare Lucian. D. M. xxvi. 1, Philost. Apoll. ii. 25.

Obs. 2. In this case, the participle is sometimes accompanied by καὶ or καίπερ. Thus in Luke xviii. 7, ὁ δὲ Θεὸς οὐ μὴ ποιήσει ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, καὶ μακροθυμῶν ἐπ' αὐτοῖς; *though he linger :* Heb. v. 8, καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν. So Rom. vii. 3, Phil. iii. 4, Heb. vii. 5, 2 Pet. i. 12, *et alibi*. Compare Diod. Sic. iii. 7, xvii. 39.

4. In expressing a condition, *if :* as in 1 Tim. iii. 10, διακονείτωσαν, ἀνέγκλητοι ὄντες, *provided they are blameless :* vi. 8, ἔχοντες διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα. So also 1 Tim. iv. 4, 2 Pet. i. 4, 8, *et alibi.*[1]

5. In expressing a *mean ;* as in Rom. vii. 8, ἀφορμὴν λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. So *again* in v. 8.

3. A *future* participle is used after verbs of *motion* to express the object of the verb; as in Acts viii. 27, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ.

Obs. 3. If the action of the participle and the verb are contemporary, the *present* participle is used. Thus in Acts xv. 27, ἀπεστάλκαμεν Ἰούδαν καὶ Σίλαν ἀπαγγέλλοντας τὰ αὐτά. (A single MS. has ἀπαγγελοῦντας.) Rom. xv. 25, νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἁγίοις.

Obs. 4. Instead of the *part.*, καὶ and a finite verb is often used ; as in John i. 47, ἔρχου καὶ ἴδε. xiv. 3, ἔρχομαι, καὶ παραλήψομαι ὑμᾶς εἰς ἐμαυτόν.

Obs. 5. When a matter is represented merely as the *opinion* or *assertion* of the person making the allegation, the *participle* is frequently preceded by the particle ὡς. Thus in Luke xvi. 1, οὗτος διεβλήθη αὐτῷ, ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. xxiii. 14, προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν. Also when a motive is alleged for any thing done with reference to another ; as in 1 Pet. ii. 13, ὑποτάγητε βασιλεῖ, ὡς ὑπερέχοντι· ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις κ. τ. λ. Sometimes the participle ὢν is omitted ; as in Acts xvii. 22, δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, scil. ὄντας, 1 Pet. ii. 12, καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, scil, ὄντων. Examples of this usage are not very frequent in the New Testament.

4. Some verbs govern a *part.* either in the *nom.* or some

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[1] Winer, § 46, 9. Alt, § 73, 7. Schæfer. Melet. crit. . 57.

case, which is to be expressed by the conjunction *that*, or by *to, for, of,* &c. Such are,

    1. Verbs of sense; *to hear, to see,* &c. Thus in Matt. viii. 14, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. Mark xvi. 5, εἶδον νεανίσκον καθήμενον. Luke iv. 23, ὅσα ἠκούσαμεν γενόμενα. So Acts vii. 12, Rev. v. 11; and with the genitive in Acts ii. 11, ἀκούομεν λαλούντων αὐτῶν. Sometimes ἀκούειν is followed by ὅτι, as in Matt. iv. 12, ἀκούσας ὅτι Ἰωάννης παρεδόθη. See also Gal. i. 18, *et sæpius.*

    2. Verbs signifying *to know :* Luke viii. 46, ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ. Acts xxiv. 10, ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος. Also with ὅτι, as in Mark ii. 8, ἐπιγνοὺς ὅτι οὕτως διαλογίζονται. Heb. xii. 17, ἴστε γὰρ ὅτι ἀπεδοκιμάσθη.

Obs. 6. The verb μανθάνειν has been supposed to be thus constructed in 1 Tim. v. 13, ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας, *being idle they learn to go about from house to house.* But, in this construction, μανθάνειν always signifies *to perceive ;* as in Herod. i. 3, Lucian. D. D. xvi. 2. When it signifies *to learn,* it is followed by an *infinitive,* as in v. 4, of this same chapter. Hence the meaning is, *going about from house to house they learn to be idle ;* εἶναι being understood : and this seems to accord most fitly with the ensuing clause. So Xen. Anab. iii. 2. 25, μάθωμεν ἀργαὶ ζῆν.

    3. Verbs also which signify *to observe, to find,* &c. are, in like manner, constructed with a *participle.* Thus in Matt. i. 18, εὑρέθη ἐν γαστρὶ ἔχουσα. Mark vii. 30, εὗρε τὸ δαιμόνιον ἐξεληλυθός. Compare Luke xvii. 18, John xi. 17.

Obs. 7. Verbs which signify *to remember,* take ὅτι or ὡς. So Matt. v. 23, ἐὰν μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ. Luke xxiv. 6, μνήσθητε, ὡς ἐλάλησεν ὑμῖν.

Obs. 8. After the above verbs, instead of the participle, the infinitive is sometimes found ; as in Luke iv. 41, ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. 1 Cor. xi. 18, ἀκούω ὅτι σχίσματα ἐν ὑμῖν ὑπάρχειν. Heb. xi. 3, νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.

    4. Many *neuter* verbs also, signifying *to persevere, to desist,* &c., are constructed with a participle. Thus in Matt. xi. 1, ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα. Luke vii. 45, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. Acts v. 42, οὐκ ἐπαύοντο διδάσκοντες. xii. 16, ἐπέμενε κρούων. 2 Thess. iii. 13, μὴ ἐκκακήσητε καλοποιοῦντες. Add Acts vi. 13, xxi. 32; and compare Rev. iv. 8.

Obs. 9. The part. ἂν is omitted after an adjective in Acts xxvii. 33, ἄσιτοι (ὄντες) διατελεῖτε, μηδὲν προσλαβόμενοι.

Obs. 10. The verb ἄρχισθαι, which in the Greek writers often takes the participle, is always in the New Testament followed by the *infinitive.*

Obs. 11. In may cases the governing verb may be expressed by an adverb in English; as in Matt. xvii. 25. προίφθασιν αὐτὸν λίγων, *first addressed him :* Heb. xiii. 2, ἔλαθόν τινες ξινίσαντες ἀγγέλους, *have entertained angels unawares.*

Obs. 12. To this class belongs καλῶς ποιῖν, which is followed by a participle in Acts x. 33, σὺ καλῶς ἐποίησας παραγινόμινος, *you have done well to come.* Compare Phil. iv. 14, 2 Pet. i. 19, 3 John 6. Also many verbs which express an emotion of the mind; as *joy, fear, gratitude,* &c. Thus in Acts xvi. 34, ἠγαλλιάσατο πανοικὶ πιπιστιυκὼς τῷ Θιῷ. 1 Cor. xiv. 18, εὐχαριστῶ τῷ Θιῷ μου, γλώσσαις λαλῶν. 2 Pet. ii. 10, δόξας οὐ τρίμουσι βλασφημοῦντις. Elsewhere with ὅτι, as in Luke x. 20, μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσιται.[1]

5. Various circumstances, either *preparatory, accessory,* or *collateral* to the principal action, may be expressed by a participle; and in the New Testament, the following observations may deserve attention.

Obs. 13. Several *participles* are frequently used in one proposition, without the intervention of a *copula ;* as in Matt. xxviii. 2, ἄγγιλος καταβὰς ἐξ οὐρανοῦ, προσιλθὼν ἀπικύλισι τὸν λίθον. Luke ix. 16, λαβὼν δὲ τοὺς πίντι ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησιν αὐτούς. Add Mark i. 41, viii. 6, Luke v. 12, 19, xvi. 23, xxiii. 48, Acts v. 5, xxi. 2, xxv. 6. Compare Xen. Ephes. iii. 5, Plat. Rep. ii. p. 366. A, Gorg. p. 471. B, Strab. iii. 165, Polyæn. v. 33. 4, Lucian. Asin. 18, Alex. 19, Alciph. iii. 43. Sometimes one or more *participles* are *before* the leading verb, and others *after it;* as in Mark vi. 2, πολλοὶ ἀκούοντις ἐξιπλήσσοντο, λέγοντις, κ. τ. λ. Luke iv. 35, ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μίσον ἐξῆλθιν ἀπ᾽ αὐτοῦ, μηδὲν βλάψαν αὐτόν. Add Luke x. 30, Acts xiv. 19, Heb. xii. 1, 2; and compare Lucian. Philops. 24, Peregr. 25. It should seem that the omission or insertion of the *copula* indicates respectively a somewhat closer or less immediate connexion with the action of the *finite* verb. See Mark v. 25—27.[2]

Obs. 14. A sentence is frequently carried forward by means of *participles;* more especially when the idea expressed by the *participles* is collateral with that expressed by the *verb.* At the same time, though *finite* verbs might have been employed throughout, the *participles* will generally support their appropriate character, or the places admit of another explanation. Thus in Rom. v. 10, πολλῷ μᾶλλον καταλλαγίντις σωθησόμιθα· οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμινοι κ. τ. λ. Here καυχώμινοι may either be connected with καταλλαγίντις, or the auxiliary ἐσμιν supplied (*Obs.* 16). So 2 Cor. vii. 5, οὐδεμίαν ἔσχηκιν ἄνισιν ἡ σὰρξ ἡμῶν, ἀλλ᾽ ἐν παντὶ θλιβόμινοι. Eph. v. 18, πληροῦσθι ἐν πνεύματι, λαλοῦντις ἑαυτοῖς κ. τ. λ. Here this and the succeeding participles depend upon πληροῦσθι. 2 Pet. ii. 1, ψευδοδιδάσκαλοι, οἵτινις παρισάξουσιν αἱρίσιις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δισπότην ἀρνούμινοι, ἐπάγοντις ἑαυτοῖς ταχινὴν ἀπώλειαν. St. Paul indeed constantly arranges *participle* after *participle* in this manner; for instances of which, see 2 Cor. iv. 7, 10, Eph. v. 19, 22, 1 Thess. ii. 14, 16, 2 Tim. i. 9, 10, Tit. ii. 12, 13. With respect to other passages, which have

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[1] Winer, § 46, 1. Alt, Gram. N. T. § 73, 1. Glass. Phil. Sacr. p. 358. Hermann ad Viger. p. 771.

[2] Winer, § 46, 3. Heindorf ad Plat. Protag. p. 562. Stallbaum ad Plat. Euthyphr. p. 27. Apol. p. 46. Bornemann ad Xen. Anab. iii. 1. 13. Boissonade ad Aristæn. p. 257. Jacob ad Lucian Toxar. p. 43. Hermann ad Soph. Œd. C. p. 43.

been referred to this head, Mark xii. 5, seems to be *elliptical*; 2 Cor. v. 6, is an *anacoluthon*; in 2 Cor. iv. 13, ἔχοντες depends upon πιστεύομεν, from which it is separated by a parenthesis; 2 Cor. v. 12 is a case in point: in 2 Cor. viii. 3, it is not necessary to supply ἦσαν, but the construction is αὐθαίρετοι ἑαυτοὺς ἔδωκαν; in 2 Cor. viii. 20, στελλόμενοι refers to συνεπέμψαμεν; in Heb. vi. 8, ἐκφέρουσα is not put for ἐκφέρει, but ἐστὶ must be supplied with ἀδόκιμος καὶ κατάρας ἐγγύς; and in 2 Pet. iii. 5, συνεστῶσα is an epithet of γῆ.[1]

Obs. 15. Frequently the verb and the participle might be interchanged without affecting the sense. Thus in Acts x. 33, καλῶς ἐποίησας παραγινόμενος might have been παρεγίνου καλῶς ποιῶν. In like manner the Apostle might have written in 1 Tim. i. 12, πιστόν με ἡγησάμενος, ἔθετο εἰς διακονίαν.

Obs. 16. *Participles*, for the most part of the *present* tense, are frequently joined with a *verb substantive*, and employed as *finite* verbs. It may be that an idea of *continuance* is thus conveyed; though in all probability the idiom is nothing more than a simple circumlocution. Thus in Mark i. 4, ἐγένετο Ἰωάννης βαπτίζων. xiii. 25, οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, followed in the next clause by the finite verb σαλευθήσονται. xv. 43, αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ. Luke i. 21, ᾽ν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν. iv. 31, ἦν διδάσκων αὐτούς. xxiv. 32, οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν; Acts viii. 28, ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε. Add Matt. vii. 29, xix. 22, Mark ii. 18, ix. 4, x. 22, xiv. 54, Luke i. 20, v. 19. Sometimes the *participle* is used alone, with the auxiliary verb understood; as in Acts xxiv. 5, εὑρόντες γὰρ τὸν ἄνδρα τοῦτον, *scil.* ἐσμέν. Rom. ix. 28, λόγος γὰρ συντελῶν καὶ συντέμνων, *scil.* ἐστί. 1 Pet. ii. 18, οἱ οἰκέται, ὑποτασσόμενοι τοῖς δεσπόταις, *scil.* ἐστέ. 2 Pet. i. 17, λαβὼν γὰρ παρὰ Θεοῦ τιμὴν, *scil.* ἦν. To this head, however, are not to be referred a variety of passages, in which the *verb substantive* is to be taken independently; such as Mark v. 5, ἐν τοῖς μνήμασιν ἦν, κράζων, καὶ κατακόπτων ἑαυτὸν λίθοις. Luke ii. 8, ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες, καὶ φυλάσσοντες κ. τ. λ. vii. 8, ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος. See also Mark x. 32, xiv. 4, 49, James i. 17; and compare Jerem. ii. 6, v. 5, 11. Neither is it necessary to supply the *verb substantive* in *proverbs*, *maxims*, and *citations*; as in 1 Cor. iii. 19, Heb. i. 7, 2 Pet. ii. 22. In Gal. iii. 5, τοῦτο ποιεῖ, not ἐστὶ, must be supplied.[2]

Obs. 17. The verb ἔχω forms a circumlocution by means of the participle in Luke xiv. 19, ἐρωτῶ σε, ἔχι με παρῃτημένον. But the expression is usually regarded as a *Latinism*. Thus Mart. Epigr. ii. 80, *Excusatum habeas me*, *rogo*.

Obs. 18. Sometimes a *participle* stands in connexion with a *finite* tense of the same verb; probably with a view to emphasis: as in Matt. xiii. 14, βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. Acts vii. 34, ἰδὼν εἶδον. Heb. vi. 14, ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. A like usage is found in the best Greek writers. See also Arrian. Ind. iv. 15, Lucian. D. M. iv. 3, xxviii. 1. Since, however, the above passages are exclusively Old Testament citations (Gen. xxii. 16, Exod. iii. 7, Isai. vi. 9), and the construction corresponds with the Hebrew infinitive absolute, it may probably be more accurately referred to that source. The LXX abounds with similar examples. See Gen. xviii. 18, xxvii. 28, xxxvii. 8, 10, xliii. 6, Judg. i. 28, iv. 9, vii. 19, xi. 25, xv. 16, Ruth ii. 16, 1 Sam. xiv. 28, 1 Macc. v. 40, *et alibi*.[3]

Obs. 19. It has already been seen that *participles*, when they have the *article*,

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[1] Winer, § 46, 2. Alt, Gram. N. T. § 73, 6. Hermann ad Viger. p. 776. Bornemann ad Xen. Conviv. p. 146. Doederlin. ad Soph. Œd. C. p. 593.

[2] Winer, § 46, 8. Alt, § 73, 2. Ast ad Plat. Polit. p. 597. Boissonade ad Philostr. 660. et ad Nicet. p. 81.

[3] Winer, § 46, 7. Alt, § 73, 3. Georg. Vind. 196. Lobeck ad Soph. Aj. p. 370.

are equivalent to *substantives* (§ 28. 4) ; and in this case it is to be observed that, like *substantives*, they may have a *gen.* dependent upon them: as in 1 Cor. vii. 35, τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφερον λέγω. So Heb. xii. 10. In this acceptation they are also followed by the cases which their verbs govern. Thus in Gal. i. 23, ὁ διώκων ἡμᾶς ποτε, *our former persecutor.* Compare Luke viii. 3, xxi. 4, John i. 33, Acts ix. 21, &c. [1]

Obs. 20. When not employed as a substantive, the participle with the article is to be rendered by *is qui;* or, in English, *one who, those who.* Thus in Matt. xiv. 21, οἱ ἰσθίοντες, *those who had eaten:* James v. 11, μακαρίζομεν τοὺς ὑπομένοντας, *those who endure:* Rev. xv. 2, εἶδον τοὺς νικῶντας ἐκ τοῦ θηρίου, *those who had prevailed over the beast.*

Obs. 21. It will be remarked that, in the above examples, *participles* of the *present* tense are employed, for the most part, in a *præterite* signification ; and it has been affirmed by many grammarians, that, in the New Testament and the LXX, the *present participle* is used indiscriminately, according to the Hebrew idiom, to express either a *past, present,* or *future* action. To a certain extent, this is unquestionably true ; but the assertion is still to be received with considerable limitation. Frequently indeed the *present* is used in the sense of the *imperfect,* and connected with a *past* tense ; but it is chiefly in *narrations,* and when something is represented to have taken place *cotemporaneously* with the action indicated by the principal verb. Thus in Acts vii. 26, ὤφθη αὐτοῖς μαχομένοις. xxv. 2, παρεκάλουν αὐτὸν, αἰτούμενοι χάριν κατ' αὐτοῦ, κ. τ. λ. Heb. xi. 22, Ἰωσὴφ τελευτῶν ἐμνημόνευσε. 1 Pet. i. 10, περὶ ῆς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται, ἐρευνῶντες, κ. τ. λ. Rev. xv. 1, εἶδον ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτά. Add Matt. xiv. 21, Luke v. 18, Acts xviii. 15, xxi. 16, Heb. xi. 21, 22, *et alibi.* The *participle* ὢν, since εἰμὶ has no *perfect participle,* is particularly common in a *past* sense. So Luke xxiv. 44, John i. 18, 49, v. 13, ix. 25, xi. 31, xxi. 11, Acts vii. 2, xi. 1, xviii 24, 2 Cor. viii. 9. For the *future* the *present* is used, when a *future* event is, from its *certainty* or *proximity,* mentally regarded as *present,* or when that which is newly *commenced* is to be continued. Such a case is Matt. xxvi. 28, τοῦτο τὸ αἷμά μου, τὸ περὶ πολλῶν ἐκχυνόμενον, unless perhaps the allusion is to the *symbols* of bread and wine then actually present before them. Compare Luke xxii. 19, 1 Cor. xi. 24. A *future* sense is, however, distinctly marked in Acts xxi. 3, κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 2 Pet. iii. 11, τούτων οὖν πάντων λυομένων. In 2 Pet. ii. 4, the MSS. vary between τηρουμένους and τετηρημένους. The *present participle* is employed in its proper acceptation in Rom. iv. 4, Gal. vi. 13, Eph. iv. 28, James iii. 6, v. 11, *et alibi.*

Obs. 22. Between the *aorist* and *perfect* there is the usual distinction, that the former denotes an act *complete* but *transient;* and the latter a *permanent result.* The difference is marked in Acts ix. 21, οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς ; Compare also John xix. 35, Acts xxii. 3, Rom. viii. 11, xvi, 22, Heb. ii. 9, 1 Pet. i. 23, ii. 4, Rev. ix. 1. It is generally supposed to be in conformity with the Hebrew idiom that the *part. perf. pass.* is used in the sense of the Latin future in *dus;* as in Gal. ii. 11, ὅτι κατεγνωσμένος ἦν, *because he was to be blamed,* i. e. *worthy of blame.* Compare Rev. xxi. 8. Similar instances, however, have been adduced from the later Greek writers. [2]

[1] Winer, § 46, 6. Alt, § 73, 4. a. Schæfer ad Greg. Cor. p. 139.
[2] Winer, § 46, 5. Alt, Gram. N. T. § 73, 4. 5. Elsner ad Gal. ii. 11.

§ 61.—*Casus Absoluti.* (Buttm. § 145.)

1. If instead of depending upon the principal verb, the *participle* has a subject of its own, it is properly put with this subject *absolutely* in the genitive; being chiefly used to indicate a *time,* or assign a *cause.* Thus in Matt. ii. 1, τοῦ δὲ ᾽Ιησοῦ γεννηθέντος, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο κ. τ. λ., *when Jesus was born,* &c. Acts xxiv. 10, ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν. There are, however, many instances in the New Testament where the *genitive absolute* is used, when the subject is the same with that of the principal proposition; as in Mark x. 17, ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσεδραμὼν εἷς ἐπηρώτα αὐτόν. So Mark xi. 27, Luke xvii. 12, xviii. 40, xxii. 10, 53, xxiv. 5, Acts xxi. 17. For examples of either usage in the LXX. and later Greek writers, see Gen. xliv. 4, Exod. iv. 21, xiv. 18, Polyb. iv. 49. 1, Plutarch ii. p. 845, Heliod. Æth. ii. 30, 113.[1]

2. Instead of the *gen.* is frequently used,

    1. The *nominative* absolute, which stands without a *finite verb,* and the sentence passes into another construction, of a different form from that which it had been the writer's first intention to adopt. Matt. xii. 36, πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ. Luke xiii. 4, ἐκεῖνοι, ἐφ᾽ οὓς ἔπεσεν ὁ πύργος, δοκεῖτε ὅτι οὗτοι κ. τ. λ.; John vii. 38, ὁ πιστεύων εἰς ἐμὲ, ποταμοὶ ῥεύσουσι κ. τ. λ.[2] Acts vii. 40, ὁ γὰρ Μωϋσῆς οὗτος, οὐκ οἴδαμεν, τί γέγονεν αὐτῷ. Add Matt. x. 32, Mark ix. 20, Luke xii. 10, Acts xx. 3, Rom. viii. 3, Gal. i. 20, Rev. ii. 26, iii. 12, 21, *et alibi;* and compare Dio Chrysost. ix. 124, Philostr. V. Apoll. vii. 16.[3]

Obs. 1. The *nom.* is used absolutely in an exclamation in Rom. vii. 24, ταλαίπωρος ἐγὼ ἄνθρωπος! To this head Winer refers Mark xii. 40, Luke xii. 20, Phil. iii. 19. The first and last of those passages, however, are cases of *anacoluthon* (§ 69. ii.); and in Luke xii. 20, the *nom.* is put for the *voc.* Some MSS. indeed read ἄφρον.

    2. The *dative absolute,* as in Matt. viii. 1, καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. So in vv. 5, 23, ix. 27, xxi. 23.

[1] Winer, § 30, 8. *Obs.* Poppo ad Thucyd. p. 119. Schæfer ad Apoll. Rhod. ii. p. 171.
[2] Some would repeat πινέτω from the last sentence, as the verb to which ὁ πιστεύων is referable; but this impedes the sense. See Lampe and Kuinoel *ad loc.*
[3] Winer, § 28, 3.

Obs. 2. It has been urged, however, and with some appearance of reason, that these are not to be taken as *cases absolute*, but that the second pronoun is *redundant*, as in Matt. iv. 16, John xv. 2, *et alibi*. So also in Xen. Cyr. i. 3. 15, πειράσομαι τῷ παππᾷ, ἀγαθῶν ἱππίων κράτιστος ὤν ἱππεὺς, συμμαχεῖν αὐτῷ.[1] See § 45. 7. *Obs.* 13. 2.

> 3. The *accusative absolute;* as in Acts xxvi. 2, ἤγημαι ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· μάλιστα γνώστην ὄντα σε πάντων κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων, *because you are well informed,* &c.

Obs. 3. To this head has also been referred Luke xxiv. 46, οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ. But ἀρξάμενον should rather be taken as an *impersonal participle*, applied in the nominative absolute, like παρέχον, δέον, ἐξὸν, παρὸν, &c. It may then be rendered, a *beginning being made*, or *so as to begin;* and the very same expression is used in the same manner in Herod. iii. 91. Compare also Joseph. B. J. i. 11. 2, and 24. 7. Some have also explained Eph. i. 18, as an *accusative absolute*, but it is an *apposition;* or ἵνα δῴη is to be repeated from the preceding verse.[2]

§ 62.—*Of the Particles.* (BUTTM. § 146.)

1. The Particles are *Conjunctions, Adverbs,* and *Prepositions.* With respect to the first it may be observed, that, as the same thought may frequently be differently expressed, it is advisable to be cautious in assigning to one conjunction the sense of another, without a due consideration of the manner in which the sentence is expressed. The alleged interchange of these parts of speech with each other will thus frequently appear to be without foundation; and their usage in the New Testament be found to depend, with very few exceptions, upon strict grammatical principles. From the variety of modes by which the thoughts of the mind, expressed in words and sentences, may be connected or separated, the conjunctions admit of various combinations, in which their appropriate meaning is nevertheless sufficiently discernible. The most remarkable usages will be seen in § 67.

2. It is unnecessary to adduce examples of each individual *adverb* employed in the New Testament. Their use and their meaning, except in some of the more remote significations, are the same as in classical Greek; nor is the *neuter* of the *adjective,*

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[1] Winer, § 31, 6. *Obs.* 3. Alt, § 29. 7. Kuinoel ad Matt. viii. 1.
[2] Winer, § 32, 7. Alt, § 30. 4. Hermann ad Viger. p. 341. Raphel. and Kuinoel on Luke xxiv. 46.

which the later writers so frequently employ in an *adverbial* sense, particularly conspicuous. *Adverbs*, formed from *adjectives* by means of the termination ως, prevail to a much greater extent, as they do also in the LXX and the later writers generally. It may also be remarked, with respect to the particle ἄν, that the peculiar niceties of its construction are only to be found in the more perfect specimens of the language; and its use throughout the New Testament is exceedingly limited. In treating of the moods, its import and application have been abundantly illustrated. Certain idioms, which have an *adverbial* signification, have also been considered in their proper places: such as those effected by adjectives expressive of time (§ 25, *Obs.* 14.); by φθάνω, λανθάνω, &c. (§ 60. *Obs.* 11.); and by *finite* verbs followed by an infinitive (§ 58. *Obs.* 7.). See also § 63. 3. *Obs.* 6. A few additional observations remain to be made.

3. The following *adverbial prepositions* govern a *gen.* in the New Testament.—Ἄνευ, *without*, 1 Pet. iii. 10.—ἄχρι and μέχρι, of *place* and *time*, *as far as*, *until;* Matt. xiii. 30, Acts xi. 5, Rom. v. 13, xv. 19. Hence the Elliptical phrase ἄχρις οὗ, *until*, *whilst*, in Mark xiii. 30, Acts vii. 18, xxvii. 33, Gal. iii. 19, Heb. iii. 13.—ἐγγὺς, *near*, John iii. 23, vi. 19, Heb. vi. 8, viii. 13.—ἔμπροσθεν, *before*, with reference to *place*, in Matt. v. 24; *in the presence of*, Matt. vi. 1. See also Matt. xxiii. 13, xxvii. 11, Luke xiv. 2, Acts xviii. 17. It denotes *precedence*, either of *time* or *dignity*, probably the former, in John i. 16, 27, 30, ἔμπροσθεν μου γέγονεν.[1]—ἔναντι, ἐναντίον, ἐνώπιον, *before*, *in the presence of*, Mark ii. 12, Luke i. 8, vii. 7, xx. 26, Acts vii. 10, viii. 32, 1 Cor. i. 29.—ἕνεκα or ἕνεκεν, *on account of*, Luke iv. 18, Acts xxv. 31, Rom. viii. 36. In the same sense, χάριν is sometimes used; as in Gal. iii. 19.—ἐπάνω, *above;* of *place*, *price*, and *dignity*, Matt. xxi. 7, Mark xiv. 6, Luke xix. 17, 18.—ἕως, *as far as*, of *place*, Matt. xxiv. 21, 31, xxvi. 58, Acts xi. 22, xvii. 15, 23; and *until*, of *time*, Matt. ii. 15, xxvi. 27, xxvii. 45, 64. Hence the phrase ἕως οὗ, *scil.* χρόνου, in Matt. i. 25, and elsewhere.—ὄπισθεν, *behind*, Matt. xv. 23, Luke xxiii. 26.—ὀπίσω, *behind*, *after*, of *place*, in Matt. iv. 10, 19, x. 38, Luke xxi. 8, Acts v. 37, Rev. i. 10; *after*, *of time*, in Matt. iii. 11, John i. 15, 27, 30. Compare Nehem. xiii. 19, Dan. ii, 19,

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[1] See Lampe, Tittman, Kuinoel, and other Interpp. *ad loc.*

LXX.—πλησίον, *near*, John iv. 5. So in Deut. xi. 30, Josh. xv. 46, xix. 45, LXX.

Obs. 1. With reference to *place*, the adverb ἕως is seldom used except by the later writers. The LXX usually add a *prep.*; as in Gen. xxxviii. 1. ἕως πρὸς ἄνθρωπόν τινα. Levit. xxiii. 14, ἕως εἰς τὴν ἡμέραν. So in Luke xxiv. 50, ἕως εἰς Βηθανίαν. Compare 1 Macc. ii. 58, Polyb. ii. 52. 7, Diod. Sic. i. 27. Sometimes, however, in the LXX, it governs a *gen.*; as in Isai. xxxviii. 1, ἕως θανάτου. So in Exod. xvi. 28, Numb. xiv. 11, 2 Sam. vii. 18, and elsewhere.[1]

4. Besides *adverbs* which govern a *genitive* there are two, ἅμα and παραπλησίον, which govern a *dative.* Matt. xiii. 29, ἅμα αὐτοῖς. Phil. ii. 27, παραπλησίον θανάτῳ.

Obs. 2. The former of these is joined with the *preposition* σὺν in 1 Thess. iv. 17, v. 10. Elsewhere it is a simple adverb; as in Acts xxiv. 26, xxvii. 40, Rom. iii. 12, Col. iv. 3, 1 Tim. v. 13, Philem. 22.

5. The adverbs of place ἐκεῖ, ποῦ, ὁποῦ, which properly indicate *rest*, are not unfrequently joined in the New Testament with *verbs* of *motion;* as in Matt. ii. 22, ἐφοβήθη ἐκεῖ ἀπελθεῖν, for ἐκεῖσε. John iii. 8, ποῦ ὑπάγει, for ποῖ, which does not occur in the New Testament. Again in John viii. 21, ὁποῦ ἐγὼ ὑπάγω. xxi. 18, οἴσει σε ὅπου οὐ θέλεις, where ἐκεῖσε is understood; and so in Matt. xxv. 24. See above § 59. 1. *Obs.* 2. Add Matt. xvii. 20, Luke xii. 18, xxi. 2, John vii. 3, viii. 14, xviii. 3, Rom. xv. 24, Heb. vi. 20.

Obs. 3. In John xi. 34, ποῦ τεθείκατε αὐτὸν, the adverb bears its proper import. On the other hand ἐκεῖσε is once used in the place of ἐκεῖ in Acts xxii. 5, ἄξων καὶ τοὺς ἐκεῖσε ὄντας? So in Hippocrates: οἱ ἐκεῖσε οἰκέοντες.[2]

Obs. 4. As *adjectives* are sometimes used for *adverbs*, so it has been supposed, on the other hand, that *adverbs* are put for *adjectives;* as in Matt. i. 18, τοῦ δὲ 'Ιησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. xix. 10, εἰ οὕτως ἐστὶν ἡ αἰτία. And so in Matt. xxiv. 39, Rom. iv. 18, 1 Pet. ii. 15. In these passages, however, οὕτως ἐστὶ is merely a phrase of equal import with οὕτως ἔχει, which occurs in Acts vii. 1, xii. 15, *et alibi.* Yet more unreasonable is it to render μᾶλλον as an adjective, *greater*, instead of construing it with the verb, in Matt. xxvii. 24, μᾶλλον θόρυβος γίνεται. See also Acts xxii. 2, Phil. i. 12.[3]

§ 63.—*Of the Prepositions.* (BUTTM. § 147.)

1. A *Preposition* is a particle which is intended to designate the relations existing between one thing and another, or rather to represent the relative situation and condition of things, which the different cases are of themselves incompetent to express.

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[1] Passov. Lex. in v.

[2] Winer, § 58, 7. Alt, 82. 7. Lobeck ad Phryn. pp. 43, 127. Hermann ad Viger. p. 790. Stallbaum ad Plat. Euthyphr. pp. 95, sqq.

[3] Winer, § 58, 2. Alt, § 82, 9. Ast ad Plat. p. 371. Reitz ad Lucian. T. vii. p. 137. Lobeck ad Phryn. p. 426.

The many important relations, which each case is adapted to indicate, have been already pointed out; and it has been seen that many or most of them, by the later writers more particularly, are often more distinctly marked through the medium of a *preposition*. Such *preposition* must, in the very nature of things, have an obvious analogy with the *fundamental* import of the *case* which it governs; and nothing is more unphilosophical than the notion that *prepositions* and *cases* may be combined with each other *ad libitum*. Now it seems that the *original* idea involved in every *preposition* is that of *place*, and that they severally indicate either a state of *rest* or a state of *motion*. Referred to the same basis, the cases used to express motion *to* or *from* a place are the *accusative* and the *genitive* respectively; whilst that which is *fixed* and *stationary* belongs to the *dative*; and it is according as the signification of each *preposition* is more extended and varied, that they are constructed, some with *one* case only, others with *two*, and others with all the *three*. Hence, though one *preposition* and its case may sometimes occur where another might have been expected, it will generally be found to be an anomaly in appearance rather than reality. An instance in point is Luke xi. 13, ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτοῦ. The parallel place has ὁ ἐν τοῖς οὐρανοῖς (Matt. vii. 11); but in writing ἐξ οὐρανοῦ, the mind of St. Luke connected the expression more immediately with δώσει.

Obs. 1. To trace out the various senses of the *prepositions* is the business of the Lexicographer, but a few examples from the New Testament must be given in illustration of their construction, as connected with the fundamental import of each. It will be of course unnecessary to reproduce those usages, so frequent in the sacred writings, by which verbs, which in the earlier Greek authors govern the simple case, are followed by a *preposition*. It was natural that foreigners should endeavour to express any particular related with the greatest perspicuity; and the manner in which they have done so by the constant employment of prepositions, has been abundantly exemplified in the remarks upon the several cases.

2. Of those prepositions, which govern only *one* case, ἀντὶ, ἀπὸ, ἐκ, πρὸ, take the *genitive*.[1]

Obs. 2. 'Αντὶ, *in return for, instead of*, denotes the *exchange* of one object for another, and therefore, as involving the idea of *removal from a place*, takes a *genitive*, expressive of *succession, price, retribution*, &c. Matt. ii. 22, 'Αρχέλαος βασιλεύει ἀντὶ 'Ηρώδου. v. 38, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. xx. 28, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Rom. xii. 17, μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες.

[1] Winer, § 51. Alt, Gram. N. T. § 77. Wahl and Passov. Lex. in vv. ἀντὶ, ἀπὸ, &c.

Heb. xii. 16, ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. So Matt. xvii. 27, Mark x. 45, Luke xi. 11, 1 Cor. xi. 15, 1 Thess. v. 15, Heb. xii. 2, James iv. 15, 1 Pet. iii. 9. With this notion of *exchange* are connected the forms ἀνθ' ὧν, *because, wherefore*, in Luke i. 20, xii. 3, Acts xii. 23, and elsewhere; and ἀντὶ τούτου, *therefore*, in Eph. v. 31. There is considerable doubt as to the import of the expression χάριν ἀντὶ χάριτος in John i. 16. Some would render it *grace* added *in the place of grace* already given; i. e. an uninterrupted supply of grace; but perhaps the best interpretation is that which repeats αὐτοῦ after χάριτος, so that the sense will be, *We* Christians *have received* a needful supply of *grace instead of*, and answerable to, the full measure of *the grace* of Christ.[1]

Obs. 3. Ἀπὸ, *from*, denoting the *separation* of one object from another with which it was *externally* connected; as in Matt. xxvii. 2, ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας. It indicates therefore *departure* from a *person, place,* or *vicinity ;* as in Matt. iii. 16, ἀνέβη ἀπὸ τοῦ ὕδατος. vii. 23, ἀποχωρεῖτε ἀπ' ἐμοῦ. viii. 1, καταβάντι ἀπὸ τοῦ ὄρους. xiv. 29, καταβὰς ἀπὸ τοῦ πλοίου, i. e. *from* ship-board. Acts xv. 38, ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, which would be incorrectly rendered, *departed from them in Pamphylia ;* since not only a separation from *them*, but a departure from Pamphylia is also intended. Also *distance* from a place; as in John i. 18, ἐγγὺς τῶν Ἱεροσολυμῶν, ὡς ἀπὸ σταδίων δεκαπέντε. *Freedom* from, or *deprivation* of, an object is also indicated; as in Matt. i. 21, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Luke v. 34, ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. Connected with these *local* significations are such expressions as the following :—Mark vii. 4, ἀπὸ ἀγορᾶς, *after market.* Acts xvi. 33, ἔλουσεν ἀπὸ τῶν πληγῶν. Rom. xv. 15, ἀπὸ μέρους, *in part, partly.* Transferred to the sense of *time,* it refers to a period, *since* which any thing has happened; as in Matt. ii. 16, Luke ii. 36, John xi. 53, Acts x. 30, Rom. i. 20. Hence the phrases ἀπ' ἀρχῆς, *originally,* in Matt. xix. 4; ἀφ' οὗ, scil. χρόνου, ἀφ' ἧς, scil. ἡμέρας, in Luke xxiii. 25, Acts xx. 18, xxiv. 11, 2 Pet iii. 4, *et alibi.* In a *general* acceptation it denotes *origin, source, cause, means,* &c. Matt. iii. 4, ἔνδυμα ἀπὸ τριχῶν καμήλου. vii. 16, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. xiv. 26, ἀπὸ τοῦ φόβου ἔκραξαν. xvi. 21, πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. Luke xxi. 30, ἀφ' ἑαυτῶν γινώσκετε. Acts x. 17, ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου. xi. 19, διασπαρέντες ἀπὸ τῆς θλίψεως, *in consequence of the calamity.* xvii. 2, διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. See also Matt. xi. 19, xii. 38, Rom. i. 7, xiii. 1, 1 Cor. i. 3, 30, iv. 5, 2 Cor. i. 2, Phil. i. 28, James i. 17, Rev. xii. 6 ; and compare Gen. xxxvi. 7, Judith ii. 20, LXX, Plat. Phæd. p. 83. B, Lucian. D. D. vi. 5. Analogous to this is the use of ἀπὸ in designating the inhabitants or natives of a place, or the members of a party; as in Matt. ii. 1, μάγοι ἀπ' ἀνατολῶν, *Eastern magi.* xxi. 11, ὁ προφήτης ὁ ἀπὸ Ναζαρέτ. Acts xvii. 13, οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι. Add Matt. xv. 1, xxvii. 57, Mark xv. 43, Luke xxiii. 51, John i. 45, xi. 1, xxi. 2, Heb. xiii. 24 ; and compare Polyb. v. 70. 8, Plut. Brut. § 2. Somewhat similar is 2 Tim. i. 3, χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων, *the God of my forefathers.* Compare Polyb. v. 55. 9.

Obs. 4. Ἐκ, or ἐξ, *from* or *out of*, differs from ἀπὸ in referring to such objects as proceed from the *interior* of another object; as in Matt. viii. 28, ἐκ τῶν μνημείων ἐξερχόμενοι. It also denotes removal *from any intimate connexion ;* as in Rom. vii. 24, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου. Less correctly, but not unfrequently, it is scarcely distinguishable from ἀπὸ, and the two are occasionally indeed employed indifferently. Compare Matt. iii. 16, xiv. 29, with Acts viii. 39, xxvii. 29. The forms ἐκ περισσοῦ, *abundantly* (Mark vi. 51), ἐκ δευτέρου, *secondly* (Matt. xxvi. 42), and ἐκ μέτρου, *moderately* (John iii. 34), are cognate with ἀπὸ μέρους. It will not therefore be expected that any line can be drawn between the two prepositions in

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[1] See Campbell and Kuinoel *ad loc.*

their secondary import. Thus with reference to *time*, ἐκ signifies *after, since, just after*. Matt. xix. 20, ἐκ νιότητός μου. Acts ix. 33, ἐξ ἐτῶν ὀκτώ. So also the phrases ἐξ ἀρχῆς, ἐκ τοῦ δείπνου, ἐκ τούτου, ἐξ οὗ, in John vi. 64, 66, xiii. 4, *et alibi*. In a general sense, it denotes *origin*, whether natural or spiritual, *cause, material, means*, &c. Matt. iii. 9, ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα. Mark xii. 30, ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου. John ii. 15, ποιήσας φραγέλλιον ἐκ σχοινίων. So John viii. 44, Acts xix. 25, Rom. ii. 29, 1 Cor. ix. 14, 2 Cor. ii. 2. Add Matt. i. 3, 5, 6, xii. 33, xiii. 47, xxvii. 7, 29, Luke xii. 15, xvi. 9, John vii. 22, Acts xxviii. 3, Rom. i. 4, vi. 17, xiv. 23, 2 Cor. ix. 2, Gal. vi. 8, Eph. ii. 8, v. 30, vi. 6, 1 Thess. ii. 3, 1 Tim. i. 5, 1 John ii. 16, iii. 8, 10, Rev. viii. 11. Somewhat peculiar is Rev. xv. 2, νικᾶν ἔκ τινος, with which compare the Latin, *victoriam ferre ex aliquo*, Liv. viii. 8. It denotes also connexion with a sect or party; as Acts x. 45, οἱ ἐκ περιτομῆς πιστοί. xv. 23, ἀδελφοῖς τοῖς ἐξ ἐθνῶν. Rom. iv. 14, οἱ ἐκ νόμου. Tit. ii. 8, ὁ ἐξ ἐναντίας, *scil. γνώμης*. The significations of *ad, in, cum*, which have been assigned to it, are entirely inadmissible. In Matt. xx. 21, ἐκ δεξιῶν is *e dextra*, not *ad dextram*; for in a designation of relative place the mind passes *from* one object to another. So in 2 Cor. ii. 4, ἐκ πολλῆς θλίψεως ἔγραψα, the import is, that the Apostle wrote to them *out of* his state of distress, though undoubtedly he was *in* that state; and in 1 Tim. i. 5, ἀγάπη ἐκ καθαρᾶς καρδίας is *love* proceeding *from a pure heart*, not *love* together with *purity of heart*.[1]

Obs. 5. Πρὸ signifies *before*, with reference to *place*; and thence denotes *priority of time*, and, in general, *superiority* and *preference*. Of place, in Matt. xi. 10, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου μου. Acts v. 23, εὕρομεν φυλακὰς ἑστῶτας πρὸ τῶν θυρῶν. Add Mark i. 2, Luke i. 78, ix. 52, x. i, Acts xii. 6, 14, xiv. 13; and compare Heliod. Æth. i. 11. 30. Of *time*, in John xvii. 24, πρὸ καταβολῆς κόσμου. Acts v. 36, πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς. Add Matt. v. 12, viii. 29, John x. 8. Of *superiority*, in James v. 12, πρὸ πάντων δὲ, μὴ ὀμνύετε. See also 1 Pet. iv. 8; and compare Herodian. v. 4. 21. Sometimes there is a trajection in the use of this preposition; as in John xii. 1, πρὸ ἓξ ἡμερῶν τοῦ πάσχα, *six days before the passover*.[2] 2 Cor. xii. 2, πρὸ ἐτῶν δεκατεσσάρων, *fourteen years ago*. So in Amos i. 1, LXX, πρὸ δύο ἐτῶν τοῦ σεισμοῦ. Joseph. Ant. xv. 1. 4, πρὸ ἡμέρας μιᾶς τῆς ἑορτῆς. See also Amos iv. 7, 2 Macc. xv. 36, Joseph. c. Apion, ii. 2.

3. The prepositions ἐν and σὺν govern the dative only.[3]

Obs. 6. Ἐν, *in*, denotes the place *in, upon, at*, or *near* which an object *remains*, and is therefore joined with the case of *rest*, the *dative*; as in Matt. iv. 16, ὁ λαὸς ὁ καθήμενος ἐν σκότει. ix. 35, διδάσκων ἐν ταῖς συναγωγαῖς. xiii. 4, κατοικοῦντας ἐν Ἱερουσαλήμ. John iv. 20, ἐν τούτῳ τῷ ὄρει προσεκύνησαν. Heb. i. 3, ἐκάθισεν ἐν δεξιᾷ. Rev. iii. 21, καθίσαι ἐν τῷ θρόνῳ. See also Matt. i. 18, xii. 40, xvi. 27, Mark xii. 38, Luke vii. 52, John x. 23, xi. 20, Acts vii. 44, Rom. viii. 34, Heb. viii. 5, x. 12, Rev. iii. 4, 5, xi. 12. Hence, with reference to *persons*, it signifies *among*; as in Luke xvi. 15, τὸ ἐν ἀνθρώποις ὑψηλόν. Acts ii. 29, τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν. xxv. 6, διατρίψας ἐν αὐτοῖς. From this primary sense the following analogies are readily deducible:—
(1) Business *in* which one is employed; as in Rom. i. 9, ᾧ λατρεύω ἐν τῷ εὐαγγελίῳ. 1 Tim. iv. 15, ἐν τούτοις ἴσθι. (2) Society to which one belongs, or matters in which one has a share; as in Matt. xxiii. 30, κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. Acts viii. 21, οὐκ ἔστί σοι μέρις ἐν τῷ λόγῳ τούτῳ. (3) *Agency* or *ministry*, and also an *instrument*, in cases of intimate connexion between the act and the agency; as in Matt.

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[1] See Schleusner and Wahl in v.
[2] Wetstein, Kypke, and Kuinoel ad l. c.
[3] Winer, § 52, a. b. Alt. Gram. N. T. § 78. Poppo ad Xen. Cyrop. p. 195. Heindorf ad Plat. Cratyl. p. 71.

v. 13, ἐν τίνι ἀλισθήσεται, *wherewith shall it be salted,* i. e. how shall the savour be again *fixed in* it. vii. 2, ἐν ᾧ μέτρῳ μετρεῖτε, *with what measure,* within which the substance to be measured is contained, *ye mete.* ix. 34, ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια, *by the prince of the devils* abiding in him. Add Matt. vii. 6, Luke xxii. 49, James iii. 9, 1 Pet. ii. 16, Rev. vi. 8, xiv. 15, xvii. 16; and compare Gen. xli. 36, xlviii. 22, Exod. xiv. 21, xvi. 3, xvii. 5, 13, xix. 13, Josh. x. 35, Judg. iv. 16, vi. 34, xv. 13, 15, xvi. 7, xx. 16, 48, 1 Kings xii. 18, Ezr. i. 50, Nehem. i. 10, 3 Esdr. i. 38, Judith ii. 17, 19, v. 9, vi. 4, vii. 27, 1 Macc. iv. 15, v. 44, vi. 31, LXX, Aristot. Probl. xxx. 5, Hippocr. Aph. ii. 36. (4) State or condition of the mind, *innate* qualities or endowments, and other cognate ideas; as in Matt. xvi. 27, ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ. Luke i. 17, προελεύσεται ἐν πνεύματι καὶ δυνάμει Ἠλίου. 1 Cor. ii. 4, ὁ λόγος μου οὐκ (ἦν) ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ᾽ ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. Eph. vi. 15, ἀληθεύοντες ἐν ἀγάπῃ. Add Matt. vi. 7, xvii. 21, xxii. 37, John xiii. 35, xvii. 10, Acts iv. 9, 10, xi. 14, xvii. 28, 31, Rom. v. 9, 1 Cor. vi. 2, xiv. 6, 21, Gal. iii. 12, Eph. iv. 14, vi. 10, Heb. i. 2, xiii. 9, James i. 25, *et alibi.* Some have supposed this signification to have been derived from that of the Hebrew prefix ‌בְ‎, which is constantly so employed; but the same usage is found in the best Greek writers.[1] Hence it is that a noun in the dative with ἐν frequently supplies the place of an adjective; as in Luke iv. 32, ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 2 Cor. xii. 2, οἶδα ἄνθρωπον ἐν Χριστῷ, *a Christian.* So in Gal. i. 22, Eph. ii. 21, 22, iii. 21, 1 Tim. ii. 7, 2 Tim. i. 13, Tit. iii. 5, 2 Pet. ii. 13. Sometimes the same mode of expression is to be taken adverbially; as in Matt. xxii. 16, ἐν ἀληθείᾳ, *truly, sincerely.* Mark xiv. 1, ἐν δόλῳ, *craftily.* Col. iv. 5, ἐν σοφίᾳ, *wisely.* Add John vii. 4, Acts xvii. 31, xxvi. 7, Eph. vi. 24, Heb. ix. 19, James i. 21, Rev. xviii. 1. Compare Judith i. 11, Ecclus. xviii. 9. An adverb is interchanged with this form in John vii. 10, οὐ φανερῶς, ἀλλ᾽ ὡς ἐν κρυπτῷ. With reference to *time,* ἐν indicates the period *in, at, during,* or *within* which anything is done; as in Matt. ii. 1, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως. Mark xv. 29, ἐν τρισὶν ἡμέραις οἰκοδομῶν. John v. 7, ἐν ᾧ (scil. χρόνῳ) ἔρχομαι, *while I am coming.* 1 Cor. xv. 51, ἀλλαγησόμεθα ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι, in an instant, at *the last trump.* Add Matt. iii. 1, xii. 2, Mark x. 37, xiii. 24, Luke xii. 1, xxii. 28, John ii. 19, 20, vii. 11, xxiii. 23, Acts viii. 33, xvii. 31, 1 John i. 28, Rev. xv. 1, xviii. 10; and compare Dan. xi. 20, Isai. xvi. 14, Diod. Sic. xx. 85, Ælian. V. H. i. 6.

Obs. 7. The primary import of ἐν and εἰς is so opposite, that the use of the former instead of the latter, as advocated by many commentators,[2] seems to be very doubtful; and indeed it will be found that the verbs implying *motion,* with which ἐν is sometimes found, generally involve the idea of *rest* also.[3] Thus in Matt. xiv. 3, ἔδησεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, *cast him into prison,* and retained him there: and a similar reason will obtain in Matt. ix. 31, Mark i. 16, Luke i. 17, vii. 17, xxiii. 42, John v. 4, Rom. i. 23, 2 Cor. xiv. 11, Rev. i. 9, xi. 11, and elsewhere. In many passages, which have been referred hither, the preposition is employed in its strictly appropriate sense; as in Mark v. 30, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, *turning round* among *the multitude.* Compare Matt. iii. 9, x. 16, Acts xx. 19, Rom. xi. 17, 1 Thess. v. 12, *et alibi.* Many other passages also, which have been rendered without a due regard to the proper force of this preposition, may be easily ex-

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[1] Gesen. Lex. and Noldii Concord. in v. Passov. Lex. in v. ἐν. Poppo ad Thucyd. i. 178.

[2] Glass. Phil. Sacr. p. 451. Georg. Hierocrit. i. 3. 18. Schleusner and Bretschneider in v. Kuinoel and Rosenmuller *passim.*

[3] Winer and Alt, *ubi supra:* Schulthess in the *New Theological Annals,* for March, 1827, p. 226. Beyer *de præpp.* εἰς and ἐν in *N. T. permutatione.*

plained upon similar principles. Some of these have been classed under their respective heads, to which may be added Luke ii. 27, ἦλθεν ἐν τῷ πνεύματι, not *he came* by *the spirit*, but *in the spirit*, i. e. in a state of inspiration, &c. So in Luke iv. 1, *et passim*. Again, John iv. 37, ἐν τούτῳ, *in this instance:* Acts viii. 33, ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, *during the time of his humiliation:* Rom. ii. 20, τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, *the system of true knowledge laid down in the Law.* 1 Cor. iv. 6, ἵνα ἐν ἡμῖν μάθητε, *that ye may learn in us,* i. e. by the example exhibited in our conduct. Here also may be mentioned the phrase γίνεσθαι ἐν ἑαυτῷ, *to be* in *one's right mind,* as distinguished from ἐλθεῖν εἰς ἑαυτὸν, *to come to one's senses.* Compare Luke xv. 17, Acts xii. 11. In 1 Cor. iv. 21, Heb. ix. 25, ἐν seems to have nearly the import of σύν. Compare Xen. Cyrop. ii. 3. 14.[1]

Obs. 8. Σὺν, *with, together with,* indicates *union, companionship;* as in Matt. xxv. 27, ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ, Mark viii. 34, προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, Luke xxiv. 21, σὺν πᾶσι τούτοις, *besides all these things.* Acts v. 17, οἱ σὺν αὐτῷ, *his attendants,* or *colleagues;* xxii. 9, οἱ σὺν ἐμοὶ ὄντες, *my companions.* Sometimes the idea of *assistance* is included; as in Acts xiv. 4, οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις, 1 Cor. v. 4, σὺν τῇ δυνάμει τοῦ Κυρίου. xv. 10, οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. In Luke i. 56, σὺν αὐτῇ means *at her house;* and is equivalent to the French, *chez elle.*

4. With the accusative alone, εἰς, and, in the New Testament, ἀνὰ, are used.[2]

Obs. 9. Εἰς, *to, into,* indicates *motion to* an object; and in this its primary *local* sense it occurs in Matt. ii. 11, ἐλθόντες εἰς τὴν οἰκίαν. iii. 10, εἰς πῦρ βάλλεται, Luke viii. 8, ἔπεσεν εἰς τὴν γῆν. Acts iv. 3, ἔθεντο εἰς τήρησιν. And so in Matt. ii. 13, 14, 20, 21, 22, iv. 1, 5, 8, *et alibi.* This idea of *direction* to an object is clearly preserved in the use of the preposition after verbs of *speaking,* and whenever the *aim* or *purport* of an action is intended. Thus in Matt. xviii. 15, ἐὰν ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου. xxvi. 10, ἔργον καλὸν εἰργάσατο εἰς ἐμέ. Mark iii. 29, ὃς δ᾽ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke xxii. 65, καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν. John v. 45, εἰς ὃν ὑμεῖς ἠλπίκατε. 2 Cor. ii. 4, τὴν ἀγάπην ἣν ἔχω εἰς ὑμᾶς. Gal. iii. 27, εἰς Χριστὸν ἐβαπτίσθητε. Add Matt. xviii. 6, Luke xii. 10, xv. 18, 21, Acts vi. 11, i. 27, v. 8, 1 Cor. viii. 11, xvi. 1, 1 Pet. iv. 9; and compare Herodian. vi. 7, 11, vii. 10, Polyb. x. 3. 17. Hence it may frequently be rendered *in respect to;* as in Acts ii. 26, Δαβὶδ γὰρ λέγει εἰς αὐτόν. xxv. 20, ἀπορούμενος εἰς τὴν περὶ τούτου ζήτησιν. Rom. iv. 20, εἰς τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ. Add Matt. vi. 34, Luke vii. 30, xii. 21, 2 Cor. ix. 13, Eph. v. 32, Heb. vii. 14; and compare 2 Sam. xi. 4, LXX. Diod. Sic xi. 50. Pausan. vi. 2, 4, x. 24. *Motion* is also clearly indicated in the following senses: Matt. xiii. 30, δήσατε αὐτὰ εἰς δέσμας, *into bundles:* xxvii. 30, ἐμπτύσαντες εἰς αὐτόν, *upon him:* Mark xv. 38, ἐσχίσθη εἰς δύο, *into two parts;* Luke x. 36, ἐμπέσοντος εἰς τοὺς λῃστάς, *amongst thieves:* John xi. 32, ἔπεσεν εἰς τοὺς πόδας, *at his feet,* but with a motion forwards. The *design* intended, and the *event* produced, are also expressed by this preposition; as in Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. xxvii. 7, ἠγόρασαν τὸν ἀγρὸν εἰς ταφὴν τοῖς ξένοις. Mark. i. 4, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. With reference *to time,* εἰς denotes of course a *future* period, *until;* as in Matt. x. 22, xxiv. 13, ὁ ὑπομείνας εἰς τέλος. xxi. 19, εἰς τὸν αἰῶνα,

[1] Hermann ad Viger. p. 858. Krebs. Obss. p. 26.
[2] Winer, § 53, a. Alt, Gram. N. T. § 79. Hermann ad Soph. Aj. p. 80. Gataker de N. T. Stylo, p. 180. Wahl de part. *εἰ* et praep. *εἰς* ap. N. T. script. usu et potestate, p. 59. Passov. Lex. in vv. εἰς and ἀνά.

for ever : Luke i. 50, *εἰς γενεὰς γενεῶν.* Acts iv. 3, *εἰς τὴν αὔριον.* It is used with a genitive, *subaud. οἶκον* or *δώματα,* in Acts ii. 27, 31. See § 44, 6. *Obs.* 19. Also with the name of a person, whose *house* is intended, in Acts xvi. 40, *εἰσῆλθον εἰς τὴν Λυδίαν, into Lydia's house.* So, in Latin, Ter. Eun. iii. 5. 64, *Eamus ad me.*

Obs. 10. It is not that *εἰς* is used for *ἐν,* but the idea of *rest* and *motion* is combined, when *εἰς* is constructed with verbs which convey the former meaning; as in Matt. ii. 23, *κατῴκησεν εἰς πόλιν,* where many MSS. insert, and it should seem correctly, *ἐλθὼν,* as in Matt. iv. 13. Compare also John xx. 19, 26. More direct examples, in which, however, the idea of *previous motion* is included, are Mark ii. 1, *εἰς οἶκόν ἐστι,* where *εἰσῆλθεν εἰς Καπερναοὺμ* immediately precedes. xiii. 3, *καθημένου εἰς τὸ ὄρος.* Acts ii. 31, *οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου.* xviii. 21, *δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα.* xxi. 13, *ἀποθανεῖν εἰς Ἱερουσαλὴμ ἑτοίμως ἔχω.* See also Mark v. 14, Luke i. 20, xi. 7, John ix. 7, xx. 7, Acts vii. 4, viii. 23, 40, xix. 22; and compare Orph. Argon. 599. Ælian. V. H. vii. 12. Other passages, which have been referred to this head, do not belong to it; as Mark i. 9, *ἐβαπτίσθη εἰς τὸν Ἰορδάνην, he was baptized* by immersion *into the Iordan.* v. 34, *ὕπαγε εἰς εἰρήνην, ad salutem:* and so in Luke vii. 50, *et alibi passim.* Compare 1 Kings xx. 13, 2 Kings xv. 9, LXX. In John i. 18, *ὁ ὢν εἰς τὸν κόλπον,* is probably a Hebraism; and the expression in Acts vii. 53, *εἰς διαταγὰς ἀγγέλων* is clearly parallel with Gal. iii. 19, *διαταγέντα δι' ἀγγέλων,* but upon what grammatical principle, it is difficult to determine. Compare also Heb. ii. 2; and see § 47, 2. *Obs.* 5.

Obs. 11. *Ἀνὰ, in, through,* is sometimes joined with a dative in other writers, but with an accusative only in the New Testament. Thus in Matt. xiii. 25, *ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, in the midst of,* i. e. *amongst, the wheat :* 1 Cor. xiv. 27, *ἀνὰ μέρος, in turn.* See also Mark vii. 31, 1 Cor. vi. 5, Rev. vii. 17. With a numeral expressed or understood, it implies *distribution ;* as in Matt. xx. 9, 10, *ἔλαβον ἀνὰ δηνάριον, a penny each:* Luke ix. 3, *ἀνὰ δύο χιτῶνας ἔχειν, two coats apiece.* Compare Mark vi. 40, Luke ix. 14, x. 1. It is used adverbially without a case in Rev. xxi. 21, *ἀνὰ εἷς ἕκαστος, each one severally.* These are the only forms in which the preposition appears.

§ 64.

1. The Prepositions governing two cases are διὰ, κατὰ, ὑπὲρ, and, in the New Testament, μετὰ, περὶ, and ὑπό. They govern the *genitive* and the *accusative.*

Obs. 1. *Διὰ, through,* takes (1.) the *genitive,* inasmuch as, in a *local* sense, the idea of *passing through* includes that of *proceeding from,* and *passing out.* Mark xi. 16, *οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.* 1 Cor. iii. 15, *αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.* Heb. ix. 11, *διὰ τῆς μείζονος σκηνῆς εἰσῆλθεν εἰς τὰ ἅγια.* Hence, with reference to *time,* it denotes a period *throughout,* or *after* which an event took place; as in Luke v. 5, *δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν.* Gal. ii. 1, *ἔπειτα, διὰ δεκατεσσάρων ἐτῶν, πάλιν ἀνέβην εἰς Ἱεροσόλυμα.* See also Matt. xxvi. 61, Mark ii. 1, Acts i. 3, xxiv. 17, Heb. ii. 15. In a general sense, it denotes any *cause* whatsoever, whether *principal, ministerial,* or *instrumental,* through the *medium* of which an action *passes* to its accomplishment. Thus in Matt. i. 22, *τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου.* John i. 3, *πάντα δι' αὐτοῦ ἐγένετο.* Acts iii. 16, *ἡ πίστις ἡ δι' αὐτοῦ.* 1 Cor. iii. 5, *διάκονοι, δι' ὧν ἐπιστεύσατε.* xvi. 3, *δι' ἐπιστολῶν τούτους πέμψω, by means of letters of recommendation,* not *with letters :* 2 Pet. i. 3, *τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, by his glorious goodness.* This last passage is rendered by Schleusner *qui vos ad religionem Christianam adduxit eo consilio, ut consequamini felicitatem;*

which cannot be correct, since the genitive never denotes a *final* cause.[1] For other examples see Mark vi. 2, xvi. 20, Luke i. 70, John i, 17, Acts iv. 16, v. 12, viii. 18, xv. 23, xviii. 9, xix. 26, xxi. 19, Rom. i. 5, iii. 20, iv. 13, v. 1, 2, 11, xi. 35, 1 Cor. i. 9, vi. 14, Gal. i. 1, Heb. ii. 10. Sometimes a *genitive* with διά is used *adverbially ;* as in Heb. xii. 1, δι' ὑπομονῆς, *patiently.* Compare Luke viii. 4, Acts xv. 27, Rom. viii. 25, Heb. xiii. 22, 1 Pet. v. 12. (2.) With an *accusative ,* διά denotes the *impulsive* or the *final* cause ; and signifies *on account of, because of ;* as in Matt. xxvii. 18, διὰ φθόνον παρέδωκαν αὐτόν. Mark ii. 27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. Compare, for the *impulsive cause*, Mark ii, 4, John xi. 42, xii. 9, 30, Rom. iii. 25, iv. 23, 24, xi. 28, xiii. 5, 1 Cor. xi. 23, Heb. ii. 9. In some cases the *cause* and the *means* are so closely allied, that διά may be rendered *by means of ;* as in 1 Cor. vii. 5, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. Compare Xen. Mem. iii. 3. 15, Æschin. Dial. Socr. i. 2, Diog. L. vii. 1. 12, Longi Past. ii. p. 62.[2]

Obs. 2. Κατά, *down,* or *down upon,* signifies *descent from* a higher place ; and therefore takes (1.) a *genitive ;* as in Matt. viii. 32, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. Mark xiv. 3, κατέχειν αὐτοῦ κατὰ τῆς κεφαλῆς, *down upon his head ;* the flask being held over it. Compare 1 Cor. xi. 4. By an easy transition it indicates *hostility ;* as in John xviii. 29, τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; *what accusation do ye bring* down upon *him ;* i. e., against him ? See also Matt. v. 11, 23, x. 35, xii. 14, 30, Mark ix. 40, John xix. 11, Acts xix. 16, xxv. 3, Jude 15 ; and compare Numb. xii. 1, xxi. 5, Job iv. 18, xxxi. 36, Wisd. iv. 16, 2 Macc. ii. 27, LXX, Polyb. ix. 3. 10, Ælian. V. H. ii, 6, x. 6. Hence, perhaps, its use in *adjurations ;* as in Matt. xxvi. 63, ἐξορκίζω σε κατὰ τοῦ Θεοῦ. Compare 1 Cor. xv. 15, Heb. vi. 13. So likewise in 2 Chron. xxxvi. 13, Jerem. xlix. 13, Judith i. 12, LXX. Another sense is that of *diffusion ;* as in Luke iv. 14, φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρης, *throughout the whole district.* Add Luke xxiii. 5, Acts ix. 31. (2.) Since the notion *throughout* may be referred, not only to the point *from* which an object proceeds, but to that also *to* which it tends, this *local* sense belongs to κατά with an accusative ; as in Luke viii. 39, καθ' ὅλην τὴν πόλιν κηρύσσων. Acts v. 15, κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, *along the streets.* So Luke ix. 6, x. 4, Acts viii. 1, 3, xi. 1. Nearly equivalent is the sense in Luke x. 33, ὁδεύων ἦλθε κατ' αὐτὸν, *came to him.* Compare Acts xvi. 7. With reference to *time* it denotes the period *through* which an action passes ; as in Matt. i. 19, κατ' ὄναρ, *during a dream.* So Gen. xx. 6, xxi. 11, LXX, Herodian. ii. 7. 6, Alciphr. iii. 59, Ælian. V. H. i. 13. Again in Heb. iii. 8, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ. It denotes *at, on,* or *about ;* as in Matt. xxvii. 15, καθ' ἑορτὴν, *at the feast ;* Acts xiii. 27, κατὰ πᾶν σάββατον, *on every Sabbath.* Rom. ix. 9, κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, *at* or *about this time.* Hence the formula κατὰ καιρὸν, *at a proper* or *seasonable time, in due time,* in Rom. v. 6, and elsewhere. From these significations the transition is easy to those of *correspondence, conformity, similarity,* and other cognate senses. Thus in Matt. xvi. 27, ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke i. 9, κατὰ τὸ ἔθος τῆς ἱερατείας. ii. 22, κατὰ τὸν νόμον Μωσέως. John ii. 6, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων. Rom. iii. 5, κατὰ ἄνθρωπον λέγω. Gal. iv. 28, κατὰ Ἰσαάκ. Compare Job i. 8, ix. 32, xii. 3, xlii. 15, Ecclus. x. 2, xxxvi. 23 ; and Lucian. Pisc. 6. 12, Plat. Apol. 1, Arrian. Exp. iii. 27. To these may be added Matt. xix. 3, κατὰ πᾶσαν αἰτίαν, *for every reason ;* Rom. viii. 27, κατὰ Θεὸν, *according to God's will* or *appointment.* Phil. iv. 11, οὐ καθ' ὑστέρησιν λέγω, *with respect to want,* i. e., *as if I were in want.* See also Matt.

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[1] See Vitringa in Diss. iii. Lib. i. c. 7. p. 224. Suicer. Thes. i. p. 706. Pott. and Wolf ad l. c.

[2] Winer, §§ 51. *i.* 53, c. Alt, Gram. N. T. § 80, 1. Brunck ad Arist. Thesm. 414. Wyttenbach ad Plat. Op. Mor. ii. p. 2.

ii. 16, ix. 29, xxiii. 3, Luke i. 18, ii. 29, xxiii. 56, Acts iii. 17, xviii. 14, xxvi. 5, Rom. viii. 1, ix. 5, xi. 28, xv. 5, 1 Cor. iii. 3, 2 Cor. vii. 9, 10, Gal. i. 11, iii. 15, Eph. iv. 24, 1 Tim. v. 21, 2 Tim. i. 1, 9, Tit. iii. 5, 1 Pet. i. 15, iv. 14. Thus it is that κατά with an accusative frequently supplies the place of an *adjective* or *adverb ;* as in Acts xviii. 15, νόμου τοῦ καθ' ὑμᾶς, *your law ;* Rom. vii. 13, καθ' ὑπερβολὴν ἁμαρτωλός, *exceedingly sinful ;* xi. 21, τῶν κατὰ φύσιν κλάδων, *the natural branches.* Compare Luke x. 31, Acts xiv. 20, xxv. 23, xxvii. 2, Rom. i. 15, *et alibi.* Lastly, with reference to *time* and *place,* and also with *numerals,* κατά implies *distribution ;* as in Luke ii. 41, κατ' ἔτος, *yearly, from year to year ;* viii. 1, 4, κατὰ πόλιν, *from city to city ;* John xxi. 25, καθ' ἕν, *singly, one by one.* See also Matt. xxiv. 7, xxvi. 55, Luke xi. 3, xiii. 8, 22, Acts xv. 21, xx. 20, xxi. 19, xxii. 19, 1 Cor. xiv. 27, 31, Eph. v. 33, Tit. i. 5, Heb. ix. 5, 25 ; and compare 1 Sam. vii. 16, 2 Chron. ix. 24, Zech. xiv. 16, LXX.[1]

Obs. 3. Ὑπὲρ, *above, over,* does not occur in the New Testament in its primitive *local* sense ; from which it is readily applied, (1.) with a *genitive,* to what is done *instead of, in behalf of, in defence of, on account of,* any object. Thus in Mark ix. 40, ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. John xviii. 14, συμφέρει ἵνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. Acts v. 41, χαίροντες, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι. Rom. v. 6, Χριστὸς ὑπὲρ ἀσεβῶν ἀπέθανε. 2 Cor. v. 20, ὑπὲρ Χριστοῦ πρεσβεύομεν. Add Matt. v. 44, Luke ix. 50, xxii. 19, 20, John xi. 4, 50, Acts ix. 16, xxvi. 1, Rom. v. 7, 8, viii. 31, xiv. 15, xv. 8, 9, 1 Cor. xv. 3, 2 Cor. i. 6, v. 14, 15, 1 Thess. v. 10, 1 Tim. ii. 1, 6, Tit. ii. 14, Philem. 13, Heb. v. 1, 3, vii. 27, 1 Pet. ii. 21, 1 John iii. 16. It indicates a *motive* in Phil. ii. 13, ὑπὲρ τῆς εὐδοκίας. Sometimes also it may be rendered *concerning ;* as in Rom. ix. 27, 'Ησαΐας κράζει ὑπὲρ τοῦ 'Ισραήλ. 2 Cor. i. 8, οὐ θέλομεν ὑμᾶς ἀγνοεῖν ὑπὲρ τῆς θλίψεως ἡμῶν. See also 2 Cor. viii. 23, 2 Thess. ii. 1 ; and compare 2 Sam. xviii. 5, Tobit vi. 15, LXX. In the same sense the Latin *super* is used in Virg. Æn. i. 754, *Multa super Priamo rogitans.* (2.) With an accusative, ὑπὲρ denotes the place of dignity to which any one is raised ; as in Matt. x. 24, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον. Compare Eph. i. 22, Phil. ii. 9, Philem. 16. Closely analogous is its *comparative* import : as in Matt. x. 37, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἐστί μου ἄξιος. Acts xxvi. 13, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς. So in 1 Cor. iv. 6, Gal. i. 14, Eph. iii. 20. Hence the use of this preposition with comparative adjectives ; of which see § 43. 3. There is an apparent confusion of ideas in 2 Cor. xii. 13, τί γάρ ἐστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας. The *direction* of the action must clearly be considered as inverted ; and thus, though the expression is certainly extraordinary, it may be accounted for. Two manuscripts read παρά.[2] Of ὑπὲρ, used *adverbially,* see § 65. *Obs.* 5.

2. In the New Testament μετὰ, περὶ, and ὑπὸ are also found with *two* cases only, though in other writers they take *three* cases after them.

Obs. 4. Μετὰ, *with,* denotes *society, companionship ;* but, whereas σὺν with a *dative* indicates that which is, as it were, united with another object, μετὰ with (1.) a *genitive,* denotes a somewhat looser connexion of various descriptions. Thus in Matt. viii. 11, ἀνακλιθήσονται μετ' 'Αβραάμ. xii. 3, αὐτὸς καὶ οἱ μετ' αὐτοῦ, *his companions ;* xiii. 20, μετὰ χαρᾶς λαμβάνων αὐτόν. Luke xx. 28, οἱ διαμεμνηκότες μετ' ἐμοῦ. xxiv. 5, τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν ; Acts v. 26, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας. xvii. 11,

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[1] Winer, §§ 51, k. 53, d. Alt, Gram. N. T. § 80, 2. Raphelius ad Rom. xv. 5. Wetstein and Kypke on Gal. iv. 28. Blomfield's Æsch. Theb. 421.

[2] Winer, § 51, l. 53, e. Alt, Gram. N. T. § 80, 3. Raphelius ad Rom. viii. 31. Wetstein ad 2 Thess. ii. 1.

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ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 1 Cor. vi. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται. xvi. 11, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Rev. ii. 16, πολεμήσω μετ' αὐτῶν. vi. 8, ἀκολουθεῖ μετ' αὐτοῦ, *in his train.* In the expression εἶναι μετά τινος, *to be of the same party with any one,* is included the notion of *support, assistance* (Matt. i. 23, xii. 30, xxviii. 20, and elsewhere); and, on the other hand, of *opposition,* in Matt. xii. 41, ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γινεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν. Although there is a marked difference in the import of σὺν and μετά, it is nevertheless certain that they are frequently interchanged. See § 65. *Obs.* 4. (2.) An *accusative* with μετὰ indicates a situation *behind* an object, as in Heb. ix. 3, μετὰ τὸ δεύτερον καταπέτασμα, *behind the second veil.* With this single exception, this construction in the New Testament always indicates time, in the sense of *after;* as in Matt. i. 12, μετὰ τὴν μετοικεσίαν Βαβυλῶνος, *after the removal to Babylon.* xvii. 1, μεθ' ἡμέρας ἕξ. John xiii. 7, μετὰ ταῦτα, *after these things,* i. e. after what I am now doing. See also Matt. xxiv. 29, xxv. 19, Mark viii. 31.[1]

Obs. 5. Περὶ, *about,* in a *local* sense, in which it is not found in the New Testament, with (1.) a genitive, conveys the idea of *surrounding* an object; and thence, in a general sense, it signifies *concerning, with respect to.* Thus in Matt. ii. 8, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου. vi. 28, περὶ ἐνδύματος τί μεριμνᾶτε; ix. 36, ἐσπλαγχνίσθη περὶ αὐτῶν. xx. 24, ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. Add Mark v. 16, John vii. 17, 1 Cor. vii. 37. Hence 3 John 2, περὶ πάντων, *in all respects.* Here also belongs the phrase, τὰ περί τινος, *scil.* πράγματα, in Luke xxiv. 19, Acts i. 3, Eph. vi. 24, *et alibi.* Closely allied, though not exactly parallel, are the places in which περὶ is rendered *because of.* For example, Luke xix. 37, αἰνεῖν τὸν Θεὸν περὶ πασῶν ὧν εἶδον δυνάμεων. John x. 33, περὶ καλοῦ ἔργου οὐ λιθάζομέν σε. It signifies *for the sake of,* in Matt. xxvi. 28, τὸ αἷμά μου τὸ περὶ πολλῶν ἐκχυνόμενον. Compare Mark xiv. 24, 1 John iv. 10. (2.) With an *accusative,* περὶ indicates the place which any thing surrounds; as in Matt. iii. 4, εἶχε ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ. Mark iii. 8, οἱ περὶ Τύρον, *scil.* κατοικοῦντες. In a *temporal* sense, it signifies *about;* as in Acts x. 9, περὶ ὥραν ἕκτην, *about the sixth hour.* So Matt. xx. 3, 5, 6, 9, Mark vi. 48, Acts xxii. 6. Hence, generally, *about, with respect to;* as in 1 Tim. i. 19, περὶ τὴν πίστιν ἐναυάγησαν. Compare Mark iv. 19, Luke x. 40, 41, 1 Tim. vi. 4, 21, 2 Tim. iii. 8, Tit. ii. 7.

Obs. 6. Ὑπὸ, properly *under,* has a *local* reference, with (1.) a *genitive,* to that which proceeds *from beneath* an object; but in the New Testament it is used only in its *applied* sense to express the *efficient* or *instrumental cause,* by which any thing is effected; and, for the most part, after *verbs passive,* or *neuters* in a *passive* sense. Thus in Matt. i. 22, τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου. ii. 16, ἐνεπαίχθη ὑπὸ τῶν μάγων. iii. 6, ἐβαπτίζοντο ὑπ' αὐτοῦ. Add Matt. iv. 1, viii. 24, xvii. 12, Rom. xiii. 1, 2 Pet. ii. 7. Compare Lucian. M. Peregrin. 19, Philostr. V. Apoll. i. 28, Polyæn. v. 2. 15. A *local* sense might perhaps be given, though it is not necessary, in 2 Pet. i. 17, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης. (2.) *Local* direction *towards the under part* of an object is properly indicated by ὑπὸ with an accusative; as in Matt. v. 15, λύχνον τιθέασιν ὑπὸ τὸν μόδιον. viii. 8, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς. Less correctly, and but rarely in good writers, it marks a place of *rest;* as in Mark iv. 32, ὑπὸ τὴν σκιὰν αὐτοῦ κατασκηνοῦν. John i. 49, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. Jude 6, ὑπὸ ζόφον τετήρηκεν. Compare Lucian D. D. viii. 2, Æsop. Fab. xxxvi. 3. By an easy transition, it denotes *subjection;* as in Matt. viii. 9, ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας. Rom. iii. 9, ὑφ' ἁμαρτίαν εἶναι. vi. 14, οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. See also Luke vii. 8, Rom. vii. 14, 1 Cor. ix. 20, Gal. iii. 10, 25, iv. 2, 1 Tim. vi. 1. It is once used of *time,* signifying *about,* in Acts v. 21, ὑπὸ τὸν ὄρθρον, *about daybreak.* Compare Jon. iv. 11, LXX, Ælian, V. H. xiv. 27. So, in Latin, Liv. xxvii. 15, *Sub lucis ortum.*[2]

[1] Winer, § 51, h. and 53, f. Alt, § 81, 2. Kuinoel on Matt. xii. 41. Fritzsche on Matt. i. 12, and xii. 41.   [2] Winer, § 51, b. and 53, k. Alt, § 81, 6. Passov. Lex. in v.

§ 65.

1. Of the other prepositions which govern *three* cases, ἀμφὶ is not used by the New Testament writers. It therefore remains to consider ἐπὶ, παρὰ, and πρός.

Obs. 1. Ἐπὶ, signifying primarily *upon*, answers with (1) a *genitive* to the question *where?* It may be also rendered *at* or *near*. Thus in Matt. iv. 6, ἐπὶ χειρῶν ἀροῦσί σε. xxi. 19, ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ. xxvi. 12, βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος. xxvii. 19, καθημένου αὐτοῦ ἐπὶ τοῦ βήματος. In Mark xii. 26, Luke xx. 37, ἐπὶ τοῦ βάτου should be rendered, *in the place* or *section, which treats of the burning bush.* This was the usual mode of Rabbinical citation, of which there are other examples in Mark ii. 26, Rom. xi. 2. With reference to *time*, it indicates an epoch *at* or *near* which an event took place; as in Matt. i. 11, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος, *about the time of the Babylonian captivity.* Luke iv. 27, ἐπὶ Ἐλισαίου, *in the time of Elisha.* See also Acts xi. 28, Heb. i. 2; and compare 3 Esdr. ii. 16, Arrian. Exp. iii. 73, Ælian. V. H. xiii. 17. Hence the following applied senses are easily deducible :—Matt. ii. 22, βασιλεύει ἐπὶ τῆς Ἰουδαίας, *reigns* over *Judæa.* Matt. xviii. 16, ἐπὶ στόματος δύο μαρτύρων, upon *the testimony.* John vi. 2, τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενῶν, *miracles which he performed* upon *the sick.* Acts vi. 3, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης, over *this business.* viii. 27, ὃς ἦν ἐπὶ τῆς γάζης, over *the treasure,* i. e. *a treasurer.* (Compare Polyb. v. 72. 8, Diod. Sic. xiii. 47, Herodian. ii. 25.) Rom. i. 10, ἐπὶ τῶν προσευχῶν μου δεόμενος, in *my prayers.* 1 Cor. vi. 1, κρίνεσθαι ἐπὶ τῶν ἀδίκων, before *heathen judges.* 2 Cor. vii. 14, ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου, *my boasting* over *or concerning Titus.* Rev. xi. 6, ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, over *the waves.* See also Matt. xxviii. 14, Mark xiii. 9, Acts xii. 20, xxiii. 30, xxiv. 19, xxv. 9, 26, xxvi. 2, 2 Cor. xiii. 1, Gal. iii. 16, Eph. iv. 6, 1 Tim. v. 19, vi. 13, Rev. ix. 11. Sometimes there is an *adverbial* sense; as in Mark xii. 32, Acts x. 34, ἐπ᾽ ἀληθείας, *in truth, truly.* (2) The place *upon* which any thing *rests* is designated by ἐπὶ with a *dative;* as in Matt. xiv. 8, δός μοι ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου. xxiv. 33, ἐγγύς ἐστιν ἐπὶ θύραις, *close at the door.* Mark vi. 39, ἀνακλῖναι ἐπὶ τῷ χόρτῳ. It includes the idea of *hostility* in Luke xii. 52, ἔσονται τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. *Accumulation* is sometimes signified; as in Matt. xxv. 20, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ᾽ αὐτοῖς. Add Luke iii. 20, xv. 26, Eph. vi. 16, Phil. ii. 27, Col. iii. 13, Heb. viii. 1; and compare Xen. Cyr. iv. 5. 38, Lucian, D. D. i. 3. In a general sense, it indicates the *ground* or *foundation,* or the *object* and *purport,* of an action; as in Matt. xix. 9, ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ. xxiv. 5, πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου. xxvi. 50, ἐφ᾽ ᾧ πάρει; *for what purpose are you come?* Mark vi. 52, οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, *in consequence of* the miracle *of the loaves.* Acts ii. 38, βαπτισθήτω ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ. xiv. 3, παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι, *from confidence in the Lord.* This is particularly the case after verbs of *rejoicing, grieving,* and others denoting any *mental* emotion; as in Matt. xviii. 13, χαίρει ἐπὶ αὐτῷ. Mark iii. 5, συλλυπούμενος ἐπὶ τῇ πωρώσει καρδίας αὐτῶν. See also § 47. 3. *Obs.* 11. It is also used to express a *condition* or *stipulation*; as in 1 Cor. ix. 10, ἐπ᾽ ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾷν, *under the hope of* a harvest. Compare Diod. Sic. ii. 25, Lucian, D. D. i. 4, Polyb. i, 59. 7. In definitions of *time* it indicates a *continued* or *repeated* act; as in John iv. 27, ἐπὶ τούτῳ, *in the mean time.* 2 Cor. iii. 14, ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης, *during* or *at the reading.* Phil. i. 3, ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *at every remembrance,* i. e. *whenever I remember you.* Sometimes it must be rendered *after;* as in Acts xi. 19, ἐπὶ Στεφάνῳ, *after* the death of *Stephen.* Heb. ix. 17

διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, *after* men are *dead.* Compare Xen. Hell. iv. 4. 9, Ælian. V. H. iv. 5. (3) With an *accusative,* ἐπὶ denotes *motion* or *local* direction *upon* or *towards* an object; as in Matt. ix. 18, ἐπιθὲς τὴν χεῖρά σου ἐπ' αὐτήν. xiv. 19, ἀνακλιθῆναι ἐπὶ τοὺς χόρτους. Luke iv. 25, ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. Even with verbs of *rest*, the idea of *motion* is frequently included; as in John i. 32, καταβαῖνον ἔμεινεν ἐπ' αὐτόν. Combining a notion of *hostility*, it should be rendered *against;* as in Matt. x. 21, ἐπαναστήσονται τέκνα ἐπὶ γονεῖς. Compare Luke xii. 52. Hence, generally, it marks the *end* or *object, towards* which any *action* or *feeling* is directed. Thus in Matt. iii. 7, ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, *in order to* receive *his baptism.* xiv. 14, ἐσπλαγχνίσθη ἐπ' αὐτούς, *he had compassion* upon *them.* Mark ix. 12, γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, *with reference to the Son of Man.* That, too, *over* which power is exercised, is marked by ἐπὶ with an *accusative;* as in Matt. xxv. 21, ἐπὶ ὀλίγα ἧς πιστός. Luke xii. 14, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 2 Thess. ii. 4, ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα. Compare Exod. ii. 19, LXX, Plat. Tim. p. 336, Diod. Sic. i. 91. Of *time* it marks the space over which an event extends itself. Thus in Luke iv. 25, ἐκλείσθη ὁ οὐρανὸς ἐπ' ἔτη τρία καὶ μῆνας ἕξ. So Luke xviii. 4, Acts xiii. 31, xx. 11, xxviii. 6, 1 Cor. vii. 39, Heb. xi. 30. Compare Polyb. i. 39. 12, iv. 63. 8. The forms ἐπὶ τρὶς, *thrice*, in Acts x. 16, and ἐπὶ πολὺ, *for a long while*, in Acts xxviii. 6, are analogous. Sometimes, more definitively, as in Mark xv. 1, ἐπὶ τὸ πρωΐ, *in the morning.* Acts iv. 5, ἐπὶ τὴν αὔριον, *on the morrow.*[1]

Obs. 2. Παρὰ, *of* or *from,* (1) when construed with a *genitive,* has a local reference to the *vicinity* from which an object comes; as in Mark xiv. 43, παραγίνεται Ἰούδας παρὰ τῶν ἀρχιερέων. Compare Mark xii. 2, Luke viii. 49. Hence it denotes the *origin* or *source* of any thing; as in John i. 6, ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ. Acts xxii. 30, τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. So Matt. xxi. 42, Luke ii. 1, Rom. xi. 27, Acts vii. 16, 2 Tim. i. 18. More particularly it denotes the *source* from which information is derived, and is therefore employed after verbs of *inquiring, hearing, telling*, &c. Thus in Matt. ii. 4, ἐπυνθάνετο παρ' αὐτῶν. Mark viii. 11, ζητοῦντες παρ' αὐτοῦ σημεῖον. Phil. iv. 18, δεξάμενος παρ' Ἐπαφροδίτου τὰ παρ' ὑμῶν. See § 41. 6. This last passage affords an example of another cognate sense, in which this preposition indicates that which is *connected* with, or *concerns* any one. Hence the above formula τὰ παρά τινος, the *business* or *property* of a person; and, in the masculine, οἱ παρά τινος, one's *connexions* or *kinsmen*, in Mark iii. 21. It will be observed that in the New Testament, as well as in other prose writings, παρὰ is usually prefixed to the names of animated existences. (2.) With a *dative,* παρὰ denotes *absolute proximity*, and is to be rendered *with, at*, or *near.* Thus in Matt. xxii. 25, ἦσαν παρ' ἡμῖν ἑπτὰ ἀδελφοί, *living with us*, or, in our neighbourhood. John xix. 25, ἑστήκεισαν παρὰ τῷ σταυρῷ. Acts ix. 43, μεῖναι παρά τινι Σίμωνι. 1 Cor. xvi. 2, τιθέτω παρ' ἑαυτῷ, *at home.* Compare Lucian, D. D. xxvi. 3. Frequently it is applied in a *tropical* sense; as in Matt. xix. 16, παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι. Luke i. 30, εὗρες χάριν παρὰ τῷ Θεῷ. So in Luke ii. 52, Rom. ii. 11, *et alibi.* In similar expressions it may sometimes be rendered *before*, i. e. in the *presence of*, or *in the judgment of;* as in Rom. xi. 25, παρ' ἑαυτοῖς φρόνιμοι. 1 Cor. iii. 19, ἡ σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστι. See also Luke i. 37, 1 Cor. vii. 24, 2 Pet. ii. 11, iii. 8. (3.) Before an *accusative,* παρὰ indicates motion *by the side, along*, or *in the vicinity* of a place; as in Matt. iv. 18, περιπατῶν παρὰ τὴν θάλασσαν. Luke viii. 41, πεσὼν παρὰ τοὺς πόδας. It is also used after verbs of *rest*, an idea of *motion* being in some sort included; as in Matt. xiii. 1, ἐξελθὼν ἐκάθητο παρὰ τὴν θάλασσαν. See also Matt. xiii. 4, xv. 30, xviii. 29, Mark ii. 13, iv.

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[1] Winer, §§ 51, g. 52, c. 53, l. Alt, Gram. N. T. § 81, 1. Wetstein and Kypke on Acts xii. 20. Wahl, Lex. in v. ἐπί.

1, Luke v. 1, 2, viii. 5, Acts iv. 35, v. 2, 10. From the notion of *passing by* or *along*, the *prep.* has certain derived senses. It is used, for instance, when one thing is *preferred to*, or *surpasses*, another; as in Luke xiii. 2, 4, ἁμαρτωλοὶ παρὰ πάντας. Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. So Rom. iii. 3, xiv. 5, Heb. i. 9. Hence its use after comparatives; as in Luke iii. 13, μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. Add Heb. i. 4, ii. 7, iii. 3, xii. 24; and see § 43. 3. It also signifies *beside* or *except;* as in 1 Cor. iii. 11, Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον. 2 Cor. xi. 24, τεσσαράκοντα παρὰ μίαν, thirty-nine. Likewise *transgression;* as in Acts xviii. 13, παρὰ τὸν νόμον, *contrary to the law.* Compare Rom. i. 26, iv. 18, xi. 24, xvi. 17, Gal. i. 8, Heb. xi. 11. In 1 Cor. xii. 16, 17, παρα τοῦτο signifies *therefore*, i. e. *by the side of this circumstance*, or *along with this circumstance*. Compare Plutarch. V. Camill. 28.[1]

Obs. 3. Πρὸς, *to, unto*, indicates that which proceeds *from* one place *to* another; and hence with (1.) a *genitive*, it frequently denotes that which is of *advantage to any one;* as, for instance, in the phrase πρός τινος εἶναι, *to be of advantage to any one*. See Herod. i. 75, Thucyd. iii. 18, iv. 220. It occurs with this case once only throughout the New Testament, in Acts xxvii. 34, τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. (2.) With a *dative* it signifies *at* or *near;* as in John xviii. 16, εἱστήκει πρὸς τῇ θύρᾳ. xx. 12, θεωρεῖ δύο ἀγγέλους, ἵνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσίν. Rev. i. 13, περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν. Compare Xen. Cyr. ii. 4. 17, Polyb. i. 50. 1. It follows a verb of *motion* in Luke xix. 37, ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους. Perhaps it should be rendered, *As he drew near* the city, *being at the foot of the mount.* Another reading is τὴν κατάβασιν. (3.) The primary import of πρὸς appears in its construction with an *accusative;* as in Matt. iii. 5, ἐξεπορεύετο πρὸς αὐτόν. John xx. 10, ἀπῆλθον πρὸς ἑαυτοὺς, to their own *homes.* 1 Thess. ii. 6, ἐλθόντος πρὸς ἡμᾶς ἀφ' ὑμῶν. In its various secondary applications this *directional* meaning is easily apparent, as when it follows verbs of *speaking, praying, promising, consenting, contending*, &c. Thus in Matt. iii. 15, εἶπε πρὸς αὐτόν. Mark iv. 41, ἔλεγον πρὸς ἀλλήλους. viii. 16, διελογίζοντο πρὸς ἀλλήλους. Luke i. 73, ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν. xviii. 7, βοώντων πρὸς αὐτόν. John v. 45, κατηγορήσω ὑμῶν πρὸς τὸν πατέρα. Acts viii. 24, δεήθητε πρὸς τὸν κύριον. xii. 21, ἐδημηγόρει πρὸς αὐτούς. xxiii. 22, ταῦτα ἐνεφάνισας πρός με. It also designates the *end* or *object* towards which an action is directed; as in Acts iii. 10, ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος. 1 Cor. x. 11, ἐγράφη πρὸς νουθεσίαν ἡμῶν. That which is of *concern* or *importance* to any one is so indicated; as in the expression, τί πρὸς ἡμᾶς; *what is that to us?* See Matt. xxvii. 4, John xxi. 22, 23; and compare Polyb. v. 36. 8, Diod. Sic. i. 72. Hence such *periphrases* as those in Luke xix. 32, τὰ πρὸς εἰρήνην, *things which tend to peace*, i. e. *peace itself*. Acts xxviii. 10, τὰ πρὸς τὴν χρείαν, *necessaries*. After *substantives* and *adjectives* it is constantly used in its appropriate signification; as in Luke xxiii. 12, ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. John iv. 35, λευκαὶ πρὸς θερισμόν. xi. 4, ἀσθένεια πρὸς θάνατον. Add Acts ix. 2, xiii. 31, xvii. 15, xxiv. 16, Rom. iv. 2, v. 1, 1 Cor. vi. 1, 2 Cor. vii. 4. In some of these places the preposition may be rendered *in respect to;* and it has a comparative import in Rom. viii. 18, οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Compare Xen. Anab. iv. 5, 21, vii. 7. 24, Mem. i. 2. 52, Plat. Hipp. M. 2. It also sometimes implies a *motive*, as in Matt. xix. 8, πρὸς τὴν σκληροκαρδίαν ὑμῶν, *with reference to*, or *because of*, *your hardness of heart.* In definitions of *time* it signifies *towards*, as in Luke xxiv. 29, πρὸς ἑσπέραν ἐστί. A period of short duration is indicated by the phrase πρὸς καιρὸν, or πρὸς ὥραν, which occurs in Luke viii. 13, John v. 13, Gal. ii. 5, *et alibi*. There are occasional instances in which πρὸς is found with an *accu-*

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[1] Winer, §§ 51, b. 52, d. 53, g. Alt, § 81, 3. Heindorf ad Plat. Phæd. p. 216. Schæfer ad Dion. Hal. p. 117.

sative after verbs implying *rest;* but the idea of motion is generally, though not always, included; as in Matt. iii. 10, ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. Compare Matt. xiii. 56, xxvi. 18, 55, Mark iv. 1, ix. 10, Luke xxii. 56, Acts v. 11, 1 Cor. xvi. 6, 7, 10, and elsewhere. So Diod. Sic. i. 77, Diog. L. i. 37.[1]

Obs. 4. Although several of the *prepositions,* in their primary significations, express ideas not very distinct from each other ; still the difference is sufficiently perceptible to render the investigation of their various relations a desirable pursuit. Thus the four *prepositions,* which more directly express the general idea of motion *from* a place, ἀπὸ, ἐκ, παρὰ, and ὑπὸ, and which are consequently constructed with a *genitive,* exhibit that idea in different points of connexion. It has been seen that ἀπὸ should mark the separation of one object from another *upon* which it lay, or *with* which it was in contact ; whereas ἐκ denotes egress from *within,* παρὰ removal from a *near proximity,* and ὑπὸ erection from *beneath.* A *nearer* or *less intimate* union has also been shown to call for the use of μετὰ and σὺν respectively. It is not to be imagined however that these niceties were always accurately observed, and, from the peculiar position and character of the New Testament writers, it might be expected that they would not only multiply the use of prepositions with a view to ensure perspicuity of expression, but employ them without any strict regard to their more intricate shades of meaning, more especially the derived ones. The minute distinction between πρὸς and εἰς is constantly overlooked by the best writers ; and they are actually interchanged in Philem. 5, ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἁγίους. See also 1 Thess. ii. 6 ; and compare Pausan. vii. 6. 1, Arrian. Alex. ii. 18, Diod. Sic. v. 30. Little, therefore, will it excite surprise, that different prepositions are employed by different writers in the same sense. Thus ἐπὶ τὰ ὄρη in Matt. xxiv. 16, is parallel with εἰς τὰ ὄρη in Mark xiii. 14: and αἷμα περὶ πολλῶν ἐκχυνόμενον in Matt. xxvi. 28, with τὸ ποτήριον τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Sometimes, again, the same preposition is employed, but with a different case. Thus in Matt. xxiv. 2, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, which is in Mark xiii. 2, ἐπὶ λίθῳ. See also Rev. xiv. 9 ; and compare Gen. xlix. 26, Exod. viii. 3, xii. 7, LXX, Diog. L. ii. 8. 4. Nor, indeed, is it always material which case is employed. In the above example, for instance, both ἐπὶ λίθῳ and ἐπὶ λίθον are equally correct ; but the idea, which should properly be presented to the mind by the former is that of one stone *lying at rest upon* another, whereas the latter suggests the notion of one stone *placed upon* another.[2]

Obs. 5. The *adverbial* use of *prepositions* in the New Testament is very rare. It has already been seen that ἀνὰ is once so used ; besides which another example occurs in 2 Cor. xi. 23, διάκονοι Χριστοῦ εἰσι ; ὑπὲρ ἐγώ. To complete the sense, however, διακόνους may be considered as understood. Here also it may be remarked that *prepositions* are often used before *adverbs* as if they were *nouns,* or combined with them into one word, so as to regulate or qualify their import. Thus we have in Matt. iv. 17, ἀπὸ τότε. v. 32, παρεκτός. xxiii. 39, ἀπ' ἄρτι. Acts x. 16, ἐπὶ τρίς. xxviii. 23, ἀπὸ πρωΐ. Rom. vi. 10, ἐφάπαξ. 2 Cor. viii. 10, ἀπὸ πέρυσι. xi. 5, ὑπὲρ λίαν. 2 Pet. ii. 3, ἔκπαλαι. So in 1 Sam. xii. 20, LXX, ἀπὸ ὄπισθεν. See also Matt. xvi. 21, xxvi. 64, John i. 52, Acts xxvi. 29, 2 Cor. ix. 2, xii. 11, 2 Pet. iii. 5. Of the same nature are ἕως ἄρτι in Matt. xi. 12, and ἅμα πρωΐ in Matt. xx. 1. Such expressions, however, are rarely met with, except in the later Greek. An adverbial import is also frequently annexed to a preposition with its case. Several examples have been already given in the preceding sections ; to which may be added Matt.

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[1] Winer, § 51, f. 52, e. 53, h. Alt, § 81. 5. Lobeck ad Phryn. p. 10. Wetstein on Acts xxvii. 34. Passov. Lex. in v.
[2] Winer, § 54. 1, 2, 3.

xxvi. 42, 44, ἐκ δευτέρου, ἐκ τρίτου. Acts xix. 20, κατὰ κράτος. Rom. vii. 13, καθ᾽ ὑπερβολήν. 2 Cor. viii. 13, ἐξ ἰσότητος. Eph. iii. 20, ὑπὲρ ἐκ περισσοῦ (which also comes under the preceding examples.) 1 Thess. iii. 5, εἰς κενόν. Heb. vii. 12, ἐξ ἀνάγκης.[1]

Obs. 6. In *composition* with *verbs*, *prepositions* are always used *adverbially*, so as to qualify in some sort the meaning of the simple verb, by the addition of some circumstances of *time, place, order, intensity,* or otherwise. These various relations and modifications are, or ought to be, explained in the Lexicon. With respect to the government of compound verbs, it is to be observed that they are frequently followed by the case required by the preposition with which they are compounded. Thus a *genitive* is put after verbs compounded with ἀπὸ and ἐκ. Matt. x. 14, ἐξερχόμενοι τῆς οἰκίας. Luke xiii. 12, ἀπολέλυσαι τῆς ἀσθενείας σου. After verbs compounded with ἐπὶ, πρὸς, and σὺν, a *dative* is put; as in Matt. xix. 5, προσκολληθήσεται τῇ γυναικί. Mark xiv. 31, συναποθανεῖν σοι. Luke i. 35, ἐπισκιάσει σοι. xv. 2, συνεσθίει αὐτοῖς. Those compounded with περὶ take an *accusative :* as in Matt. iv. 23, περιῆγεν ὅλην τὴν Γαλιλαίαν. Luke ii. 9, περιέλαμψεν αὐτούς. Sometimes the *preposition* is repeated before the governed noun, particularly ἀπὸ, εἰς, ἐκ, ἐπὶ, and πρός. Matt. vii. 23, ἀποχωρεῖτε ἀπ᾽ ἐμοῦ. viii. 5, εἰσελθόντι εἰς Καπερναούμ. xxvi. 39, ἔπεσεν ἐπὶ πρόσωπον. Mark x. 7, προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ. xiv. 43, παραγίνεται παρὰ τῶν ἀρχιερέων. Luke i. 76, προπορεύσῃ πρὸ προσώπου αὐτοῦ. vi. 1, διαπορεύεσθαι διὰ τῶν σπορίμων, Col. ii. 13, συνεζωοποίησε σὺν αὐτῷ. Instead of repeating the same *preposition*, another of similar import is often employed; as in Matt. vii. 4, ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ. xiv. 19, ἀναβλέψας εἰς τὸν οὐρανόν. xvii. 3, μετ᾽ αὐτοῦ συλλαλοῦντες. Mark iii. 13, ἀναβαίνει εἰς τὸ ὄρος. xv. 46, προσεκύλισε λίθον ἐπὶ τὴν θύραν. See also Luke vi. 34, xix. 4, John xv. 26, Acts xvii. 23, 1 Cor. xvi. 7, 2 Cor. viii. 18, Phil. i. 24, 1 Tim. i. 3, 1 Pet. iii. 11. It will be readily observable, however, that these different constructions are not always equivalent. Some of them may indeed be regarded as fixed idioms; as, for instance, that of ἐκπίπτει with a simple genitive, and of εἰς after verbs compounded with that preposition. The single exception in Acts xvii. 2, is peculiar. It sometimes even happens that a construction opposite to that indicated by the verb may be necessary; either *with* or *without* a preposition. Thus in Mark iii. 16, ἀνέβη ἀπὸ τοῦ ὕδατος. Luke x. 11, τὸν κονιορτὸν ἀπομασσόμεθα ὑμῖν. Acts xiii. 4, ἀπέπλευσαν εἰς τὴν Κύπρον. See also Luke ix. 54, John vi. 31, Acts xiv. 26, xx. 15, xxvii. 1, Rom. vi. 2, 10, Gal. ii. 19. In such cases the direct object of the verb is wanting; but it is sometimes expressed; as in Luke ii. 4, ἀνέβη ἀπὸ τῆς Γαλιλαίας εἰς τὴν Ἰουδαίαν. Sometimes the import of the preposition is sunk, and the compound governs the case of the simple verb; as in 2 Cor. xi. 33, ἐξέφυγον τὰς χεῖρας αὐτοῦ. Compare Luke ix. 34, Acts xvi. 4.[2]

Obs. 7. A preposition is sometimes separated from its case; but chiefly by the particle δέ. Thus in Matt. iii. 1, ἐν δὲ ταῖς ἡμέραις ἐκείναις, Luke i. 24, μετὰ δὲ ταύτας τὰς ἡμέρας.

Obs. 8. It is usual to repeat the *preposition* before two or more nouns in the same case, when a distinct idea is expressed by each; as in Luke xxiv. 27, ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν. It is the same where four terms are united in two bands; as in Luke xiii. 29, ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου. More particularly when καὶ is repeated with each noun, or when τε καὶ couples them; as in Acts xxvi. 29, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ. Compare Aristot. Eth. Nicom. iv. 1, vii. 4, Diod. Sic. xix. 86, xx. 15, Pausan. iv. 8. 2. Also

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[1] Winer, § 54. *Obss.* 1, 2. and § 55. Alt, Gram. N. T. § 83, 8. Lobeck ad Phryn. pp. 45. sqq. Sturz. de Dial. Maced. et Alexandr. pp. 209 sqq.

[2] Winer, § 56. Alt, Gram. N. T. § 75. Tittmann de vi Præpp. in verb. comp. in N. T. and Van Voorst de usu verb. cum præpp. comp. in N. T. *passim.* Stallbaum ad Plat. Gorg. p. 154. Brunck. ad Aristoph. Nub. 987.

when connected by the *disjunctive* particles ἢ or ἀλλά. Acts viii. 34, περὶ ἑαυτοῦ, η περὶ ἑτέρου τινός; Rom. iv. 10, πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. See also 1 Cor. xiv. 6, 2 Cor. ix. 7, Eph. vi. 12, 1 Thess. i. 5, 8; and compare Pausan. vii. 10. 1, Alciphr. i. 31. At the same time the rule is not strictly followed; but, where the objects are perfectly distinct, the preposition is not uniformly repeated. Thus in Luke xxi. 26, ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ. John iv. 23, ἐν πνεύματι καὶ ἀληθείᾳ. Acts xxvi. 18, ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν. See also Acts vii. 38; and compare Aristot. Eth. Nic. vii. 11. 1, x. 9. 1, Diod. Sic. v. 31, Diog. L. procem. 6, Strabon. xvi. 778. D, Chrysost. xxiii. p. 277. It is also to be observed that the *preposition* is seldom repeated before a *relative*, which is in the same case with its *antecedent*. Thus in Luke i. 25, ἐν ἡμέραις, αἷς ἐπεῖδεν κ. τ. λ. So Acts xiii. 2, 39. Compare Xen. Anab. v. 7. 17, Conv. iv. 1, Plat. Legg. ii. 5, x. 15, xii. 7, Phæd. 21, Pausan. ix. 39. 4, Dim. Hal. i. 69. There are a few cases where the *preposition* is repeated; as in John iv. 53, ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν. Acts vii. 4, εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. So Demosth. adv. Timoth. p. 705, B, ἐν τοῖς χρόνοις, ἐν οἷς γέγραπται κ. τ. λ. See also Aristot. H. An. v. 30, Diog. L. viii. 2. 11. In the Greek classics the preposition is seldom repeated in comparisons with ὡς or ὥσπερ, but in the New Testament always; as in Acts xi. 15, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. So in Rom. v. 19, 2 Cor. viii. 7, Gal. iii. 16, Philem. 14, Heb. iv. 10. The case in somewhat different in Phil. ii. 22, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν.[1]

Obs. 9. It frequently happens that the same preposition is employed with a different case, and in a different sense, in the same sentence; as in Heb. ii. 10, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, *on account of whom*, and *by whom, are all things.* Of a like nature is Heb. xi. 29, διέβησαν τὴν ἐρυθρὰν θάλασσαν, ὡς διὰ ξηρᾶς. On the other hand, a different preposition accompanies the same noun in order to express a different relation; as in Rom. iii. 22, δικαιοσύνη Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας. xi. 36, ἐξ αὐτοῦ καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Gal. i. 1, ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου. See also 1 Cor. viii. 6, xii. 8, 2 Cor. iii. 11, Eph. iv. 6, Col. i. 16, 2 Pet. iii. 5. The same mode of expression is also found in classical Greek; particularly in the later writers. Thus in Heliod. ii. 25, πρὸ πάντων καὶ ἐπὶ πᾶσιν. Philostr. V. Apoll. iii. 25, τοὺς ἐπὶ θαλάττῃ τε καὶ ἐν θαλάττῃ. Acta Ignat. δι' οὗ καὶ μεθ' οὗ τῷ πατρὶ ἡ δόξα.[2]

§ 66.—*Of the Negative Particles.* (BUTTM. § 148.)

1. Of the two simple *negative particles*, οὐ and μὴ, the former conveys a *direct* and *absolute* denial; the latter that which is merely *mental* or *conditional.* Accordingly οὐ is used:—

1. With single verbs, substantives, or adjectives, which, with the negative, form only one idea, and that very frequently directly opposite to the import of the word itself. Thus in Matt. xxiv. 22, οὐ πᾶσα σὰρξ, *no flesh;*

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[1] Winer, § 54, 7. Stallbaum ad Plat. Sympos. p. 104, ad Gorg. pp. 38. 112. 247. Ast ad Plat. Legg. ii. 5. Schæfer ad Dion. de Comp. v. p. 325, Melet. p. 124. Herm. ad Vig. p. 854.

[2] Winer, § 54. 1, 6.

Luke xv. 13, μετ᾽ οὐ πολλὰς ἡμέρας, *after a few days*; xxi. 9, οὐκ εὐθέως, *at a distant period*; Acts xvii. 4, 12, οὐκ ὀλίγοι, *many*; xix. 35, οὐ γινώσκει, *is ignorant*; xx. 12, οὐ μετρίως, *exceedingly*; Rom. i. 13, οὐ θέλω, *I am unwilling*. See also Gal. iv. 27, Eph. v. 4, Heb. xi. 35, 1 Pet. i. 8, *et alibi*. Here also belongs the citation from Deut. xxxii. 21, in Rom. x. 19, ἐγὼ παραζηλώσω ὑμᾶς ἐπ᾽ οὐκ ἔθνει. Compare Rom. ix. 25, 1 Pet. ii. 10.

2. In propositions, where any thing is *directly* denied; as in Matt. v. 16, οὐκ ἦλθον καταλῦσαι. xiii. 28, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη, Οὔ. xxi. 27, εἶπον, οὐκ οἴδαμεν. John i. 21, ἠρώτησαν αὐτὸν, ῾Ηλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. ῾Ο προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὔ. This is the case, where the negation is positive, even in conditional sentences; as in 1 Cor. ii. 8, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

3. In the *sermo obliquus*, and when ὅτι is used with a finite verb, as after verbs implying *knowledge, belief*, &c., οὐ is still used, where the statement involves a direct negation; as in Matt. xvi. 11, πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν; Luke viii. 47, ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε. John iv. 17, καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω. ix. 31, οἴδαμεν ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει. Acts xxvi. 26, λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. The usage, however, in these cases is somewhat arbitrary; since the proposition may generally be treated as a mental conception. Thus in Acts xxv. 24, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι.

2. On the other hand, μὴ is used in all *independent* sentences, containing a *wish, prohibition, petition*, or the like, with an *imperative, conjunctive*, or *optative*. Thus in Matt. i. 20, μὴ φοβηθῇς. v. 17, μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον. vi. 19, μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς. Mark xi. 14, μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Luke xx. 16, μὴ γένοιτο. Acts i. 20, μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. Rom. xiv. 16, μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. Sometimes the verb is not expressed, as in John xiii. 9, Κύριε, μὴ τοὺς πόδας μου μόνον, *scil.* νίψῃς. Compare Eph. v. 15, Col. iii. 2, James i. 22, *et alibi*. It is not used in probitions with a *future indicative* in the New Testament.

Obs. 1. The distinction between οὐ and μὴ, and the *conditional* import of the latter, will readily appear from the following examples: Mark xii. 14, ἔξεστι κῆνσον

Καίσαρι δοῦναι, ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν; where the first clause puts the question of tribute in a *positive*, and the latter in a *speculative* form. John iii. 18, ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν κ. τ. λ. Here οὐ κρίνεται simply denies the believer's liability to condemnation; whereas ὁ μὴ πιστεύων indicates a *supposed*, not a *definite*, individual, and μὴ πεπίστευκεν refers to the assumed cause of his condemnation. At the same time οὐ πεπίστευκεν would have been equally correct; since, admitting the *supposed* fact to be true, the cause might be positively stated, and so it is in 1 John v. 10, ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν κ. τ. λ. The two particles are frequently thus united in the later writers, and not always with the distinction accurately marked. See Lucian. Tyran. 15, D. M. xvi. 2, Adv. indoct. 5, Strabo iii. 138, xv. 712, Plutarch. Apopth. p. 183, Sext. Empir. Hypotyp. iii. 1, 2, Adv. Math. i. 3, 68, ii. 60, Himer. Orat. xxiii. 18, Agath. ii. 23, Joseph. Ant. xvi. 9. 3.

3. Since a conception of the mind is implied in the use of the particle μὴ, it is properly found in the following constructions :[1]—

    a. After the causal particles ἵνα, ὅπως, &c. Matt. vi. 18, ὅπως μὴ φανῇς κ. τ. λ. Acts xx. 16, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι. Rom. vii. 25, ἵνα μὴ ἦτε παρ᾽ ἑαυτοῖς φρόνιμοι. xv. 20, ἵνα μὴ ἐπ᾽ ἀλλότριον θεμέλιον οἰκοδομῶ. 2 Cor. iii. 5, ὥστε μὴ δύνασθαι κ. τ. λ. See also Luke viii. 10, 1 Cor. i. 17, ii. 5, iv. 6, 2 Cor. ii. 3, 5, 11, iv. 7, *et alibi.* Of μὴ, after verbs of *fearing,* see § 56. 2. *Obs.* 5.

    b. As a simple *interrogative* particle, where a *negative* reply is anticipated; as in Matt. vii. 9, μὴ λίθον ἐπιδώσει αὐτῷ; Luke xvii. 9, μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ; οὐ δοκῶ. See also Matt. ix. 15, Mark ii. 19, iv. 21, John iii. 4, iv. 12, 33, vii. 35, Acts x. 47, Rom. iii. 3, 5, xi. 1. Where an affirmative reply is expected, οὐ or οὐκὶ is used; as in Matt. vii. 22, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν; Add Matt. v. 26, xiii. 27, Luke xii. 6, James ii. 5. Sometimes οὐ is found, where μὴ might perhaps be expected; as in Acts xxi. 38. So also in Luke xvii. 18, which should doubtless be read interrogatively. Both particles have their appropriate import in Luke vi. 39, μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται. By οὐ μὴ the *negative* is strengthened, and involves in fact an *energetic affirmative;* as in Luke xviii. 7, ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ; John xviii. 11, τὸ ποτήριον, ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πίω αὐτό; Compare Matt. xxvi. 29. When μὴ οὐ

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[1] Winer, §§ 59, 1—5. 61, 3. Alt, Gram. N. T. § 83, 1. 84, 2. Anton. Progr. de discrim. partt. οὐ et μή. Schæfer. Melet. Cr. pp. 71. 91. Stallbaum ad Plat. Phæd. pp. 43. 144. Hermann. ad Soph. Œd. T. 568. Aj. 76. Schæfer ad Demosth. *in div. loc.* Fritzsche ad Matt. xxvi. 42. Passov. Lex. in vv οὐ et μή.

are used, the former alone is interrogative, and the latter belongs to the verb; as in Rom. x. 18, 19, μὴ οὐκ ἤκουσαν; μὴ οὐκ ἔγνω Ἰσραήλ; Add 1 Cor. ix. 4, 5, xi. 22; and compare Judg. xiv. 3, Jerem. viii. 4, LXX, Ignat. Ep. ad Trall. 5.

c. After the conditional particles εἰ, ἐάν, whence εἰ μὴ, *except.* Thus in Matt. v. 20, ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν κ. τ. λ. Mark vi. 5, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας. Luke ix. 13, οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἀγοράσωμεν. John xv. 24, εἰ τὰ ἔργα μὴ ἐποίησα. Compare Mark xii. 19, John xv. 4, 2 Cor. xiii. 5, Gal. i. 7, James ii. 17. Here also belongs the elliptical phrase εἰ δὲ μήγε. Matt. ix. 17, οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, κ. τ. λ. Add Matt. vi. 1, Luke x. 6, xiii. 9, xiv. 32, John xiv. 11, Rev. ii. 5. It is not, however, to be denied that οὐ is very frequently found after εἰ. But it will be seen that, in such cases, the two particles have no connexion, and οὐ either coalesces with the *verb* so as to form a single and opposite idea, or conveys a *direct* and *absolute* negation to the entire period. Instances of the former alternative are Matt. xxvi. 24, εἰ οὐκ ἐγεννήθη, *if he were unborn;* 42, εἰ οὐ δύναται, *if it is impossible;* John v. 47, εἰ οὐ πιστεύετε, *if ye disbelieve.* When it combines with the whole clause, it is not a *condition* which is represented by εἰ, but a positive denial or exception indicated by οὐ. Thus in Luke xi. 8, εἰ καὶ οὐ δώσει αὐτῷ ἀναστάς, *though he will not rise up to give him;* 1 Cor. ix. 2, εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι. To one or other of the above cases may also be referred Luke xii. 26, xiv. 26, xvi. 11, 12, 31, xviii. 4, John i. 25, x. 37, 1 Cor. xi. 6, xv. 13, sqq. 29, 32, xvi. 22, Rev. xx. 15. Compare Diog. L. i. 8. 5, ii. 5. 16, Sext. Empir. adv. Math. xii. 5, Æsop. F. vii. 4, Aristid. Orat. i. 56.

d. After relatives used in a *conditional* or *indefinite* sense, and with the *article*, when, with its *adjective* or *participle*, it may be resolved by a relative. Thus in Matt. x. 28, μὴ φοβηθῆτε ἀπὸ τῶν τὴν ψυχὴν μὴ δυναμένων ἀποκτεῖναι. xi. 6, μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. xii. 30, ὁ μὴ συνάγων μετ᾽ ἐμοῦ, σκορπίζει. Mark vi. 11,

ὅσοι ἂν μὴ δέξωνται ὑμᾶς, κ. τ. λ. John v. 23, ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα. Col. ii. 18, ἃ μὴ ἑώρακεν ἐμβατεύων. Tit. i. 11, διδάσκοντες ἃ μὴ δεῖ. So with the *participle* only; as in Matt. ix. 36, πρόβατα μὴ ἔχοντα ποιμένα. Compare Matt. iii. 10, xiii. 19, xviii. 13, xxii. 24, xxv. 29, Mark xi. 23, Luke viii. 18, ix. 5, x. 10, John xii. 48, xv. 2, Acts iii. 23, Rom. xiv. 3, 1 Cor. vii. 29, Col. i. 23, 2 Thess. i. 8, 2 Pet. i. 9, Rev. iii. 15. It frequently happens, however, that, to maintain a *negative* assertion with greater assurance, οὐ is employed in a relative sentence. Thus in Matt. x. 26, οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. See also Luke xxi. 6, Acts xix. 35, 1 Cor. iv. 7, Heb. xii. 7. So Lucian, Sacrif. 1, οὐκ οἶδα, εἴ τίς οὕτω κατηφής ἐστι, ὅστις οὐ γελάσεται.

e. With *participles* in a *conditional* sense; as in Luke xi. 24, μὴ εὑρίσκον, *if he finds none;* John vii. 15, πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; *though he has never learnt;* (So Philostr. Apoll. iii. 23, γράφει μὴ μαθὼν γράμματα.) 1 Cor. x. 33, κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, *while I seek not.* Compare Luke xii. 47, John vii. 49, Rom. viii. 4, x. 20, 1 Cor. iv. 18, vii. 37, ix. 21, 2 Cor. iv. 18, Phil. iii. 9. On the other hand, οὐ with participles denies *simply* and *unconditionally*, whether they depend upon the preceding verb, or are used *absolutely*. Thus in Acts vii. 5, οὐκ ὄντος αὐτῷ τέκνου. 1 Cor. iv. 14, οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Add Gal. iv. 27, Phil. iii. 3, Col. ii. 19, Heb. xi. 35, 1 Pet. ii. 10; and compare Strab. xvii. pp. 796. 822, Diod. Sic. xix. 97, Philostr. Apoll. vii. 32, Ælian V. H. x. 11, Lucian. Philos. 5, M. Peregr. 34.

f. With an *infinitive*, when dependent on another verb, or employed *substantively* with or without the *article*. Thus in Matt. v. 34, ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως. xiii. 5, διὰ τὸ μὴ ἔχειν βάθος γῆς. xxii. 23, οἱ λέγοντες μὴ εἶναι ἀνάστασιν. Acts iv. 20, οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν. Rom. xi. 8, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν. xiv. 21, καλὸν τὸ μὴ φαγεῖν κρέα, that is, *it is well if one never eats meat*. So Matt. ii. 12, Luke xx. 27, Act. iv. 17, 18, v. 28, xix. 31, xxvii. 21, Rom. vii. 3, xi. 10, xiii. 3, xiv. 13, xv. 1,

1 Cor. v. 9, vii. 1, ix. 18, 2 Cor. ii. 1, 1 Thess. ii. 9
2 Thess. ii. 2, iii. 8, James iv. 2.

Obs. 2. It is perhaps more difficult to explain the occasional use of μὴ for οὐ, than that of οὐ for μή. In a few passages the latter occurs where the negative is so plainly *direct*, that the former would rather be expected: as in Acts ix. 9, ἦν ἡμέρας τρεῖς μὴ βλέπων. Rom. i. 18, ποιεῖν τὰ μὴ καθήκοντα. (Compare Eph. v. 3.) 1 Tim. v. 13, τὰ μὴ δέοντα. Probably the continual occurrence of this *negative*, especially with *participles*, may have caused some little negligence with respect to it ; not to mention that in antitheses, and with a view to peculiar emphasis, it is constantly employed to convey an *absolute* denial. Thus in 1 Cor. i. 28, ἐξελέξατο ὁ Θεὸς τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ. 2 Cor. iii. 14, τὸ αὐτὸ κάλυμμα μένει, μὴ ἀνακαλυπτόμενον. iv. 18, μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα. vi. 9, ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι. (Compare ch. iv. 8, 9.) An emphasis seems to lie in the turn of expression in 2 Cor. v. 21, τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *who cannot be supposed to have known sin* ; for τὸν οὐ γνόντα would imply nothing more than τὸν ἀγνόοντα. Compare Rom. iv. 19. *Both* negatives are united in 1 Pet. i. 8, ὃν οὐκ ἰδόντες ἀγαπᾶτε· εἰς ὃν, ἄρτι μὴ ὁρῶντες, ἀλλὰ πιστεύοντες, ἀγαλλιᾶσθε. For this change in the expression there is no apparent cause ; but it has an exact parallel in Lucian. adv. indoct. 5, κυβερνᾶν οὐκ εἰδὼς καὶ ἱππεύειν, μὴ μεμαθηκώς.

Obs. 3. Two *negatives* sometimes destroy each other ; as in Acts iv. 20, οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν, *we are* not *able* not *to declare*, i. e. *we* must *declare*. Here the negatives belong to different verbs ; and it happens much more frequently, that two negatives, joined to the same verb, render the negative stronger. Thus in Mark v. 37, οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι. John xv. 5, χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. See also Mark i. 43, xv. 4, Luke iv. 2, xx. 40, John vi. 63, Acts viii. 39, xxv. 24, Rom. xiii. 8, 1 Cor. vi. 10, viii. 2, 2 Cor. xi. 8. The expression is sometimes yet further strengthened by an accumulation of negatives ; as in Luke xxiii. 53, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.[1] Of the construction of οὐ μὴ, see above § 53, 5.

§ 67.—*Of some other particles.* (BUTTM. § 149.)

῾Ωs, *as, like*, is a particle of *resemblance*, answering to οὕτως, *so* ; for which, however, it is never substituted, as some have supposed. The sense must be thus filled up in Mark xiii. 34, (οὕτως ἐστιν ὁ καιρὸς), ὡς ἄνθρωπος κ. τ. λ. In Heb. iii. 11, iv. 3, it is *wherefore* ; and this meaning it bears in Arrian. Exped. ii. 16. 5, v. 15. 5. After verbs of *saying* and *knowing*, it is the same with ὅτι, *that* ; as in Luke viii. 47, ἀπήγγειλεν αὐτῷ, ὡς ἰάθη παραχρῆμα. Acts x. 28, ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστι κ. τ. λ. With superlatives it expresses *intensity*, as in Acts xvii. 15, ὡς τάχιστα, *as quickly as possible* ; and with adjectives, *admiration* ; as in Rom. x. 15, ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην.

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[1] Winer, § 59, 8. Alt, § 83, 3. Ast ad Plat. Polit. p. 541. Hermann, ad Viger. p. 542.

Add Rom. xi. 33, 1 Thess. ii. 10; and compare Cebet. Tab. iv. 6. With *numerals* it signifies *about;* as in Mark v. 13, ὡς δισχίλιοι, *about* or *nearly two thousand.* See also Mark viii. 9, John i. 40, vi. 19, xxi. 8, Acts i. 15, v. 7, xiii. 18, 20; and compare Ruth i. 4, 1 Sam. xi. 1, LXX, Polyb. i. 19. 5.

Ὅπως is much less frequently employed in the New Testament, as well as in the later Greek writers, than in those of the earlier and purer ages. Its uses are precisely similar to those of ἵνα, and, like that particle, it sometimes indicates the *event;* as in Matt. ii. 23, xiii. 35, *et alibi.* Some refer also Acts xiii. 19 to this head. As an adverb, *how,* it occurs in Luke xxiv. 20. The adverbial sense, though possible, is not necessary in Matt. xxii. 15, xxvi. 59, Mark iii. 6.

Ἵνα, *in order that,* properly indicates *purpose,* as in Matt. xix. 13, John xvi. 1, Eph. v. 26, 27, *et alibi.* Its use, however, in the New Testament is very extensive; and, as in the later writers generally, it is frequently used after verbs of *saying, commanding,* &c., and other verbs and adjectives, which are more properly followed by ὅτι. Thus in Matt. iv. 3, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. v. 29, 30, συμφέρει γάρ σοι ἵνα ἀπόληται κ. τ. λ. vii. 12, πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν κ. τ. λ. viii. 8, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς. Luke i. 43, πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρός μέ. See also Matt. xii. 16, xiv. 36, xvi. 20, xviii. 6, 14, Mark ix. 12, Luke vii. 6, John ii. 25, vi. 62, xv. 16. Hence it is sometimes simply *exegetical;* as in John xvii. 3, αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι σέ. There are also many passages, in which ἵνα denotes *event, result, consequence;* as in Matt. i. 22, and elsewhere, when a prophecy is mentioned. See also Luke xi. 50, John ix. 2, 3, 39, Rom. v. 20, xi. 31, 1 Cor. xi. 15, 1 Pet. v. 6, 1 John ii. 19, *et alibi.* This import of ἵνα has, it is true, been strongly contested; but the arguments against it are by no means convincing; for, although it was certainly designed, for example, that a prophecy should be fulfilled, (and hence, indeed, the connexion between the two meanings,) it can scarcely be said that the prediction was made simply *in order that* it might be accomplished; and the same remark may be applied to the other passages

above cited.[1]   As a *particle of time,* ἵνα occurs in John xii.
23, xiii. 1, and elsewhere ; and the elliptical form ἵνα τι in
Matt. ix. 4, xxvii. 46, Luke xiii. 7, Acts iv. 25, 1 Cor. x.
29. See § 68.

ὥστε, *so that,* with *infin.* chiefly. See § 57. 3.

ὅτι, *that,* is properly used after verbs of *saying, knowing,* and
such others as take the accusative with the *infinitive* in
Latin. See Matt. ii. 16, v. 5, 1 Cor. v. 6, Heb. viii. 9, 10,
et passim. An ellipsis of some such verb as λέγω, οἶδα,
will accordingly explain what is called the relative use of
ὅτι, and most of those passages where it has been rendered
so that, when, although, &c. See Matt. v. 45, vi. 5, 13, xi.
29, Luke xi. 48, xii. 24, xxiii. 40, John vii. 35, Acts i. 17,
x. 14, Rom. ix. 20, xiv. 11, 1 Cor. xi. 15, 1 John iii. 20.
Another sense assigned to this particle is *because,* but it
here depends upon διὰ τοῦτο expressed or understood, and
is therefore still *declarative.* Compare Matt. xiii. 13, xxiii.
13, John viii. 43, 44, 47, 1 John iii. 14, 20.   Hence also
in *interrogations,* τι is sometimes expressed, and at others
understood. Compare Mark ix. 11, 28, John xiv. 22, Acts
v. 4, 9. In Luke vii. 47, ὅτι ἠγάπησε πολὺ indicates the
sign, not the *cause* of the woman's forgiveness.   The
greatness of her love evinced her sense of the great mercy
she had received. Lastly, ὅτι is frequently used in quoting
the words of another, even when the *sermo obliquus* is not
employed ; as in Matt. ii. 23, τὸ ῥηθὲν διὰ τῶν προφητῶν,
Ὅτι Ναζωραῖος κληθήσεται. John i. 20, ὡμολόγησεν, Ὅτι
οὐκ εἰμὶ ἐγὼ ὁ Χριστός. So also in Matt. xxvi. 72, 74,
xxvii. 43, 47, Mark i. 15, vi. 35, xii. 6, Luke xvii. 10,
John i. 32, iv. 17, 39, Acts v. 23, 25, James i. 13. Com-
pare Epict. Ench. 14.[2]

εἰ, *if.* See §§ 51 and 56. Both in the classics and in the New
Testament it may frequently be rendered *although ;* as in
2 Cor. xiii. 4, καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ
δυνάμεως Θεοῦ. More frequently, however, we find εἰ καί,
though, even though ; as in Matt. xxvi. 33, εἰ καὶ πάντες
σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. See

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[1] Winer, § 57, 6. Fritzche ad Matth. Excurs. i. Lucke's Comment. on John, ii.
144. Tholuck on John xv. 16, Rom. v. 20. Alt, Gram. N. T. § 85, 4. Hermann.
ad Viger. p. 852.

[2] Winer, § 57, 4. Alt, Gram. N. T. § 85, 7. Kuinoel ad Luc. vii. 47, Acts i.
17. Passov. Lex. in v. ὅτι. Wahl in v. ὅπως.

also Luke xi. 8, xvii. 2, xviii. 4, Rom. xi. 17, 1 Cor. ix. 2.
Sometimes it indicates the *event*, and may be rendered
that or *whether;* as in Mark xv. 44, ἐθαύμασαν εἰ ἤδη τέθ-
νηκε. John ix. 25, εἰ ἁμαρτωλὸς ἐστιν, οὐκ οἶδα. Also, as an
interrogative particle it denotes *whether.* Thus in Matt.
xii. 10, ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θερα-
πεύειν; Luke xiii. 23, εἰ ὀλίγοι οἱ σωζόμενοι; Add Matt.
xxvii. 49, Mark iii. 2, viii. 23, Luke vi. 7, xxii. 49, xxiii. 6,
Acts i. 6, vii. 1, x. 18, xvii. 11, xix. 2, xxi. 37, xxii. 25, 1
Cor. i. 16, vii. 16; and compare Gen. xvii. 17, xliii. 6, 1
Kings xiii. 14, 2 Kings xx. 20, Ruth i. 19, Job v. 5, LXX.
This use of εἰ in direct questions is not found in the earlier
Greek writers.[1]

Obs. In *oaths* and solemn assertions, the particle εἰ has sometimes the force of a
negative; as in Mark viii. 12, ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.
(Compare Matt. xii. 39, xvi. 4, Luke xi. 29.) Heb. iii. 11, iv. 3, ὡς ὤμοσα ἐν τῇ
ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. This is an *Hebraism*, and occurs
Deut. i. 35, 1 Sam. iii. 17, 2 Sam. iii. 35, Ps. lxxxviii. 35, xciv. 11, cxxxii. 44. The
form is in fact elliptical, and is given in full in Exod. xiv. 16, ζῶ ἐγὼ, εἰ υἱοὶ ἢ θυγα-
τέρες σωθήσονται. Very similar is Aristoph. Equit. 2, ἐὰν μὴ σ' ἐκφύγω, οὐδέποτε βιώ-
σομαι. So in Latin, Cic. Epist. Fam. ix. 15. 7, *moriar, si habeo.* On the other
hand, ἐὰν μὴ is sometimes used in the LXX as an *affirmative;* but it is very injudi-
cious to explain such passages as Mark iv. 22, x. 30, 2 Thess. ii. 3, by this idiom.
The latter involve an ellipsis, which is readily supplied from the context; and in
the former, the *relative* is followed by ἐὰν according to common usage.[2]

ἐπεὶ, ἐπειδή. See § 55. 1.

ἐὰν, ἢν, ὅταν, ὁπόταν, ἐπειδάν. See § 55. 2. and § 56.

ἢ, *or,* and, after a comparative, *than,* requires no illustration.
It is never used for καὶ, as some have thought it to be;
though, in the very nature of things, the employment of
either particle, in a variety of passages, may be indifferent,
and therefore equivalent. See Luke xx. 2 (compare Matt.
xxi. 23), Acts i. 7, Eph. v. 3, *et alibi.* In 1 Cor. xi. 27,
καὶ is a various reading: and other instances in which
the particles have been interchanged by the copyists, are
John viii. 14, 1 Cor. xiii. 1. Sometimes the two particles
ἢ καὶ, *or even,* are united; as in Luke xviii. 11, Rom. ii.
15, 2 Cor. i. 13. In a double question, ἢ introduces the
second member, either with or without an interrogative

[1] Winer, § 61, 2. Alt, Gram. N. T. § 84. Bornemann. ad Xen. Apol. Socr. 5. p.
39. Wahl *de* εἰ *et* εἰς *in N. T. usu.*
[2] Winer, § 59, 8, *Obs.* Alt, Gram. N. T. § 83, 6. Bos Ellips. Gr. p. 803. Wahl
Lex. in v. ἐάν.

particle in the preceding clause. Thus in Luke xx. 4, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 1 Cor. i. 13, μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; See also Mark iv. 30, Luke xiv. 31, xv. 8, xx. 2, Rom. ii. 4, 1 Cor. ix. 5, Gal. i. 10, James iii. 12. Where there is only a simple question, the former member may be considered as suppressed; as in Matt. xx. 15, ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; So in Matt. vii. 9, xii. 29, Rom. vii. 1, xi. 2, 1 Cor. x. 22, xi. 14, 2 Cor. xiii. 5. Once only ἢ is repeated, namely, in 1 Cor. xiv. 36, ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; Of ἤτοι, with ἢ following, there is an example in Rom. vi. 16.[1]

Καὶ, *and*, has the same uses in the New Testament which obtain in other writers. Thus it is used, though its *conjunctive* force is still apparent, as a *particle of time* :— Mark xv. 25, ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. Add Matt. xxvi. 2, 45, Luke v. 17, xix. 43, xxiii. 44, Acts v. 7. So Plat. Symp. p. 220. C. ἤδη ἦν μεσημβρία, καὶ ἄνθρωποι ἠσθάνοντο. In *comparative* sentences :—Acts vii. 51, ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς, i. e. οὕτω καὶ ὑμεῖς ἐποιήσατε. See also Matt. vi. 10, John vi. 57, xx. 21, and elsewhere; and so Thucyd. viii. 1, ὡς ἔδοξεν αὐτοῖς, καὶ ἐποίουν ταῦτα. In questions, where it marks a strong emphasis :—Mark x. 26, καὶ τίς δύναται σωθῆναι; 2 Cor. ii. 2, καὶ τίς ἐστιν ὁ εὐφραίνων με; Also before imperatives; as in Luke xii. 29, καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, κ. τ. λ. It is frequently explanatory, and may be rendered *even, namely ;* as in the expressions, θεὸς καὶ πατήρ, θεὸς καὶ σωτήρ. See above, § 29. Thus also Matt. xiii. 41, συλλέξουσιν πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. John x. 12, ὁ μισθωτὸς, καὶ οὐκ ὢν ποίμην. In such explanations, however, καὶ often adds something stronger to what precedes ; as in 1 Cor. ii. 2, οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. It has, moreover, the sense of *also, likewise ;* as in Mark xii. 22, ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. Luke xii. 35, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. But, besides these ordinary usages of καὶ, there are others, which, though not perhaps wholly unexampled in pure

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[1] Winer, § 57, 3. Alt, *ubi supra.* Passov. Lex. in voc. ἤ.

Greek, seem rather to have originated with the antithetic import of the Hebrew ו. Thus it frequently signifies *but, and yet;* as in Matt. vi. 26, τὰ πετεινὰ οὐ σπείρουσιν, οὐδὲ θερί-ζουσιν, καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά. xi. 17, ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. Add Matt. i. 25, vii. 26, x. 29, 39, xii. 5, 35, 39, 43, John iii. 14, 32, viii. 49, ix. 30, xx. 29. On the other hand, it may sometimes be rendered *nor;* as in Matt. x. 26, John xii. 40, Rom. ii. 27, 2 Cor. xii. 21, *et alibi.* Its frequent use after ἐγένετο, *it came to pass,* is also a Hebraism. See Matt. ix. 10, Luke v. 17, vi. 1, viii. 1, Acts v. 7; and compare Deut. ii. 16, 17, Josh. xvii. 13, Judg. xiii. 20, 1 Sam. xiii. 22.

With respect to the repetition of the *copula,* the double καὶ is found in Luke xxii. 33, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. So in John ix. 37, Acts xxvi. 29, Rom. xi. 33, *et alibi.* Instead of which, τε is followed by καὶ, in Luke ii. 16, Acts xx. 21, *et sæpius.* In Acts xxvi. 16, τε is doubled. Sometimes also, καὶ is combined with other particles; but it is only necessary to notice καὶ δὲ, *and besides,* which frequently occurs in the New Testament with the intervention of one or more words between them, as in other writers. Thus in John vi. 51, ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ, ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστίν. See also John xv. 27, Acts iii. 24, 2 Pet. i. 5, 1 John i. 3. In some of these places little or nothing seems to be added to the import of καὶ alone.[1]

It is by no means easy to ascertain the precise difference which exists between the import and application of the two particles καὶ and τε. In general the former seems to connect words or sentences, and nothing more; whereas the latter indicates some additional idea, *besides* that of mere conjunction. See Acts xxi. 28, xxii. 8, 28, *et alibi.* This distinction, however, is not based on very satisfactory evidence.

Obs. One of two verbs, which are connected by the copula καὶ, may frequently be expressed adverbially. Thus in Luke vi. 48, ἔσκαψε καὶ ἐβάθυνε, for βαθέως ἔσκαψε.

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[1] Winer, § 57, 2. Alt, Gram. N. T. § 85, 5. Passow, Schleusner, and Bret-schneider in v. Gesen. in ו. Pott ad 2 Pet. i. 5.

John viii. 59, ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, *he withdrew secretly.* Rom. x. 20, ἀπο-τολμᾷ καὶ λέγει, *speaks out boldly.* Col. ii. 5, χαίρων καὶ βλέπων, *joyfully beholding.* Two citations from the Old Testament probably belong here : one from Amos ix. 11, in Acts xv. 16, μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν σιπτω-κυῖαν, *I will again build up;* and the other from Ps. cxiii. 9, in 2 Cor. ix. 9, ἐσκόρ-πισεν, (καὶ) ἔδωκεν τοῖς πένησι, *he hath given abundantly.* Indeed the usage, though unquestionably found in Greek writers, is probably to be referred in the New Testament to the Hebrew, whence it has frequently passed into the LXX. Thus in Judg. xiii. 10, ἐτάχυνεν καὶ ἔδραμε. See also 1 Sam. xvii. 48, xxv. 42, Ps. cvi. 13, Jerem. xii. 15, Dan. x. 18. Elsewhere, however, the Hebrew idiom is rendered by an adverb ; as in Gen. xxvi. 18, καὶ πάλιν ὤρυξε. Compare Gen. xxx. 31, Job xix. 3, Ps. xxxiii. 3, Hos. i. 6. The rule does not hold in Matt. xviii. 3, ἐὰν μὴ στραφῆτε, καὶ γένησθε ὡς τὰ παιδία.[1]

Δὲ is an *adversative* particle, though far less strongly disjunctive than ἀλλὰ, and frequently serving merely as a connecting *copula.* See Matt. i. 18, v. 31, xxv. 19, 38, Mark i. 6, Luke xxiii. 2, Rom. vi. 18, 1 Cor. xv. 1. Hence with καὶ, after an interval of one or more words, it may be rendered *also;* as in John viii. 17, xv. 27, Acts iii. 24, v. 32, 2 Pet. i. 5. In *pursuing, resuming, illustrating,* or *modifying* a discourse, δὲ is employed ; as in Mark xv. 25, John vi. 10, 1 Cor. xv. 56, 2 Cor. x. 2, Gal. ii. 4, Heb. vii. 4, and *elsewhere;* though in the latter case μᾶλλον δὲ is more usual ; as in Matt. xxv. 9. *Particular* illustrations of a *general* proposition are also introduced by this particle ; as in Matt. xxiii. 5. Its *disjunctive* import is marked when opposed to μὲν, and in such passages as Matt. v. 32, xxiii. 11, Acts xi. 17, xii. 9, 1 Cor. vii. 2, 2 Cor. vi. 14, *et sæpius.* There is no necessity to affix an *illative* force to the particle in Luke vii. 6, xiii. 7, Acts vi. 2, Rom. viii. 8, xii. 6, 1 Cor. viii. 9, xi. 28, Eph. ii. 4, 1 John iv. 18, and *elsewhere;* nor a *causal* import in Mark xvi. 8, Luke iv. 38, 1 Cor. iv. 7, x. 11, 2 Cor. i. 21, x. 13, 1 Thess. ii. 16, 1 Tim. iii. 5, and similar passages.[2]

Μὲν is commonly followed by δὲ, not only when an *opposition,* but when a *mutual relation* between two propositions is indicated ; as in Matt. iii. 11, ix. 37, xiii. 2, Acts xxv. 11, *et sæpius.* Frequently, however, there is no corresponding δὲ. Thus in Acts i. 1, τὸν μὲν πρῶτον λόγον κ. τ. λ. ; and this, it may be remarked, is the usual mode in which

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[1] Winer, § 58, 4. 5. Alt, § 82, 2. 3. Kuinoel on Luke vi. 48. Glass. Phil. Sacr. p. 272, sqq. Vorstius de Hebraism. p. 590. Leusden, p. 115.
[2] Winer, *ubi supra.*

authors refer to what they have previously written. See the commencement of each successive book in Xenophon's Anabasis. Again, in Acts iii. 21, ὃν (Χριστὸν) δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων. Here an antithesis, *but afterwards*, &c., may be suppressed; and a sentence with δὲ may generally in such case be supplied by the mind. Compare Acts xix. 4, xxvi. 4, Rom. i. 8, iii. 2, vii. 12, 1 Cor. xi. 18, 2 Cor. xii. 12, Col. ii. 23, Heb. vi. 16, vii. 18. Instead of δὲ, an equivalent particle is sometimes used after μέν. Thus καὶ, in Luke viii. 5, sqq.; τε, in Acts xiii. 4; ἔπειτα, in James iii. 17. It has been thought that μέντοι and δὲ are opposed to each other in James ii. 8, 9. This is very questionable; since μέντοι is elsewhere an adversative particle; as in John iv. 27, vii. 13, xii. 42, xx. 5, xxi. 4, *et alibi*. The particle μὲν cannot stand at the beginning of a period; but the compound μενοῦνγε is so placed in Luke xi. 28, Rom. ix. 20, x. 18.[1]

οὔτε and μήτε, οὐδὲ and μηδὲ. The appropriate use of these compound particles depends upon the respective nature of δὲ and τε. Hence οὔτε and μήτε may be considered merely as *connecting negative particles*, employed in couplets; but οὐδὲ and μηδὲ strengthen the *negation*, so that clause rises above clause, or word above word, at each successive repetition of the particle. If used alone, οὐδὲ or μηδὲ must be rendered *not even, not so much as*. Thus in Matt. v. 29, λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. In such cases, indeed, a preceding οὐ or μὴ is necessarily implied. Repeated negatives, therefore, are thus regularly arranged:—

οὔτε—οὔτε, μήτε—μήτε. Matt. vi. 20, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει. xi. 18, ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων. See also Luke xiv. 35, John v. 37, viii. 19, ix. 3, Acts xv. 10, xxiii. 12, xxiv. 12, xxv. 8, xxvii. 20, Rom. viii. 38, 39, 1 Cor. xi. 11, 1 Thess. ii. 5, Rev. ix. 20. Sometimes οὐ or μὴ precedes, so as to indicate an entire negation, which is subsequently divided into portions; as in Matt. v. 34, μὴ ὀμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, μήτε ἐν τῇ γῇ, κ. τ. λ. xii. 32,

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[1] Winer, § 64, 2. e. Heindorf ad Plat. Phæd. p. 133. Ast ad Legg. p. 230.

οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. So in Luke ix. 3, 1 Tim. i. 7, James v. 12. Occasionally also οὔτε or μήτε is referred to a simple οὐ or μὴ, which has the import of οὔτε or μήτε; as in John i. 25, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης. So in Eph. iv. 27, Rev. v. 4, vii. 1, ix. 20, 21, xx. 4.

οὐ—οὐδὲ, μὴ—μηδὲ. Matt. vi. 26, οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας. x. 9, μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν, κ. τ. λ. So Matt. v. 15, vi. 25, 28, vii. 6, 18, x. 14, xii. 19, xxiii. 9, Mark xiii. 15, 32, xiv. 68, Luke vi. 44, xiv. 12, xvii. 23, John i. 13, iv. 15, xiii. 16, xiv. 17, Acts iv. 18, ix. 9, Rom. ii. 28, vi. 12, ix. 11, xiv. 21, 2 Cor. iv. 2, Col. ii. 21, 1 Tim. i. 4. Sometimes there is no incipient οὐ or μὴ, as in Mark viii. 26, μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ. There are a few instances in which οὔτε or μήτε follows οὐδὲ and μηδέ. Thus in Acts xxiii. 8, Σαδδουκαῖοι λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα. In such cases it should seem that there are two references; that of μηδὲ to μὴ, and that of μήτε to the second μὴ comprised in μηδὲ: and the explanation is confirmed by the fact that, in the present instance, ἀμφότερα in the next clause evidently indicates only two articles of belief, namely, a resurrection, and the existence of immaterial spirits, which are subdivided into *angels* and *spirits*. Compare Gal. i. 12, 1 Thess. ii. 3. Some passages also occur with οὔτε or μήτε, where οὐδὲ or μηδὲ would rather be expected; as in Mark iii. 20, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. v. 3, καὶ οὔτε ἁλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Luke xii. 26, εἰ οὖν οὔτε ἐλάχιστον δύνασθε, κ. τ. λ. In 1 Cor. iii. 2, some manuscripts read οὐδὲ, and the correctness of the text may probably be questioned in the generality of such cases. Sometimes, however, it seems to be immaterial whether οὐδὲ or οὔτε, μηδὲ or μήτε were employed. Thus in Matt. xxiv. 20, προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. See also Matt. xxii. 29, xxv. 13, 2 Pet. i. 8, 1 John iii. 18; and compare Matt. x. 9 with Luke ix. 3.

Instead of a repetition of οὔτε, the second member
of the sentence has sometimes an *affirmative copula ;*
as in John iv. 11, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ
βαθύ. 3 John 10, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς,
καὶ τοὺς βουλομένους κωλεύει. Compare Aristot. Rhet.,
ii. 16, Lucian. D. M. xiv. 1, Philost. V. Apoll. ii. 24.
This copula is sometimes to be understood *negatively ;*
as in James iii. 14, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε. See
also Matt. xiii. 15, Mark iv. 12, John xii. 40, Acts
xxviii. 27, 2 Cor. xii. 21, Gal. iii. 28; and compare
Diod. Sic. ii. 48, Sext. Emp. adv. Math. ii. 20.[1]

'Αλλὰ is used simply as a *disjunctive* particle, implying *contra-*
distinction or *opposition ;* and hence it is used in a series
of questions involving distinct or opposite ideas ; as in
Matt. xi. 7, τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν
μαλακοῖς ἱματίοις ἠμφιεσμένον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; προ-
φήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. Compare
Luke xvii. 7, 8, Heb. iii. 16. Hence also its use in intro-
ducing an objection, or a series of objections ; as in Rom.
x. 16, sqq., 1 Cor. xv. 35. Compare Xen. Cyrop. i. 3. 11,
Mem. i. 2. 9. It is found in the conclusion, after condi-
tional particles, to mark an *opposition,* or *superaddition* to
the subject of a former clause ; as in Rom. vi. 5, εἰ γὰρ
σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ
τῆς ἀναστάσεως ἐσόμεθα, *surely also, on the other hand, we*
shall be, &c. See also 1 Cor. iv. 15, 2 Cor. iv. 16, xi. 6,
Col. ii. 5; and compare Lucian. Pisc. 24, Ælian. H. An.
xi. 31. Sometimes the condition is wanting, as in Mark
xiv. 36, παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ
θέλω, ἀλλὰ τί σύ. *Let this cup pass from me,* if it be possible;
yet not as I will, &c. Certain other particles are often
joined with ἀλλὰ, as γε, *at least,* μενοῦν γε, *nevertheless.*
See Luke xxiv. 21, 1 Cor. ix. 2, Phil. iii. 8, *et alibi.* In
exhortations and *entreaties,* ἀλλὰ is used with an impera-
tive, though the thought to which ἀλλὰ is opposed may
not be expressed. Thus in Acts x. 20, ἀλλ' ἀνάστας κατά-
βηθι. Add Matt. ix. 18, Mark ix. 22, xvi. 7, Acts xxvi.
16; and compare Xen. Cyr. i. 5. 13, ii. 2. 4, v. 5. 24, Ar-

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[1] Winer, § 59, 6. Alt, Gram. N. T. § 83, 5. Engelhardt ad Plat. Lach. pp. 64,
69. Stallbaum ad Phileb. p. 31. Gataker in Advers. Misc. ii. 2, p. 268.

rian. Alex. v. 26. Preceded by a negative, it may some-
times be rendered *except*; as in Matt. xx. 23, οὐκ ἔστιν
ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται, *except to those.* So in
Herod. i. 193, χρέωνται δὲ οὐδὲν ἐλαίῳ, ἀλλ' ἐκ τῶν σησάμων
ποιεῦντες. Compare Mark ix. 8 with Matt. xvii. 8. At
the same time, ἀλλὰ is not convertible with εἰ μή, but
some word must be supplied or repeated; and so δοθή-
σεται will complete the sense in Matt. l. c. Nor indeed
is ἀλλὰ ever put for other particles, as γὰρ, δὲ, οὖν, &c.;
but in all the passages which have been adduced in sup-
port of such an alleged interchange, its adversative import
is clearly apparent; as, for instance, in Rom. v. 14, 15, vii.
7, 1 Cor. ii. 9, xv. 10, 2 Cor. viii. 7, Eph. v. 24, *et alibi.*
Sometimes οὐχὶ is omitted in the reply to a negative ques-
tion before ἀλλά. Thus in John viii. 48, μή τις ἐκ τῶν ἀρ-
χόντων ἐπίστευσεν εἰς αὐτόν; ἀλλ' ὁ ὄχλος οὗτος κ. τ. λ. So in
1 Cor. x. 20. In connexion, ἀλλ' ἤ signify *but rather, but
only;* as in Luke xii. 51, δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦ-
ναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. See also
1 Cor. iii. 5, 2 Cor. i. 13. Where the opposition between
the clauses of a sentence is sufficiently apparent, ἀλλὰ is
sometimes left out; as in John iv. 22, ὑμεῖς προσκυνεῖτε ὃ
οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν. So in John ii. 10,
Heb. iv. 15.[1] See also § 69. v. 2. 2.

Obs. It has been laid down as a rule by some commentators, that in many sen-
tences, which contain a negative followed by ἀλλά, the denial is rather comparative
than absolute; but it must always be borne in mind that, in all such cases, a
negative clause is employed with a view to make the opposed affirmation more em-
phatically prominent. Thus in Matt. x. 20, οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ
πνεῦμα, the sense is scarcely expressed by saying, *it is* not so much *you who speak,*
as *the Holy Ghost;* since the reference is not to the *act of speaking,* but to the *in-
spired matter* of the Apostle's speech. Had the import of the words been simply
comparative, the meaning would have been qualified by μόνον in the negative, or by
μᾶλλον in the affirmative clause. Compare Matt. xxi. 21, xxvii. 24, John v. 18,
Acts xix. 26, Eph. iv. 28, Phil. ii. 12, *et sæpius.* Again, in Acts v. 4, οὐκ ἐψεύσω
ἀνθρώποις, ἀλλὰ Θεῷ, the sin against man shrinks into nothing when compared with
its magnitude in relation to God. So in the cognate form in Matt. ix. 13, ἔλεον
θέλω καὶ οὐ θυσίαν, though unquestionably comparative, the sentiment of mercy is
represented as, in a manner, superseding the efficacy of sacrifice. Other examples
of a like nature are, Mark ix. 37, John vi. 27, vii. 16, xii. 44, 1 Cor. i. 17, vii. 10,
x. 24, xiv. 22, xv. 10, Eph. vi. 12, 1 Thess. iv. 8.[2]

[1] Winer, § 57, 4. Alt, Gram. N. T. § 85, 1. Bos Ellips. p. 752. Schweighæus.
ad Arrian. Epict. p. 839. Passov. Lex. in v. ἀλλά.
[2] Winer, § 59, 7. Alt, Gram. N. T. § 83, 2. Glass. Phil. Sacr. T. I. p. 418.
Bos Ellips. in v. μόνον. Kuinoel ad Matt. x. 20, John vi. 27.

Γὰρ, *for*, is a *causal* particle ; but the proposition of which it assigns the cause is sometimes omitted ; as, for instance, in questions, which nevertheless *imply* a reason for something previously understood or expressed.   Thus in Matt. xxvii. 23, τί γὰρ κακὸν ἐποίησεν ; as if he had said, *Your demand for his crucifixion is unjust ; for what evil hath he done ?*   See also Matt. ix. 5, Mark xv. 14, John vi. 41, Acts xix. 35; and compare Arist. Acharn. 594, Diog. L. vi. 1.   Also in answers, whether positive or negative ; as in John ix. 30, ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, κ. τ. λ., where the speaker, in his earnestness, has omitted some such clause as, *I heed not your cavils*, for *the wonder is*, &c. Acts xvi. 37, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν ; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγέτωσαν.   Compare 1 Cor. ix. 9, 10, 1 Thess. ii. 20, James iv. 14.   The particle is frequently used to introduce a causal parenthesis ; as in Mark v. 42, 1 Cor. xv. 5, Eph. vi. 1, *et alibi*.   Nor, in this case, does it always refer to what immediately precedes, but to something more remote, and even at a considerable distance. See Mark xi. 13, xii. 12, xvi. 4, and in St. Paul's Epistles *passim*.   Hence it is frequently employed to mark the *connexion* or *continuation* of a discourse ; as in Matt. i. 18, Luke ix. 44, 2 Cor. ix. 1, and *elsewhere*.   From the frequent omission of a clause, to which γὰρ more immediately refers, it has been supposed to acquire a variety of meanings, which do not correctly belong to it.   Thus it has been rendered *but*, in 2 Cor. xii. 19, τὰ δὲ πάντα ὑπὲρ τῆς ὑμῶν οἰκοδομῆς (λαλῶ)· φοβοῦμαι γάρ κ. τ. λ.   The sense may be thus supplied :—I speak with a view to your edification ; and I have reason to do so : *for I fear*, &c.   Nor in Luke xii. 58, is it *now, consequently;* but the precept is given as a reason why they should seek reconciliation with God, even as they would guard against the vengeance of a human adversary.   If it be translated *although* in John iv. 44, it is with reference to some cause, which, though not immediately apparent, was doubtless passing in the writer's mind ; and so in all cases it is necessary, and generally easy, to affix a causal import to this conjunction.[1]

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[1] Winer, § 57, 4. 6.

Οὖν, *therefore*, is an inferential particle; as in Matt. vii. 11, x. 16, 26, xvii. 10, xxvi. 54, xxvii. 22. It is, however, frequently used for the mere purpose of *transition* from one subject, or part of a subject, to another; or of *resuming* an argument which has been interrupted by a parenthesis or digression. See Mark iii. 31, Luke xxii. 36, John xviii. 19, xix. 24, 1 Cor. viii. 4, xi. 18, xiv. 23, Eph. iv. 1. Some would render it *but*, in Matt. xii. 12, Acts ii. 30, viii. 4, xxvi. 22, Rom. xi. 19, and *elsewhere;* and *for*, in Matt. x. 32, 1 Cor. iii. 5, vii. 26, xi. 20. There is no reason in any instance to depart from the ordinary acceptation of the word.[1]

πρίν. See § 55. *Obs.* 7.

Ἄρα is an *inferential particle*, signifying *therefore, consequently;* and it properly stands after one or more words in the sentence; as in Rom. viii. 1, οὐδὲν ἄρα νῦν κατάκριμα κ. τ. λ. 1 Cor. v. 10, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. In the New Testament, however, it is more commonly at the beginning of a sentence, and is frequently joined with οὖν or γε, producing an emphatic asseveration, founded on an inference. Thus in Matt. vii. 20, ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Rom. vii. 25, ἄρα οὖν αὐτὸς ἐγὼ κ. τ. λ. viii. 12, ἄρα οὖν ὀφειλέται ἐσμὲν κ. τ. λ. 2 Cor. v. 15, ἄρα οἱ πάντες ἀπέθανον. See also Matt. xvii. 26, Acts xi. 18, Rom. v. 18, vii. 3, Eph. ii. 19, 2 Thess. ii. 15, Heb. iv. 9. It is found also frequently in the conclusion of *conditional* propositions; as in Matt. xii. 28, εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. So in Luke xi. 20, 1 Cor. xv. 14, Gal. ii. 21, iii. 29, v. 11, Heb. xii. 8. After εἰ it may be rendered *if perhaps;* as in Mark xi. 13, ἦλθεν, εἰ ἄρα εὑρήσει τὶ ἐν αὐτῇ. Acts viii. 22, δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου. xvii. 27, ζητεῖν τὸν Θεὸν, εἰ ἄρα γε ψηλαφήσειαν αὐτόν. Compare Numb. xxii. 6, 11, LXX. As an interrogative particle, ἆρα (with a circumflex) occurs singly, and with the same combinations. Thus in Matt. xviii. 1, τίς ἆρα μείζων ἐστίν; Luke xviii. 8, πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; Acts vii. 1, εἰ ἆρα ταῦτα οὕτως ἔχει; viii. 30, ἆρά γε γινώσκεις

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[1] Winer, *ubi supra.*

ἃ ἀναγινώσκεις; Gal. ii. 17, εἰ δὲ εὑρέθημεν ἁμαρτωλοὶ, ἄρα
Χριστὸς ἁμαρτίας διάκονος; And with a negative in Acts
xxi. 38, οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος κ. τ. λ.;[1]

πόθεν, πότε, πότερον, ποῦ, πῶς. These interrogative particles, of
which the appropriate use is confined to *direct* questions,
are equally employed in *indirect* questions in the New
Testament. Thus in Matt. ii. 4, ἐπυνθάνετο παρ᾽ αὐτῶν,
ποῦ ὁ Χριστὸς γεννᾶται. xxiv. 3, εἰπὲ ἡμῖν, πότε ταῦτα ἔσται;
Mark xi. 18, ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν. John vii. 27,
τοῦτον οἴδαμεν, πόθεν ἐστίν· ὁ δὲ Χριστὸς, ὅταν ἔρχηται, οὐδεὶς
γινώσκει πόθεν ἐστίν. Acts xv. 36, ἐπισκεψώμεθα τοὺς ἀδελ-
φοὺς, πῶς ἔχουσι. As an emphatic *negative*, πόθεν occurs
in Mark viii. 4, xii. 37. So πῶς, in Matt. xii. 29, 34, John
ix. 16, Rom. iii. 6, vi. 2, x. 14, *et alibi*. Once only, and in
an indirect question, πότερον occurs; viz. in John vii. 17,
γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ᾽
ἐμαυτοῦ λαλῶ; Of the relative particles, ὁπόθεν does not
occur in the New Testament; ὁπότε is found once in Luke
vi. 3; ὅπως also once, as an interrogative, in Luke xxiv.
20; and ὅπου in John viii. 21, and *elsewhere*. The inter-
rogative particle sometimes stands at the end of the sen-
tence, or before the principal word in the question. Thus
in Luke xvii. 17, οἱ δὲ ἐννέα ποῦ; 1 Pet. iv. 18, ὁ ἀσεβὴς καὶ
ἁμαρτωλὸς ποῦ φανεῖται;[2]

§ 68.—*Of some particular Locutions.* (Buttm. § 150.)

Many of those idiomatic forms of speech which occur in
other writers are not found, and are scarcely to be looked for,
in those of the New Testament; but these last have neverthe-
less some forms peculiar to themselves. Of the one kind or
the other the following may be noticed:—

οἷός εἰμι or οἷός τ᾽ εἰμι. This phrase is properly τοιοῦτός εἰμι. It
is very questionable, whether instead of an infinitive, ὅτι
and a verb may follow; though some have so understood
Rom. ix. 6, οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. The
passage should probably be rendered, *Not as though the
word of God*, &c.[3]

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[1] Winer, § 57, 4. 61, 2. Alt, Gram. N. T. § 84, 1. Stallbaum ad Plat. Eu-
thyphr. p. 32. Passov. Lex. in v.
[2] Alt, Gram. N. T. § 84, 6.
[3] See Rosenmüller ad loc. cit.

τί, ἵνα τί, &c. The neuter τί is frequently used adverbially for διὰ τί; *why, wherefore?* Thus in Matt. vi. 28, περὶ ἐνδύματος τί μεριμνᾶτε; viii. 26, τί δειλοί ἐστε, ὀλιγόπιστοι; Add Matt. xi. 7, xix. 17, xx. 6, and *elsewhere.* In the same sense ἵνα τί is also used, as in Matt. ix. 4, ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά; The expression is elliptical for ἵνα τί γένοιτο, *that what may be done,* i. e. *for what purpose?* It is also written in one word, ἱνατί. Compare Matt. xxvii. 46, Luke xiii. 7, Acts iv. 25, 1 Cor. x. 29. The LXX also employ the term, which is likewise found in the Greek writers, especially those of later date. See Gen. x. 6, xii. 19, Exod. v. 4, Job iii. 12, Jerem. xiv. 9, Arist. Nub. 190, Eccles. 718, Plat. Apol. 14, Arrian. Epict. i. 24, Joseph. B. J. vi. 24.

There are other combinations in which τί is found; as τί γὰρ; *what then?* in Rom. iii. 3, *et alibi*; τί οὖν, in Rom. iii. 9, vi. 15, *et alibi*; and the elliptical expression τί ὅτι (i. e. τί γέγονεν ὅτι; *What is it that? How happens it that?*) in Mark ii. 16, Luke ii. 49, Acts v. 4, 9. See also Gen. xi. 7, 1 Sam. xx. 2, 2 Sam. xvii. 11, LXX.

As a predicate, with ἐστὶ following, τί is sometimes accompanied by the substantive in the neuter plural; as in Luke xv. 26, ἐπυνθάνετο τί εἴη ταῦτα; John vi. 9, ταῦτα τί ἐστιν εἰς τοσούτους; Acts xvii. 20, τί ἂν θέλοι ταῦτα εἶναι.

εἷς καθ᾽ εἷς, ἀνὰ εἷς ἕκαστος. These are two forms by which distribution is marked in the New Testament, which can be reduced to no rule. One of these, εἷς καθ᾽ εἷς, which is clearly a solœcism for εἷς καθ᾽ ἕνα, *one by one,* occurs in Mark xiv. 19, John viii. 9. We have also ὁ καθ᾽ εἷς in Rom. xii. 5. It may possibly have arisen out of the Greek phrase ἓν καθ᾽ ἕν, which occurs, though with various readings, in Rev. iv. 8. The other form, ἀνὰ εἷς ἕκαστος, occurs in Rev. xxi. 21.[1]

δύο, δύο. By an Hebraism, a numeral is doubled to express *distribution;* as in Mark vi. 7, ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, *to send them two and two together,* i. e. in pairs. This was expressed in Greek by the preposition ἀνὰ, and so we find it in Luke x. 1, ἀπέστειλεν αὐτοὺς ἀνὰ δύο. See also § 63. *Obs.* 11. This Hebrew mode of reduplication

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[1] Winer, § 38, 3. Alt, § 46, 1. Interpp. ad Lucian. Solœc. 9. Passov. Lex. in v. *τίς.*

is not, however, confined to numerals, but is adopted with nouns generally. Thus in Mark vi. 39, ἐπέταξεν αὐτοῖς ἀνα-κλῖναι πάντας συμπόσια συμπόσια, *by companies.* So Exod. viii. 14, LXX, συνήγαγον αὐτοὺς θημωνίας θημωνίας. Both the Hebrew and Greek forms are united in Mark vi. 40, ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα, *in rows by hundreds and by fifties.* The same is also expressed by an accusative, with κατὰ understood, in Luke ix. 14, κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. A *copula* is inserted between the repeated nouns in 2 Cor. iv. 16, ἡμέρᾳ καὶ ἡμέρᾳ, *day by day.*

ἐπάνω. *Excess* is marked by the adverb ἐπάνω prefixed to a *numeral*, which it does not govern in the *genitive* according to the regular syntax, but which is put in the case required by the verb. Thus in Mark xiv. 5, ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων (where the *genitive* is governed by πραθῆναι). 1 Cor. xv. 6, ὤφθη ἐπάνω πεντα-κοσίοις ἀδελφοῖς. In the LXX ἐπάνω always follows the *numeral*, to which it is united by the *copula* καὶ, in exact conformity with the Hebrew. See Exod. xxx. 14, xxxviii. 26, Levit. xxvii. 7. The New Testament usage is rather built upon that of the Greeks, who occasionally omit ἢ, in joining ἔλαττον or πλέον with a numeral. Compare Thucyd. vi. 95, Pausan. viii. 21. 1.[1]

τὸ ἴσα εἶναι. Instead of the neuter singular, the neuter plural seems to be used (which is not unusual, when there is no immediate subject of reference) in Phil. ii. 6, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. The expression, however, is peculiar, bearing some resemblance to the adverbial usage of the neuter plural in Hom. Il. E. 71, Od. A. 431, O. 519. See also Thucyd. iii. 14, Soph. Œd. T. 1182, Ælian. V. H. viii. 38, Philostr. V. Apoll. viii. 26. It is, however, distinct.[2]

ἄγε. The verb ἄγε is found in the singular with the vocative, or rather the nominative for the vocative, in the plural, in James iv. 13, ἄγε νῦν, οἱ λέγοντες. v. 1, ἄγε νῦν, οἱ πλούσιοι. It will be observed, however, that ἄγε is here used as a kind of interjection; so that nothing perhaps can be inferred from the usage, which prevails also in the best

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[1] Winer, § 38, 3. Alt, § 46, 2. Lobeck ad Phryn. p. 411.
[2] Winer, § 27, 3. Alt, § 30, 1. Note.

Greek writers, and equally before nouns in the singular and the plural. See Hom. Il. A. 302, Z. 376, Xen. Cyrop. iv. 2. 47, v. 3. 4, Dion. Hal. vii. p. 456, Aristid. T. 1. p. 415. So also the Latins use *age*.

ὄνομά ἐστι, ὀνόματι. It may be observed of ὄνομά ἐστι, that it is joined not only with the dative, but with the genitive of the person or thing, the name itself being put in the nominative. The following are examples of both forms :—Luke i. 5, τὸ ὄνομα αὐτῆς (ἦν) Ἐλισαβέτ. 26, ἦ ὄνομα (ἦν) Ναζαρέτ. 27, ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ. In like manner the name follows καλεῖσθαι or λέγεσθαι in the nominative; as in Matt. x. 1, Σίμων ὁ λεγόμενος Πέτρος. Luke ix. 10, πόλεως καλουμένης Βηθσαϊδά. Evidently ὄρος is to be repeated in Luke xix. 29, εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. So also in Acts i. 12. Even where the accusative would properly have been employed, the nominative is sometimes found. Thus John xiii. 13, φωνεῖτέ με, ὁ διδάσκαλος. Similar examples occur in the LXX and the ecclesiastical writers; as 1 Sam. ix. 9, τὴν προφήτην ἐκάλει ὁ λαὸς ἔμπροσθεν ὁ βλέπων. Theodoret. iii. 241, τὴν θεὸς προσηγορίαν. Add iv. 454. 1304. There is also, it may be remarked, another mode, in which persons are indicated by name, where the name is put in apposition with the preceding noun, and ὀνόματι is added in the dative. Luke i. 5, ἱερεύς τις ὀνόματι Ζαχαρίας. Acts xxi. 10, προφήτης ὀνόματι Ἄγαβος. Compare Acts ix. 11, 12, xviii. 2, xix. 24, xxvii. 1, xxviii. 7.[1]

μέλλω. A *future* is frequently made up of μέλλω and an *infinitive* of the *present*, *aorist*, or *future*, corresponding with the Latin *futurus sum*, and to be expressed in English by *about to do*, *intending*, *is to be*, &c. Thus in Matt. ii. 13, μέλλει ζητεῖν τὸ παιδίον, *is about to seek*, or *intends to seek;* xi. 14, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι, *who was to come;* Luke vii. 2, ἤμελλε τελευτᾷν, *was about to die*, i. e. was at the point of death; Acts xi. 28, λίμον μέγαν μέλλειν ἔσεσθαι, simply *that there would be*. Add Matt. xvi. 27, Luke xix. 11, xxiv. 21, John iv. 47, vi. 15, Acts iii. 3, xvi. 27, xxi. 27, Gal. iii. 23, Rev. i. 16, ii. 10, iii. 2, 10, 16, *et alibi*.[2]

[1] Winer, § 29, 2. Lobeck ad Phryn. p. 517.
[2] Winer, § 45, 8. Alt, § 72, 2.

οἱ περί τινα. This remarkable expression demands attention. In Mark iv. 10, οἱ περὶ αὐτὸν is simply *his companions.* Generally the person named is included; and so in Acts xiii. 13, xxi. 8, οἱ περὶ τὸν Παῦλον, *Paul and his companions.* Compare Ezek. xxxviii. 6, xxxix. 4, LXX. But sometimes the form is even so employed as to mean the principal person *exclusively;* and thus it occurs in John xi. 19, τὰς περὶ Μάρθαν καὶ Μαρίαν, where *Martha* and *Mary* only are intended. (In some manuscripts the words τὰς περὶ are omitted.) Compare Æsch. Dial. Socr. xii. 20.[1]

§ 69.—*Some peculiar Constructions.* (BUTTM. § 151.)

I. *Attraction.*

1. This is a mode of construction, by which the parts of a proposition, which are *logically* distinct, are grammatically united. The two principal forms of this syntax have been already considered. See §§ 58. 6, and 59. 1. To this head may also be referred the combination of two distinct questions into one proposition, as in Mark xv. 24, βάλλοντες κλῆρον ἐπ' αὐτῶν τίς τί ἄρῃ. Compare Luke xix. 15. Somewhat of the same nature is Rom. iii. 7, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν), ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθά; the question being combined with the parenthesis.

2. It is also by *attraction* that two dependent clauses are thrown together, instead of being kept distinct; as in Acts xi. 17, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν; for ὥστε με εἶναι δυνατόν. In Latin writers combinations of this nature are not unusual. Thus in Cic. Orat. pro Rosc. Am. 49, *Quid censes hunc ipsum Roscium quo studio esse?* See also Cic. N. D. i. 27.[2]

II. *Anacoluthon.*

1. It frequently happens that the construction, with which a proposition begins is abandoned; and, either for the sake of *perspicuity, emphasis,* or *elegance,* the sentence proceeds in a different manner from that in which it set out. Writings

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[1] Winer, § 53. Wetstein on John xi. 19.
[2] Winer, in Append. § 63. Alt, § 86, 4. Hermann, ad Viger. p. 745. Erfurdt ad Soph. Ant. 732.

of deep thought and profound argument, such as the Pauline Epistles, abound with such irregularities. They are also found, however, in other parts of the New Testament; and, though in many cases they may be attributable to the inadvertence of a writer carried away by the engrossing interest of his subject, they frequently impart not only grace, but strength and vigour to the language, and were doubtless intended to fix the attention of the reader.

2. Sometimes in the New Testament an accusative stands alone at the beginning of a sentence, in such a manner that the writer seems, after a parenthesis, to have quitted the construction with which he had begun, and from negligence or forgetfulness to have slipped into another. These are not accusatives absolute, but are to be rendered by *quod attinet ad.* Thus in Luke xxi. 6, ταῦτα, ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι κ. τ. λ. Acts x. 36, τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, ὑμεῖς οἴδατε τὸ ῥῆμα κ. τ. λ. Perhaps, however, τὸν λόγον may depend upon οἴδατε, and ῥῆμα be taken in apposition with λόγον, as Ἰησοῦν, in the next verse, is again in explanatory apposition with both. A more apposite example is Rom. viii. 3, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.[1]

Obs. 1. The neuter pronoun ὃ is also sometimes put *absolutely* at the beginning of a sentence, probably with the preposition κατὰ understood, in the sense of *quod attinet ad.* Thus in Rom. vi. 10, ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. Gal. ii. 20, ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ. In like manner the Latins use *quod.*

3. When the leading proposition has been interrupted by a parenthesis, and the subject is resumed at the end of the digression, there is frequently no grammatical connexion between the first and last parts of the discourse. Thus in Gal. ii. 6, ἀπὸ δὲ τῶν δοκούντων εἶναί τι, (ὁποῖοί ποτε ἦσαν κ. τ. λ.), ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο. Here, instead of completing the construction with the passive verb προσανετέθη, it is thrown into an active form after the parenthesis.

Obs. 2. It may here be necessary to observe that great caution is necessary in ascertaining the limits, and even the reality of parentheses in the New Testament. Editors have frequently marked them, where they do not exist; and there is so great difference of opinion with respect to their commencement and termination in many passages, that *Tittmann* has rejected the signs, by which they are distinguished, from his edition. At the same time it is often, if not always, essential

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[1] Winer, § 32, 7. Hermann. ad Viger. p. 341.

to an author's perspicuity, that, where real parentheses occur, they should be accurately defined ; more especially as, in the writings of St. Paul, they are not only very numerous, but sometimes long and intricate. Now parentheses are, for the most part, of two kinds, and exist either when the words of the writer are inserted between those of a speech which he recites (Matt. i. 21, 23, Luke xxiii. 51), or when a proposition is interrupted by the introduction of explanatory matter (Rom. vii. 1, 1 Cor. vii. 10, *et alibi*). Sometimes, however, it is immaterial whether a clause be regarded as parenthetical, or as a continuation of the period. See, for instance, Mark xv. 42, John iv. 9, ix. 7, xix. 23, Rom. iv. 11, 1 Cor. xvi. 5, 2 Cor. v. 7. When a parenthesis is short, it is inserted between two clauses grammatically connected, either with or without a connecting particle, such as δὲ, τε, γὰρ, ἀλλὰ, καί. Thus in Matt. ix. 6, ἵνα δὲ εἰδῆτε κ. τ. λ. (τότε λέγει τῷ παραλυτίκῳ), ᾿Εγερθεὶς ἆρόν σου τὴν κλίνην. Mark vii. 26, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· (ἦν δὲ ἡ γυνὴ ῾Ελληνίς.) John i. 39, οἱ δὲ εἶπον αὐτῷ, ῾Ραββὶ (ὃ λέγεται ἑρμηνευόμενον, Διδάσκαλε), ποῦ μένεις ; So Acts i. 15, Rom. vii. 1, 1 Cor. viii. 3, Eph. ii. 5, Col. iv. 10. See also Mark xv. 42, Luke xxiii. 51, John xix. 31, Acts xii. 3, xiii. 8, Rom. i. 20, 1 Cor. xv. 52, 2 Cor. vi. 2, x. 10, xi. 21, 23, xii. 2, Gal. ii. 8, Eph. v. 9, 1 Tim. ii. 7, Heb. vii. 11, 19, 20, ix. 26, x. 7, 23, xiii. 17, Rev. ii. 9. Of Luke ix. 28, see § 37. *Obs.* 20. Sometimes a parenthesis of this kind is of considerable length, as in Rom. i. 2—6 ; and within this parenthesis itself it will be seen that shorter ones are inserted after υἱοῦ αὐτοῦ and κυρίου ἡμῶν. More usually, however, after a parenthesis of more than ordinary dimensions, the conclusion of the interrupted clause is repeated, with or without variation. Thus in John vi. 24, ὁ ὄχλος ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, (ἄλλα δὲ ἦλθε πλοιάρια κ. τ. λ.), ὅτι οὖν εἶδεν ὁ ὄχλος κ. τ. λ. 1 Cor. viii. 1, περὶ δὲ τῶν εἰδωλοθύτων οἴδαμεν, (ὅτι πάντες κ. τ. λ.), περὶ τῆς βρώσεως τῶν εἰδωλοθύτων οἴδαμεν ὅτι κ. τ. λ. 1 John i. 1, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν περὶ τοῦ Λόγου τῆς ζωῆς, (καὶ ἡ ζωὴ κ. τ. λ.), ὃ ἑωράκαμεν, καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν. In Ephes. iii. 1, the sentence is interrupted by a long parenthesis of twelve verses, and resumed in v. 14. Compare also Rom. v. 12—18, 2 Cor. v. 6—8. When the construction is varied without a repetition of so much of what has gone before, as to make the resumed clause complete in itself, it is then a proper *Anacoluthon*.[1]

4. *Anacolutha* frequently occur without a parenthesis, the incipient construction being entirely relinquished, and the sentence proceeding in another form ; as in Mark vi. 11, ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν εἰς μαρτύριον αὐτοῖς. Acts xxiii. 30, μηνυθείσης δέ μοι τῆς ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι, for μελλούσης. Rom. ii. 7, τοῖς μὲν ζωὴν αἰώνιον (ἀποδώσει)· τοῖς δὲ θυμὸς καὶ ὀργὴ, scil. ἀποδοθήσεται. 2 Cor. viii. 23, εἴτε ὑπὲρ Τίτου (λέγει τις), εἴτε ἀδελφοὶ ἡμῶν (ὀνομάζονται). So again, where the true reading εἰ δὲ σὺ seems to have been altered into ἴδε, σὺ by some copyist, to whom the anacoluthon was unintelligible, in Rom. ii. 17, εἰ δὲ σὺ ᾿Ιουδαῖος ἐπονομάζῃ, κ. τ. λ.—ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις. See also § 59. 3. *Obs.* 5. Such constructions are particularly frequent with participles, which appear in a case different from

[1] Winer, Append. § 64. I. Alt, Gram. N. T. § 87. Tracts *de parenthesi*, by Wolle, Hirt, Spitzner, and Lindner.

that which the syntax requires; as in Mark xii. 38, βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν· οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, κ. τ. λ. Acts xv. 22, τότε ἔδοξε τοῖς ἀποστόλοις πέμψαι ἄνδρας, γράψαντες διὰ χειρὸς αὐτῶν τάδε. (Compare Thucyd. iii. 36, Xen. Cyrop. i. 4. 26, Lys. in Eratosth. 7.) Eph. iv. 1, παρακαλῶ οὖν ὑμᾶς ἀξίως περιπατῆσαι, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες κ. τ. λ. See also 2 Cor. ix. 10, 11, 12, 13, Col. i. 10, iii. 16, *et alibi*. Probably also in Col. ii. 2, συμβιβασθέντες is the true reading. There is a doubt respecting 2 Cor. i. 7. Sometimes also a construction, beginning with a participle, passes into another with a finite verb; as in Eph. i. 20, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾳ αὐτοῦ. Col. i. 26, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων, νυνὶ δὲ ἐφανερώθη. Add John v. 44, Col. i. 5, ii. 14, Heb. viii. 10, 2 John 2; and compare Xen. Cyr. ii. 3. 17, v. 4. 29, viii. 2. 24, Pausan. iv. 13. 6.[1]

Obs. 3. The construction is sometimes altogether broken off; as in Mark xi. 31, ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; Ἀλλ᾽ ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων—ἐφοβοῦντο τὸν λαόν.

5. Another species of irregularity in construction consists in a sudden transition from the *indirect* to the *direct* method of speech; as in Luke v. 14, παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλ᾽ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ. By some grammarians the variation in the form of address is accounted for by an ellipsis of the verb ἔφη. On the other hand, the *direct* form sometimes passes into the *indirect*; as in John xiii. 29, ἐδόκουν, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ. Acts xxiii. 23, εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους, κτήνη τε παραστῆσαι. In some cases an intermixture of the *sermo directus et obliquus* is found; as in Acts i. 4, παρήγγειλεν αὐτοὺς περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἀκούσατέ μου. See also Acts xiv. 22, xvii. 3, xxiii. 22. So in 1 Macc. xvi. 21, ἀπήγγειλεν Ἰωάννῃ, ὅτι ἀπώλετο ὁ πατὴρ αὐτοῦ, καὶ ὅτι ἀπέσταλκε καί σε ἀποκτεῖναι. Compare also Gen. xii. 13, 19, LXX.

Obs. 4. Closely analogous is the change which sometimes occurs of the subject or person of the verb; as in 1 Cor. vii. 13, γυνὴ, ἥτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ᾽ αὐτῆς, μὴ ἀφιέτω αὐτόν. Frequently also a change of number takes place; as in Gal. vi. 1, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον, σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. Here the transition makes a general caution more closely applicable to each individual. Other instances of change from singular to plural, and *vice versâ*, are Rom. xii. 16, 20, 1 Cor. iv. 6, 7, Gal. iv. 6, 7, James ii. 16.

[1] Winer, § 64, II. Alt. Gram. N. T. § 88. Richter *de Anacoluthis.* Hermann. ad Viger. p. 894, sqq. Poppo ad Thucyd. i. p. 360.

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6. Two equivalent constructions are frequently united in the same proposition. Thus in Mark vi. 7, παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, ἀλλ' ὑποδεδεμένους σανδάλια (εἶναι), καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. Another reading is ἐνδύσησθε, which would effect a triple variation of expression; of which the two first forms are *oblique*, and the last *direct*. Again, in Mark xii. 38, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Rom. xii. 4, παρακαλῶ οὖν ὑμᾶς παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε κ. τ. λ. 1 Cor. xiv. 5, θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ, ἵνα προφητεύητε. Add Rom. xii. 14, sqq., 2 Cor. vi. 9, Eph. v. 27, 33, Phil. ii. 22; and compare also Gen. xxxi. 33, xxxv. 3, Josh. xxiii. 16, Judg. xvi. 24, Nehem. x. 30, 3 Esdr. iv. 48, viii. 22, 80, Judith xv. 4, LXX, Thucyd. viii. 78, Xen. Mem. ii. 7. 8, Pausan. i. 19. 5, v. 1. 2, viii. 22, x. 1, Heliod. Æth. i. 6.[1]

7. This is also perhaps the place to mention that change of construction, which is called *Hypallage*, when an *adjective* or other word, which *logically* belongs to one connexion, is *grammatically* united with another. Thus in 2 Cor. iii. 7, ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, where in fact *the letters*, not the ministry, were *engraven on stones*. Again, 2 Cor. v. 1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, for τοῦ ἐπιγείου. 2 Tim. ii. 6, τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν, for τὸν τῶν καρπῶν μεταλαμβάνειν θέλοντα γεωργὸν δεῖ πρῶτον κοπιᾷν.[2]

Obs. 5. Here also may be mentioned the figure called *Antiptosis*, whereby two cases in *regimen* are mutually interchanged; as in Heb. ix. 2, ἡ πρόθεσις τῶν ἄρτων, for οἱ ἄρτοι τῆς προθέσεως. Some improperly refer νόμος δικαιοσύνης, in Rom. ix. 31, to this head.[3]

III. *Ellipsis.*

1. Properly speaking, *Ellipsis* is the omission, not of a word contained in, or suggested by, the preceding context, but of some word or phrase spontaneously supplied by the mind, either from the fact of its customary omission in particular instances, or from the obvious demands of the sense.

[1] Winer, Append. § 64. III. Alt. Gram. N. T. §§ 89, 90. Hermann. ad Viger. pp. 207. 218. 546. Raphelius and Kypke on Acts i. 4. Wolf ad Demosth. Lept. p. 365. Duker ad Thucyd. iv. 37. Ast ad Plat. Legg. p. 160. Heindorf ad Plat. Protag. p. 510.
[2] Winer, Append. § 65, 4. 7. Alt. Gram. N. T. § 92, 1. Lobeck ad Soph. Aj. 7. Hermann. ad Viger. p. 891.
[3] Hermann ad Viger. p. 890. Blomfield ad Æsch. Agam. 148. 1360. Tholuck on Rom. ix. 31.

Obs. 1. Many abbreviated forms may be regarded as mere idioms, in which the words ἡμέρα, χεὶρ, υἱὸς, γυνή, &c., are at once supplied without hesitation. They occur at every step; as in Matt. i. 6, ἡ τοῦ Οὐρίου, *scil.* γυνή. iv. 21, ὁ τοῦ Ζεβεδαίου, *scil.* υἱός. vi. 34, ἡ αὔριον, *scil.* ἡμέρα. x. 42, ψυχροῦ, *scil.* ὕδατος. xxiii. 15, τὴν ξηρὰν, *scil.* γῆν. John iv. 31, τῷ μεταξὺ, *scil.* χρόνῳ. xx. 12, ἐν λευκοῖς, *scil.* ἱματίοις. Acts ii. 33, τῇ δεξιᾷ, *scil.* χειρί. xvi. 11, τῇ ἐπιούσῃ, *scil.* ἡμέρα. In like manner the word omitted is easily found in Luke iii. 5, ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, *scil.* ὅδον. xiv. 18, ἀπὸ μιᾶς, *scil.* φωνῆς. 2 Cor. viii. 15, ὁ τὸ πολὺ, ὁ τὸ ὀλίγον, *scil.* ἔχων. James iii. 11, μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; *scil.* ὕδωρ.

Obs. 2. In less obvious instances the word omitted must be obtained from the sense'; and there are ellipses of the *verb*, the *subject*, and the *object*, but not of the predicate, which requires from its very nature to be accurately defined. Examples of such ellipses will be found in § 37. 7, 8, 9 ; to which may be added such verbs as τελευτᾷν and διάγειν (Matt. ii. 19, Tit. iii. 3), προσέχειν (Matt. vi. 1), κρούειν and ἀνοίγειν (Matt. vii. 7, xxv. 11), συλλαμβάνειν (Luke i. 24), προσφέρειν (Luke v. 14), συμβάλλειν (Acts iv. 15), στρωννύειν (Acts ix. 34), *et alia*, with which the accusatives of the object, βίον, νοῦν, θύραν, υἱὸν, θυσίαν, λόγους, κλίνην, &c., are sometimes found, and with which the notion of these nouns is so intimately combined, that their absence can scarcely be considered as elliptical. With respect to the predicate also, although a complete ellipsis is impossible, a partial one may obtain; as, for instance, in Luke xii. 47, ἐκεῖνος ὁ δοῦλος δαρήσεται πολλὰς, *scil.* πληγάς. See also 2 Cor. xi. 24 ; and compare Xen. Anab. v. 8. 12, Ælian. V. H. x. 21, Liban. iv. p. 862.

Obs. 3. From the fact that, in the later writers, *prepositions* are far more largely introduced after *verbs*, which are commonly followed by a simple case, Grammarians have supposed an ellipsis; as, for instance, of ἀντὶ with a *genitive* after verbs of *buying* and *selling*. The simple *genitive* has already the signification, which the addition of the preposition may render more prominent, but which it does not communicate. Various forms with the article also, as τὰ κατ' ἐμὲ, τὸ ἔσωθεν, and the like; and *participles* and *adjectives* which stand in the place of *substantives*, might probably be rendered more explicit by the addition of a noun; but they are still only *abbreviated* expressions, not *elliptical*. So with respect to conjunctions, such expressions as τί θέλετε ποιήσω ὑμῖν; (Matt. xx. 32) are explained by an omission of ἵνα; and ἤ, in the sense of *rather than*, by μᾶλλον understood; as in Luke xv. 7, xviii. 14, 1 Cor. xiv. 19, Gal. i. 10. The omission, however, if real, is rather to be considered as a *grammatical* idiom than a figure.[1]

2. Besides the *Ellipsis* properly so called, there are various concise modes of expression, which are closely allied to it. Thus a word or words, employed only *once*, must often be taken *twice*. There is a striking instance, in which the words to be repeated are inserted between brackets, in Rom. ii. 28, οὐ γὰρ ὁ ἐν τῷ φανερῷ ('Ιουδαῖος), 'Ιουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ (περιτομὴ), περιτομὴ (ἐστιν)· ἀλλ' ὁ ἐν τῷ κρυπτῷ 'Ιουδαῖος ('Ιουδαῖός ἐστι), καὶ (ἡ περιτομὴ ἐστι) περιτομὴ καρδίας κ. τ. λ. So again the sense must be thus supplied in Rom. v. 16, καὶ οὐκ ὡς δι' ἑνὸς ἁμαρτήσαντός (ἐστιν ὁ θάνατος, οὕτω δι' ἑνὸς δικαιοῦντος) τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς (παραπτώματος) εἰς κατάκριμα

[1] Winer, Append. § 66. Alt. Gram. N. T. § 93. Hermann. ad Viger. pp. 869, sqq. Bauer Philol. Thucyd. Paul. pp. 162, sqq L. Bos. de Ellips. *passim*. Interpp. ad N. T. in ll. cc.

κ. τ. λ. Also in v. 18, τὸ κρίμα and τὸ χάρισμα must be supplied after παραπτώματος and δικαιώματος respectively. See also Rom. xiii. 7. Of a similar nature are the abbreviated expressions noticed above in § 43. 2.

Obs. 4. A verb, or part of a clause, is frequently to be supplied from the *preceding* or *subsequent* context, because, though omitted, it was obviously present to the mind of the writer. Thus in Mark xiv. 29, καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ᾽ οὐκ ἐγώ· scil. σκανδαλισθήσομαι. Luke vii. 42, τίς οὖν αὐτῶν πλεῖον αὐτὸν ἀγαπήσει; ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι (scil. αὐτὸν πλεῖον ἀγαπήσει οὗτος), ᾧ τὸ πλεῖον ἐχαρίσατο. See also John xv. 4, Rom. ix. 31, xi. 18, 1 Cor. xi. 1, 2 Cor. iii. 13. Add Mark xii. 5, Rom. v. 3, 11, viii. 23, ix. 10, 1 Cor. vii. 3, 4, xiv. 27, xv. 27, 2 Cor. i. 6, ii. 10, v. 13, vii. 11, viii. 19, Eph. iv. 29, v. 24, Phil. iii. 13, 2 Tim. i. 5, 1 Pet. iv. 11, Rev. xix. 10, xxii. 9. Sometimes there is no omission, where it might be expected; as in John xv. 16, οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ᾽ ἐγὼ ἐξελεξάμην ὑμᾶς.

Obs. 5. It may also be observed here, that the verbs *to say* are often omitted before ὡς, ὅτι, &c. Thus in Acts xiv. 22, ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ (scil. λέγοντες) ὅτι διὰ πολλῶν θλιψέων δεῖ κ. τ. λ. Compare 2 Cor. i. 24, viii. 12, Phil. iv. 17, 2 Thess. iii. 9. The same also occurs in other cases, where the sense is sufficiently implied in what precedes; as in John xiii. 18, ἐγὼ οἶδα οὓς ἐξελεξάμην, ἀλλ᾽ ἵνα ἡ γραφὴ πληρωθῇ, scil. οὕτως ἐποίησα. See also Mark xiv. 49, xv. 8, John i. 8, ix. 3, xv. 25.

3. Sometimes the sense requires that a word or words should be supplied, which are directly the reverse of those in a preceding clause. Thus in 1 Cor. vii. 19, ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ, scil. ἐστί τι. xiv. 34, οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ᾽ ὑποτάσσεσθαι, scil. κελεύονται. 1 Tim. iv. 3, κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων (scil. κελευόντων). In Acts xxvii. 43 a similar form is complete. It does not seem that James i. 9, 10, belongs here.

Obs. 6. The same verb is even employed in two different acceptations; as in Luke xix. 43, ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, where ἐδαφίζειν signifies both *to level with the ground,* and *to dash against the ground.* In this last sense it occurs in Ps. cxxxviii. 9, Hos. x. 14, LXX.

Obs. 7. Somewhat analogous to this is the figure called *Zeugma,* by which a verb is grammatically connected with two substantives, but in sense only with one of them; as in Luke i. 64, ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, where ἀνεῴχθη can be strictly applied only to στόμα, and ἐλύθη, or some like word, must be supplied with γλῶσσα. So again in Luke xxiv. 27, ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, scil. προβιβάζων. 1 Cor. iii. 2, γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα, scil. ἐψώμισα.

Obs. 8. To this head also belongs the *constructio prægnans,* when a verb derives an additional force from a preposition, with which it is improperly constructed. Thus in Luke iv. 38, ἀναστὰς ἐκ τῆς συναγωγῆς, *arising* and departing *from the synagogue.* Acts xxiii. 24, ἵνα διασώσωσι πρὸς Φήλικα, *to conduct him in safety.* 2 Tim. ii. 26, ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, *they should recover from their stupefaction,* and be delivered *from the snare of the Devil.* See also Acts xx. 30, Gal. v. 4, 2 Tim. iv. 18, 1 Pet. iii. 20; and compare Xen. Anab. 3. 11, Polyb. vi. 58. 5.[1]

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[1] Winer, Append. § 66, 1. 7. Alt. Gram. N. T. § 47, 4. Hermann. ad Viger. p.

4. Under the head of *Ellipsis* should perhaps be classed the suppression of the whole or part of a sentence, which the emotion, or energy, or studied conciseness of a writer may lead him to omit. This is called *Aposiopesis;* and the import of a clause thus suppressed, which in conversation is collected from the tone, manner, or gesture of the speaker, is indicated in writing by the tenor of the discourse. Thus in Luke xix. 42, εἰ ἔγνως καὶ σὺ τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. xxii. 42, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο· πλὴν μὴ κ. τ. λ. There is another example, according to those manuscripts which omit the words μὴ θεομαχῶμεν, in Acts xxiii. 9.

Obs. 9. In conditional sentences, after the formula εἰ δὲ μήγε, the alternative is generally suppressed; as in Matt. vi. 1, προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε (*scil.* προσέχητε κ. τ. λ.), μισθὸν οὐκ ἔχετε. So in Matt. ix. 17, Mark ii. 21, 22, Luke x. 6, Rev. ii. 5, and elsewhere. There is a double aposiopesis in Luke xiii. 9, κἂν μὲν ποιήσῃ καρπόν·—εἰ δὲ μήγε,—εἰς τὸ μέλλον ἐκκόψεις αὐτήν. In the first clause καλῶς ἔχει may be supplied, and in the last the alternative is suppressed.

IV. *Pleonasm.*

1. The opposite of Ellipsis is *Pleonasm*, or the insertion of a word which is not absolutely necessary to the sense, and therefore *redundant.* Its object seems to have been to define more closely the proper meaning of a word, which had departed in any degree from its original import; but, at the same time, without increasing its force. A good example of this is Tit. i. 12, ἴδιος αὐτῶν προφήτης.

Obs. 1. Hence the use of ὡς with verbs of *assimilating, reputing,* and the like; as in Matt. xiv. 5, ὡς προφήτην εἶχον αὐτόν. Luke xv. 19, ποίησόν με ὡς ἕνα τῶν μισθίων σου. 1 Cor. iv. 1, ἡμᾶς λογιζέσθω ὡς ὑπηρέτας. Hence also the addition of the negative particle after verbs of *denying* and *preventing;* the formulæ εἷς ἕκαστος, εἷς τις, &c.; and the *preposition* repeated after compound verbs. See §§ 15, 4; 58, 2. *Obs.* 3; and 65. *Obs.* 6.

2. The next degree of *pleonasm* is the use of two equivalent terms, with a view perhaps of giving energy to the style, but still altogether or nearly synonymous; in which case the redundancy may consist either in a simple word, or in one of the elements of a compound one. Thus in Matt. v. 20, ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων. x. 38, ἀκολουθεῖ ὀπίσω μου. xxvi. 42, πάλιν ἐκ δευτέρου. 58, ἀπὸ μακρόθεν.

869. Poppo ad Thucyd. i. pp. 282, 292. Stallbaum ad Plat. Apol. p. 78, Symp. p. 80, Euthyphr. p. 60. Kuinoel on Luke i. 64, Acts xxiii. 24. Pott on James i. 9.

xxvii. 51, ἀπὸ ἄνωθεν. Luke xiv. 10, προσανάβηθι ἀνώτερον. xix.
4, προδραμὼν ἔμπροσθεν. John ix. 34, ἐξέβαλον αὐτὸν ἔξω. xi. 7,
ἔπειτα μετὰ τοῦτο. Acts xiii. 24, πρὸ προσώπου τῆς εἰσόδου αὐτοῦ.
(An Hebraism. Compare Gen. xxxv. 18, Numb. xix. 4, LXX.)
xviii. 21, πάλιν ἀνακάμψω. 1 Cor. xiv. 5, ἐκτὸς εἰ μή. 2 Cor.
iv. 19, ὡς ὅτι. Gal. iv. 9, πάλιν ἄνωθεν. 2 Tim. iv. 9, σπούδασον
ἐλθεῖν ταχέως. Heb. vi. 6, πάλιν ἀνακαινίζειν. Rev. ix. 7, τὰ
ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις.

Obs. 2. It is usual also to represent the verbs ἄρχεσθαι, δοκεῖν, τολμᾶν, ἐπιχειρεῖν,
θέλειν, and some others, as frequently redundant; though perhaps they generally
give some accession to the verb with which they are connected. Examples are,
Matt. iii. 9, μὴ δόξητε λέγειν ἐν ἑαυτοῖς. Luke i. 1, πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διή-
γησιν. John v. 35, ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. xiii. 5, ἤρξατο
νίπτειν τοὺς πόδας τῶν μαθητῶν. xxi. 12, οὐδεὶς ἐτόλμα ἐξετάσαι αὐτόν. Compare Matt.
xx. 25 with Mark x. 42. See also Luke xxii. 24, John vii. 17, Acts xi. 15, Rom. v.
7, 1 Cor. iii. 18, vii. 40, x. 12, xi. 16, xiv. 37, 2 Tim. iii. 12, Heb. iv. 1, xiii. 18.

Obs. 3. Frequently verbs take an accusative of the cognate noun, as in 2 Cor. viii.
24, τὴν ἔνδειξιν τῆς ἀγάπης ὑμῶν εἰς αὐτοὺς ἐνδείξασθε. See above, § 40. 4. If, how-
ever, any additional idea is conveyed by the noun, the usage cannot be termed
strictly pleonastic; and the same remark applies to a large class of compounds:
such as in Matt. v. 35, ὑποπόδιον τῶν ποδῶν. Luke xxii. 11, τῷ οἰκοδεσπότῃ τῆς οἰκίας.
Compare Hom. P. 247, T. 235.

Obs. 4. The frequent redundancy of the copula καὶ in the second member of a
proposition seems to have arisen from a confusion of two constructions. Thus in
Luke ii. 21, ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ, καὶ ἐκλήθη κ. τ. λ., the two forms ἐπλήσθησαν
καὶ ἐκλήθη and ὅτε ἐπλήσθησαν ἐκλήθη appear to be intermixed. Of the pleonastic
use of the relative pronoun see § 34. 2.

3. From *Pleonasm*, properly so called, are to be separated the following cases:—

1. Words repeated for the sake of *emphasis*, or in expres-
sions of vehement emotion; as in Matt. xxv. 11, κύριε,
κύριε, ἄνοιξον ἡμῖν. 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ
ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε. xiv. 26, ὅταν συνέρχησθε,
ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀπο-
κάλυψιν ἔχει, ἑρμηνείαν ἔχει. See also Matt. vii. 21, John
xix. 10, Acts ix. 4, xxvi. 14, Phil. i. 9, iii. 2, Col. i. 28.

Obs. 5. Of a similar character is the accumulation of synonymes which are in-
tended to add force and even variety to the sentiment. Such are Mark xii. 30, ἀγα-
πήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης
τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Rom. ii. 4, ἢ τοῦ πλούτου τῆς χρηστότητος
αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς; Eph. i. 21, ὑπεράνω πάσης ἀρ-
χῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος. Phil. iv. 9, ἃ καὶ ἐμάθετε, καὶ παρελάβετε,
καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί. Col. iii. 16, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς
ᾄδοντες. Add Acts ii. 23, Rom. ii. 8, 10, 19, ix. 33, x. 15, 1 Cor. xiv. 21, Gal. i. 12,
v. 20, Eph. v. 19, Phil. i. 2, 16, Col. i. 16, 1 Tim. iii. 15, 2 Tim. iii. 14, Tit. i. 4,
1 Pet. iii. 11. Two or more emblems of equivalent import are in like manner em-

ployed for the purpose of illustration in figurative discourse; as in Rom. xi. 6, εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. This frequent use of a continuous series of expressions entirely or nearly synonymous is very characteristic of the Hebrews, and thence doubtless its prevalence in the New Testament, though it is not without example in the Greek writers. Perhaps a redundancy may sometimes be attributed to the writer's inattention to the mere elegancies of style; as in Rev. xiii, 2, στόμα αὐτοῦ ὡς στόμα λέοντος. Compare Rev. ix. 2, xiv. 2. There is a parallel example in Athen. v. 21, ἐλούετο ἐν τοῖς βαλανείοις, ὅτι δημοτῶν ἦν τὰ βαλανεῖα πεπληρωμένα.

> 2. The expression of a sentiment both in an affirmative and a negative form; as in John i. 20, ὡμολόγησε, καὶ οὐκ ἠρνήσατο. Acts xviii. 9, λάλει, καὶ μὴ σιωπήσῃς. Rom. ix. 1, ἀλήθειαν λέγω, οὐ ψεύδομαι. Compare Luke i. 20, John i. 3, Acts xiii. 11, Rom. ii. 8, Eph. v. 15, Col. i. 23, 1 John ii. 27; and see above, § 25. *Obs*. 12. Entirely distinct from this usage are such passages as Rom. xi. 20, μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. 1 Pet. iii. 11, ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν.[1]
>
> 3. *Periphrasis*, and circumstantiality of expression; as when a particular instrument is designated, or a preliminary action introduced. Thus in Matt. v. 2, καὶ, ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς. xxvi. 51, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ. Acts i. 16, ἣν προεῖπε διὰ στόματος Δαβίδ. xi. 30, ἀποστείλαντες διὰ χειρὸς Βαρνάβα. Acts xv. 3, λαβὼν περιέτεμεν αὐτόν. 1 Cor. vi. 15, ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; Add Matt. ii. 23, ix. 9, xvii. 8, Luke xv. 18, 20, Acts ii. 14, iii. 18, 21, iv. 25, xiv. 3, xv. 7, 23, *et alibi*. In such periphrastic forms, however, there is sometimes a marked and even powerful emphasis; as in Luke ii. 30, εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου. Compare 1 John i. 1.

Obs. 6. Circumlocutions occur in the New Testament with the following substantives :—

ἔργον. Eph. iv. 12, ἔργον διακονίας, for διακονία. In 1 Thess. i. 3, ἔργον πίστεως, and κόπος ἀγάπης are not pleonastic expressions, but strongly emphatic.

καιρός. 1 Thess. ii. 17, πρὸς καιρὸν ὥρας. So in Hor. Sat. i. 9, *Horæ momento*.

κεφαλή. Acts xviii. 6, τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν. Perhaps, however, the word cannot be considered as altogether pleonastic, since the consequences of

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[1] Winer, Append. § 67. Alt. Gram. N. T. §§ 95, 96. Tittmann. de Synonym. N. T. and Weiske and Mains de Pleonasm. *passim*. Hermann. ad Viger. pp. 885. sqq. Glass. Phil. Sacr. i. p. 641, sqq. Bauer Philol. Thuc. Paul. pp. 202, sqq. Wyss. Dialectol. Sacr. p. 165. Georg. Hierocrit. i. 3. 44. Poppo ad Thucyd. i. pp. 197, sqq. Lowth de Sacr. Poesi Hebr. xix. pp. 360, sqq. Vorstius de Hebræism. N. T. pp. 605, sqq.

guilt are usually imprecated upon the head, with reference perhaps to Levit. xvi. 21. Neither perhaps is κεφαλή to be regarded as a perfect pleonasm in Matt. viii. 20, Luke ix. 58.

λόγος. 2 Cor. xi. 7, ἐν λόγῳ ἀληθείας. 1 Thess. ii. 5, ἐν λόγῳ κολακείας.

οἶκος. John ii. 16, οἶκον ἐμπορίου, for ἐμπόριον. Though possibly ἐμπόριον may be used in the sense of *merchandise*, which is more usually in the plural ἐμπόρια.

ὄνομα. John iii. 18, τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. Acts iii. 16, ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ἐστερέωσε τὸ ὄνομα αὐτοῦ. Rom. x. 12, πᾶς γὰρ, ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

πνεῦμα. Eph. iv. 23. ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς, for νοΐ.

πούς and χείρ. Matt. xvii. 22, μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. Mark vi. 2, δυναμεῖς τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται. Luke i. 71, σωτηρίαν ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς. 79, κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. John iii. 35, πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ. Acts v. 9, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ. Rom. iii. 15, ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. 2 Cor. xi. 33, ἐξέφυγον τὰς χεῖρας αὐτοῦ.

σάρξ. Eph. v. 29, οὐδεὶς γὰρ τὴν ἑαυτοῦ σάρκα ἐμίσησεν.

σῶμα. Rom. xii. 1, παρακαλῶ οὖν ὑμᾶς παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν. Eph. v. 28, οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.

υἱός. Mark iii. 28, πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων. (Compare Matt. xii. 31.) Eph. iii. 5, τὸ μυστήριον, ὃ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων.

φωνή. Matt. iii. 3, John i. 23, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, for βοῶν. Compare Isai. xl. 3.

φύσις. James iii. 7, πᾶσα φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.

χώρα. Luke iii. 1, τῆς Ἰτυραίας καὶ Τραχωνίτιδος χώρας.

ψυχή. Luke ii. 35, σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. ix. 36, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.

V. *Asyndeta.*

1. Each simple sentence, of which a compound proposition consists, may include various combinations of the several parts of speech dependent upon each other according to the rules of government, which have been stated and exemplified. The position of the *adjective*, of *nouns* in *regimen*, and other cognate relationships, have been investigated (§§ 30. 44. *Obs.* 20, &c.) ; and, with respect to the rest, it may be observed, that the *adverb* should be near the word which it qualifies, the *preposition* annexed to the noun which it governs, and the *verb*, if not at the end of the clause, in that prominent situation which effect, or emphasis, requires.

Obs. 1. Still it happens that *adverbs* in particular, and sometimes other words, are separated from their immediate connexion, either to mark an *antithesis* (Acts viii. 48, 2 Cor. ii. 4, Gal. iii. 15), to produce an *emphasis* (2 Cor. vii. 16, 1 Pet. ii. 7), or from the inattention of the writer to the mere accuracies of style. Among the numerous examples of such negligence, it will suffice to notice Luke xviii. 18, John

vi. 66, vii. 38, xii. 18, Acts xxvi. 24, Rom. i. 11, viii. 18, xii. 3, 1 Cor. ii. 11, v. 1, Gal. iii. 1, 23, Heb. xi. 32, xiii. 11. Nor are similar instances rare in the best writers.[1] Indeed the arrangement of words must naturally depend upon the peculiar bent of the writer's taste or genius, and in an argumentative or didactic style will be far removed from the regular and obvious order of simple narrative. A much greater freedom will accordingly be found to prevail in the animated and energetic writings of St. Paul, than in the calmer and more sedate compositions of the Evangelists. The omission of conjunctions is more particularly a predominant feature in his Epistles; and their absence is the means of increasing their force and spirit in a very sensible degree. Similar *asyndeta* are not wanting, however, in the other parts of the New Testament.

2. *Asyndeta* may be resolved into *four* classes—*conjunctive, disjunctive, explanatory,* and *causal.* Examples of the first class are, 1 Cor. iii. 12, εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην. 1 Tim. iv. 13, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Heb. xi. 37, ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· κ. τ. λ. See also Mark xvi. 17, Rom. i. 29, ii. 19, 1 Cor. iv. 8, xiii. 4, 2 Cor. vii. 2, Phil. iii. 5, 1 Thess. v. 14, 2 Tim. iii. 2, iv. 2, James v. 6, 1 Pet. ii. 17, v. 10; and compare Demosth. Phil. iv. p. 54, A, Plat. Gorg. p. 517, D, Polit. x. p. 598, C, Heliod. Æth. i. 5, Lucian. D. M. xxvi. 2. So, in Latin, Terent. Eun. v. 7, *Ego ille agrestis, sævus, tristis, parcus, truculentus, tenax.* (2.) Of the second class are, Mark ii. 27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 1 Cor. xv. 42, οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν· σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· κ. τ. λ. James i. 19, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι. Add Mark ii. 27, 1 Cor. vii. 12, Eph. ii. 8. To one or other of the above classes may be referred such addresses as these in Mark xvi. 6, Ἰησοῦν ζητεῖτε, τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε. Acts xxv. 12, Καίσαρα ἐπικέκλησαι· ἐπὶ Καίσαρα πορεύσῃ. (3.) A clause added to explain or define another more exactly is frequently without a copula; as in 2 Cor. vii. 5, ἐν παντὶ θλιβόμενοί (ἐσμεν)· ἔξωθεν μάχαι, ἔσωθεν φόβοι. Compare 2 Pet. ii. 18, 19. (4.) Causal *asyndeta* are John xix. 12, ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. 1 Cor. vii. 15, εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις. So 1 Cor. vii. 4, Rev. xvi. 6, xxii. 10.[2]

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[1] Winer in Append. § 65. Alt, § 91. Gersdorf's Beiträge, i. 1. Poppo ad Thucyd. i. p. 299. Krüger ad Dion. pp. 139. 318.

[2] Winer in Append. § 66. 8. Alt, § 94. *b.* Glass. Phil. Sacr. i. p. 512. Bauer. Rhet. Paulin. T. ii. p. 591. Stallbaum ad Plat. Crit. p. 144. Protag. p. 52.

VI. *Hendiadys.*

When two substantives, of which one denotes some *quality* or *accessory* of the other, are joined together by a *copula*, this last is frequently to be rendered by an *adj.*, or in the *gen.*; and the figure is called *Hendiadys* (ἐν διὰ δυοῖν). Thus we have in Luke xxi. 15, στόμα καὶ σοφίαν, *wise words*, or *words of wisdom.* Acts i. 25, διακονίας καὶ ἀποστολῆς, i. e. διακονίας ἀποστολικῆς. xiv. 13, ταύρους καὶ στέμματα, i. e. ταύρους ἐστεμμένους. 2 Tim. i. 10, ζωὴν καὶ ἀφθαρσίαν, for ζωὴν ἄφθαρτον. 2 Pet i. 3, ζωὴν καὶ εὐσεβείαν, and δόξης καὶ ἀρετῆς. So in Latin, Virg. Georg. ii. 192, Pateris *libamus* et auro, i. e. *pateris aureis.*

Obs. 1. In Matt. iii. 11, καὶ πυρὶ is omitted in many manuscripts; but if the words are genuine, the passage is another example of this figure. Compare Acts ii. 3. Chrysostom unites κοινωνίᾳ and κλάσει τῶν ἄρτων, in Acts ii. 42, into a *hendiadys;* but it should seem that the latter refers alone to the Eucharist, and the former implies *Christian fellowship* generally. The figure is only employed where one *subst.* indicates a property of the other; so that Phil. i. 11, and 25, are not cases in point.[1]

Obs. 2. The case is similar when a *copula* joins two verbs, of which one is to be expressed adverbially; as in Luke vi. 48, ἔσκαψε καὶ ἐβάθυνε, for βαθέως ἔσκαψε. See § 67.

§ 70.—*Rhetorical Figures.*

To the peculiarities of *grammatical* construction, noticed in the foregoing section, it may not be amiss to add some of the principal *Rhetorical* figures, which are employed by the writers of the New Testament.

I. *Metonymy.*

1. This figure consists in the substitution of one *name* or *appellation* for another; as the *cause* for the *effect*, and, *vice versâ*, the *effect* for the *cause.* Thus *Christ* is put for his *doctrine* in Rom. xvi. 9, συνεργὸν ἡμῶν ἐν Χριστῷ, *our assistant in preaching the Gospel.* Compare 1 Cor. iv. 15, Eph. iv. 20. Again, the *Holy Ghost* is put for his *effects*, or his *gifts.* John vi. 63, τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι, καὶ ζωή ἐστιν, i. e. *proceed from the Spirit of God, and lead to eternal life.* 1 Thess. v. 19, τὸ πνεῦμα μὴ σβέννυτε, where the *Spirit* is represented as a *fire*, from its enlightening and purifying influences.

[1] Glass. Phil. Sacr. p. 18. Alt. Gr. N. T. § 97. Kuinoel on Acts xiv. 13. Pott on 2 Pet. i. 3.

Compare Rom. xii. 11, 2 Tim. i. 6. Similarly the *author* is put for his *work* (Luke xvi. 29, xxiv. 27, Acts xv. 21, xxi. 21, 2 Cor. iii. 15); the *tongue* for *language* (Mark xvi. 17, 1 Cor. xiv. 19); the *hand* for *hand-writing* (1 Cor. xvi. 21, Col. iv. 18); the *sword* for *death* or *persecution* (Matt. x. 34, Rom. viii. 35). On the other hand, the *effect* is sometimes put for the *cause;* as in John xi. 25, ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. Rom. viii. 6, τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη. 1 John v. 4, αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. See also Mark xii. 44, Luke ii. 30, viii. 43, xv. 12, John iii. 19, Rom. i. 16, vii. 7, 1 Cor. i. 30, Eph. ii. 14, Col. iii. 4; and compare Luke xi. 14 with Matt. ix. 32.

2. Sometimes there is a *metonymy* of the *subject* for its *adjunct,* or of the *adjunct* for its *subject.* Instances of the former are, when the *thing containing* indicates that which is contained in it; as in Matt. iii. 5, ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, where *the inhabitants* of Jerusalem are meant; or when the *object* is put for something connected with it; as in 2 Cor. v. 21, τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησε, *made him* sin *for us,* i. e. a *sin-offering.* Compare Exod. xxix. 14, Levit. x. 17, Isai. liii. 10, in the Hebrew. Again, to exemplify the other variety, the *thing contained* is put for that *containing* it; as in Matt. ii. 11, θησαυροὶ are *cabinets* or *caskets;* and in Matt. viii. 12, xxii. 13, σκότος ἐξώτερον is the *place of outer darkness,* or *hell.* The *abstract* is put for the *concrete;* as in Rom. iii. 30, περιτομὴν καὶ ἀκροβυστίαν, *the circumcised and uncircumcised.* Eph. v. 8, πότε σκότος, νῦν δὲ φῶς, *once unenlightened, but now enlightened.* Compare Rom. xiii. 12. Also the *sign* is put for the *thing signified;* as in Eph. iii. 14, κάμπτω τὰ γόνατά μου, *I bend the knee,* i. e. *I worship.* Gal. ii. 9, δεξιὰς ἔδωκαν, *gave their hands,* i. e. in token of *fellowship.*

Obs. 1. The usage is closely analogous, by which an action is frequently, in Scripture, regarded as done, when it is said or permitted to be done, or when it is foretold. Thus in Matt. vi. 13, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, *lead us not,* i. e. suffer us not to be led, *into temptation.* xvi. 19, ὃ ἐὰν δήσῃς καὶ λύσῃς ἐπὶ τῆς γῆς, *whatsoever ye shall* declare to be *bound or loosed.* Acts x. 15, ἃ ὁ Θεὸς ἐκαθάρισε, μὴ σὺ κοίνου, *call not thou defiled.* Compare Gen. xli. 13, Jerem. i. 10, iv. 10, Ezek. xiii. 19, xx. 25, Hos. vi. 5. Sometimes also an action is said to be done, when an occasion of doing it is given; as in Acts i. 18, ἐκτήσατο χωρίον, *purchased a field,* i. e. furnished the purchase-money. Rom. xiv. 15, μὴ ἐκεῖνον ἀπόλλυε, *do not* cause *his destruction.* See also 1 Cor. vii. 16.[1]

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[1] Rambach. Institut. Hermeneut. Sacr. c. 4. Jahn's Enchiridion, iii. 2.

Obs. 2. Here also may be introduced the figure *Catachresis*, by which an idea is attached to an object, with which it is not compatible; as in Luke viii. 23, κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, where συνεπληροῦντο is referred to the *crew*, instead of the *ship*.

II. *Hyperbole.*

This figure, which is common in all languages, is the exaggeration of a circumstance beyond its real magnitude, in order to fix the attention more closely to its true import. Luke xix. 40, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται. John xxi. 25, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Other examples are Luke ii. 37, Acts ii. 5, 1 Cor. xiii. 1, Gal. i. 8, iv. 14, Heb. xi. 12.[1]

Obs. 1. The opposite figure is called *Litotes;* of which an instance occurs in Matt. xvii. 20, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως.

III. *Synecdoche.*

By this figure a *part* is put for the *whole*, or the *whole* for a *part;* and a *genus* for a *species*, or a *species* for a *genus*. Thus in Acts ii. 41, xxvii. 37, ψυχὴ indicates the *entire man;* and in Matt. iv. 8, Rom. iv. 13, κόσμος, the *world*, is *Judæa* only. In like manner, ἡ οἰκουμένη signifies *the Roman* empire in Acts xvii. 6, xxiv. 5, Rev. iii. 10; and probably *Judæa* in Luke ii. 1, iv. 5, Acts xi. 28. Again, in Mark xvi. 15, the *general* term πᾶσα κτίσις means only *all mankind;* and in Matt. vi. 11, the *specific* name ἄρτος, *bread*, includes all the necessaries of life. Thus also a *certain* and *definite* number is frequently put for an uncertain and indefinite one; as in Matt. xii. 14, παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα, where ἑπτὰ, as commonly among the Jews, is used of any number whatsoever. Compare Gen. iv. 15, Ruth iv. 15, 1 Sam. ii. 5, Ps. cxix. 164, Prov. xxiv. 16, Isai. iv. 1, Jerem. xv. 9, *et alibi*. Again, Matt. xix. 29, Luke viii. 8, ἑκατονταπλασίονα λήψεται. See also 1 Cor. xiv. 19, Rev. i. 4, *et passim*.

IV. *Antanaclasis.*

A word is sometimes used in two different senses, or modifications of its primary sense, in the same sentence; and the figure is called *Antanaclasis*. Thus in Matt. viii. 22, ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, *let those* spiritually *dead bury*

[1] Glass. Phil. Sacr. T. ii. pp. 55. 897. sqq. Turretin. de Interp. S.S. p. 206.

those naturally *dead.* Rom. xiv. 13, μηκέτι οὖν ἀλλήλους κρίνω-
μεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον, κ. τ. λ., where κρίνειν signifies
first *to censure,* then *to resolve.* See also 1 Cor. iii. 17,
James i. 9.

V. *Paranomasia.*

1. *Paranomasia,* or the employment of two or more words
of similar form or sound in close connexion, is a figure of very
frequent occurrence in the Hebrew writers; and, though some-
times apparently unpremeditated, it is more generally the re-
sult of design. The New Testament has also several examples
of this figure, especially in the Epistles of St. Paul.

2. The most simple form of *paranomasia* is that of two words
alike in sound, but unconnected in sense; as in Matt. xxiv. 7,
Luke xxi. 11, ἔσονται λιμοὶ καὶ λοιμοί. Heb. v. 8, ἔμαθεν ἀφ' ὧν
ἔπαθε. Add Acts xvii. 25; and compare Herod. i. 107, Jerem.
xxvii. 6, xxxii. 24, LXX. Sometimes several pairs of words
follow each other in the same sentence; as in Rom. i. 29, 31,
πορνείᾳ, πονηρίᾳ· φθόνου, φόνου· ἀσυνέτους, ἀσυνθέτους.

3. The more elegant kind of *paranomasia* is that in which
the words are not only similar in sound, but give an *emphatic*
or *antithetic* import to the sense. Thus Rom. xii. 3, μὴ ὑπερ-
φρονεῖν παρ' ὃ δεῖ φρονεῖν. 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἐξα-
πορούμενοι. v. 4, οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι. Phil.
iii. 2, βλέπετε τὴν κατατομήν· ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, κ. τ. λ.
See also John xv. 2, Acts viii. 30, Rom. v. 19, 1 Cor. xi. 29,
31, 2 Thess. iii. 11, Heb. x. 34; and compare Dan. xiii. 54, 55,
58, 59, Wisd. xiv. 5, 3 Esdr. 5, LXX. Similar instances are
found in classical writers. Thus Thucyd. ii. 62, μὴ φρονήματι
μόνον, ἀλλὰ καὶ καταφρονήματι. Plat. Phæd. 74, ὁμότροπός τε καὶ
ὁμότροφος γίνεσθαι. Compare Diod. Sic. xi. 57, Xen. Anab. v.
8. 21, Æschin. c. Ctesiph. 78, Lys. in Philon. 26, Diog. L. ii.
8. 4, v. 1. 11, vi. 2. 4. So in Latin, Terent. Hecyr. Prol. 1,
Orator *ad vos venio ornatu prologi, sinite* exorator *sim.*

Obs. 1. Another case of the same word, or one of its derivatives, occasionally form
a kind of *paranomasia;* as in Matt. xxi. 41, κακοὺς κακῶς ἀπολέσει αὐτούς. 2 Cor.
viii. 22, ἐν πολλοῖς πολλάκις σπουδαῖον. ix. 8, ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες.
Add 1 Cor. ii. 13, vi. 2, 2 Cor. x. 12. So Xen. Anab. ii. 5. 7, πάντῃ γὰρ πάντα τοῖς
θεοῖς ὕποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. See also Anab. i. 9. 2, Mem. iii.
12. 68, iv. 4. 4, Diog. L. ii. 8. 4, Alciphr. iii. 10.

Obs. 2. In order to effect a *paranomasia,* unusual forms of words are frequently
employed; and occasionally a new word seems to have been coined expressly for
the purpose. An instance of the latter description occurs in Gal. v. 7, τίς ὑμᾶς ἐνέ-
κοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

Obs. 3. If rendered into Hebrew, the words of St. Paul would have somewhat the character of a *paranomasia* in 1 Cor. i. 23, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. Accordingly it has been thought that the passage was written with a view to the similarity of the words מֻצְלָב, *a cross,* and

מִכְשׁוֹל, *a stumbling-block;* סָכָל, *foolish,* and שֵׂכָל, *wisdom.* A concealed *paranomasia* has also been pointed out in Gal. i. 6 ; nor is it impossible that in the discourses of Christ, who taught the Jews in the Syro-Chaldaic dialect, there may have been instances of this figure, which could not have been preserved in the Greek idiom. At all events, it must be confessed that the search after such matter is not likely to yield any very profitable result.[1]

§ 71.—*Metrical Lines in the New Testament.*

1. That St. Paul at least was not altogether unacquainted with the beauties of Grecian literature is evident from the fact that he has quoted three metrical lines, or parts of lines, from the Greek poets. The first, which occurs in his address to the Athenians (Acts xvii. 28), is half an hexameter line from Arat. Phœn. 5. It will not be amiss to give the line in full :—

Τοῦ γὰρ καὶ γένος ἐσμεν· ὁ δ' ἤπιος ἀνθρώποισι
Δεξιὰ σημαίνει.

An Iambic senarius (*Trim. Acat.*) from the *Thais* of Menander is cited in 1 Cor. xv. 33,

Φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί.

And lastly, an entire hexameter of Epimenides of Crete is found in Tit. i. 12.

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

2. As a mere matter of curiosity, it may be added that two metrical lines have been pointed out, which fall accidentally into the prose of two other writers in the New Testament. One is an Iambic senarius beginning with an anapæst ; and the other a Dactylic hexameter, of which the first syllable of the second foot is lengthened by the arsis. They occur in

John iv. 35, Τετράμηνόν ἐστι, χὣ θερισμὸς ἔρχεται.

James i. 17, Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον.
See Quintil. Inst. Orat. ix. 4. 52.[2]

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[1] Winer in Append. § 62. 1, 2. Glass. Phil. Sacr. i. p. 1335. sqq. C. B. Michaelis *de Paran. Sacra.* Böttcher *de Paran. &c. Paulo Ap. frequentatis.* Wetstein on Heb. v. 8. Krüger ad Xen. Anab. i. 9. 2. Schæfer ad Soph. Elect. 742. Eichhorn's Introd. N. T. i. p. 524. Elsner. Diss. ii. (*Paulus et Jesaias inter se comparati.*)

[2] Winer in Append. § 68. Jacob. ad Lucian. Alex. p. 52.

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GREEK INDEX.

INDEX

OF SOME PASSAGES OF THE GREEK TESTAMENT WHICH HAVE BEEN MORE FULLY ILLUSTRATED.