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THE *THAT*-CLAUSE  
IN THE AUTHORIZED VERSION  
OF THE BIBLE

BY

HUBERT G. SHEARIN, A.M., Ph.D.

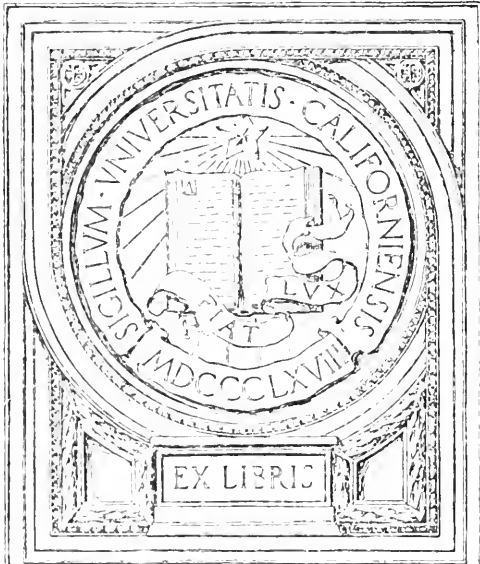
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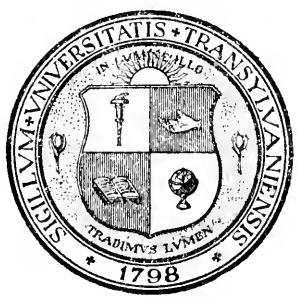
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## PREFACE

In order to substantiate certain generalizations incident to the preparation of a forthcoming volume on Old English syntax, I have found it necessary to take somewhat detailed notes upon texts later than those immediately under survey. Encouraged by the suggestion of my friend and master, Professor Albert S. Cook, of Yale University, I am publishing a few of these for whatever value they may have for others working in this field. A few months ago an earlier study, mentioned on the following page, appeared in *Herrig's Archiv*. The present brochure, containing a larger group of phenomena, arranged in topical order, is likewise offered as a mere bit of rubble in the foundation-wall of English syntax, which a stronger and more skilful hand than mine may some day build.

It is a pleasant duty to thank my colleagues, Professor Thomas B. Macartney and Professor Charles B. Newcomer, for valued help in reading the proof-sheets; and to acknowledge gratefully the assistance of my wife throughout the preparation of this paper.

H. G. S.

TRANSYLVANIA UNIVERSITY, LEXINGTON, KENTUCKY,  
*November 15, 1909.*

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## THE *THAT*-CLAUSE IN THE AUTHORIZED VERSION OF THE BIBLE

This paper, it is hoped, will contribute something toward a basis for further study of this remarkable prose monument, which not only embodied the syntactical development of the centuries before the year 1611, but which exerted a powerful influence over the tendencies of the centuries that followed. Each of the categories below purports to contain every instance of the phenomenon in question: parallels either from the original, or from other notable translations, especially the Septuagint and the Vulgate, are adduced wherever they seem to elucidate the problem in hand.

In arranging the material, stress has been laid on form rather than on function: the introductory conjunctive formulæ of the various *that*-clauses have for practical reasons been made the basis of the subdivisions, so as to group like with like. However, any discrepancy between the form of the clause and its meaning is mitigated by the cross-references. The main divisions, on the other hand, are functional, and follow the accepted order. *That* final and its kind (see below, page 54) for the sake of brevity are here merely outlined, since I have recently treated elsewhere<sup>1</sup> the 'Expression of Purpose' in this text.

<sup>1</sup> *Herrig's Archiv für das Studium der Neueren Sprachen*, Vol. 121, pp. 296—315.

## I

## THE SUBSTANTIVE CLAUSE

## I. THE SUBJECT-CLAUSE

## 1. Without Expletive.

Here belong the following: Hab. 2. 18 what profiteth the graven image that the maker thereof hath graven it (*τί ὠφελεῖ γλυπτὸν, τί ἔγλυψαν αὐτό*: quid prodest sculpsit, quia sculpsit illud fidor suus); Acts 4. 16 that indeed a notable miracle hath been done by them is manifest (*οὗ μὲν γὰρ γνωστὸν σημεῖον γέγονε φανερόν*: quidem notum signum factum est . . . manifestum est); Rev. 19. 8 and to her was granted that she should be arrayed in fine linen (*καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον*: et datum illi ut cōoperiat se byssino splendenti). More frequent is a subject *that*-clause in the formula *if so be (that)*; *if it so be (that)* does not occur: Josh. 14. 12 if so be the Lord will be with me (*ἐὰν οἶν κύριος μετ' ἐμοῦ ᾔ*: si forte sit Dominus mecum); 2 Sam. 11. 20 and if so be that the king's wrath arise (*καὶ ἔσιαι ἐὰν ἀναβῆ ὁ θυμὸς τοῦ βασιλέως*: si eum videris indignari); Isa. 47. 12 if so be thou shalt be able to profit (*ἐὰν δυνήσῃ*: si forte quid prosit tibi); Jer. 21. 2 if so be that the Lord will deal (*εἰ ποιήσει*: si forte faciat Dominus); 26. 3 if so be they will hearken (*ἴσως ἀκούσονται*: si forte audiunt); 51. 8 if so be she may be healed (no syntactical parallel in Septuagint: si forte sanetur); Lam. 3. 29 if so be there may be hope (Sept. fails: si forte sit spes); Hos. 8. 7 if so be it yield (*ἐὰν δὲ ποιήσῃ*: quod etsi fecerit); Jonah 1. 6 if so be that God will think (Sept. fails: si forte recogitet Dominus); Matt. 18. 13 if so be that he find it (*ἐὰν γένηται εἶρεῖν*: et si contigerit ut inveniat); Rom. 8. 9 if so be that the Spirit of God dwell in you (*εἴπερ*

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν: si tamen spiritus Dei habitat in vobis); 8. 17 if so be that we suffer (εἴπερ συμπάσχομεν: si tamen compatimur); 1 Cor. 15. 15 if so be that the dead rise not (εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται: si mortui non resurgunt); 2 Cor. 5. 3 if so be that being clothed we shall not be found naked (εἴγε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὕρεθησόμεθα: si tamen vestiti, non nudi inveniamur); Eph. 4. 21 if so be that ye have heard him (εἴγε αὐτὸν ἠκούσατε: si tamen illum audistis); 1 Pet. 2. 3 if so be ye have tasted (εἴπερ ἐγεύσασθε: si tamen gustastis). See below, page 34.

## 2. With Expletive.

This is the regular usage with the subject-clause. In almost every instance the order is, expletive *it* (rarely *that*) + main verb + *that*-clause; as in Gen. 16. 2, it may be that I may obtain children. Very common is the formula *it came (shall come, etc.) to pass that*; see page 31, and Appendix I.

Three times, however, the clause stands first in the series: Gen. 18. 25 that the righteous should be as the wicked, that be far from thee (ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής, μηδαμῶς: ut . . . fiat justis sicut impiis, non est hoc tuum); Prov. 19. 2 that the soul be without knowledge, it is not good (Sept. fails: ubi non est scientia animæ, non est bonum); Gal. 3. 11 but that no man is justified by the law in the sight of God, it is evident (ὅτι δὲ . . . οὐδεὶς δικαιοῦται . . . δῆλον: quoniam . . . nemo justificatur . . . manifestum est).

Three times in a subject-clause containing an adverbial clause itself complex, a second *that* resumptive is found: Num. 5. 27 then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water . . . shall enter into her (καὶ ἔσται, ἐὰν ἧ μεμιασμένη καὶ λάθῃ λάθῃ τὸν ἄνδρα ἀτίς).

καὶ εἰσελεύσεται . . . τὸ ἴδωρ; Vulg. fails); Judges 12. 5 and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said (καὶ εἶπον αὐτοῖς οἱ διασωζόμενοι Ἐφραΐμ· διαβῶμεν· καὶ εἶπον αὐτοῖς οἱ ἄνδρες; Vulg. fails); Eph. 2. 11 wherefore remember, that (ὅτι, quod) ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that (ὅτι, quia) at that time ye were without Christ. This, though an object-clause, is placed here for convenience; see below, page 7: The Object Clause, 1, first paragraph.

Four times a personal pronoun drawn proleptically from the *that*-clause seems to play the part of an expletive: Jer. 28. 9 then shall the prophet be known that the Lord hath truly sent him (γινώσκονται τὸν προφήτην ὃν ἀπέστειλεν: scietur propheta, quem misit Dominus); Luke 16. 1 the same was accused unto him that he had wasted his goods (οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ἐπάρχοντα αὐτοῦ: hic diffamatus est apud illum quasi dissipasset bona ipsius: Gothic, ei; O. E., swilce; Wycliffe, as: Tindale, that); 1 Cor. 15. 12 now if Christ be preached that he rose from the dead (εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται: si autem Christus prædicatur quod resurrexit); 1 John 2. 19 they went out, that they might be made manifest that they were not all of us (ἵνα γανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν: ut manifesti sint quoniam non sunt omnes ex nobis). For another classification of these and similar clauses, see below, page 25. See also pages 11, 13, 25, 37.

The following *that*-clauses, though grammatically adjectival, may perhaps be considered as logical subjects: Gen. 45. 8 so now it was not you that sent me hither (γὼν οὐκ ἔμεϊς με ἀπεσάλκατε ἧδε: non vestro consilio . . . huc missus sum); 45. 12 it is my mouth

that speaketh (τὸ στόμα μου τὸ λαλοῦν: os meum loquatur); Lev. 17. 11 it is the blood that maketh an atonement (τὸ γὰρ αἷμα αὐτοῦ ἀντὶ ψυχῆς ἐξιλάσεται: sanguis pro animæ piaculo est); Num. 8. 24 this it is that belongeth unto the Levites (τοῦτό ἐστι τὸ περὶ τῶν Λευιτῶν: hæc est lex Levitarum); 1 Sam. 12. 6 it is the Lord that advanced Moses (κύριος ὁ ποιήσας τὸν Μωυσῆν: Dominus qui fecit Moysen). So Lev. 10. 3; 2 Sam. 22. 48, 49; 1 Chron. 21. 17; Ps. 18. 32, 47; 108. 13; 144. 10; Isa. 40. 22, 23; Obad. 9. 6; John 6. 63; 8. 54. See below, page 40.

In the following, the *that*-clause verges upon the consecutive: Gen. 27. 20 how is it that thou hast found it so quickly (τί τοῦτο, ὃ ταχὺ εὑρες: quo modo, inquit, tam cito invenire potuisti); 32. 29 wherefore is it that thou dost ask (ἵνατί τοῦτο ἐρωτῆς: cur quæris); Exod. 2. 18 how is it that ye are come so soon away (διατί . . . τοῦ παραγενέσθαι: cur velocius venisistis); 2. 20 why is it that ye have left the man (ἵνατί καταλελοίπατε τὸν ἄνθρωπον: quare dimistis hominem); 5. 22 why is it that thou hast sent me (ἵνατί ἀπέσταλκάς με: quare misisti me); 2 Sam. 3. 24 why is it that thou hast sent him away (ἵνατί ἀπέσταλκας αὐτόν: quare dimisisti eum). See below, page 51. Similar are these: Acts 21. 35 so it was that he was borne (συνέβη βαστάζεσθαι: contigit ut portaretur); the same phrase occurs in Judges 12. 5; 19. 30; Job 1. 5. Cf. *so that* consecutive, page 52.

So, after *than*, the substantive clause is closely allied in function to the consecutive: Gen. 29. 19 it is better that I give her to thee, than that I should give her to another man (βέλλιον δοῦναί με αὐτήν σοι ἢ δοῦναί με αὐτήν ἄνδρὶ ἑτέρῳ: melius est ut tibi eam dem quam alteri viro); Exod. 14. 12 it had been better for us to serve the Egyptians than that we should die in the wilderness (ἢ ἀποθαρεῖν: quam mori); 1 Sam. 27. 1

there is nothing better for me than that I should speedily escape (*οὐκ ἔστι μοι ἀγαθὸν ἐὰν μὴ σωθῶ*: nonne melius est ut fugiam); Prov. 25. 7 better it is that it be said to thee, come up hither, than that thou shouldst be put lower (*ἢ ταπεινώσαι σε*: quam ut humilieris); Eccles. 2. 24 there is nothing better for a man than that he should eat and drink (*οὐκ ἔστιν ἀγαθὸν ἀνθρώπου, ὃ γάγειται*: nonne melius est comedere et bibere); 3. 22 there is nothing better than that a man should rejoice (*εἰ μὴ ὃ εὐφρανθήσεται*: quam lætari hominem); 5. 5 better is it that thou shouldest not vow, than that thou shouldest vow and not pay (Sept. and Vulg. fail); Luke 17. 2 it were better than that he should offend (*ἢ ἵνα σκανδαλίση*: quam ut scandalizet); 1 Cor. 9. 15 it were better for me to die than that any man should make (*ἢ . . . ἵνα*: quam ut). In two instances, the clause after *than* is entirely adverbial: Gen. 36. 7 for their riches were more than that they might dwell together (*ἦν γὰρ αὐτῶν τὰ ἐπάρχοντα πολλὰ, τοῦ οἰκεῖν ἅμα*: divites enim erant valde, et simul habitare non poterant); Isa. 28. 20 for the bed is shorter than that a man can stretch himself on it (Sept. fails: *coangustum est enim stratum, ita ut alter decidat*). In such cases, *that* is usually omitted, as in Ps. 40. 5, they are more than can be numbered; see also Prov. 11. 24; Dan. 3. 19. For *than that* = *than that which* (1 Cor. 3. 11), see below, page 46; see also page 51.

The subject-clause is in coordination with the infinitive phrase in Judges 18. 19 is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe (*μὴ ἀγαθὸν εἶναί σε ἱερεῖα . . . ἢ γενέσθαι σε ἱερεῖα*: quid tibi melius est, ut sis sacerdos in domo unius viri, an in una tribu). See pages 7 and 22.

The remaining subjects of this group follow the

regular form, *it* + main predicate + *that*. They are listed in full in Appendix I. For like clauses with *that* omitted, see page 31.

## II. THE OBJECT-CLAUSE

### 1. Without Expletive.

Here belong the great majority of object-clauses, following without expletive the leading verb; as in: Num. 21. 1 when king Arod . . . heard tell that Israel came by way of the spies; 1 Sam. 13. 4 all Israel heard say that Saul had smitten. Perhaps noteworthy is Lev. 13. 8 and if the priest see *that*, *behold*, the scab spreadeth in the skin; so Judges 3. 24. For the clause after a preposition, see the various examples under III, below, pages 60 ff. For *that* repeated, see above, Subject-Clause, 2, third paragraph. The clause is in coordination with the infinitive phrase in Acts 14. 22, exhorting them to continue in the faith, and that we must . . . enter (*παρακαλοῦντες ἐμμένειν . . . καὶ ὅτι . . . δεῖ ἡμᾶς εἰσελθεῖν*: exhortantesque ut permaneret in fide: et quoniam . . . oportet nos intrare). See above, pages 6 and 22. For the remaining clauses, see Appendix II.

After the following verbs the object-clause tends toward final function, and becomes the familiar complementary final clause (see page 55):

adjure: Mk. 5. 7 I adjure thee that thou torment me not (*μὴ με βασανίσῃς*: ne me torqueas; 1 Kings 22. 16.

advise: 1 Kings 12. 6 how do ye advise that I may answer (Sept. fails: ut).

beckon: John 13. 24 Simon Peter therefore beckoned to him, that he should ask (*νεύει οὖν τούτῳ Σίμων Πέτρος πυνθῆσθαι*: innuit . . . et dixit . . . Quis est).

- beseech: Mk. 5. 10 he besought him much that (*ἵνα*, ut) he would not send them away; John 4. 40 they besought him that he would tarry (*ἠρώτων αὐτὸν μεῖναι*: rogaverunt eum ut ibi maneret); Mk. 6. 56; 7. 26.
- beware: Gen. 24. 6 beware that thou bring not my son thither again (*πρόσεχε σεαυτῷ μὴ ἀποστρέψῃς*: cave nequando reducas); Deut. 8. 11; 15. 9; 2 Sam. 18. 12.
- charge: Ruth 2. 9 have I not charged the young men that they shall not touch thee? (*τοῦ μὴ ἄψασθαι*: ut nemo molestus sit); Esther 2. 10 for Mordecai had charged her that she should not shew it; Song of Sol. 2. 7 I charge you . . . that ye stir not up; so id. 3. 5; 5. 8; Matt. 16. 20 he charged his disciples that they should tell no man; Mk. 5. 43; 7. 36; 8. 30; 9. 9; 10. 48; Luke 8. 56; 1 Thess. 2. 12; 5. 27; 1 Tim. 1. 3; 5. 21; 6. 14, 17, 18; 2 Tim. 2. 14.
- command: Lev. 24. 2 command the children of Israel, that (ut) they bring unto thee pure oil; Exod. 27. 20; 35. 1; Lev. 13. 54; 14. 5; 36. 40; Num. 5. 2; 35. 2; Deut. 4. 5; Josh. 4. 16; 8. 29, 33; 2 Chron. 29. 24.
- devise: 2 Sam. 21. 5 that devised against us that we should be destroyed (*παρελογίσαιτο ἐξολοθρεῖσθαι*: ut ne unus quidem residuus sit).
- endeavour: 2 Pet. 1. 15 I will endeavour that ye may be able . . . to have these things always in remembrance (*σπουδάσω . . . τὴν τούτων μνήνην ποιεῖσθαι*: dabo autem operam . . . ut horum memoriam facitis).
- entreat: Exod. 8. 8 entreat the Lord that he may take away the frogs (Sept. fails: ut auferat); id. 8. 29; 9. 28; 10. 17.
- exhort: 2 Cor. 9. 5 to exhort the brethren, that they would go before (*ἵνα προέλθωσιν*: ut præveniant); Acts 11. 23; 1 Tim. 2. 1; Jude 1. 3.
- forbid: Gen. 44. 7 God forbid that my servants should



- do according to this thing (*μὴ γένοιτο ποιῆσαι*: ut . . . commiserint); Gen. 44. 17; Josh. 22. 29; 24. 16; 1 Sam. 12. 23; 24. 6; 26. 11; 1 Kings 21. 3 (it); Job 27. 5; Gal. 6. 14.
- persuade: Matt. 27. 20 the chief priests and elders persuaded the multitude that they should ask Barabbas (*ἵνα αἰτήσωνται*: ut peterent); 1 Kings 22. 20.
- pray: Luke 22. 40 pray that ye enter not into temptation (*προσεύχεσθε μὴ εἰσελθεῖν*: orate ne intretis); Acts 8. 24 pray . . . that none of these things . . . come (*ὡπως μηδὲν ἐπέλθῃ*: ut nihil veniat); Num. 21. 7; Judges 16. 28; 1 Kings 13. 6; Matt. 24. 20; 26. 41; Mk. 5. 18; 13. 18; 14. 35; Luke 5. 3; 6. 27; 21. 36; 22. 32; Acts 8. 15; 24. 4; 1 Cor. 14. 13; 2 Cor. 13. 7; Phil. 1. 9 this . . . that; 2 Thess. 1. 11; 3. 1, 2; 2 Tim. 4. 16; James 5. 16, 17.
- proclaim: Lev. 23. 21 and ye shall proclaim on the selfsame day, that it may be an holy convocation unto you (*καὶ καλέσετε ταύτην τὴν ἡμέραν κλητὴν ἁγία ἔσται ὑμῖν*: et vocabitis hunc diem celeberrimum atque sanctissimum).
- put (in heart): Exod. 35. 34 and he hath put in his heart that he may teach (Sept. and Vulg. fail).
- see: Gen. 45. 24 see that ye fall not out by the way (*μὴ ὀργιζέσθε*: ne irascamini); Exod. 4. 21 see that thou do all these wonders (*ὄρα . . . ποιήσεις*: vide ut . . . facias); 2 Chron. 25. 5 see that ye hasten the matter (*σπεύσατε*: festinatoque hoc facite); Matt. 8. 4 see thou tell no man (*ὄρα μηδενὶ εἶπης*: vide, nemini dixeris); 9. 30 see that no man know it (*δοῦτε μηδεὶς γινωσκέτω*: videte ne quis sciat); 24. 6 see that ye be not troubled (*δοῦτε μὴ θροεῖσθε*: videte ne turbemini); Mk. 1. 44 see thou say nothing (*ὄρα μηδενὶ . . . εἶπης*: vide nemini dixeris); Acts 23. 22 see thou tell no man (*παραγγείλας μηδενὶ ἐκλαλῆσαι*:

præcipiens ne cui loqueretur); 1 Cor. 16. 10 see that he may be with you (*βλέπετε ἵνα . . . γένηται*: videte ut . . . sit); 2 Cor. 8. 7 see that ye abound (*ἵνα . . . περισσέυητε*: ut . . . abundetis); Eph. 5. 33 the wife see that she reverence her husband (*ἵνα*: Vulg. fails); 1 Thess. 5. 15 see that none render evil (*ἰράτε μὴ . . . ἀποδοῦ*: videte ne . . . reddat); Heb. 8. 5 see . . . that thou make (*ὄρα . . . ποιήσης*: videte . . . facito); 12. 25 see that ye refuse not him (*βλέπετε μὴ παραιτήσθησθε*: videte ne recusetis); 1 Pet. 1. 22 see that ye love one another (*ἀγαπίσατε*: diligite). A variant with *look* occurs in Exod. 25. 40, look that thou make them after their pattern (*ὄρα ποιήσεις*: inspice, et fac).

speak: Exod. 6. 11 speak unto Pharaoh . . . that (*ἵνα*, ut) he let the children of Israel go; Lev. 16. 2 speak to Aaron thy brother that (ne) he come not; 1 Sam. 19. 1 Saul spake . . . to all his servants, that (ut) they should kill David; 1 Kings 2. 17 speak . . . unto Solomon . . . that (*ὅτι*, ut) he give me Abishag; Exod. 7. 2 (*ᾧστε*, ut); 14. 2, 15 (ut); 25. 2 (ut); Lev. 22. 2; 24. 23; Num. 9. 4 (ut); 16. 37 (ut); 19. 2 (ut); Dan. 1. 3 (ut).

warn: Ezek. 3. 21 if thou warn the righteous man, that the righteous sin not (*ἐὰν διαστείλῃ τῷ δικαίῳ τοῦ μὴ ἁμαρτεῖν*: si . . . annuntiaveris justo, ut non peccet justus; 2 Chron. 19. 10 ye shall even warn them that (ut) they trespass not.

Worthy of note are those object-clauses which occur as an integral part within the relative adjective clause, as: Deut. 20. 20 only the trees which thou knowest that they be not trees for meat, thou shalt destroy (*ἀλλὰ ξύλον ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἐστι, τοῦτο ὀλοθρεύσεις*: si qua autem ligna non sunt pomifera, sed agrestia, et in cæteros apta usus, succide). This con-

struction is occasionally met with in Old English: e. g., Ælfric's *Homilien und Heiligenleben* 203. 268, for *ðy hæmede, ðe wit wendon ðæt wit hæman sceoldon*. Perhaps originally *that* (*ðæt*) was demonstrative in a parenthetical clause, thus: for *ðy hæmede ðe* (wit wendon *ðæt*) wit hæman sceoldon; only the trees which (thou knowest that) be not trees for meat. The remaining examples are: Lev. 9. 6 this is the thing which the Lord commanded that ye should do (*τοῦτο τὸ ῥῆμα, ὃ εἶπε κύριος, ποιήσατε*: isto est sermo, quem præcepit Dominus: facite); 2 Sam. 11. 16 he assigned Uriah unto a place where he knew that valiant men were (*ἔθρηκεν τὸν Ὁ. εἰς τὸν τόπον οὗ ᾗδει ὅτι ἄνδρες τῆς πόλεως*: posuit Uriam in loco ubi sciebat viros esse fortissimos); Acts 21. 29 an Ephesian, whom they supposed that Paul had brought (*τὸν Ἑγέσιον . . . ὃν ἐνόμιζον ὅτι . . . εἰσήγαγεν ὁ Παῦλος*: Ephesium . . . quem existimaverunt quoniam . . . introduxisset Paulus). Normally *that* is omitted, as in Jer. 18. 10.

Not infrequently, by a species of prolepsis (see pages 4, 13, 25, 37), the logical subject of the object-clause is for emphasis brought forward into the main clause as object of the leading verb:—Gen. 1. 4 and God saw the light, that it was good (*καὶ εἶδεν ὁ θεὸς τὸ φῶς, ὅτι καλόν*: et vidit Deus lucem quod esset bona); 6. 2 the sons of God saw the daughters of men that they were fair (*ιδόντες οἱ υἱοὶ τοῦ θεοῦ τὰς θυνγατέρας . . . ἵτι καλαὶ εἰσιν*: videntes filii Dei filias hominum, quod essent pulchræ); 12. 14 the Egyptians beheld the woman that she was very fair (*ιδόντες οἱ Αἰγύπτιοι τὴν γυναῖκα αὐτοῦ, ὅτι καλὴ ἦν σφόδρα*: viderunt Ægyptii mulierem quod esset pulchra nimis); 18. 19 for I know him, that he will command his children (*ἴδειν γὰρ ὅτι συνιάξει τοῖς υἱοῖς αὐτοῦ*: scio enim quod præcepturus sit filiis suis); 31. 5 I see your father's countenance,

that it is not toward me (*ὄρω ἔγὼ τὸ πρόσωπον τοῦ πατρὸς ἰμῶν, ὅτι οὐκ ἔστι πρὸς ἐμοῦ*: video faciem patris quod non sit erga me); Exod. 2. 2 she saw him, that he was a goodly child (*ιδόντες δὲ αὐτὸ ἄσειον*: videns eum elegantem); 32. 22 thou knowest the people, that they are set on mischief (*οἶδας τὸ ὄρημα τοῦ λαοῦ τούτου*: nosti populum istum, quod promus sit ad malum); 34. 35 the children of Israel saw the face of Moses, that the skin of Moses' face shone (*εἶδον . . . τὸ πρόσωπον . . . ὅτι δεδόξασται*: videbant faciem . . . esse cornutam); Num. 32. 1 they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle (*καὶ ἦν ὁ τόπος τόπος κτήεσι*: cumque vidissent J. et G., aptas animalibus alendis terras); Josh. 4. 24 that all the people of the earth might know the hand of the Lord, that it is mighty (*ὅπως γνῶσι πάντα τὰ ἔθνη τῆς γῆς, ὅτι . . . ἰσχυρά ἐστι*: ut discant . . . fortissimam Domini manum); Judges 16. 26 suffer me that I may feel (*ἄφες με, καὶ ψηλαφήσω*: dimitte me, ut tangam); 1 Sam. 10. 24 see ye him whom the Lord hath chosen, that there is none like him (*ἐωράκατε ὃν ἐκλέλεχται . . . ὅτι οὐκ ἔστιν ὅμοιος αὐτῷ*: certe videtis quem elegit Dominus, quoniam non sit similis illi); 2 Sam. 3. 25 thou knowest Abner . . ., that he came (*οἶδας τὴν κακίαν Α . . ., ὅτι ἀπατῆσαι σε παρεγένετο*: ignoras A. . . quoniam adhuc venit); 14. 11 let the king remember the Lord thy God, that thou wouldest not suffer the revenge of blood to destroy any more (*μνημονευσάτω δὴ ὁ βασιλεὺς τὸν κύριον θεὸν αὐτοῦ πληθυνθῆναι ἀγχιεῖα . . .*: recordetur rex Domini Dei sui, ut non multiplicentur proximi sanguinis ad ulciscendum); 17. 18 thou knowest thy father and his men, that they be mighty men (*οἶδας τὸν πατέρα σου καὶ τοὺς ἀνδρας αὐτοῦ, ὅτι δυνατοὶ εἰσι*: tu nosti patrem tuum, et viros, qui cum eo sunt, esse

fortissimos); 1 Kings 11. 28 Solomon seeing the young man, that he was industrious (*εἶδε Σ. τὸ παιδάριον ὅτι ἀνὴρ ἔργων ἐστὶ*: vidensque S. adolescentem bonæ indolis et industrium); 20. 41 the king of Israel discerned him, that he was of the prophets (*ἐπέγνω αὐτὸν ὁ βασιλεὺς Ἰ., ὅτι τῶν προφητῶν οὗτος*: cognovit eum rex Israel, quod esset de prophetis); Job 36. 9 he showeth them . . . their transgressions that they have exceeded (*ἀναγγελεῖ αὐτοῖς τὰ ἔργα οὗτοι ἰσχύσουσιν*: indicabit eis opera eorum . . . quia violenti fuerunt); Ps. 22. 31 they . . . shall declare his righteousness . . ., that he hath done this (*ὃν ἐποίησεν ὁ κύριος*: quem fecit Dominus); Mk. 12. 26 and as touching the dead, that they rise, have ye not read (*περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε*: de mortuis autem quod resurgant, non legistis); 2 Kings 14. 26; Esther 5. 9; Job 1. 8; 2. 3; 39. 12; Ps. 94. 11; Eccles. 4. 4; 8. 17; Isa. 22. 9; Jer. 24. 7; 28. 9; Jonah 3. 10; Mat. 25. 24; Mk. 11. 32; Luke 4. 3; 7. 36; 24. 39?; John 9. 8; 11. 31; Acts 8. 31; Rom. 3. 9; 13. 11; 16. 2; 1 Cor. 3. 20; 16. 15; 2 Cor. 1. 14; 1 Thes. 2. 1; Rev. 3. 1, 15. See page 37.

## 2. With Expletive.

Occasionally the object-clause follows an expletive *it* (once, *this*), with a rhetorical effect not unlike that of the proleptical object just noted:—Gen. 47. 26 Joseph made it a law over the land . . . that Pharaoh should have the fifth part (Sept. and Vulg. fail); 1 Sam. 22. 22 I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul (*ἦδειν . . . ὅτι . . . ἀπαγγελεῖ*: sciebam . . . quod . . . annuntiaverit); 1 Kings 21. 3 the Lord forbid it me, that I should give the inheritance (Sept. fails: propitius sit mihi Dominus ne dem hereditatem); 2 Kings 19. 25 now have I brought it to pass, that thou shouldest be

(Sept. and Vulg. fail); 1 Chron. 11. 19 my God forbid it me, that I should do this thing (*ἰλεώς μοι ὁ θεὸς τοῦ ποιῆσαι*: absit ut in conspectu Dei mei hoc faciam); Jer. 48. 20 tell ye it in Arnon, that Moab is spoiled (Sept. fails: annunciate in A., quoniam vastata est M.): 1 Pet. 4. 4 they think it strange that ye run not (*ξεπίζονται μὴ συντρέχόντων ὑμῶν*: admirantur non concurrentibus vobis): add 1 Sam. 12. 23; 1 Kings 18. 36. *This*, instead of *it*, is found in Philip. 1. 9, and this I pray, that your love may abound (*καὶ τοῦτο προσείχομαι ἵνα . . . περισσεύῃ*: et hoc oro ut . . . abundet). See others among the complementary final clauses, pages 7 ff.

### III. THE CLAUSE OF SPECIFICATION.

The substantive clause is frequent after (1) nouns, (2) adjectives, (3) verbs, and even (4) interjections, as a complementary element of specification, limitation, definition, function, or extent or basis of application (compare page 64, VI.):

#### 1. After Nouns.

cause: 1 Kings 11. 27 this was the cause that he lifted up his hand (*τοῦτο τὸ πρῶγμα ὡς ἐπέγματο χεῖρας*: et hæc est causa rebellionis); Ephes. 3. 14-16 for this cause I bow my knees unto the Father . . . that he would grant you (*τοῦτον χάριν κέμπτω τα γόνατα . . . ἵνα δώῃ*: hujus rei gratia flecto genua mea . . . ut det vobis).

commandment: John 11. 57 the Pharisees had given commandment, that, if any man knew where he were, he should shew it (*δεδόκεισαν . . . ἐντολήν, ἵνα . . . μὴ ῥύσῃ*: dederant . . . mandatum ut . . . indicet); Ezra 4. 21; Esther 3. 14; S. 13; Jer. 32. 40; 33. 21; Nahum 1. 14.

confidence: 2 Cor. 2. 3 having confidence in you all, that my joy is the joy of you all (*πεποιθῶς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ, πάντων ὑμῶν ἐστίν*: *confidens in omnibus vobis, quia meum gaudium, omnium vestrum est*); Gal. 5. 10 I have confidence in you . . . that ye will be none otherwise minded (*πέποιθα . . . ὅτι*; *confido . . . quod*); 2 Thess. 3. 4 we have confidence . . . that ye . . . do (*πεποιθάμεν . . . ὅτι . . . ποιεῖτε*: *confidimur . . . quoniam . . . facitis*). See page 20.

covenant: Gen. 26. 29 let us make a covenant with thee: that thou wilt do us no hurt (*διαθῆσομεθα . . . διαθήκην μὴ ποιῆσαι*: *ineamus fœdus, ut non facias*); 2 Kings 11. 17; 2 Chron. 15. 13.

decree: Ezra 6. 11 I have made a decree that whosoever shall alter this word, let timber be pulled down from his house (Sept. and Vulg. fail); id. 7. 13, 21; Dan. 2. 13; 3. 10, 29; 4. 25; 6. 7, 8, 12, 26.

hand: Gen. 14. 23 I have lift up my hand unto the Lord . . . that I will not take from a thread even to a shoelatchet (*ἐκτενῶ τὴν χεῖρα . . . εἰ . . . λήψομαι*: *levo manum meam . . . quod . . . non accipiam*); Ezra 10. 19 they gave their hands that they would put away (Sept. and Vulg. fail); Ezek. 20. 15 I lifted up my hand to them in the wilderness, that I would not bring them (*ἐξῆρα τὴν χεῖρα . . . τοῦ μὴ εἰσαγαγεῖν αὐτούς*: *ego igitur levavi manum meam super eos in deserto, ne inducerem*); id. 20. 23.

heed: Gen. 31. 24 take heed that thou speak not (*φύλαξαι σεαυτὸν, μήποτε λαλήσῃ*: *cave ne . . . loquaris*); 31. 29 is identical; Exod. 19. 12 take heed to yourselves, that ye go not up (*προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι*: *cavete ne ascendatis*); Deut. 11. 16 take heed to yourselves, that your heart be not deceived (*πρόσεχε σεαυτῷ μὴ πλατυνθῆ*: *cavete, ne forte*

decipiatur): 12. 13 take heed to thyself, that thou offer not (*πρόσεχε σεαυτῷ, μὴ ἀνενέγκῃς*: cave ne offeras); 12. 19 take heed to thyself that thou forsake not (*πρόσεχε σεαυτῷ μὴ ἐγκαταλίπῃς*: cave ne derelinquas); 12. 30 take heed to thyself, that thou be not snared (*πρόσεχε σεαυτῷ μὴ ἐκζητήσῃς*: cave ne imiteris eas); 24. 8 take heed . . . that thou observe (*φυλάξῃ . . . ποιεῖν*: observa . . . ne incurras, sed facies); Josh. 23. 11 take good heed therefore unto yourselves, that ye love (*φυλάξασθε . . . τοῦ ἀγαπᾶν*: præcavete, ut diligatis); 1 Kings 8. 25 so that thy children take heed that they walk (*φυλάζονται . . . τοῦ πορεύεσθαι*: si custodierint . . . viam); Ezra 4. 22 take heed now that ye fail not to do this (*πεφυλαγμένοι . . . ποιῆσαι*: videte, ne negligenter hoc impleatis); Matt. 18. 10 take heed that ye despise not (*ὁρᾶτε μὴ καταφρονήσητε*: videte ne contemnatis).

hope: Job 14. 7 for there is hope of a tree, if it be cut down, that it will sprout again (*ἔστι . . . ἐλπίς . . . ἔτι ἐπανθήσει*: lignum habet spem . . . rursum virescit); Jer. 31. 17 there is hope . . . that thy children shall come again (Sept. fails: est spes, . . . et revertentur filii); Acts 27. 20 all hope that we should be saved was then taken away (*περιηρέϊτο πᾶσα ἐλπίς τοῦ σώζεσθαι*: ablata est spes omnis salutis nostræ); 2 Cor. 10. 15 but having hope . . . that we shall be enlarged by you (*ἐλπίδα δὲ ἔχοντες . . . ἐν ἰμῶν μεγαλυνθῆναι*: spem autem habentes . . . in vobis magnificari).

intercession: Jer. 36. 25 had made intercession to the king that he should not burn the roll (*ὑπέθεντο τῷ βασιλεῖ πρὸς τὸ κατακαῦσαι τὸ χαρτίον*: contradixerunt regi, ne combureret librum).

joy: John 16. 21 she remembereth no more the anguish, for joy that a man is born (*οὐκ ἔτι μνημονεύει . . .*



- διὰ τὴν χαρὰν, ὅτι ἐγεννήθη: jam non meminit . . . propter gaudium: quia natus est).
- knowledge: Acts 17. 13 the Jews . . . had knowledge that the word of God was preached (ἐγνώσαν . . . ὅτι κατηγγέλη: cognovissent . . . quia prædicatum est).
- leave: 1 Sam. 20. 6 David earnestly asked leave of me, that he might run to Bethlehem (παρητήσατο . . . δραμεῖν: rogavit . . . ut iret).
- letters: 2 Chron. 30. 1 wrote letters . . . that they should come (ἐπιστολάς ἔγραψεν . . . ἐλθεῖν: scripsit epistolas . . . ut venirent); Esther 1. 22 he sent letters unto all the king's provinces . . . that every man should bear rule (ἀπέστειλεν . . . ὥστε εἶναι φύβον: misit epistolas . . . esse viros principes).
- need: 1 Thess. 5. 1 ye have no need that I write (οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι: non indigetis ut scribamus).
- oath: Exod. 22. 11 then shall an oath of the Lord go between them both, that he hath not put his hand unto his neighbor's goods (ὄρκος ἔσται . . . , ἣ μὴν μὴ αὐτὸν πεπονηρεῖσθαι: jusjurandum erit . . . quod non extenderit); 1 Kings 18. 10 he took an oath . . . that they found them not (ἐνέπρωσε . . . , ὅτι οὐχ εὗρηκέ σε: adjuravit . . . , eo quod minime reperireris); Neh. 5. 12 I . . . took, an oath of them that they should do (ὥρκισα αὐτοὺς ποιῆσαι: adjuravi eos ut facerent); 10. 29–31 entered into an oath . . . that we would not give (εἰσὶλθουσιν . . . ἐν ὄρκῳ . . . τοῦ μὴ δοῦναι: veniebant ad . . . jurandum, ut ambularent); Acts 23. 21 which have bound themselves with an oath, that they will neither eat nor drink ἀνεθεμάτισαν . . . μήτε φαγεῖν, μήτε πιεῖν: qui se devoverunt non manducare, neque bibere). Add Gen. 26. 29.
- pleasure: Ezek. 18. 23 have I any pleasure at all that

- the wicked should die (*μη̄ θελίσει θελίσω τὸν θάνατον τοῦ ἀνόμου*: numquid voluntates meæ est mors impij).  
 proclamation: 2 Chron. 30. 5 to make proclamation . . . that they should come (*ἔσπευσαν λόγον διελεθεῖν*: decreverunt . . . ut venirent); Ezra 10. 7 they made proclamation . . . that they should gather themselves together (*παρήνεγκαν φωνήν . . . τοῦ συναθροισθῆναι*: missa est vox . . . ut congregarentur); Dan. 5. 29 they . . . made a proclamation concerning him, that he should be the third ruler (*ἐκήρυξε . . . εἶναι αὐτὸν ἄρχοντα τρίτον*: prædicatum est . . . quod haberet).  
 record: Deut. 30. 19 I call heaven and earth to record this day against you, that I have set before you life and death (*διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν, τὴν ζωὴν καὶ τὸν θάνατον δέδωκα*: testes invoco . . . quod proposuerim); John 1. 34 I bare record that this is the son of God (*μεμαρτύρηκα ἔτι οὗτος ἐστὶν ὁ υἱὸς τοῦ Θεοῦ*: testimonium perhibui quia hic est Filius Dei); Acts 20. 26 I take you to record this day, that I am pure from the blood of all men (*μαρτύρομαι . . . ὅτι καθαρὸς ἐγώ*: contestor vos . . . quia mundus sum); Rom. 10. 2 for I bear them record, that they have a zeal of God (*μαρτυρῶ . . . ἔτι . . . ἔχουσιν*: testimonium enim perhibeo illis quod . . . habent); 2 Cor. 1. 23 I call God for a record . . . that . . . I came not (*μαρτυρῶ . . . ὅτι . . . οὐκ ἐτι ἦλθον*: ego autem testem Deum invoco . . . quod . . . non veni); Gal. 4. 15 I bear you record that . . . ye would have plucked out your own eyes (*μαρτυρῶ . . . ὅτι . . . ἂν ἐδώκατε*: testimonium enim perhibeo vobis, quia . . . eruissetis); Col. 4. 13 I bear him record that he hath a great zeal (*μαρτυρῶ . . . ὅτι ἔχει*: illi perhibeo, quod habet).  
 sentence: Luke 23. 24 Pilate gave sentence that it should be as they required (*ἀπέκρινε γενέσθαι τὸ αἴτημα*: adjudicavit fieri petitionem eorum).

- sign: Judges 6. 17 show me a sign that thou talkest (*ποιήσεις μοι σημεῖον πῶν ὅτι ἐλάλησας*: da mihi signum quod tu sis qui loqueris); 20. 38 now there was an appointed sign . . . that they should make a great flame with smoke rise up (*καὶ σημεῖον ἦν . . . ἀνερέχου αὐτοῖς σίσσημον καπνοῦ*: signum autem dederant . . . ut . . . accenderent); 2 Kings 20. 8 what shall be the sign that the Lord will heal me (*τί τὸ σημεῖον . . . ὅτι ἰάσειαι*: quod erat signum, quia . . . sanabit); 20. 9 this sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken (*τοῦτο τὸ σημεῖον . . . ὅτι ποιήσει*: hoc erit signum . . . quod facturum sit); Isa. 38. 7 this shall be a sign unto thee . . . that the Lord will do this thing (*τοῦτο . . . τὸ σημεῖον . . . ὅτι ποιήσει*: hoc . . . erit signum . . . quia faciet); 38. 22 what is the sign that I shall go up (*τοῦτο σημεῖον . . . ὅτι ἀναβήσομαι*: quod erit signum, quia ascendam); Jer. 44. 29 this shall be a sign unto you, . . . , that (*ὅτι*, quod) I will punish you.
- tidings: Acts 21. 31 tidings came . . . that all Jerusalem was in an uproar (*ἀνέβη γὰρ οὖν ὅτι . . . συγκέχρηται*: nunciatum est . . . quia toto confunditur J.); 1 Thess. 3. 6 brought . . . tidings . . . that ye have good remembrance of us (*εὐαγγελισμένοι . . . ὅτι ἔχετε*: annunciantes . . . quia . . . habetis). See page 38.
- token: Exod. 3. 12 this shall be a token unto thee, that I have sent thee (*τοῦτο σοι τὸ σημεῖον ὅτι ἐγὼ σε ἐξαποστελῶ*: hoc habebis signum, quod miserim te).
- witness: Gen. 21. 30 they may be a witness unto me that I have digged this well (*ὥστί μοι μαρτύριον, ἔτι ἐγὼ ὄρυσα τὸ γόμαρ τοῦτο*: sint mihi in testimonium, quoniam ego fodi): 31. 52 this pillar be witness, that I will not pass over (*μάρτυς ἡ στήλη αὕτη· ἐάν τε γὰρ ἐγὼ μὴ διαβῶ*: tumulus . . . [sit] . . . in test-

monium, si . . . ego transiero); Deut. 4. 26 I call heaven and earth to witness this day . . . that ye shall utterly perish (*διαμαρτύρομαι . . . ὅτι . . .*: testes invoco hodie cœlum et terram, cito perituros vos esse); Josh. 24. 22 ye are witnesses . . . that ye have chosen (*μαρτυροῦντες ἡμεῖς . . . ὅτι . . . ἐξελέξασθε*: testes . . . vos estis, quia ipsi elegeritis): 1 Sam. 12. 5 the Lord is witness that ye have not found (*μάρτυς κείριος . . . ὅτι οὐχ ἐνρήκατε*: testis est Dominus . . . quia non inveneritis); Matt. 23. 31 ye be witnesses . . . that ye are the children (*μαρτυροῦτε . . . ὅτι . . .*: testimonio estis . . . quia filii estis); Luke 11. 48 ye bear witness that ye allow (*μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις*: testificamini quod consentis). Add John 3. 28; 5. 36; Rom. 1. 9; 8. 16; 9. 1–2; Heb. 11. 4.

words: Dan. 9. 2 the word . . . came . . . that he would accomplish (*ἐγενήθη λόγος εἰς συμπλήρωσιν*: factus est sermo . . . ut complerentur). See page 38.

## 2. After Adjectives.

angry: Gen. 45. 5 be not . . . angry with yourselves, that ye sold me hither (*μηδὲ σκληρόν ἑμῶν γανήτω, ὅτι ἀπέδοσθε*: neque vobis durum esse videatur, quod vendidistis).

ashamed: Job 19. 3 ye are not ashamed that ye make yourselves strange unto me (*οὐκ αἰσχυόμενοι με ἐπίκεισθε μοι*: non erubescitis opprimentes me).

blessed: 2 Sam. 2. 5 blessed be ye of the Lord, that ye have showed this kindness (*ὅτι ἐποιήσατε τὸ ἔλεος τοῦτο*: benedicti . . . qui fecistis).

confident: Rom. 2. 19 and art confident that thou thyself art a guide (*πέποιθώς τε σεαυτὸν ὁδηγὸν εἶναι*: confidis teipsum esse ducem). See page 15.

grieved: Gen. 45. 5 be not grieved . . . , that ye sold me (*μὴ λυπεῖσθε . . . ὅτι ἀπέδοσθε*: nolite pavere . . . quod vendidistis); Acts 4. 2 being grieved that they taught the people (*διαπονούμενοι διὰ τὸ διδάσκειν*: dolentes quod docerent).

ignorant: Rom. 1. 13 I would not have you ignorant . . . that oftentimes I purposed to come (*οὐ θέλω δὲ ὑμῶς ἀγνοεῖν, . . . ὅτι . . .*: nolo autem vos ignorare . . . : quia . . .). See page 36.

ready: Dan. 3. 15 if ye be ready that . . . ye fall down (Sept. and Vulg. fail).

sure: Exod. 3. 19 I am sure that the king of Egypt will not let you go (*οἶδα, ἔτι οὐ πρόήσεται ὑμῶς*: scio quod non dimittet); Deut. 12. 23 be sure that thou eat not (*πρόσεχε . . . τοῦ μὴ φαγεῖν*: cave ne . . . comedas); 1 Sam. 20. 7 be sure that evil is determined (*γινῶθι ὅτι συντετέλεσται*: scito quia completa est); 2 Sam. 1. 10 I was sure that he could not live (*ἤδειν ὅτι οὐ ζήσεται*: sciebam enim quod vivere non potest); John 6. 69 we are sure that thou art that Christ (*ἐγνώκαμεν ὅτι σὺ εἶ*: cognovimus quia tu es); 16. 30 we are sure that thou knowest (*οἶδαμεν ὅτι οἶδας*: scimus quia scio); Rom. 2. 2 we are sure that the judgment of God is according to truth (*οἶδαμεν δὲ ὅτι*: scimus enim quoniam); 15. 29 I am sure that . . . I shall come (*οἶδα . . . ὅτι . . . ἐλεύσομαι*: scio . . . quoniam . . . veniam).

willing: 2 Pet. 3. 9 the Lord is . . . not willing that any should perish (*μὴ βουλόμενός τις ἀπολέσθαι*: nolens aliquos perire).

worthy: Matt. 8. 8 I am not worthy that thou shouldest come (*οὐκ εἰμὶ ἱκανὸς ἵνα . . . εἰσέλθῃς*: non sum dignus ut intres); identical is Luke 7. 6.

## 3. After Verbs.

These are words of emotion, of subjective intent, excepting perhaps *do*, cited below.

care: Mk. 4. 38 carest thou not that we perish (*οὐ μέλει σοι ὅτι ἀπολλύμεθα*: non ad te pertinet, quia perimus); Luke 10. 40 dost thou not care that my sister hath left me (*οὐ μέλει σοι ὅτι . . . κατέλιπε*: non est tibi curæ quod . . . reliquit).

do: 1 Kings 8. 18 thou didst well that it was in thy heart (*καλῶς ἐποίησας ὅτι ἐγενήθη ἐπὶ τὴν καρδίαν*: quod cogitasti in corde tuo . . . bene fecisti); Ps. 50. 16 what hast thou to do, to declare my statutes, or that thou shouldest take my covenant (*ἵνατί σὺ διηγῆ . . . καὶ λαμβάνεις τὴν διαθήκην*: quare tu enarras justitias meas, et assumis testamentum meum): note coordination of phrase and clause, and see pages 6 and 7; Acts 10. 33 thou hast done well that thou art come (*καλῶς ἐποίησας παραγενόμενος*: bene fecisti veniendo); Philip. 4. 14 ye have done well that ye did communicate (*συγκοινωνήσαντες*: communicantes); 2 Peter 1. 19 ye do well that ye take heed (*καλῶς ποιεῖτε προσέχοντες*: benefacitis attendentes).

marvel: Luke 9. 21 the people marvelled that he tarried (*ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν*: mirabantur quod); 11. 38 marvelled that he had not first washed (*ἐθαύμασαν ὅτι*: cœpit intra se reputans dicere, quare); John 3. 7 marvel not that I said (*μὴ θαυμάσης ὅτι εἶπον*: non mireris quia dixi); 4. 27 marvelled that he talked (*ἐθαύμασαν ὅτι*: mirabantur quia); Gal. 1. 6 I marvel that ye are so soon removed (*θαυμάζω ὅτι . . . μετατίθεσθε*: miror quod . . . transferimini).

mean: Ezek. 18. 2 what mean ye, that ye use this proverb (*τί ὑμῖν ἢ παραβολή*: quid est quod inter vos parabolam vertitis).

praise: 1 Cor. 11. 2 I praise you . . . that ye remember (*ἐπαινω . . . ὅτι . . . μέμνησθε*: laudo . . . quod . . . memores estis); 11. 17 I praise you not, that ye come together (*οὐκ ἐπαινω, ὅτι . . . συνέρχεσθε*: non laudans quod . . . convenitis).

rejoice: 2 Chron. 29. 36 Hezekiah rejoiced . . . that God had prepared the people (*ἠὺσφάρθη . . . διὰ τὸ ἡτοιμακέναι*: lætatus . . . eo quod . . . esset expletum); Acts 5. 41 rejoicing that they were counted worthy (*χαίροντες . . . ὅτι κατηξιώθησαν*: gaudentes . . . quoniam digni habiti sunt); 2 Cor. 7. 16 I rejoice, therefore, that I have confidence (*χαίρω ὅτι . . . θαρόω*: gaudeo quod . . . confido); Phil. 4. 10 I rejoiced . . . that . . . your care of me hath flourished again (*ἐχάρην . . . ὅτι . . . ἀνεθάλετε*: gavisus sum . . . quoniam . . . refluuistis); 2 John 1. 4 I rejoiced greatly that I found (*ἐχάρην λίαν ὅτι εὗρηκα*: gavisus sum valde, quoniam inveni); 2 Cor. 7. 9 now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance (*χαίρω, οὐχ ὅτι . . . ἀλλ' ὅτι*: gaudeo: non quia . . ., sed quia); Phil. 2. 16 I may rejoice . . . that (*ὅτι*, quia) I have not run in vain.

thank: Luke 10. 21 I thank thee . . . that thou hast hid (*ἐξομολοῦμαι . . . ὅτι*: confiteor . . . quod); 18. 11 I thank thee that . . . (*εὐχαριστῶ σοι, ὅτι*: gratias ago tibi quia); identical are Rom. 1. 8; 1 Cor. 1. 5; John 11. 41 I thank thee that thou hast heard me (*εὐχαριστῶ σοι ὅτι ἤκουσάς μου*: gratias ago tibi quoniam audisti me); Rom. 6. 17 but God be thanked, that ye were the servants of sin (*χάρις δὲ τῷ Θεῷ, ὅτι*: gratias autem Deo quod); 1 Cor. 1. 14 I thank God that I baptized none of you (*εὐχαριστῶ . . . ὅτι . . . ἐβάπτισα*: gratias ago Deo, quod . . . baptizavi); 2 Tim. 1. 3 I thank God . . . that, . . . I have re-

membrance of thee (χάριον ἔχω . . . ὡς . . . ἔχω: gratias ago Deo, . . . quod . . . habeam).

wonder: Isa. 63. 5 I wondered that there was none to uphold (προσενόησα, καὶ οὐδεὶς ἀντελαμβάνετο: quæsi vi et non fuit qui adjuvaret); 59. 16.

Perhaps to be classed here is John 9. 22, the Jews had agreed already, that . . . he should be put out of the synagogue (συνετέθειντο . . . ἵνα . . . ἄποσυνάγωγος γένηται: conspiraverunt J., ut . . . extra synagogam fieret).

Here belong also those clauses after passive verbs, which, if active, would govern the *that*-clause as direct object, preceded by a personal dative or a second accusative. This dative or accusative, it will be noted, become the subject of the passive: and the object-clause becomes practically one of specification:—

inform: Acts 21. 21 they are informed of thee that thou teachest (κατήχθησαν δὲ . . . ὅτι . . . διδάσκεις: audierunt . . . quia . . . doceas).

persuade: Luke 20. 6 they be persuaded that John was a prophet (πεπεισμένοι γὰρ ἔστιν Ἰ. προφήτην εἶναι: certi sunt enim, J. prophetam esse); Acts 26. 26 I am persuaded that none of these things are hidden (λανθάνειν . . . οὐ πείθομαι: latere . . . nihil . . . arbitror); Rom. 4. 21 being fully persuaded that . . . he was able (πληρογορηθεὶς ὅτι . . . δυνατός ἐστι: sciens . . . quia . . . potens est); 8. 38 for I am persuaded that . . . (πέπεισμαι γὰρ ὅτι: certus sum enim quia); 14. 14 I . . . am persuaded . . . that there is nothing unclean (πέπεισμαι . . . ὅτι οὐδὲν κοινόν: confido . . . quia nihil commune); 15. 14 I . . . am persuaded . . . that ye also are full of goodness (πέπεισμαι . . . ὅτι . . . ἔστε: certus sum . . . quoniam . . . pleni estis); 2 Tim. 1. 5 which dwelt



first in thy grandmother Lois . . . : and I am persuaded *that* in thee also (*πέπεισμαι δὲ ὅτι καὶ ἐν σοί*: certus sum autem quod et in te): 1. 12 I am persuaded that he is able (*πέπεισμαι ὅτι δυνατός ἐσσι*: certus sum quia potens est).

teach: Eph. 4. 21 ye . . . have been taught . . . : that ye put off (*ἐδιδάχθητε . . . ἀποθέσθαι*: edocti estis . . . deponere).

warn: Matt. 2. 12 and being warned . . . that they should not return (*χρηματισθέντες μὴ κάμψαι*: responso accepto . . . ne redirent).

Occasionally a proleptical object of the active stands as subject with the passive; as in 1 Cor. 15. 12, if Christ be preached that he rose. So Luke 16. 1; 1 John 2. 19: see pages 4, 11, 13, 37.

Related to these is 1 Kings 3. 10, and the speech pleased the Lord that Solomon had asked this thing (*καὶ ἤρρεσεν ἐνώπιον κυρίου, ὅτι ἤτήσατο Σ. τὸ ζήτημα τοῦτο*: placuit ergo sermo coram Domino, quod Salomon postulasset). See above, page 22, 3.

#### 4. After Interjections.

Four times the *that*-clause occurs after the interjections *woe* and *alas* to define the basis of the emotion:—2 Kings 3. 10 Alas! that the Lord hath called these three kings together (*ὦ, ὅτι κέκληκε κύριος τοὺς τρεῖς βασιλεῖς*: heu heu, congregavit hos Dominus tres reges); Ps. 120. 5 woe is me, that I sojourn in Mesech (*οἶμοι ὅτι ἡ παροικία μου ἐμακρύνθη*: heu mihi, quia incolatus meus prolongatus est); Jer. 25. 10 woe is me . . . that thou hast born me (*οἶμοι . . . ὡς τινά με ἔτεκες*: vae mihi . . . quare genuisti me); Lam. 5. 16 woe unto us that we have sinned (*οὐαὶ δὲ ἡμῖν, ὅτι ἡμάρτομεν*: vae nobis quia peccavimus).

Much more frequent is its occurrence after an op-

tative *O(h)*, and other expressions of optativity, to denote the object of the implied wish:—

(1) after *Oh*:—2 Sam. 15. 4 Oh that I were made judge (*τίς με καιαστήσει κρινήν*: quis me constituat judicem); 23. 15 Oh that one would give me drink (*τίς ποιεῖ με ἕδωρ*: O si quis mihi daret); so 1 Chron. 11. 17: 1 Chron. 4. 10 Oh that thou wouldest bless me indeed (*ἐὰν εὐλογῶν εὐλογήσης*: si benedicens benedixeris mihi); Job 6. 8–9 Oh that I might have my request (*εἰ γὰρ δόη*: quis det, ut veniat petitio); 10. 18 Oh that I had given up the ghost (Sept. fails: *utinam consumtus essem*); 11. 5 Oh that God would speak (*πῶς ἂν . . . λαλήσαι*: *utinam loqueretur*); 19. 23–24 Oh that my words were now written (*τίς γὰρ ἂν δοίη γραφήναι*: quis mihi tribuat, ut scribantur); 23. 3 Oh that I knew (*τίς δ’ ἄρα γινώη*: quis mihi tribuat, ut cognoscam); 31. 31 Oh that we had of his flesh (*τίς ἂν δόη*: quis det de carnibus ejus); 29. 2 Oh that I were (*τίς ἂν μὲ θεή*: quis mihi tribuat, ut sim); 31. 35 Oh that one would hear me (*τίς δόη*: quis mihi tribuat auditozem); Ps. 14. 7 Oh that the salvation of Israel were come (*τίς δώσει . . . τὸ σωτήριον*: quis dabit . . . salutare); 53. 6 is identical: 55. 6 Oh that I had wings (*τίς δώσει μοι πτέρυγας*: quis dabit mihi pennas); 81. 13 Oh that my people had hearkened (*εἰ . . . ἤκουσε*: si . . . audisset); 107. 8 Oh that men would praise (*ἐξομολογησάσθωσαν*: confiteantur); id. 15, 21, 31 are identical; Song of Sol. 8. 1 Oh that thou wert as my brother (*τίς δόη σε ἀδελγεδέ*: quis mihi det te fratrem); Isa. 48. 18 Oh that thou hadst hearkened (*εἰ ἤκουσας*: neque audisti); 64. 1 Oh that thou wouldest rend the heavens (*ἐὰν ἀνοίξῃς τὸν οὐρανόν*: *utinam dirumperes cælos*); Jer. 9. 1 Oh that my head were waters (*τίς δώσει κεφαλῇ μου ἕδωρ*: quis dabit capiti meo aquam); 9. 2 Oh that I had (*τίς δόη*: quis dabit . . .).

(2) After *O*:—Gen. 17. 18 *O* that Ishmael might live (*ὦ οὗτος ζήτω*: utinam I. vivat); Deut. 5. 29 *O* that there were such a heart in them (*τίς δώσει εἶναι τῆν καρδίαν . . . ἐν αὐτοῖς*: quis det talem eos habere mentem); 32. 29 *O* that they were wise (Sept. fails; utinam saperent); Job 14. 13 *O* that thou wouldest hide me (*εἰ γὰρ ἔφελον . . . ἐφύλαξας*: quis mihi hoc tribuat, ut . . . protegas me); 16. 21 *O* that one might plead (*εἴη δὲ ἔλεγχος*: utinam . . . judicaretur); 29. 2 *O* that I were (*τίς ἄν με θείη*: quis mihi tribuat, ut sim).

(3) After (*I would* (*God*):—Here the clause was originally one of direct object, as in 1 Cor. 7. 7 *I would* that all men were even as I (*θέλω γὰρ πάντα ἀνθρώπους εἶναι*: volo enim omnes vos esse); 10. 1 *I would* not that ye should be ignorant (*οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν*: nolo enim vos ignorare); 10. 20; 14. 5; Col. 2. 1. Or with *that* suppressed (see page 35):—Num. 22. 29 *I would* there were a sword in my hand (*εἰ εἶχον μάχαιραν*: utinam haberem gladium); Gal. 5. 12 *I would* they were even cut off (*ὄφελον καὶ ἀποκόψονται*: utinam et abscindantur); Gen. 30. 34; Phil. 1. 12; Rev. 3. 15.

Once there is found an interjected dative (of asseveration?): Acts 26. 29 *I would to God*, that not only thou, but also all that hear me . . . were . . . such as I am (*εὐξάμην ἂν τῷ θεῷ . . . οὐ μόνον σὲ, ἀλλὰ καὶ πάντας . . . γενέσθαι*: opto apud Dominum . . . non tantum te, sed etiam omnes . . . fieri tales). This paves the way to a suppression of the pronominal subject, as in:—Exod. 16. 3 *would to God* we had died (*ὄφελον ἀπεθάνομεν*: utinam mortui essemus); Josh. 7. 7 *would to God* we had been content (*εἰ κατεμείναμεν*: utinam . . . mansissimus); Judges 9. 29 *would to God* this people were under my hand (*τίς δόη τὸν λαὸν τοῦτον ἐν χειρὶ μου*: utinam daret aliquis populum istum sub

manu mea); 2 Cor. 11. 1 would to God ye could bear (*ὄφελον ἀνείχεσθε*: utinam sustineretis). Note the omission of *that* in each instance of the present group.

Finally, suppression of *to* renders *God* an apparent subject of *would*, in so far as the phrase *would God* (*that*) can be said to have grammatical structure:— Num. 11. 29 would God that all the Lord's people were prophets (*τίς δόξη πάντα τὸν λαὸν κυρίου προφητίας*: quis tribuat ut omnis populus prophetet): 14. 2; 20. 3. With omission of *that* are: Deut. 28. 67 would God it were even (*πῶς ἂν γένοιτο ἑσπέρα*: quis mihi det vesperum); 2 Sam. 18. 33 would God I had died for thee (*τίς δόξη τὸν θάνατόν μου ἀντὶ σοῦ*: quis mihi tribuat ut ego moriar); 2 Kings 5. 3 would God my lord were with the prophet (*ὄφελον ὁ κύριός μου ἐνώπιον τοῦ προφήτου*: utinam fuisset Dominus meus ad prophetam).

#### IV. THE CLAUSE AS PREDICATE

This comparatively rare usage occurs as follows: Num. 7. 9 the service of the sanctuary belonging unto them was that they should bear upon their shoulders (*τὰ λειτουργήματα τοῦ ἁγίου ἔχουσιν ἐπ' ὤμων ἄρουσιν*: in sanctuario serviunt, et onera propriis portant humeris); 24. 20 his latter end shall be that he perish forever (*τὸ σπέρμα αὐτῶν ἀπολείται*: cujus extrema perdentur); Job 34. 36 my desire is, that Job may be tried (Sept. and Vulg. fail); Ps. 49. 11 their inward thought is that their houses shall continue (Sept. and Vulg. fail); Eccl. 7. 12 the excellency of knowledge is, that wisdom giveth life (Sept. and Vulg. fail); Acts 15. 19 my sentence is, that we trouble not them (*ἐγὼ κρίνω μὴ παρενοχλεῖν*: ego judico non inquietari); Rom. 10. 1 my heart's desire and prayer . . . is, that they might be saved (*ἔστιν εἰς σωτηρίαν*: sit in salutem); 1 Cor.

9. 18 what is my reward then? Verily that . . . I may make (*τίς οὖν μοί ἐστιν ὁ μισθός: ἵνα . . . θύσω: quæ est ergo merces mea? ut . . . ponam*).

#### V. THE CLAUSE IN APPOSITION

It is possible to conceive as appositive the host of both subject- and object-clauses introduced by the expletive *it*, discussed above, pages 3 ff., 13 ff. The same is true when *this* plays the role of expletive, as in:—Exod. 17. 3 wherefore is this that thou hast brought (*ἵνα τί τοῦτο; ἀνεβίβασας ἡμῶς: cur fecisti nos exire*); Judges 21. 3 why is this come to pass in Israel, that there should be to-day one tribe lacking (*εἰς τί . . . ἐγενήθη αὐτῆ τοῦ ἐπισκεπῆναι: quare factum est . . . hoc malum . . . ut auferretur*); 1 Sam. 25. 31 this shall be no grief unto thee . . . either that thou hast shed blood causeless, or that my lord hath avenged himself (*ἐκχέσει αἷμα ἀθῶον ζῶρεδν, καὶ ὠῶσαι χεῖρα κυρίου μου: non erit tibi hoc in singultum . . . quod effuderis . . . aut . . . ultus fueris*); 2 Peter 1. 20.

Similarly, the complementary clause of specification or definition after certain of the nouns discussed above (see pages 14 ff.) may often be regarded as appositional, as in: Lev. 16. 29 this shall be a statute forever unto you that . . . ye shall afflict (Sept. fails: *eritque vobis hoc legitimum sempiternum: . . . affligitis . . .*): Deut. 21. 11 and hast a desire unto her, that thou wouldest have her to thy wife (Sept. and Vulg. have parataxis); 1 Sam. 1. 19 tidings that: 2 Chron. 23. 16; covenant . . . that; Job 21. 30 tokens that: Eccles. 7. 10 cause that: John 16. 21 for joy that, etc. Compare also the various formula in III, pages 56 ff., *passim*.

However, the following true appositive clauses may

be cited: Gen. 19. 21 I have accepted thee concerning this thing also, that I will not overthrow the city (*ἐπὶ τῷ ῥήματι τούτῳ, τοῦ μὴ καταστρέψαι*: suscepi preces tuas ut non subvertam); 34. 15 in this will we consent unto you, If ye will be as we be, that every male of you be circumcised (*μόνον ἐν τούτῳ ὁμοιωθησόμεθα ὑμῖν . . . , ἐὰν γένησθε ὡς ἡμεῖς . . . ἐν τῷ περιμηθῆναι*: sed in hoc valebimus fœderari, si volueritis esse similes nostri, et circumcidatur): 1 Sam. 11. 2 on this condition will I make a covenant with you, that I may thrust out all your right eyes (*ἐν ταύτῃ διαθήσομαι διαθήξην ὑμῖν, ἐν τῷ ἐξορύξαι . . .*: in hoc feriam vobiscum fœdus, ut eruam): 1 Kings 3. 6 thou hast kept for him this great kindness, that thou hast given him a son (*ἐφ' ὕλαξας αὐτῷ τὸ ἔλεος τὸ μέγα τοῦτο δοῦναι τὸν εἶόν*: custodisti . . . et dedisti); Acts 20. 38 sorrowing for the words which he spake, that they should see his face no more (*ὀδυνώμενοι . . . ἐπὶ τῷ λόγῳ . . . ὅτι . . . μέλλονσι θεωρεῖν*: dolentes maxime in verbo . . . quoniam . . . non essent visuri); 2 Kings 22. 19; Ezra 6. 8; 8. 17; Esther 9. 21, 22; Job 35. 2; Ps. 62. 11; 74. 18; Eccles. 8. 14; Jer. 9. 24; 34. 9; Ezek. 23. 37; Matt. 24. 43; 26. 54; Luke 3. 20; 10. 11, 20; 12. 39; 24. 44; John 6. 39, 40; 9. 25. 30; 11. 56; 13. 34; 15. 8; 16. 4; 17. 3; 18. 14, 37, 39; 20. 9; 21. 23; Acts 3. 18; 7. 6; 10. 43?; 15. 29; 20. 29; 24. 14; 25. 3; Rom. 1. 32; 2. 3; 4. 13; 6. 6; 7. 21; 10. 9; 14. 13; 1 Cor. 15. 50; 2 Cor. 1. 8, 12; 2. 1; 5. 19; 7. 11; 8. 9, 20; 10. 11; 12. 8; Gal. 3. 17; Eph. 5. 5; Phil. 1. 6, 9, 20; 2. 2, 22; 1 Thess. 4. 15; 1 Tim. 1. 9; 2 Tim. 1. 15; 3. 1; Tit. 2. 2, 3; 3. 8; Heb. 9. 8; 11. 5; James 1. 3; 5. 11; Pet. 2. 15; 2 Pet. 3. 3, 5, 8; 1 John 1. 5; 3. 11, 23; 4. 10, 17, 21; Rev. 2. 6. See page 38.

## VI. THE CLAUSE ABSOLUTE

Seven times the formula *not (nor) that* introduces a clause grammatically absolute, it would seem, and in function approaching the causal;—John 6. 46 *not that any man hath seen the Father* (οὐχ ὅτι τὸν πατέρα τις εἶώραν: non quia Patrem vidit quisquam): 12. 6 *this he said, not that he cared for the poor; but because he was a thief* (οὐχ ὅτι . . . ἀλλ' ὅτι: dixit . . . non quia . . ., sed quia); Acts 28. 19 *I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of* (οὐχ ὡς . . . ἔχωρ: non quasi habens aliquid accusare); 2 Cor. 3. 5 *not that we are sufficient* (οὐχ ὅτι ἰκανοὶ ἐσμεν: non quod sufficientes simus); 2 Cor. 13. 7; Phil. 4. 11 *not that I speak in respect of want* (οὐχ ὅτι καθ' ἐστέρησιν λέγω: non quasi propter penuriam dico); Heb. 9. 25 *nor yet that he should offer himself often* (οὐδ' ἵνα πολλάκις προσφέρει ἑαυτόν: neque ut sæpe offerat semetipsum), probably final. And likewise Ezek. 23. 40, and, furthermore, that ye have sent for men to come from far (ὅτι: miserunt ad viros venientes de longe), where the clause, depending on 'this they have done' in verse 38, is absolute with merely additive function.

\* \*

THE OMISSION OF *THAT* IN THE SUBSTANTIVE CLAUSE

(cf. pages 49, 68).

1. *That* Omitted in the Subject-Clause.

This usage occurs most frequently in sentences which follow this formula: *it came (it shall come) to pass* + adverbial clause + subject-clause; where the first element appears to have become so stereotyped and deictic as to render unnecessary an introductory *that* before the third. This, it will be noted, in the

original and parallel translations is frequently paratactic. The instances are: Gen. 43. 2 and it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said (*εἶπεν*: dixit): 44. 24 and it came to pass, when we came up unto thy servant my father, we told him (*ἐγένετο δὲ ἡρίζα ἀνέβημεν . . . ἀπηγγείλαμεν*: cum ergo ascendissimus . . . narravimus): Exod. 33. 9 and it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended (*ὥς . . . εἰσῆλθε . . . κατέβαινον*: ingresso autem illo, . . . descendebat); Jer. 12. 15 and it shall come to pass, after that I have plucked them out, I will return (*καὶ ἔσται μετὰ τὸ ἐκβαλεῖν με αὐτοὺς, ἐπιστρέψω*: et cum evulsero eos convertar); 15. 12 and it shall come to pass, if they say unto thee, whither shall we go forth? then thou shalt tell them (*καὶ ἔσται ἐὰν εἴπωσι . . . καὶ ἐρεῖς*: quod si dixerint . . . dices); 16. 10 and it shall come to pass, when . . . , then shalt thou say (*καὶ ἔσται ὅταν . . . καὶ ἐρεῖς*: cum annuunciaveris . . . dices); 17. 24 and it shall come to pass, if . . . then shall there enter (*καὶ ἔσται, ἐὰν . . . καὶ εἰσελεύσονται*: et erit: si . . . ingredientur); Matt. 7. 28 and it came to pass, when Jesus had ended these sayings, the people were astonished (*ἐγένετο ὅτε συντελείσῃ . . . ἐξεπλήσσοντο*: et factum est: cum consummasset . . . admirabantur); 11. 1 and it came to pass, when Jesus had made an end . . . he departed (*ἐγένετο ὅτε ἐτέλεσεν . . . μετέβη*: et factum est: cum consummasset . . . transiit); Luke 2. 15 and it came to pass, as the angels were gone away . . . , the shepherds said (*ἐγένετο, ὥς ἀπῆλθον . . . εἶπον*: et factum est: ut discesserunt . . . loquebantur); 9. 18 and it came to pass, as he was alone praying, his disciples were with him (*καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον . . . συνῆσαν*: et factum est cum solus



esset orans, erant cum illo et discipuli); 9. 33 and it came to pass, as they departed from him, Peter said (*ἐγένετο ἐν τῷ διαχωρίζεσθαι . . . εἶπεν*: et factum est cum discederet ab illo ait P.); 9. 51 and it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem (*ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας . . . ἐστήριξε τοῦ πορεύεσθαι*: factum est, dum complerentur dies . . . firmavit); 11. 14 and it came to pass, when the devil was gone out, the dumb spake (*ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός*: et cum eiecisset . . . locutus est); 11. 27 and it came to pass, as he spake . . ., a certain woman of the company lifted up her voice (*ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπαρῶσα*: factum est autem, cum hæc diceret: . . . dixit); 19. 29 and it came to pass, when he was gone nigh . . ., he sent (*ἐγένετο ὡς ἤγγισεν . . . ἀπέστειλε*: et factum est, cum appropinquasset . . . misit); 24. 4 and it came to pass, as they were much perplexed thereabout, behold, two men stood by them (*ἐγένετο ἐν τῷ διαπορεῖσθαι . . . δύο ἄνδρες ἐπέστησαν*: et factum est, dum . . . essent, . . . ecce duo viri steterunt); 24. 30 and it came to pass, as he sat at meat with them, he took bread (*ἐγένετο ἐν τῷ κατακλιθῆναι . . . λαβῶν ἐλόγησε*: et factum est, dum . . ., accipit); 24. 51 and it came to pass, while he blessed them, he was parted from them (*ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διεσθῆ ἀπ' αὐτῶν*: et factum est, dum benediceret illis, recessit). *It shall be* occurs:—Deut. 8. 19 and it shall be, if thou do at all forget the Lord thy God . . ., I testify against you (*ἔσται ἐὰν λήθῃ . . . διαμαρτύρομαι*: sin autem oblitus . . . prædico); 15. 16 and it shall be, if he say unto thee . . ., then thou shalt take an awl (*ἐὰν δὲ λέγῃ πρὸς σέ . . . καὶ λήψῃ τὸ ὀπίτιον*: sin autem dixerit . . . assumes); 21. 14 and it shall be, if thou have no de-

light in her, then thou shalt let her go (ἔσται ἕὰν μὴ θέλῃς ἀυτὴν, ἐξαποστειλεῖς αὐτήν: si autem postea non sederit animo tuo, dimittes eam). To this group should be added those sentences wherein *that* is omitted after the stereotyped *if so be*, quoted above, page 3. They are: Josh. 14. 12; Isa. 47. 12; Jer. 26. 3; 51. 8; Lam. 3. 29; Hos. 8. 7; 1 Pet. 2. 3.

Otherwise the omission of *that* is rare in the subject-clause, the only instances being: Gen. 29. 19 it is better I give her to thee than another (βέλτιον δοῖναι . . . ᾗ δοῖναι: melius est ut tibi eam dem quam alteri); Lev. 14. 35 it seemeth to me there is as it were a plague in the house (ὥσπερ ἀγὴ ἐώραταί μοι ἐν τῇ οἰκίᾳ: quasi plaga lepræ videtur mihi esse in domo); Jer. 36. 7 it may be they will present their supplication (ἴσως πεσεῖται: si forte cadat oratio eorum); Luke 20. 13 it may be they will reverence him (ἴσως τοῦτον ἰδόντες ἐντραπήσονται: forsitan . . . verebuntur).

## 2. *That* omitted in the Object-Clause.

This is limited to the following: Gen. 12. 13 say, I pray thee, thou art my sister (εἶπον οὖν, ὅτι ἀδελφὴ αὐτοῦ εἰμι: dic ergo, obsecro te, quod soror mea sis); Deut. 9. 25 the Lord had said he would destroy you (εἶπε γὰρ κύριος ἐξολοθσεῖν ὑμᾶς: Vulg. fails); 1 Sam. 17. 51 when the Philistines saw their champion was dead (καὶ εἶδον . . . ὅτι τέθνηκεν: videntes autem P., quod mortuus esset); 21. 14 ye see the man is mad (ἴδετε ἄνδρα ἐπίληπτον: vidistis hominem insanum); Jer. 18. 10 I said I would benefit them (ἐλάλησα, τοῖ ποιῆσαι αὐτοῖς: quod locutus sum ut facerem); Mk. 6. 49 they supposed it had been a spirit (ἔδοξαν φάντασμα εἶναι: putaverunt phantasma esse); 2 Cor. 11. 5 for I suppose I was not a whit behind the very chiefest apostles (λογίζομαι γὰρ μηδὲν ὑστερηκεῖναι τῶν ὑπὲρ λίαν ἀπο-

στόλων: existimo enim nihil me minus fecisse a magnis apostolis); James 2. 14 though a man say he hath faith (ἐὰν πίστιν λέγῃ τις ἔχειν: si fidem dicat se habere).

For *that* omitted after various idiomatic words, see: (1) after *see*, = *beware*, Matt. 8. 4; Mk. 1. 44; Acts 23. 22, quoted above, page 9. (2) after (*I*) *would* (*to*) (*God*) in expressions of wish, Gen. 30. 24; Exod. 16. 3; Num. 22. 29; Deut. 28. 67; Josh. 7. 7; Judges 9. 29; 2 Sam. 18. 33; 2 Kings 5. 3; 2 Cor. 11. 1; Gal. 5. 12; Phil. 1. 12; Rev. 3. 15, all quoted above, pages 27 ff. (3) after *seeing* with causal intent, treated below, pages 59 ff.

\* \*

#### How THAT.

The close affinity between the object-clause of manner with *how*, and the simple clause with *that* is evident from the following: 2 Kings 19. 25 hast thou not heard long ago how I have done it, and of ancient times that I have formed it (Sept. and Vulg. show parataxis); Josh. 14. 12 thou heardest in that day how the Anakins were there, and that the cities were great (ἐκεῖ εἰσι πόλεις ὄχυραὶ καὶ μεγάλαι: te quoque audiente, in quo Enacim sunt. et urbes magnæ); Acts 9. 27 declared unto them how he had seen the Lord in the way, and that he had spoken to him (διηγήσατο αὐτοῖς πῶς . . . εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ: narravit illis quomodo . . . et quomodo . . .); 1 Cor. 15. 3-5 how that . . . that . . . that (ὅτι . . . ὅτι . . . ὅτι: quoniam . . . quia . . . quia). In view of this, it is not surprising to find numerous cases of coalescence into *how that*. Compare also *after that*, *before that*, etc., below, pages 60 ff., *passim*. In function, *how that* clauses seem to differ little from *how*-clauses on the

one hand, and *that*-clauses on the other, as will appear from the following categories:—

1. The *how-that* Clause as Subject. Two examples occur, each of which shows the expletive *it*; viz., Josh. 9. 24 because it was certainly told thy servants, how that the Lord thy God commanded (*ἀνηγγέλη ἡμῖν ὅσα συνέταξε ὁ κύριος*: quod promississet); Acts 23. 30 and when it was told me, how that the Jews laid wait (*μηνηθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα*: cum mihi perlatum esset de insidiis, quas paraverant).

2. The *how-that* Clause as Object. This is frequent after verbs of mental apperception—see, know, hear, read, understand, and the like: Exod. 9. 29 thou mayest know how that the earth is the Lord's (*ἵνα γινῶς, ὅτι τοῦ κυρίου ἡ γῆ*: ut scias quia Domini est terra); 10. 2 that ye may know how that I am the Lord (*γνώσεσθε ὅτι ἐγὼ κύριος*: et sciatis quia ego Dominus); 11. 7 that ye may know how that the Lord hath put a difference (*ὅπως εἰδίης ὅσα παραδοξάσει*: ut sciatis quanto miraculo dividat D.); Deut. 1. 31 thou hast seen how that the Lord thy God bare thee (*ὡς τροφοφορήσει σε κύριος*: Vulg. fails); Ruth 1. 6 she had heard . . . how that (*ὅτι*, quod) the Lord had visited his people; 1 Sam. 24. 10 thine eyes have seen how that (*ὡς*, quod) the Lord had delivered thee; 24. 18 thou hast shewed this day how that thou hast dealt well with me (*ἃ ἐποίησάς μοι ἀγαθά*: quæ feceris); 1 Kings 5. 8 thou knowest how that (*ὅτι*, quia) David my father could not build; 2 Kings 9. 25 remember how that (Sept. fails, quod) . . . the Lord laid; Matt. 12. 5 have ye not read in the law, how that (*ὅτι*, quia) on the sabbath days the priests in the temple profane the sabbath; 16. 12 then understood they how that (*ὅτι*, quia) he bade them; 16. 21 began Jesus to shew unto his disciples, how that (*ὅτι*, quia) he must go; Acts

7. 25 he supposed his brethren would have understood how that (*ὅτι*, quoniam) God . . . would deliver; 10. 28 ye know how that (*ὡς*, quomodo) it is an unlawful thing; 15. 7 ye know how that (*ὅτι*, quoniam) . . . God made choice; 19. 35 that knoweth not how that the city of the Ephesians is a worshipper of . . . Diana (*ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν*: qui nesciat Ephesiorum civitatem cultricem esse); Rom. 7. 1 know ye not . . . how that (*ὅτι*, quia), the law hath dominion; 2 Cor. 8. 2 we do you to wit of the grace of God . . . how that (*ὅτι*, quia) . . . the abundance of their joy . . . abounded; Gal. 1. 13 ye have heard . . ., how that (*ὅτι*, quoniam) . . . I persecuted; Heb 12. 17 ye know how that (*ὅτι*, quoniam) . . . he was rejected; James 2. 24 ye see then how that (*ὅτι*, quoniam) by works a man is justified.

With proleptical personal object (see above, pages 4, 11, 13, 25) are: 2 Cor. 12. 4 and I knew such a man . . . how that he was caught up (*οἶδα τὸν τοιοῦτον ἄνθρωπον . . . ὅτι ἤρπαγῃ*: scio hujusmodi hominem . . . quoniam raptus est); 13. 5 know ye not your own selves, how that Jesus Christ is in you (*ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῶν ἐστίν*: an non cognoscitis vosmetipsos, quia Christus Jesus in vobis est).

Once the expletive *it* precedes proleptically the *how-that* clause of object: Gen. 47. 18 we will not hide it from my lord, how that our money is spent (Sept. and Vulg. fail).

3. The *how-that* Clause of Specification. Twice this is found analogous to the *that*-clauses of specification discussed above, page 21; 1 Cor. 10. 1 I would not that ye should be ignorant, how that (*ὅτι*, quoniam) our fathers were under the cloud; Jude 1. 5 I will therefore put you in remembrance . . . how

that (*οἷ*, quoniam) the Lord . . . destroyed. Also as complement to *tidings* (see above, page 19): 2 Sam. 18. 19 let me . . . bear the king tidings, how that (*οἷ*, quia) the Lord hath avenged him; Acts 13. 32 we declare unto you glad tidings, how that (*οἷ*, Vulg. fails) the promise . . . God hath fulfilled: and to *word*: Acts 11. 16 then remembered I the word of the Lord, how that he said (*ὡς ἔλεγεν*: sicut dicebat); Jude 1. 18 remember ye the words of the apostles . . . how that (*οἷ*, quæ) they told you. See page 20.

Unique is 1 Cor. 1. 26, for ye see your calling, brethren. how that not many wise men after the flesh . . . are called (*βλέπετε γὰρ τῆν κλήσιν ἡμῶν, . . . οἷ οὐ πολλοὶ σοφοί*: videte enim vocationem vestram fratres, quia non multi sapientes . . .). One is tempted to consider *calling* a sort of proleptical cognate object, and to place the sentence under 2 above.

4. The *how-that* Clause Appositional. Luke 7. 22 tell John what things ye have seen and heard; how that (*οἷ*, quia) the blind see; Acts 20. 35 I have shewed you all things, how that (*οἷ*, quoniam) so labouring ye ought to support the weak. It is possible to conceive as appositional certain of the clauses under 3 above; see also, page 30.

## II

### THE ADJECTIVE CLAUSE

Naturally, the most frequent of all *that*-clauses is the relative adjective clause. It is usually restrictive—about four times out of five—uncertainty of classification rendering exact data useless.

The relation of *that* to *which* and *who*, save when occurring within the same sentence, lies outside the

scope of this paper. Grainger<sup>1</sup> has recently given this problem consideration, arriving at conclusions among which are these: (1) 'That occurs oftener than *which* and *who* both together'; (2) 'That is used restrictively so much oftener than *which* and *who*, that it may be considered the usual restrictive relative': (3) 'Which has greater power [than *that*] to bridge over words intervening between the antecedent and itself.'

In support of (3) are the following, most of which Grainger cites: Deut. 30. 7 on them that hate thee, which persecute thee; Lev. 15. 7 the vessel of earth *that* he toucheth *which* hath an issue shall be broken; Josh. 5. 6 all the people that were men of war, which came out of Egypt, were consumed; 24. 33 in a hill that pertained to Phinehas his son, which was given him in mount Ephraim; Eccles. 8. 12 it shall be well with them that fear God, which fear before him. Perhaps the following also bear upon the problem: 2 Cor. 10. 18, for not he that commendeth himself is approved, but whom the Lord commendeth; and Josh. 17. 16, all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshear and her towers and they who are of the valley of Jesreel.

In the following, the order of *which* and *that* is reversed: Gen. 24. 7 the Lord God of heaven, *which* took me from my father's house . . . , and *which* spake unto me, and *that* sware unto me; Deut. 18. 20 but the prophet *which* shall presume to speak a word in my name, *which* I have not commanded him to speak, or that shall speak in the name of other gods, . . . shall die; 1 Kings 10. 8 servants, *which* stand con-

<sup>1</sup> *Studies in the Syntax of the King James Version*, James M. Grainger. University of North Carolina Press, 1907. See Chapter V for the various quotations above.

tinually before thee, and that hear thy wisdom; 2 Cor. 12. 6 above that which he seeth me to be, or that he heareth of me. Cf. Num. 14. 36-37 the men which Moses set to search out the land, who returned and made the congregation to murmur, . . . even those men that did bring up the evil report; also Lev. 4. 18; Isa. 51. 10; Jer. 27. 8.

Thus it appears that, in general, *that* does tend to stand near to its antecedent, and *which* appears to predominate in positions where a greater carrying power is demanded. However, another statement in Grainger's suggestive essay must not be omitted: 'No marked regularity appears in the use of these pronouns' [p. 28], considerations of euphony and variety playing no doubt an important part in the choice of the relative pronoun. Compare, for instance, Gen. 37. 6 hear, I pray you, this dream which I have dreamed; and id. 10 what is this dream that thou hast dreamed; see 1 Kings 16. 27.

The majority of the *that*-clauses offer nothing noteworthy, and are relegated to Appendix III. Matters of peculiar interest are treated in the paragraphs which follow.

As stated above, page 5, the adjective clause is sometimes hard to differentiate from the postpositive subject-clause; as in:—Gen. 45. 8 so now it was not you that sent me hither; Lev. 17. 11 it is the blood that maketh an atonement. See also Gen. 45. 12; Num. 8. 24; 1 Sam. 12. 6, etc., quoted above, *loc. cit.*

The clause is in coordination with a participle in Exod. 34. 7, the Lord God . . . forgiving iniquity . . ., and that will by no means clear the guilty (*κύριος ὁ θεὸς ἀμαρῶν ἀνομίας, καὶ ἀδικίας, καὶ ἁμαρτίας, καὶ οὐ καθαριεῖ τὸν ἔνοχον*: Vulg. fails).

The antecedent of *that* may be either person, place,



or thing, or even a general idea inherent in the context. However, 'because of its predilection for restrictive usage, *that* naturally assumes the position of relative after such generic and indefinite antecedents as *all, every, any (thing), some, none, the day, the time, the while, etc.*' 'Likewise, when the antecedent is a demonstrative or a personal pronoun, the relative usually is *that*, unless some special reason intervenes to give the place to *which* or *who*.'<sup>1</sup> Possessive antecedents occur in Gen. 24. 32, water to wash his feet and the men's feet that were with him; Lev. 7. 9, 14; 27. 8; Deut. 21. 15; Prov. 27. 13; 2 Cor. 7. 12.

The relative agrees with its antecedent in person. Two variations in congruence have been noted: 1 Chron. Thou wast he that leddest out and broughtest in Israel; Neh. 1. 5 I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them.

The case of *that* is usually either subject nominative or direct objective; abundant examples can be found in Appendix III, to which only such instances are relegated. Others, of more particular interest, are discussed in the paragraphs following.

#### 1. *That* the Object of a Preposition.

The preposition never precedes *that*, but is always placed just after the predicate of the clause, as in Gen. 32. 13, all this land that I have spoken of will I give; Lev. 5. 3 whatsoever uncleanness it be that a man shall be defiled withal; 14. 47 the garment also that the plague of leprosy is in; Num. 13. 19 what the land is that they dwell in; Deut. 4. 7 all things that we call upon him for; Judges 20. 48 the cities that they came to; Lev. 15. 20, 22; 25. 51; Deut. 11. 25;

<sup>1</sup> *Op. cit.*, pp. 30 ff.

12. 7; 15. 10; 23. 20; 28. 8, 20; Josh. 1. 3; 2 Sam. 11. 22; 1 Kings 2. 44; 8. 43, 52; 20. 9; 2 Kings 12. 4; 21. 21; Neh. 2. 8, 12, 17; Esther 6. 8; Job 6. 8; Lam. 2. 16; Zech. 11. 13; Matt. 3. 3; 20. 22, 23; 24. 50; Mk. 10. 38, 39; Luke 6. 38; John 4. 32; 13. 29; Acts 23. 24; Rev. 18. 14.

## 2. *That* as an Adverbial Accusative.

When neither subject nor object (of verb or preposition), the case of the relative pronoun within its clause is an adverbial one. Once it seems to be instrumental: Acts 24. 21 except it be for this one voice, that I cried (*ἡ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα*: nisi de una hac solummodo voce, qua clamavi). Elsewhere *that* denotes either point or duration of time or place after one of the following antecedents: *day, hour, season, time, while, year, and way*; see page 51. For the sake of a more distinctive grouping, and in order to emphasize the stereotyped character of this usage, these antecedents are made the basis of the classification below:

day: (1) as subject: Gen. 5. 5 all the days that Adam lived were 930 years (*ὡς ἔζησε*: quod vixit); Deut. 31. 14 the days approach that thou must die (*ἡμέραι τοῦ θανάτου σου*: dies mortis tuæ); 1 Kings 2. 11 the days that David reigned . . . were forty years (*ὡς ἐβασίλευσε*: quibus regnavit); Mk. 6. 21 and when a convenient day was come, that Herod on his birthday made a supper . . . the king said unto the damsel (*γενομένης ἡμέρας εὐκαιροῦ, ὅτι Ἐ . . . δεῖπνον ἐποίει*: et cum dies opportunus accidisset, H. . . . cœnam fecit). Frequent is the phrase *the days come that*: Jer. 51. 47 the days come, that I will do judgment: 1 Sam. 2. 31; 2 Kings 20. 17; Isa. 39. 6; Jer. 7. 32; 9. 25; 16. 14; 19. 6; 23. 5, 7; 30. 3; 31. 6,

27, 31, 38; 33. 14; 48. 12; 51. 52; Amos 4. 2; 8. 11; 9. 13; Luke 2. 6; 19. 43. So Jer. 31. 6, there shall be a day that the watchmen shall cry; 1 Kings 2. 1 the days of David drew nigh that he should die. Add 2 Kings 20. 17; Isa. 39. 6; Jer. 49. 2. Some of these it is possible to construe as consecutive. (2) as predicate: Acts 27. 33 this day is the fourteenth day that ye have tarried. (3) as object: Deut. 4. 10 teach . . . specially the day that ( $\tilde{\eta}\nu$ , in quo) thou stoodest before the Lord. (4) expressing point of time: Gen. 21. 8 Abraham made a great feast the same day that ( $\tilde{\eta}\tilde{\iota}$   $\tilde{\eta}\mu\epsilon\rho\alpha$ ) Isaac was weaned; 2 Sam. 19. 19 thy servant did perversely the day that ( $\epsilon\nu$   $\tau\tilde{\eta}$   $\tilde{\eta}\mu\epsilon\rho\alpha$   $\tilde{\eta}$ : in die qua) my lord the king went out; Lev. 7. 15, 16; Ezek. 39. 13; Luke 17. 29. (5) expressing duration of time: Deut. 12. 1 all the days that ye live ( $\tilde{\alpha}\varsigma$ , quibus); 1 Kings 8. 40, identical.

In the remaining examples of this group, *day* is governed by a preposition:—(1) according to: Deut. 1. 46 so ye abode in Kadesh many days, according unto the days that ( $\tilde{\omicron}\sigma\alpha\varsigma$ ) ye abode there; Ezek. 4. 4, 9. (2) at: Dan. 1. 18 at the end of the days that (post quos) the king had said he should bring them in. (3) from: Lev. 23. 15 from the day that ye brought the sheaf ( $\tilde{\alpha}\pi\tilde{o}$   $\tau\tilde{\eta}\varsigma$   $\tilde{\eta}\mu\epsilon\rho\alpha\varsigma$   $\tilde{\eta}$ : ab die, in quo); Num. 15. 23 from the day that ( $\tilde{\alpha}\pi\tilde{o}$   $\tau\tilde{\eta}\varsigma$   $\tilde{\eta}\mu\epsilon\rho\alpha\varsigma$   $\tilde{\eta}$ : a die qua) the Lord had commanded Moses; Deut. 9. 7, 24; 2 Sam. 13. 32; 19. 24; Jer. 32. 31; Ezek. 28. 15; Dan. 10. 12; Hag. 2. 18; Acts 20. 18. (4) in: Gen. 2. 4 in the day that ( $\tilde{\eta}\tilde{\iota}$   $\tilde{\eta}\mu\epsilon\rho\alpha$ : in die quo) the Lord God made the earth; 2. 17 in the day that ( $\tilde{\eta}\tilde{\iota}$   $\delta\tilde{\rho}\tilde{\alpha}\nu$   $\tilde{\eta}\mu\epsilon\rho\alpha$ : in quocunque die) thou eatest; 5. 1, 2; Lev. 7. 36, 38; Num. 3. 1; 7. 10; 30. 5, 7, 14; Josh. 14. 11; 2 Sam. 22. 1; Ps. 18, heading; Isa. 11. 16; Jer. 7. 22; 11. 4, 7; 34. 13; Lam. 3. 57; Ezek.

16. 5; 20. 6; 22. 14; 28. 13; 33. 12; 34. 12; 36. 33; 44. 27; Amos 3. 14. (5) *on* is similar: Deut. 4. 15; Num. 3. 13; 7. 1; 8. 17; 9. 15; 30. 8; 1 Kings 2. 37, 42. (6) *since*: Exod. 10. 6 *since the day that* (*ἀφ' ἧς ἡμέρας*: *ex quo*) they were upon the earth; Deut. 4. 32; 1 Sam. 8. 8; 1 Kings 8. 16; 1 Chron. 17. 5, 10; 2 Chron. 6. 5; Jer. 7. 25. (7) *till, until*: Exod. 40. 37 *till the day that* (*ἕως ἡμέρας ἧς*) it was taken up; Lev. 23. 14 *until the selfsame day that* (*ἕως εἰς αὐτὴν τὴν ἡμέραν . . . ἕως αὖν*: *usque ad diem qua*) ye have brought an offering; 1 Kings 17. 14; Jer. 27. 22; 38. 28; Mk. 14. 25; Luke 1. 20; 17. 27. (8) *unto* is similar: Acts 1. 22.

*hour*. Most probably consecutive are: John 12. 23 *the hour is come, that* (*ἴνα, ut*) the Son of man should be glorified; 13. 1; 16. 32. *From that hour that* occurs in 19. 27.

*season*: at: Deut. 16. 6 *at the season that* (*ἐν τῷ καιρῷ ᾧ*, *quando*) thou camest forth.

*time*: (1) *as subject*: Gen. 29. 7 *neither is it time that the cattle should be gathered together* (*οὐπω ὥρα συναχθῆναι*: *nec est tempus ut*); 47. 29; 1 Sam. 1. 4; 27. 7; 2 Sam. 2. 11; 1 Kings 11. 42; Jer. 50. 31; Dan. 7. 22; Luke 1. 57; 9. 51; John 16. 2; 21. 14; 1 Pet. 4. 17. As above (see *day*), some of these may be consecutive. (2) *as object*: Jer. 49. 8 *I will bring the calamity of Esau upon him, the time that* (*Sept. fails: tempus visitationis*) *I will visit him*. (3) *expressing duration*: Judges 18. 31 *they set up Micah's graven image . . ., all the time that the house of God was in Shiloh* (*πάσας τὰς ἡμέρας ἕς*: *omni tempore quo*); Acts 1. 21.

In the remaining examples, *time* is governed by a preposition, differing in no essential detail from *day*. above:—(1) *after*: 2 Chron. 25. 27. See page

- 60, 1. (2) at: Gen. 24. 11; 31. 10; Jer. 6. 15. (3) by: 1 Sam. 11. 9 to-morrow, by that time the sun be hot, ye shall have help (*διαθερμάναντος τοῦ ἡλίου*: cum incaluerit). See pages 49, 62 and 68. (4) from: Gen. 39. 5; Neh. 5. 14; Isa. 28. 19; 48. 8, 16; Dan. 12. 11. (5) in: Ps. 4. 7; Jer. 11. 14; Ezek. 35. 5; Zeph. 3. 20. (5) since: 2 Sam. 6. 11; 7. 6; 1 Chron. 17. 10. (6) until: Ps. 105. 19; Micah 5. 3.
- way: (1) by: 1 Kings 13. 9 nor turn again by the same way that thou camest (*ἐν τῇ ὁδῷ ἣ*: per viam qua); 13. 10, 17; 2 Kings 19. 33; 2 Chron. 6. 34; Isa. 37. 34; 41. 3; 48. 17. (2) in: Gen. 28. 20 in this way that I go (*ἐν τῇ ὁδῷ ταύτῃ ἣ*: in via, per quam); Deut. 1. 31.
- while: Lev. 14. 46 he that goeth into the house all the while that it is shut up shall be unclean (*πάσας τὰς ἡμέρας ἅς*: quando). See page 62, 5.
- year: (1) from: Lev. 25. 50 from the year that he was sold (*ἀπὸ τοῦ ἔτους οὗ*: Vulg. fails). (2) in: 2 Kings 25. 27 in the year that . . . it came to pass (Sept. and Vulg. fail); Isa. 6. 1.

Add the examples with *that* omitted, page 49.

### 3. *That* as a Compound Relative Pronoun.

A single *that* frequently represents both antecedent and relative, and may be regarded as a contraction for *that that* as seen in Num. 6. 21, besides that that his hand shall get; Jonah 2. 9 I will pay that that I have vowed. This contraction is confined to the neuter gender, save in the idiomatic personal construction noted below under (2).

(1) *That* neuter = *that which*:—Gen. 32. 23 sent over that he had (*διεβίβασε ταῦτα τὰ αὐτοῦ*: traductisque omnibus quæ ad se pertinebant); 33. 9 keep that thou hast (*ἔστω τοι τὰ σά*: sint tua tibi); Exod. 16. 23 bake

that which ye will bake to-day, and seethe that (ὅσα, quæ) ye will seethe; Judges 14. 15 have ye called us to take that we have (Sept. and Vulg. fail); Ruth 2. 17 beat out that (ἧ, quæ) she had gleaned; 2. 18 gave to her that (ἧ, Vulg. fails) she had reserved; 1 Sam. 24. 19 the Lord reward thee good for that (Sept. fails: quæ) thou hast done unto me; 2 Sam. 24. 10 I have sinned greatly in that (ὅ, Vulg. fails) I have done; 1 Kings 8. 25 keep . . . that (ἧ, quæ) thou promisedst; 10. 15 beside that (Sept. fails: excepto eo, quod) he had of the merchantmen; 11. 38 do that (Sept. fails: quod) is right; Ps. 104. 28 that thou givest them they gather (δόντος σου αὐτοῖς, συλλέξουσιν: dante te illis, colligent): Ezek. 2. 8 eat that (ὅ, quæcumque) I give thee; 3. 1 eat that thou find (Sept. fails: quodcumque); 33. 15 if the wicked . . . give again that he had robbed (Sept. and Vulg. fail): Matt. 13. 12 from him shall be taken even that (ὅ, quod) he hath; 18. 28 pay me that (ὅ, quod) thou owest; 19. 21 sell that (Sept. fails: quæ) thou hast; 20. 14 take that is thine (ἄρον τὸ σόν: tolle quod tuum est); 25. 25 thou hast that is thine (ἔχεις τὸ σόν: habes quod tuum est); Luke 12. 33 sell that ye have (Sept. fails: quæ); 19. 21-22 thou . . . reapest that (ὅ, quod) thou didst not sow; John 16. 19 do ye inquire among yourselves of that I said (περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον: de hoc quæritis inter vos quia dixi); Rom. 7. 20 if I do that (ἵ, quod) I would not. After *than* (see pages 6 and 51): 1 Cor. 3. 11 other foundation can no man lay than that is laid (θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον: fundamentum enim aliud nemo potest ponere præter id, quod positum est); 10. 13 who will not suffer you to be tempted above that ye are able (ὅς οὐκ ἔάσει ὑμᾶς πειρασθῆναι ἢ ἐπὶ ὃ δύνασθε: qui non patitur vos tentari supra id, quod potestis); 2 Cor.

5. 10 according to that (*ὅ*, prout) he hath done; 8. 12 according to that he hath not (*καθὸ οὐκ ἔχει*: secundum id, quod non habet); 12. 6 lest any man should think of me above that which he seeth me to be, or that he heareth of me (*ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ*: supra id, quod vidit in me, aut aliquid audit ex me). The remaining examples have *that* (*ὅ*, quod): 1 Kings 8. 24; 11. 38; Job. 42. 3; John 3. 11; 13. 27; Acts 23. 19; Rom. 8. 25.

(2) *That* personal = *he who, those who*: Exod. 3. 14 I am that I am (*ἐγὼ εἰμι ὃ ὄν*: ego sum qui sum); Neh. 5. 2 for there were that said (*καὶ ἦσαν τινες λέγοντες*: et erant qui dicerent); Prov. 11. 24 there is that scattereth (*εἰσὶν οἱ τὰ ἴδια σπείροντες*: Vulg. fails); 12. 18 there is that speaketh (*εἰσὶν οἱ λέγοντες τιτρώσκουσι*: est qui promittit); 13. 7 there is that maketh himself rich (*εἰσὶν οἱ πλουτίζοντες*: est quasi dives); 13. 23 there is that is destroyed (*ἄδικοι δὲ ἀπολοῦνται*: Vulg. fails); Hab. 1. 3 there are that raise up strife (Sept. and Vulg. fail); Luke 17. 18 there are not found that returned (*οὐχ εὐρέθησαν ὑποστρέψαντες*: non est inventus qui rediret); 1 Cor. 8. 5 for though there be that are called gods (*καὶ γὰρ εἴπερ εἰσι λεγόμενοι θεοί*: nam etsi sunt qui dicantur); add Eccles. 8. 16. Note the stereotyped character of these clauses, and compare with the group immediately following.

#### 4. The Consecutive Adjective Clause.

Frequent, especially after a negative or an interrogative main verb, is an adjective clause 'of characteristic,' with consecutive tendency. It is impossible to fix with certainty the boundaries of this group: however, the following are perhaps the surest examples: Deut. 4. 8 what nation is there so great that hath statutes . . . so righteous as all this law (*καὶ ποῖον*

ἔθνος μέγα, ᾧ ἐστὶν αὐτῷ δικαιοσύματα: quæ est enim alia gens sic inclyta, ut habeat); 5. 26 who is there of all flesh that hath heard (τίς γὰρ σὰρξ ἣτις ἤκουσε: quid est omnis caro, ut audiat); Judges 18. 7 there was no magistrate in the land that might put them to shame (Sept. and Vulg. fail); Job 9. 33 neither is there any daysman betwixt us that might lay his hand upon us both (Sept. fails: non est qui . . . valeat); 14. 5 thou hast appointed his bounds that he cannot pass (οὐ μὴ ἵπερβῆι: qui præteriri non poterunt): 41. 10 none is so fierce that dare stir him up (Sept. and Vulg. fail); Isa. 41. 28 there was no counsellor, that . . . could answer (Sept. fails: qui . . . responderet): Dan. 8. 4 and 7, neither was there any that could deliver (Sept. and Vulg. fail); perhaps also Lev. 26. 25; Lam. 1. 16; Matt. 2. 6.

#### 5. The Final Adjective Clause.

This group, like the one above, is hard to limit with certainty. The following are perhaps the clearest instances of a *that*-relative clause with purpose intent. (See the study, mentioned above on page 1.) 2 Chron. 20. 21 he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord (ἐξομολογεῖσθαι, καὶ ἔλεγον: ut laudarent . . . dicerent); Matt. 2. 6 out of thee shall come a governor, that shall rule my people Israel (ὅστις ποιμανεῖ: qui regat); perhaps also: Jer. 42. 3 that the Lord thy God may shew us . . . the thing that we may do (ὅν ποιήσομεν: quod faciamus); Ezek. 22. 30 I sought for a man among them, that should make up the hedge (ἄνδρα ἀναστρέψόμενον ὀφθῶς: virum qui interponeret sepem). See page 54, II.

\* \*



THE OMISSION OF *THAT* IN THE ADJECTIVE CLAUSE  
(cf. pages 31, 68).

The relative pronoun *that* is omitted here much less freely than in the substantive clause, as shown above, page 31; cf. page 68. It occurs only in the sentences following, which, it will be noted, are chiefly the idiomatic expression of time discussed above, page 42:—Gen. 3. 5 in the day ye eat thereof ( $\tilde{\eta}$  ἄν ἡμέρα φάγητε: in quocumque die comederitis); 39. 6 he knew not ought he had ( $\pi\acute{\alpha}\rho\tau\alpha$  ὅσα ἦν αὐτῷ: quidquam aliud noverat); Exod. 10. 28 in that day thou seest my face, thou shalt die ( $\tilde{\eta}$  δ' ἄν ἡμέρα ὄσθῃς μοι, ἀποθανῆ: quocumque die apparueris mihi, morieris); Lev. 19. 6 it shall be eaten the same day ye offer it ( $\tilde{\eta}$  ἄν ἡμέρα θύσεται, βρωθήσεται: eo die quo fuerit immolata, comedetis); Josh. 9. 12 on the day, we came forth ( $\epsilon\grave{\nu}$  τῇ ἡμέρᾳ ἣ ἐξήλθομεν: quando egressi sumus); 1 Sam. 25. 7 neither was there ought missing unto them, all the while they were in Carmel ( $\pi\acute{\alpha}\sigma\alpha\varsigma$  τὰς ἡμέρας ὄντων αὐτῶν ἐν Καρμύλῳ: omni tempore quo fuerunt); 25. 16 they were a wall unto us . . . all the while we were with them ( $\pi\acute{\alpha}\sigma\alpha\varsigma$  τὰς ἡμέρας ἃς ἦμεν παρ' αὐτοῖς: omnibus diebus quibus); 27. 11 so will be his manner all the while he dwelleth in the country ( $\pi\acute{\alpha}\sigma\alpha\varsigma$  τὰς ἡμέρας ἃς ἐκάθητο: omnibus diebus quibus). In 1 Sam. 11. 9, to-morrow, by that time the sun be hot, ye shall have help ( $\alpha\delta\delta\omicron\iota\omicron\nu$  ὑμῖν ἢ σωτηρία διαθερομένου τοῦ ἡλίου: cras erit vobis salus, cum incaluerit sol), the stressed demonstrative *that*, which here supplants the usual weak *the*, seems to have something of progressive relative force.

## III

## THE ADVERBIAL CLAUSE

Here are found the following conjunctive formulæ : *that, so that, such that, insomuch that, but that, than that, to the (this) end that, for that, to the intent that, for that intent that, for this cause . . . that, lest that, because that, seeing that, if that, now that, after that, before that, by that, as concerning that, except that, in that, save (saving) that, till (until) that, whilst that.* Out of this confusing multiplicity, order can perhaps best be gained by classifying the adverbial clauses according to their function — consecutive, final, causal, temporal, etc. Cross-references will bring together for the reader those few formulæ whose function varies, and which are therefore scattered under two or more of the categories below.

## I. THE CONSECUTIVE CLAUSE

1. *That.*

This introduces the consecutive clause so frequently that only the more interesting cases are noted here; a full list will be found in Appendix IV. Deut. 30. 12 it is not in heaven, that thou shouldest say (*οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστι, λέγων* : ut possis dicere); so ib. 13; Judges 21. 22 ye did not give unto them at this time, that ye should be guilty (*οὐχ ἡμεῖς ἐδώκατε αὐτοῖς ὡς κληρὸς πλημμυελέσατε* : non dedistis, et a vestra parte peccatum est); Ruth 2. 7 so she came, and hath continued even from the morning until now, that she tarried a little in the house (*οὐ κατέπαισεν* : et ne . . . domum reversa est); Isa. 53. 2 when we shall see him, there is no beauty that we should desire him (*καὶ*

εἶδομεν αὐτόν, καὶ οὐχ εἶχεν εἶδος οὐδὲ κάλλος: et vidimus eum, et non erat aspectus, et desideravimus eum); Jer. 9. 12 the land . . . is burned up like a wilderness, that none passeth through (ἢ γῆ . . . ἀνήσθη, ὡς ἔρημος παρὰ τὸ μὴ διαδεύσεσθαι αὐτήν: exusta sit quasi desertum, eo quod non sit qui pertranseat); 2 Thess. 2. 6 and now ye know what withholdeth, that he might be revealed (καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι: et nunc quid detineat scitis, ut reveletur); 2 Pet. 1. 8 they make you that ye shall neither be barren nor unfruitful (οὐκ ἀργούς οὐδὲ ἀκάροπους καθίστησιν: non vacuos nec sine fructu vos constituent). Note also John 12. 23 the hour is come, that (ἵνα, ut) the Son of man should be glorified: similar are 13. 1; 16. 32. With these might be classed certain of the clauses of specification in the idiomatic expression of time, discussed above (pages 42 ff.).

An interesting consecutive clause after *than* occurs: Gen. 36. 7 for their riches were more than that they might dwell together (ἦν γὰρ αὐτῶν τὰ ἐπιόχοντα πολλὰ, τοῦ οἰκεῖν ἅμα: divites enim erant valde, et simul habitare non poterant); Isa. 28. 20 for the bed is shorter than that a man can stretch himself on it (Sept. fails: coangustatum est enim stratum, ita ut alter decidat). Usually *that* is omitted in such sentences; e. g., Ps. 40. 5 they are more than can be numbered: Prov. 11. 24 withholdeth more than is meet; Dan. 3. 19 seven times more than it was wont. *That* in the first two sentences quoted is made necessary by the introduction of the new subject idea after *than*. See also pages 6 and 46.

Closely related to the above is the frequent *that*-clause after interrogations: Gen. 20. 9 what have I offended thee that thou hast brought on me . . . a great sin; 20. 10 what sawest thou, that thou hast

done this thing (*τί ἐνιδὼν ἐποίησας τοῦτο*: quid vidisti, ut hoc faceres): 31. 26 what hast thou done, that (*ἰνατί*, ut) thou hast stolen away; Num. 16. 11 what is Aaron that (*ὅτι*, ut) ye murmur; 1 Kings 18. 9 what have I sinned that (*ὅτι*, quoniam) thou wouldest deliver; 2 Kings 18. 20 on whom dost thou trust, that thou rebellest (*τίνι πεποιθὼς ἠθέτησας ἐν ἐμοί*: in quo confidis, ut audeas rebellare); Ps. 111. 5 what aileth thee, O sea, that (*ὅτι*, quod) thou fleddest. So also Gen. 31. 36; Exod. 3. 11; 5. 2; 16. 17; 32. 21; Num. 11. 11, 12; 22. 28; Judges 8. 1, 15; 9. 28, 38; 11. 12; 14. 3; 18. 23; Ruth 2. 10; 1 Sam. 11. 5; 17. 26, 43; 18. 18; 20. 1; 21. 15; 22. 8; 29. 8; 2 Sam. 3. 8; 7. 18; 9. 3, 8; 10. 3; 19. 22, 34, 43; 1 Kings 11. 22; 22. 7; 2 Kings 8. 13; 14. 10; 1 Chron. 17. 16; 19. 3; 29. 14; 2 Chron. 2. 6; 25. 19; 32. 10, 14; Job 6. 1; 7. 12, 17, 18; 10. 6; 15. 14; 21. 15; 41. 11, 17; Ps. 8. 4; 104. 5; 144. 3; Isa. 3. 15; 22. 1; 36. 5; 49. 15; 51. 12; 52. 5; 57. 11; Jer. 2. 5; 37. 18; 40. 15; Matt. 8. 27; Mk. 6. 2; John 7. 35; 9. 2; Acts 11. 17; Heb. 2. 6. See page 5.

## 2. *So that.*

Slightly more formal and distinctive than the above is the combination of the demonstrative-modal *so* with *that*. This often is preferred in (1) long sentences (frequently after a colon or semicolon), as in Exod. 14. 25, and took off the chariot wheels, that they drave them heavily: so that the Egyptians said; Gen. 13. 16; 28. 21; Exod. 14. 20; 19. 16, etc.: (2) in involved sentences, to differentiate *that* consecutive from other neighboring *that*-clauses, as in Gen. 49. 17, Dan shall be a serpent . . ., that biteth the horse [*sic*] heels, so that his rider shall fall; 21. 6; 27. 1; 49. 17; Exod. 21. 12, etc. Very frequently, however, no essential difference can be detected, as may be seen by con-

sulting the complete list of *so-that* clauses in Appendix V. Lev. 26. 15 and Zeph. 3. 6 present the coordinating formula, *so that . . . , that . . .*

A variant from the above is the occasional *so + adjective + that*: Heb. 12. 21 *so terrible was the sight, that Moses said*; the remaining instances are: 1 Sam. 30. 10, 21; 1 Kings 17. 17; 21. 5; Job 41. 10, 16; Ps. 77. 4; 90. 12; Ezek. 1. 18; Acts 14. 1. Compare Gen. 13. 6, *for their substance was great, so that they could not dwell together*. Etymologically considered, here belongs *such that*: 1 Sam. 25. 17 *he is such a son of Belial, that a man cannot speak to him*; 2 Kings 21. 12 *I am bringing such evil . . . that . . . his ears shall tingle*. Also *insomuch that* (= usually, *ita ut*; ὡστε): Matt. 8. 24 *there arose a great tempest insomuch that (ὡστε, ita ut) the ship was covered*; 12. 22 *he healed him, insomuch that (ὡστε, ita ut) the blind and dumb both spake and saw*; Ps. 106. 40; Mal. 2. 13; Matt. 13. 54; 15. 31; 24. 24; 27. 14; Mk. 1. 27, 45; 2. 2, 12; 3. 10; 9. 26; Luke 12. 1; Acts 5. 15; 2 Cor. 1. 8; 8. 6; Gal. 2. 13.

### 3. *But that*.

Nine times, after a negative statement, formal or implied, *but that* occurs introducing a negative consecutive clause:—Gen. 23. 6 *none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead* (οὐ μὴ κωλύσει τὸ μνημεῖον αὐτοῦ ἀπό σου, τοῦ θάψαι τὸν νεκρόν: nullusque te prohibere poterit quin . . . sepelias); Exod. 21. 29 *if . . . he hath not kept him in but that he hath killed a man* (Sept. and Vulg. fail); Josh. 22. 17 *is the iniquity of Peor too little for us, . . . but that ye must turn away* (Sept. and Vulg. fail); 1 Sam. 20. 2 *my father will do nothing either great or small, but that he will show it me* (Sept.

fails: neque enim faciet . . ., nisi prius indicaverit); Prov. 18. 2 a fool hath no delight in understanding, but that his heart may discover itself (Sept. fails: non recipit . . .: nisi ea dixeris); Ezek. 33. 11 I have no pleasure in the death of the wicked: but that the wicked turn (*ὡς ἀποστρέψαι*: nolo mortem impii, sed ut convertatur): Mk. 4. 22 neither was any thing kept secret, but that it should come abroad (*οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς γανερὸν ἔλθῃ*: nec factum est occultum, sed ut in palam veniat: Gothic, ak ei: O. E., ac ðæt: Wycliffe, the whiche: Tindale, butt that); Luke 17. 1 it is impossible but that offences will come (*ἀνευδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα*: impossibile est ut non veniant: O. E., ðæt: Wycliffe, that: Tindale, it cannot be avoyded but that); Eph. 4. 9 now that he ascended, what is it but that he also descended (*τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη*: quod autem ascendit, quid est nisi quia et descendit). This last example is probably substantive. Others of the list may be classed as conditional or as specificatory. This variance will be easily understood, upon the assumption (see Abbott's *Shakespearean Grammar*, §§ 118 ff.) that the clause is absolute in its origin, *but* (*be + utan*) *that* being the syntactical equivalent of *excepto eo, quod*. See page 64.

## II. THE FINAL CLAUSE

Of all adverbial *that*-clauses, *that* final is by far the most frequent. Since this subject has recently had special treatment elsewhere,<sup>1</sup> a brief outline must suffice here. The simple *that* occurs 1307 times; for a full list see *op. cit.* Negative clauses show either

<sup>1</sup> See page 1.

*that* . . . *not*, or else *lest*. In 27 cases, the *that*-clause appears as a substantive element in apposition (v. p. 29) with *end*, *intent*, or *cause* after the prepositions *to* or *for*, as in the following:

1. *To the end that*: Ezek. 20. 26 that I might make them desolate, to the end that they might know: Lev. 17. 5; Deut. 17. 16, 20; Ezek. 31. 14; Obad. 1. 9; Ps. 30. 12. *To this end that* occurs: Luke 18. 1; John 18. 37; Rom. 14. 9; 2 Cor. 2. 9. *That* is omitted in five instances: see below, page 68.

2. *To the intent that*: Ephes. 3. 10 unto me is this grace given . . . that I should preach . . . and to make all men see . . . to the intent that now . . . might be known by the church the manifold wisdom of God: 2 Sam. 17. 14; 2 Kings 10. 19; 2 Chron. 16. 1; Ezek. 40. 4; Dan. 4. 17. *That* is twice omitted: see below, page 68. *For that intent that* is found in Acts 9. 21.

3. *For this cause . . . that*: Tit. 1. 5 for this cause left I them in Crete, that thou shouldest set in order the things; John 18. 37.

These prepositional formulæ are more distinctive than the shorter and more usual *that*. They tend to occur in involved sentences—e. g. Ezek. 20. 26—to differentiate the purpose-clause from other subordinate (*that*) clauses. Often, however, they cannot be distinguished in function from the simple *that*: see Obad. 1. 9; 2 Kings 10. 19; 2 Chron. 16. 1.

For complementary final clauses of object, see page 7; for final adjective clauses, page 48. See also page 67, 5.

## III. THE CAUSAL CLAUSE

This has the following introductory formulæ :

1. *Because that.*

Etymologically considered, the *that*-clause is perhaps appositional to the second (substantive) element in the compound *be + cause* ; historically, however, it is merely a survival of the added relative common after all adverbial conjunctions in the centuries preceding the year 1611. See other similar formulæ in the headings below. As to function, *because that* is perhaps more strongly conjunctival than *because*, standing frequently in long sentences after a colon or a semicolon, or else in initial clauses out of their natural order. This will appear from the examples:—

Gen. 2. 3 and God blessed the seventh day, and sanctified it; because that (ὅτι, quia) in it he had rested; 26. 5 in thy seed shall all the nations of the earth be blessed; because that (ἀνθ' ὧν, eo quod) Abraham obeyed; 38. 26 she hath been more righteous than I; because that (οὐ ἔνεκεν, quia) I gave her not to Shelah; 41. 57 and all countries came into Egypt to Joseph for to buy corn: because that (Sept. and Vulg. fail) the famine was so sore; Num. 11. 20 until . . . it be loathsome to you: because that (ὅτι, eo quod) ye have despised the Lord; Deut. 15. 10 thine heart shall not be grieved . . . : because that (ὅτι, ut) . . . the Lord thy God shall bless thee; Josh. 14. 14 Hebron therefore became the inheritance of Caleb . . . , because that (διὰ τὸ αὐτὸν ἐπακολούθησαι: quia) he wholly followed the Lord; Judges 2. 20 Because that this people hath transgressed my covenant . . . , I will not henceforth drive out any (ἀνθ' ὧν ἐγκατέλιπον τὸ ἔθνος τοῦτο τὴν



*διαθήκην μου* : quia irritum fecit . . .); 21. 15 the people repented them for Benjamin, because that (*ὅτι* Vulg. fails) the Lord had made a breach; 1 Kings 11. 33 [general context]: Because that (*ἀνθ' ὧν*, eo quod) they have forsaken me; similarly, Ps. 109. 16 Because that (*ἀνθ' αὐν*, pro eo, quod) he remembered not; Jer. 29. 31 Because that (*ἐπειδὴ . . . διὰ τοῦτο*, pro eo quod) Shemaiah hath prophesied . . ., therefore thus saith the Lord; Ezek. 21. 24 Because, I say, that (*ἀνθ' ὧν*, pro eo . . ., quod) ye are come to remembrance, ye shall be taken: 25. 8 Because that (*ἀνθ' ὧν*, pro eo quod) Moab and Seir do say, . . . therefore, behold, I will open; 25. 12 Because that (*ἀνθ' ὧν*, pro eo quod) Edom hath dealt against the house of Judah . . ., therefore thus saith the Lord; 26. 2 because that (*ἀνθ' οὗ*, pro eo quod) Tyrus hath said . . ., therefore thus saith the Lord; Mk. 5. 4 [general context] because that (*διὰ τὸ αὔτων . . . δεδέσθαι* : quoniam) he had been often bound; Luke 9. 7 they had no child, because that (*καθότι*, quod) Elizabeth was barren; 9. 7 he was perplexed, because that (*διὰ τὸ λέγεσθαι*, quod) it was said . . . Luke 13. 14; John 7. 39; 10. 33; 12. 11, 39; Acts 2. 6; 8. 11; 10. 45; 18. 2; 25. 11; 28. 20; Rom. 1. 21; 3. 2; Phil. 2. 26; 1 Thess. 4. 6; 2 Thess. 1. 3; Heb. 10. 2; 1 John 2. 11; 4. 9; 3 John 1. 7. See page 66, 1.

## 2. *For that.*

Like *because that*, this conjunction seems often to have greater 'agglutinative' force than the simple *for*:—Gen. 6. 3 my spirit shall not always strive with man, for that (*διὰ τὸ εἶναι*, quia) he also is flesh; 41. 32 and for that the dream was doubled unto Pharaoh twice: it is because the thing is established by God (*περὶ δὲ τοῦ δευτεροῦσαι τὸ ἐνύπνιον Φ. δις, ὅτι ἀληθὲς*

ἔσται τὸ ὄψμα: quod autem vidisti secundo ad eandem rem pertinens somnium): Exod. 16. 7 then ye shall see the glory of the Lord; for that (ἐν τῷ εἰσακοῦσαι: Vulg. fails) he heareth your murmurings; 16. 8 the Lord shall give you . . . bread to the full; for that (διὰ τὸ εἰσακοῦσαι: eo quod) the Lord heareth your murmurings; 16. 29 for that (Sept. and Vulg. fail) the Lord hath given you the sabbath, therefore he giveth . . .; Ruth 2. 13 let me find favor in thy sight, my Lord; for that (ὅτι: Vulg. fails) thou hast comforted me, and for that (ὅτι) thou hast spoken; 1 Chron. 15. 13 the Lord our God made a breach upon us, for that (ἔτι: Vulg. fails) we sought him not; 29. 9 then the people rejoiced, for that (ὅτι, quia) they offered willingly; Ps. 75. 1 unto thee do we give thanks: for that thy name is near; Prov. 1. 29 they shall not find me: For that (Sept. fails; eo quod) they hated knowledge; John 12. 18 for this cause the people also met him, for that they heard that he had done this miracle (διὰ τοῦτο . . . ὅτι: propterea . . . quia); Rom. 5. 12 so death passed upon all men, for that (ἐφ' ᾧ, in quo) all have sinned; 2 Cor. 1. 24 to spare you, I came not as yet unto Corinth. Not for that (ὅτι, quod) we have dominion over your faith, but are helpers of your joy; 5. 4 for we . . . do groan, being burdened: not for that (Sept. fails: eo quod) we would be unclothed but clothed upon; 1 Tim. 1. 12 I thank Jesus Christ our Lord, who hath enabled me, for that (ὅτι, quia) he counted me faithful; Heb. 7. 15 and it is far more evident: for that (ἐλ, si) after the similitude of Melchisedec there ariseth another priest.

### 3. Seeing (that).

This participial formula is used repeatedly to indicate, perhaps more remotely and incidentally than

the above, the ground of thought or action:—  
 Gen. 18. 18 shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation (Sept. fails: cum): 28. 8 and Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau unto Ishmael (*ἰδὼν δὲ καὶ Ἠσαῦ ὅτι πονηραὶ εἰσιν αἱ θυγατέρες ἐνάντιον* Ἰ. τοῦ πατρὸς αὐτοῦ, ἐπορεύθη Ἡ. πρὸς Ἰσμαήλ: probans quoque quod non libenter aspicerit filias Chanaan pater suus, ivit ad Ismaelem); 44. 30 seeing that (Sept. fails: cum) his life is bound up in the lad's life, it shall come to pass . . . that; Judges 19. 23 do not so wickedly, seeing that this man is come (*μὴ κακοποιήσητε δὲ μετὰ τὸ εἰσελθεῖν τὸν ἄνδρα τοῦτον*: quia ingressus est homo); 1 Sam. 18. 23 seemeth it a light thing to be a king's son in law, seeing that (Sept. and Vulg. fail) I am a poor man; 2 Sam. 18. 22 wherefore wilt thou run, my son, seeing that (Sept. and Vulg. fail) thou hast no tidings ready; Ezra 9. 13 seeing that (*ὅτι*, quia) thou our God hast punished us . . ., should we again break thy commandments; Ezek. 21. 4 seeing then that (*ἀνθ' ὧν*, pro eo autem quod) I will cut off from thee the righteous and the wicked, therefore shall my sword go forth. Eccles. 2. 16; John 2. 18; Acts 17. 24; 19. 36; 24. 2: 2 Cor. 3. 12; 11. 18: Col. 3. 9: Heb. 4. 14; 8. 4; 2 Pet. 3. 11, 14.

*Knowing that*, with like function, occurs: Ephes. 6. 8, 9; Phil. 1. 17; Col. 3. 24; 4. 1; 2 Tim. 2. 23; Tit. 3. 11; Heb. 10. 34: James 3. 1?: 1 Peter 3. 9; 2 Peter 1. 14.

*Seeing* alone with *that* suppressed, is used as freely:—  
 Num. 15. 26 it shall be forgiven all the congregation . . .; seeing (*ὅτι*, quia) all the people were in ignorance; 16. 3 ye take too much upon you, seeing (*ὅτι*, quia) all the congregation are holy; Ps. 22. 8 let him

deliver him, seeing (*ὅτι*, quoniam) he delighted in him; Dan. 2. 47 your God is . . . a revealer of secrets, seeing (*ὅτι*, quoniam) thou couldst not reveal this secret; 1 Cor. 14. 16 [general context] seeing (*ἐπειδή*, quoniam) he understandeth not what thou sayest. The remaining examples are: Gen. 22. 12; 24. 56; 26. 27; Exod. 21. 8; 23. 9; Lev. 10. 17; Josh. 17. 14; 22. 18; Judges 13. 18; 21. 7; 1 Sam. 16. 1; 17. 36; 24. 6; 25. 26; 28. 16; 2 Sam. 13. 39; 15. 20; 19. 11; Job 21. 22; Eccles. 2. 16 (cf. 6. 11); Neh. 2. 2; Jer. 11. 15; 47. 7; Ezek. 16. 30; Luke 1. 34; 2 Cor. 4. 1; 2 Thess. 1. 6; Heb. 4. 6. See below, page 68.

For other clauses of causal intent, see pages 65, 3; 66, 1.

#### IV. THE TEMPORAL CLAUSE

##### 1. *After that.*

This is used far more frequently than the remaining types following under 2, 3, and 4: Gen. 13. 14 the Lord said unto Abram, after that Lot was separated from him (*μετὰ τὸ διαχωρισθῆναι*: postquam divisus est); Exod. 7. 25 seven days were fulfilled after that (*μετὰ τό + infinitive*: postquam) the Lord had smitten the river; Lev. 13. 7 if the scab spread much abroad in the skin, after that (*μετὰ τό + infinitive*: postquam) he hath been seen; 25. 48 after that he is sold he may be redeemed (*μετὰ τὸ πρᾶθῆναι*: post venditionem); 13. 55 the priest shall look on the plague, after that (*μετὰ τό + infinitive*: Vulg. fails) it is washed; 14. 43 and if the plague come again and break out in the house, after that he hath taken away the stone, and after he hath scraped the house, and after it is plastered (*μετὰ τό + infinitive*: postquam): Num. 7. 88 this was the dedication of the altar after that (*μετὰ τό + in-*

finitive: quando) it was anointed; 30. 15 if he shall any ways make them void, after that (*μετὰ τὴν ἡμέραν ἦν ἤκουσε*: audiens) he hath heard them; Deut. 9. 4 speak not thou . . ., after that the Lord thy God hath cast them out (*μὴ εἴπῃς ἐν τῷ ἐξαναλῶσαι . . . τὰ ἔθνη*: cum deleverit): 12. 30 take heed to thyself, that thou be not snared by following them, after that (*μετὰ τί + infinitive*: postquam) they be destroyed; 16. 13 thou shalt observe the feast of tabernacles seven days after that (*ἐν τῷ + infinitive*: quando) thou hast gathered in thy corn; 24. 4 her former husband . . . may not take her again to be his wife, after that (*μετὰ τό + infinitive*: quia) she is defiled; 24. 9 remember what the Lord did . . ., after that ye were come forth (*ἐκπορευομένων ἡμῶν*: cum egrederemini); Josh. 24. 20 he will . . . consume you, after that he hath done you good (*ἀνθ' ὧν εἶ ἐποίησεν ὑμῶς*: postquam vobis præstiterit bona); 2 Sam. 1. 10 I was sure that he could not live after that he was fallen (*μετὰ τὸ πεσεῖν*: post ruinam); 24. 10 David's heart smote him after that (*μετὰ τό + infinitive*: postquam) he had numbered the people; 1 Chron. 2. 24; 6. 31; 2 Chron. 23. 21; 25. 14; 26. 2; Ezra 5. 12; Esther 2. 12; Job 21. 3; Jer. 12. 15; 28. 12; 29. 2; 31. 19; 34. 8; 36. 27; 41. 16; Ezek. 39. 26; Dan. 4. 26; Matt. 18. 32; 27. 31; Mk. 1. 14; 9. 31; 14. 28; John 6. 23; 21. 14; Acts 1. 2, 8; 9. 23; 24. 10; 28. 25; 1 Cor. 1. 21; Gal. 3. 25; 4. 9; Eph. 1. 13; 1 Thess. 2. 2; Tit. 3. 4; Heb. 10. 15, 26; 1 Petr. 5. 10. Compare *after the time that*, 2 Chron. 25. 27, page 44.

## 2. *Before that.*

This is analogous to the above, and occurs as follows: Jer. 47. 1 the word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza (Sept. fails: antequam per-

cuteret); Luke 22. 34 the cock shall not crow this day before that (*πρὶν ἤ*: donec) thou shalt thrice deny; John 1. 48 before that (*πρὸ τοῦ* + infinitive: priusquam) Philip called thee, . . . I saw thee; Acts 25. 16 it is not the manner of the Romans to deliver any man to die, before that (*πρὶν ἤ*: priusquam) he . . . have the accusers face to face; Gal. 2. 12 before that (*πρὸ τοῦ* + infinitive: priusquam) certain came from James, he did eat with the Gentiles.

### 3. *By that.*

This occurs once, Exod. 22. 26. thou shalt deliver it unto him by that the sun goeth down (*πρὸ δύσμων ἡλίου ἀποδάσεις*: ante solis occasum reddes ei). Compare *by that time (that)*, 1 Sam. 11. 9, pages 45, 68.

### 4. *Until (Till) that.*

Judges 5. 7 they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel (*ἕξέλιπον ἕως οὗ ἀνέστη Δεββώρα, ἕως οὗ ἀνέστη μήτηρ ἐν Ἰσραήλ*: cessaverunt fortes . . . donec surgeret Debbora); Ps. 123. 2 our eyes wait upon the Lord our God, until that (*ἕως οὗ* + infinitive: donec) he have mercy; Dan. 2. 34 thou sawest till that (*ἕως, donec*) a stone was cut out; Acts 21. 26 until that (*ἕως οὗ, donec*) an offering should be offered. Cf. page 68, 6.

### 5. *While (Whilst) that.*

1 Chron. 21. 12 three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee (*τρεῖς μῆνας γείγειν σε ἐκ προσώπου ἐχθρῶν σου, καὶ μάχαιρα . . . τοῦ ἐξολοθρεῖναι*: tribus mensibus te fugere hostes tuos, at gladium eorum non posse evadere: Ps. 141. 10 let the wicked fall into their own nets, whilst that I withal escape (*πεσοῦνται*

ἐν ἀμπιβλήστῳ αὐτοῦ ἁμαρτωλοί, καταμόνας εἰμι ἐγὼ ἕως οὗ ἂν παρέλθω: cadent in retiaculo ejus peccatores; singulariter sum ego donec transeam). See page 45.

See also page 67, 4.

## V. THE CONDITIONAL CLAUSE

1. *If that*: Deut. 28. 13 thou shalt not be beneath; if that thou hearken (οὐκ ἔσῃ ὑποκάτω, ἐὰν ἀκούσης: et eris . . . non subter: si tamen audieris); Phil. 3. 12 I follow after, if that I may apprehend (διώκω δὲ εἰ καὶ καταλάβω: sequor autem si et comprehendam). See page 66, 2.

2. *Except that*: Mark 13. 20 and except that the Lord had shortened those days, no flesh should be saved (εἰ μὴ κύριος ἐκολόβωσε . . . οὐκ ἂν ἐσώθῃ: si non . . . contraxisset . . ., non serviretur: Gothic, ni . . ., ni dauh: O. E., gif . . . ne, . . . ne: Wycliffe, no but . . . hadde breigged, . . . hadde not be: Tindale, excepte that . . .). See page 67, 3.

3. *Save (Saving) that*: 2 Kings 15. 4 he did that which was right . . . save that the high places were not removed (ἐποίησε τὸ εὐθές . . . πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν: verumtamen excelsa non est demolitus; Mk. 6. 5 he could there do no mighty work, save that he laid his hands upon a few sick folk (εἰ μὴ: si non: Gothic, niba: O. E., buton: Wycliffe, no but: Tindale, but); Acts 20. 23 not knowing the things that shall befall me there: save that (πλὴν ὅτι: nisi quod) the Holy Ghost witnesseth . . . that afflictions abide me: 21. 25 they observe no such thing, save only that (εἰ μὴ φυλάσσεσθαι: Vulg. fails) they keep themselves from things offered to idols; 21. 25.

*Saving that*: Neh. 4. 23 none of us put off our clothes, saving that every one put them off for washing (Sept.

and Vulg. fail); Amos 9. 8 I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob (ἐξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς· πλὴν ὅτι οὐκ . . . ἐξαρῶ . . . : conteram illud . . . : verumtamen conterens non conteram).

In origin, *except that* and *save (saving) that* were probably absolute constructions (> *salvo, salva*), meaning *excepto eo, quod* (cf. *but that*, above, page 53, 3). The *that*-clause would here be a substantive absolute; or, after *saving*, perhaps an objective. See Abbott's *Shakespearean Grammar*, § 118.

## VI. CLAUSES OF SPECIFICATION

In this, the last, category, are grouped certain prepositional and absolute clause constructions, which, though adverbial, are yet vague enough of function to warrant the above heading. Compare page 14, III.

1. *In that*: Gen. 31. 20 Jacob stole away unawares to Laban the Syrian, in that he told him not that he had fled (ἐκρυψε . . . τοῦ μὴ ἀναγγεῖλαι αὐτῷ, ὅτι ἀποδιδράσκει : noluitque J. confiteri socero suo quod fugeret); 42. 21 we are verily guilty concerning our brother, in that we saw the anguish of his soul (ἐν ἀμαρτίαις γὰρ ἐσμεν . . . ὅτι ἰπερείδομεν τὴν θλίψιν τῆς ψυχῆς : videntes angustiam animae illius); Exod. 33. 16 is it not in that thou goest with us (Sept. and Vulg. fail); Deut. 31. 18 the evils which they shall have wrought, in that (ὅτι, quia) they are turned unto other gods; Judges 9. 16 if ye have done truly and sincerely in that ye have made Abimelech king (Sept. and Vulg. fail); 1 Sam. 14. 23 the people sin . . . in that they eat (φαγών : comedens); 22. 13 why have ye conspired against me . . . in that thou hast given (δοῦναι : et dedistis); 24. 11 in that I cut off the skirt of thy robe . . . know thou



. . . (Sept. and Vulg. fail); 2 Chron. 19. 3 there are good things found in thee, in that (*ὅτι*, eo quod) thou hast taken away the groves; Jer. 2. 17 hast thou not procured this unto thyself, in that thou hast forsaken (*ὄυχι ταῦτα ἐποίησέ σοι τὸ καταλιπεῖν σε ἐμέ*: quia dereliquisti); Ezek. 16. 34 in that thou givest a reward . . ., therefore art thou contrary (*ἐν τῷ προσδιδόναι*: in eo enim quod dedisti); 44. 7 let it suffice you of all your abominations, in that ye have brought (*ἱκανούσθω ὑμῖν . . . τοῦ εἰσαγαγεῖν*: eo quod inducitis); Matt. 27. 4 I have sinned, in that I have betrayed (*ἥμαρτον παραδούς*: peccavi, tradens); Acts 14. 17 he left not himself without witness, in that he did good (*ἀγαθοποιῶν*: benefaciens); 13. 33 God hath fulfilled the same unto us, . . ., in that he hath raised up Jesus again (*ἀναστήσας*: resuscitans); Rom. 6. 10 in that he liveth, he liveth unto God (*ὁ δὲ ζῆ, ζῆ τῷ θεῷ*: quod autem vivit, vivit Deo); Heb. 2. 8 for in that he put all in subjection under him, he left nothing (*ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τα πάντα, οὐδὲν ἀφῆκεν*: in eo enim quod omnia ei subjecit, nihil dimisit): also 2 Sam. 14. 13, 22; 1 Kings 18. 18; 2 Chron. 6. 8; Job 42. 8; Jer. 44. 3, 8; Ezek. 16. 31, 52, 54; 20. 26, 27; 21. 24; Matt. 26. 12; Acts 17. 11, 31; Rom. 5. 8; 8. 3; Heb. 2. 18; 5. 7; 6. 10; 8. 13; James 1. 9.

2. *As concerning that*: Acts 13. 34 and as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise (*ὅτι δὲ ἀνέστησεν*: quod autem resuscitavit). Compare 1 Chron. 26. 21 as concerning the sons of Laadan: the . . .: Acts 28. 22 as concerning this sect, we know that . . .

3. *Now that*: 2 Sam. 14. 15 now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid

(καὶ νῦν ὁ ἤλθον λαλῆσαι πρὸς τὸν βασιλέα . . . τὸ ῥῆμα τοῦτο, ὅτι ὄψεται με ὁ λαός: nunc igitur veni, ut loquar); Ps. 41. 8 now that he lieth, he shall rise no more (μὴ ὁ κοιμώμενος οὐχὶ προσθήσει τοῦ ἀποστῆναι: qui dormit non adjiciet ut resurget); Ephes. 4. 9 now that he ascended, what is it but that he also descended (τὸ δὲ, Ἀνάβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη: quod autem ascendit, quid est si non quia et descendit). See page 60.

#### THAT AS A PRO-CONJUNCTION

*That* in nine instances supplants the conjunction in the second of two coordinate adverbial clauses of like function. It seems to be a compromise between the necessity for some conjunctival element, and a desire to avoid repetition. This will appear from the examples:—

1. *That* supplants *because*: Jer. 20. 17 *because* he slew me not from the womb: or *that* my mother might have been my grave (ὅτι οὐκ ἀπέκτεινε . . . καὶ ἐγένετο: qui non . . . interfecit . . . ut fieret): 1 John 2. 21 I have not written unto you *because* ye know not the truth, but *because* ye know it, and *that* no lie is of the truth (οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀληθείαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι: non scripsi vobis quod non nostis veritatem, sed quod nostis eam, et quoniam omne mendacium ex veritate non est). See page 56.

2. *That* supplants *if*: Lev. 13. 31 *if* the priest look on the plague of the scall, and behold, it be not in sight deeper than the skin, and *that* there is no black hair in it, then the priest shall shut him up (ἐὰν ἴδῃ ὁ ἱερεὺς τὴν ἀφῆν . . . καὶ ἴδῃ οὐχ ἡ ὄψις . . . καὶ θοῖξ . . . οὐκ ἔστιν ἐν αὐτῇ, καὶ ἀγορευεῖ ὁ ἱερεὺς τὴν ἀφῆν: sin autem viderit locum maculae æqualem vicinae carni,

et capillum nigrum: recludet eum); Job 31. 38 *if* my land cry against me, or *that* the furrows likewise thereof complain (εἰ ἐπ' ἐμοί ποτε ἢ γῆ ἐστέναξεν, εἰ δὲ καὶ οἱ ἀλλοτριεῖς αὐτῆς ἐκλαύσαν: si adversum me terra mea clamat, et cum ipsa sulci ejus deflent); 1 Chron. 13. 2 *if* it seem good unto you, and *that* it be of the Lord our God, let us send abroad (εἰ ἐφ' ὑμῶν ἀγαθὸν καὶ παρὰ κυρίου τοῦ θεοῦ εὐδοθήσῃ, ἀποστείλωμεν: si placuit vobis: et a Domino Deo nostro egreditur sermo, quem loquor: mittamus); Jer. 33. 20 *if* ye can break my covenant of the day, and my covenant of the night, and *that* there should not be day and night in their season, then may also my covenant be broken with David (Sept. fails: si irritum potest fieri pactum meum cum die, et pactum meum cum nocte, ut non sit dies et nox in tempore suo: et pactum meum irritum esse poterit cum David). See page 63, 1.

3. *That* supplants *except*: Esther 2. 14 she came in unto the king no more, *except* the king delighted in her, and *that* she were called by name (οὐκ ἔτι εἰσπορεύεται πρὸς τὸν βασιλέα, εἰ μὴ κληθῆ ὀνόματι: nec habebat potestatem ad regem ultra redeundi, nisi prius voluisset rex, et eam venire jussisset ex nomine). See page 63, 2.

4. *That* supplants *when*: Num. 9. 21 and so it was, *when* the cloud abode from even unto the morning, and *that* the cloud was taken up in the evening, then they journeyed (καὶ ἔσται ὅταν γένηται ἡ νεφέλη ἀφ' ἑσπέρας ἕως πρωῆ, καὶ ἀναβῆ ἡ νεφέλη το πρωῆ, καὶ ἀπαροῦσιν ἡμέρας ἡττινυκτός: si fuisset nubes a vespere usque mane, et statim diluculo tabernaculum reliquisset, profiscebantur). See page 62, 5.

5. *That* supplants *lest*: 2 Cor. 12. 20 for I fear, *lest*, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would

not (*φοβοῦμαι γὰρ μὴ πῶς . . . εὔρω ὑμᾶς, καγὼ εὔρεθῶ ὑμῖν*: *timeo enim ne forte . . . inveniam vos: et ego inveniar a vobis*). See page 54, II.

6. Note also *until that . . . that*, Judges 5. 7, quoted above, page 62, 4.

\*       \*

#### THAT OMITTED IN THE ADVERBIAL CLAUSE

This occurs only in the causal formula *seeing (that)* treated above, page 58, 3; in the final phrases *to the end (that)*, *to the intent (that)*: see above, page 55, II:

1. *To the end (5)*: Exod. 8. 22 I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord; Acts 7. 19; Rom. 1. 11; 4. 16; 1 Thes. 3. 13.

2. *To the intent (2)*: John 11. 15 I am glad for your sakes that I was not here, to the intent ye may believe; 1 Cor. 10. 6.

Note also *by that time (that)*, 1 Sam. 11. 9; see pages 45, and 62, 3. Cf. pages 31 and 49.

## APPENDIX I.

## SUBJECT-CLAUSES.

See above, pages 7 and 31. In the list below, italics serve to distinguish all but the formula *it came* (*shall come*, etc.) *to pass that*, frequent in the historical portions of the text:

**Gen.** 4. 3, 8, 14; 6. 2, 6, 7; 7. 10; 8. 6; 9. 14; 11. 2; 12. 11, 12, 14; 14. 2; 15. 17; 16. 2; 19. 17, 29, 34; 20. 13; 21. 22; 22. 1, 20; 23. 8; 24. 14, 15, 22, 43, 52; 26. 8, 32; 27. 1, 20, 30; 29. 13, 19, 23, 25; 30. 15, 25, 41; 31. 10, 35; 32. 29?; 35. 17, 18, 22; 37. 23; 38. 1, 9, 24, 27, 28; 39. 7, 10, 11, 14, 15, 18, 19; 40. 1, 20; 41. 1, 8, 21; 42. 35; 43. 21; 44. 31; 47. 24; 48. 1.  
**Exod.** 1. 10, 21; 2. 11, 20?, 23; 3. 21; 4. 9, 24; 5. 22?; 6. 29; 12. 25, 27, 29, 41, 51; 13. 5, 14, 15, 17; 14. 5, 24; 16. 5, 10, 13, 22, 27; 17. 11; 18. 22; 19. 16; 21. 36; 22. 27; 32. 19, 30; 33. 7, 8, 16, 22; 34. 29; 40. 17. **Lev.** 5. 4, 5; 6. 4; 9. 1; 14. 9.  
**Num.** 7. 2; 9. 21, 22; 10. 11, 32, 35; 11. 25; 15. 19, 24; 16. 7, 9, 13, 31, 42; 17. 5, 8; 19. 21; 21. 8; 22. 41; 23. 27; 26. 1; 33. 55, 56. **Deut.** 1. 3; 2. 17; 5. 23; 7. 12; 9. 11; 11. 14, 29; 13. 14; 17. 4, 18; 18. 19; 20. 9, 11; 21. 3, 16; 24. 1; 25. 2, 6; 26. 2; 27. 2, 4; 28. 1, 15, 63; 29. 19; 31. 21, 25; 32. 27. **Josh.** 1. 1; 2. 5, 14, 19; 3. 2, 13, 16; 4. 1, 11, 18; 5. 1, 8, 13; 6. 5, 8, 15, 16, 20; 7. 14, 15; 8. 5, 8, 14, 24, 25; 9. 2, 16; 10. 2, 11, 20, 24, 27; 11. 1; 15. 18; 17. 13; 22. 18, 23, 28; 23. 1, 15; 24. 29.  
**Judges** 1. 1, 14, 28; 2. 4, 19; 3. 27; 4. 20; 6. 3, 8, 25, 27; 7. 4, 9, 17; 8. 33; 9. 33, 42, 47; 11. 4, 5, 31, 35, 39; 12. 5; 13. 20; 14. 11, 15, 17; 15. 1, 17; 16. 4, 17, 25; 19. 1, 5, 30; 21. 4, 22.  
**Ruth** 1. 1, 13, 19; 2. 22; 3. 4, 8, 12, 13, 14. **1 Sam.** 1. 12, 20; 2. 36; 3. 4, 9; 4. 18; 5. 9, 10; 7. 2; 8. 1; 9. 26; 10. 5, 7, 9, 11; 11. 11; 13. 10, 22; 14. 1, 6, 19; 15. 11; 16. 6, 16, 23; 17. 25, 48; 18. 1, 6, 10, 19, 30; 20. 27, 35; 23. 6, 7, 13, 22, 23; 24. 1, 5, 16; 25. 20, 30, 37, 38; 27. 4; 28. 1; 30. 1, 25; 31. 8. **2 Sam.**

1. 2; 2. 1, 23; 3. 24; 4. 4; 5. 24; 6. 13; 7. 2, 4; 8. 1; 10. 1; 11. 1, 2, 14, 16; 12. 18; 13. 1, 23, 30, 36; 14. 15, 26; 15. 1, 2, 5, 7, 32, 35; 16. 12, 16; 17. 9, 21, 27; 18. 3; 19. 25; 20. 20; 21. 18; 23. 17. **1 Kings** 1. 21; 2. 29, 37, 39, 41; 3. 18; 5. 7; 6. 1; 8. 10, 54; 9. 2, 11; 11. 4, 17, 29, 38; 12. 3, 20; 13. 4, 20, 23, 31; 14. 5, 6, 25, 28; 15. 21, 29; 16. 11, 18, 31; 17. 4, 7, 17; 18. 1, 4, 12, 17, 27, 29, 36, 44, 45; 19. 13, 17; 20. 6, 12, 26, 29; 21. 1, 15, 16, 21; 22. 2, 32, 33. **2 Kings** 1. 3, 6; 2. 1, 9, 11; 3. 15, 20; 4. 6, 8, 10, 11, 18, 25, 40; 5. 7, 8; 6. 30; 8. 3, 5, 15; 9. 22; 10. 7, 9; 13. 21; 14. 5; 18. 9; 19. 1, 35, 37; 20. 4; 22. 3, 11. **1 Chron.** 10. 8; 14. 15; 15. 29; 17. 1, 3, 11; 18. 1; 19. 1; 20. 1, 4. **2 Chron.** 5. 11-13; 12. 2; 13. 15; 16. 5; 18. 31, 32; 20. 1; 21. 19; 22. 8; 24. 4, 11, 23; 25. 3, 14, 16. **Ezra** 4. 12, 13; 5. 8, 17. **Neh.** 1. 4; 2. 1, 5, 10; 4. 1, 7, 12, 15, 16; 5. 9, 12; 6. 1, 6, 16; 7. 2; 11. 23; 13. 1, 3, 19. **Esther** 1. 2; 3. 4, 9; 5. 1, 2; 6. 2. **Job** 1. 5; 10. 3; 13. 9; 19. 4; 22. 3; 34. 9, 10; 37. 20; 42. 7. **Ps.** 92. 7; 119. 71. **Prov.** 25. 7. **Eccles.** 5. 5, 16; 7. 18. **Isa.** 2. 2; 3. 24; 4. 3; 7. 1, 18, 21; 10. 12, 20, 27; 11. 11; 14. 3; 16. 2; 17. 4; 22. 7; 23. 15, 17; 24. 18, 21; 27. 12, 13; 37. 1; 49. 6; 65. 24; 66. 23. **Jer.** 3. 9; 4. 9; 20. 3; 22. 21 this . . . that; 25. 12; 26. 8; 27. 8; 28. 1; 30. 8; 31. 28; 32. 35; 36. 1, 3, 9, 23; 37. 11; 39. 4; 41. 1, 7, 13; 42. 4, 7, 16; 43. 1; 49. 39; 51. 63; 52. 4. **Lam.** 3. 22, 27. **Ezek.** 1. 1; 3. 16; 8. 1, 17; 9. 8; 10. 6; 11. 13; 16. 21 this . . . that, 24; 20. 1; 21. 7; 24. 26; 26. 1; 30. 20; 31. 1; 32. 17; 38. 10, 18; 39. 11; 43. 27; 44. 17; 47. 9, 10, 22, 23. **Dan.** 2. 11, 47; 3. 5, 18; **Hos.** 1. 5, 10; 2. 16; 10. 10. **Joel** 2. 28, 32. **Amos** 6. 9; 7. 2; 8. 9. **Micah** 4. 1; 5. 10. **Nahum** 3. 7. **Hab.** 2. 13. **Zeph.** 1. 8, 10, 12. **Zech.** 7. 1, 13; 8. 13, 20, 23; 12. 9; 13. 2, 3, 4, 8; 14. 6, 7, 8, 13, 16, 17. **Matt.** 5. 29, 30; 10. 25; 13. 53; 16. 11; 18. 6, 7, 14; 19. 1. **Mk.** 1. 9; 2. 1, 16, 23; 4. 40; 8. 21; 9. 12. **Luke** 1. 8, 23, 41, 43 this . . . that, 59; 2. 1, 6, 26, 46, 49; 3. 21; 4. 4; 5. 1, 17; 6. 1, 6, 12; 7. 11; 8. 1, 22, 40; 9. 37, 57; 10. 38; 11. 1, 56; 13. 33; 14. 1; 15. 32; 16. 2, 22; 17. 2, 11, 14; 18. 35; 19. 15; 20. 1; 24. 15. **John** 4. 9; 6. 42; 8. 17; 9. 32; 14. 22; 18. 14. **Acts** 2. 21, 24; 3. 23; 4. 5, 10; 5. 9; 6. 2; 9. 37; 11. 26; 13. 38; 14. 1; 19. 1; 21. 1, 35; 22. 6, 17, 22; 26. 8; 27. 1, 44; 28. 8, 17, 28.

**Rom.** 4. 23; 9. 26. **1 Cor.** 1. 11; 4. 2, 3; 5. 1; 6. 5; 7. 29; 11. 13; 15. 27; 16. 4, 6. **2 Cor.** 12. 13. **Col.** 1. 19. **1 Thess.** 4. 3, 4, 6. **Heb.** 4. 6; 7. 14; 8. 3; 9. 23; 10. 4; 11. 18; 13. 9. **1 Pet.** 1. 12; 3. 17. **1 John** 5. 3 this . . . that, 14 this . . . that. **2 John** 1. 6 this . . . that. **Rev.** 9. 4, 5. To this list should be added the subject-clauses cited with *that* omitted: see page 31.

## APPENDIX II.

## OBJECT-CLAUSES.

See above, pages 9, 27, 34, 58.

**Gen.** 1. 10, 12, 18, 21, 25; 3. 5, 6, 7, 11; 6. 5; 8. 11; 12. 11, 18; 14. 14; 15. 8, 13; 16. 4, 5; 18. 19; 20. 6, 7; 21. 23; 22. 12; 24. 3, 14; 28. 6, 7; 29. 12, 31, 33; 30. 1, 27; 31. 6, 20, 32; 32. 25; 33. 13; 34. 5; 37. 4; 38. 9, 14, 16, 22; 39. 3, 13; 40. 16; 42. 1, 2, 23, 33, 34; 43. 7, 24; 44. 15, 27, 31; 45. 12; 48. 17; 49. 15; 50. 15. **Exod.** 3. 4; 4. 5, 14, 31; 5. 19; 6. 7; 7. 5, 17; 8. 10, 15, 22; 9. 14, 30, 34; 10. 7; 14. 4, 18; 16. 6, 12; 17. 16; 18. 1, 11; 20. 22; 29. 46; 31. 13; 32. 1, 2, 25; 33. 13; 34. 29; 35. 34. **Lev.** 23. 43; 36. 40, 41. **Num.** 14. 14; 15. 38, 39; 16. 28, 30; 20. 29; 21. 1; 22. 6, 34, 36; 24. 1. **Deut.** 3. 19; 4. 21, 35, 39; 5. 15, 24; 7. 9; 8. 3, 5, 19; 9. 3, 6; 15. 15; 16. 12; 24. 18, 22; 26. 3; 28. 10; 29. 6, 23; 30. 18; 31. 29; 32. 36, 39. **Josh.** 2. 9; 3. 7, 10; 4. 7; 5. 1, 6; 8. 14, 21; 9. 16; 22. 28, 31; 23. 13, 14, 16. **Judges** 3. 24; 4. 12; 6. 22, 37; 9. 2, 55; 12. 3; 13. 16, 21; 14. 4, 9; 15. 2, 11, 12; 16. 18, 20; 17. 13; 18. 14, 26; 20. 3, 34, 36, 41. **Ruth** 1. 9, 18. **1 Sam.** 2. 30; 3. 8, 13, 14, 20; 4. 6; 5. 7; 6. 9; 7. 7; 10. 14, 16; 12. 12, 17; 13. 6, 11; 14. 3, 22; 15. 35; 17. 46, 47; 18. 15, 28; 20. 3, 9, 30, 33; 22. 6, 8, 21; 23. 9, 10, 15; 24. 11, 20, 21; 25. 4, 7, 39; 26. 3, 4; 28. 1, 14, 21; 29. 9; 30. 15; 31. 5, 7. **2 Sam.** 1. 4, 5; 2. 4, 26; 3. 37, 38; 4. 1, 10; 5. 12, 17; 7. 11; 8. 9; 10. 3, 6, 9, 14, 15, 19; 11. 20; 12. 18, 19; 13. 32, 33; 14. 1, 22; 16. 4, 21; 17. 10, 11, 23; 19. 6, 20, 22; 20. 12; 24. 3, 13. **1 Kings** 1. 11, 51; 2. 15, 37, 42; 3. 28; 5. 6; 8. 12, 43, 60; 11. 21; 12. 16; 14. 2; 16. 18; 17. 24; 18. 37; 19. 4; 20. 13, 28, 31; 21. 16; 22. 3, 18, 33. **2 Kings** 2. 3; 3. 26; 4. 1, 9; 7. 12; 8. 10, 13, 14; 10. 10; 12. 10; 14. 27; 19. 8; 20. 12; 25. 23. **1 Chron.** 10. 5, 7; 13. 4; 14. 8; 17. 10, 25; 19. 3, 10, 15, 16, 19; 21. 18, 28; 29. 17. **2 Chron.** 2. 8; 6. 1, 20, 33; 10. 16; 12. 7; 13. 5; 15. 9; 18. 17; 22. 10; 32. 2; 33. 13. **Ezra** 2. 63; 4. 1, 15, 16;



7. 24; 10. 5 **Neh.** 6. 12; 7. 65; 8. 14; 9. 10, 15, 23; 13. 10, 22. **Esther** 1. 8; 3. 5; 4. 11, 13; 9. 25, 27, 28. **Job** 2. 13; 5. 24, 25; 7. 7; 9. 16, 28; 10. 9; 12. 9; 13. 18; 15. 22, 23; 19. 6, 25; 20. 5; 30. 23; 32. 5; 33. 12; 36. 2, 10, 24; 39. 15, 24; 40. 14, 23; 42. 2. **Ps.** 4. 3; 20. 6; 22. 8; 34. 8; 36. 1; 37. 13; 49. 10; 50. 21; 78. 35, 39; 87. 6; 89. 35; 92. 15; 95. 11; 96. 10; 100. 3; 103. 14; 106. 23; 118. 2, 3, 4; 119. 57, 75, 152; 128. 4; 140. 12. **Prov.** 7. 23; 9. 18. **Eccles.** 1. 17; 2. 13, 14, 15; 3. 12, 13, 14, 16, 18, 22; 5. 6; 6. 3; 7. 22; 8. 12; 9. 5, 11; 11. 9. **Isa.** 3. 10; 5. 2, 6; 8. 11; 14. 32; 22. 7; 37. 8, 20, 26; 38. 13; 39. 1; 40. 2, 28; 41. 20; 45. 23; 48. 4; 49. 26; 50. 7; 52. 6; 54. 9. **Jer.** 2. 19; 3. 13; 4. 9; 10. 23; 11. 19; 15. 15; 18. 20; 20. 1; 22. 5; 26. 15; 32. 8; 34. 10; 36. 3; 37. 21; 38. 7, 25; 40. 7, 11, 14; 42. 22; 44. 15; 49. 13. **Lam.** 1. 10, 17, 21; 4. 12. **Ezek.** 2. 5; 5. 13; 6. 7, 10, 13, 14; 7. 4, 27; 10. 20; 11. 10; 12. 15, 16, 20; 13. 6, 9, 11, 14, 21; 14. 8, 23; 15. 7; 16. 62; 17. 21, 24; 19. 5; 20. 12, 20, 26, 38, 42, 44, 48; 21. 5; 22. 16, 22; 23. 13, 14, 49; 24. 24, 27; 25. 5, 7, 11, 17; 28. 22, 23, 24, 26; 29. 6, 9, 16, 21; 30. 8, 19, 25, 26; 32. 15; 33. 13, 29, 33; 34. 27, 30; 35. 12, 15; 36. 11, 23, 36, 38; 37. 6, 13, 14; 38. 23; 39. 6, 7, 22, 28. **Dan.** 1. 8; 2. 8, 9, 16, 45, 46; 3. 19, 29; 4. 9, 17, 26, 32; 5. 14, 16, 21; 6. 10, 13, 15, 23; 9. 25; 12. 7. **Hosea** 2. 8; 7. 2; 11. 3. **Joel** 2. 27. **Amos** 4. 2. **Zech.** 2. 9; 6. 15; 9. 12; 11. 11. **Matt.** 2. 16, 22; 3. 9; 4. 3; 5. 17, 20, 21, 22, 23, 27, 28, 32, 33, 38, 39, 43; 6. 7, 29, 32; 7. 12; 8. 11, 34; 9. 6, 28, 38; 10. 34; 11. 24; 12. 6, 16, 36; 13. 17, 28; 14. 36; 15. 12, 17; 16. 1, 13, 14, 15, 18; 17. 10, 12, 13; 18. 10, 19; 19. 4, 23, 28; 20. 10, 21, 32; 22. 16, 23, 34; 24. 20, 32, 33, 47; 26. 2, 17, 21, 34, 53; 27. 3, 18, 20, 24, 63; 28. 5, 7. **Mk.** 2. 8; 5. 29, 30; 6. 8, 12, 14, 15, 20, 25; 7. 18; 8. 27, 29, 31; 9. 1, 11, 13, 25, 30; 10. 35, 36, 37, 42, 47, 51; 11. 16, 23, 24; 12. 12, 14, 19, 28, 34, 35, 43; 13. 18, 28, 29, 30; 14. 12, 35; 15. 9, 10, 12, 39; 16. 4, 7, 11. **Luke** 1. 22, 71, 74; 3. 8; 4. 41; 5. 3; 7. 3, 4, 16, 37, 43; 8. 31, 32, 38, 41, 46, 47, 53; 9. 7, 8, 19, 20, 54; 10. 2, 12, 24; 11. 18; 12. 27, 30, 37, 44, 51; 13. 2, 4; 14. 24; 15. 7; 16. 25, 27; 17. 15; 18. 8, 9, 24, 37, 41; 19. 7, 11, 22, 26, 27, 40; 20. 7, 19, 21, 27, 28, 37; 21. 3, 20, 30; 22. 9, 34, 37, 70; 23. 2, 7, 23; 24. 21, 23, 37. **John** 2. 17, 22; 3. 2, 33; 4. 1, 19, 20,

25, 42, 44, 53; 5. 6, 15, 18, 32, 45; 6. 15, 22, 36, 61, 69; 7. 7, 26, 32; 8. 5, 24, 27, 28, 37, 48, 52, 54; 9. 18, 20, 24, 29, 31, 35; 10. 38; 11. 6, 13, 17, 20, 22, 24, 27, 37, 40, 42; 12. 9, 12, 16, 18, 29, 34, 50; 13. 1, 3, 19, 21, 29, 35; 14. 10, 20, 31; 16. 7, 15, 19, 20, 26, 27, 30; 17. 7, 8, 21, 25; 18. 8; 19. 4, 10, 21, 28, 31, 33, 35, 38; 20. 14, 18; 21. 4, 7, 12, 15, 16, 17, 22, 23, 24. **Acts** 1. 4; 2. 29, 30, 31, 36; 3. 10, 17; 4. 13, 32; 5. 28, 40; 7. 12, 44; 8. 9, 14, 18, 20, 23, 37; 9. 20, 26, 27, 38; 10. 28, 34, 42; 11. 1, 23, 28; 12. 9, 11, 15, 19; 13. 25, 28, 42; 14. 9; 15. 2, 5, 11, 24; 16. 3, 10, 19, 38; 17. 3, 7, 29; 18. 5, 14, 28; 19. 4, 25, 26, 31, 34; 20. 25, 31, 34; 21. 4, 22, 24, 25; 22. 2, 19, 24, 29; 23. 5, 6, 8, 12, 15, 20, 22, 27, 34; 24. 4, 9, 10, 11, 23, 26; 25. 4, 24, 25; 26. 5, 9, 23, 27; 27. 10, 13, 25, 27, 43; 28. 1, 6, 22. **Rom.** 2. 4; 3. 19, 28; 6. 3, 8, 9, 16; 7. 14, 16, 18; 8. 18, 22, 28; 9. 3, 30; 10. 9; 11. 25; 12. 1; 14. 2, 14; 15. 8, 30. **1 Cor.** 1. 10; 3. 16; 4. 9; 5. 6; 6. 2, 3, 15, 16, 19; 7. 7, 26, 36, 37, 40; 8. 1, 2, 4; 9. 13, 14, 24; 10. 1, 19, 20; 11. 3, 14, 18; 12. 2, 3; 14. 1, 5, 12, 13, 23, 25; 15. 4, 5, 58; 16. 16. **2 Cor.** 1. 7, 10; 2. 8; 4. 14; 5. 1, 6, 14, 15; 6. 1; 7. 3, 8; 8. 4, 13; 10. 2, 7; 11. 31; 12. 19; 13. 2, 6, 7. **Gal.** 1. 11, 23; 2. 7, 10, 14, 16; 3. 7, 8, 22; 4. 1; 5. 2. **Eph.** 2. 11; 3. 13; 4. 1; 6. 8, 9, 19. **Phil.** 1. 12, 17, 19, 25, 27; 2. 11, 24; 3. 4, 18; 4. 2, 15. **Col.** 1. 9; 2. 1; 3. 24; 4. 1, 3, 16. **1 Thess.** 3. 4, 10; 4. 1, 10, 11, 14; 5. 2. **2 Thess.** 1. 11; 2. 2, 5; 3. 6, 10. **1 Tim.** 1. 8; 2. 1, 8, 9; 4. 1; 5. 14. **2 Tim.** 2. 8, 18, 23; 3. 15; 4. 16. **Tit.** 1. 16; 2. 12; 3. 11. **Philemon** 1. 21, 22. **Heb.** 3. 18, 19; 4. 14; 6. 11; 10. 34; 11. 3, 13, 14, 19; 12. 19, 20. **James** 1. 7; 2. 19; 3. 1; 4. 4, 5; 5. 20. **1 Pet.** 1. 18; 3. 9; 5. 12. **2 Pet.** 1. 9, 14; 3. 15. **1 John** 1. 6, 8, 10; 2. 3, 5, 18, 27, 29; 3. 2, 5, 14, 19, 24; 4. 3, 13, 14, 15; 5. 1, 2, 15, 16, 19, 20. **2 John** 1. 7. **3 John** 1. 4, 12. **Jude** 1. 3. **Rev.** 2. 23; 3. 9, 17; 6. 11; 10. 6; 12. 12, 13; 13. 14, 15.

## APPENDIX III.

## ADJECTIVE-CLAUSES.

See above, pages 38 ff. and 48. In the following list, the italics distinguish those examples wherein the relative pronoun is the object of the verb; otherwise it is the nominative subject.

**Gen.** 1. 25, 26, 28, 30, *31*; 2. 13; 3. 13; 4. 14; 6. 17, 21, 22; 7. 2, *4*, 8, 16, 19, 21, 22, 23; 8. 1, 17; 9. 2, 3, 10, 12, 16, 17, 18; 12. *1*, 3, *5*, *18*, *20*; 13. *1*; 14. 5, 7, 10, 13, 17, 23; 15. 4, 7, 13, 17; 16. 13; 17. 12, 13, 17, 23; 18. 24; 19. 11, 14; 20. 7, 9, 16; 21. 3, 6, *12*, *22*, *23*; 23. 10, 11, 17, 18, 20; 24. 2, 2, 7, *14*, 32, *36*, 54, 65, *66*; 26. 11; 27. 29, 33; 28. 18, 22; 30. 33, 35; 31. 1, *12*, 19, *21*, *43*; 32. 7, 19, 20, 32; 33. 11, 14, 15; 34. 14, 24, 29; 35. 1, 2, 6; 36. 16, 17, 18, 24, 29, 30, 31, 40; 37. *10*, 22; 38. 18, 21, 30; 39. *3*, *4*, *5*, *6*, *8*, 22, 23; 40. 7; 41. 8, 15, 24, 27, 35, 53; 42. 5, 6, *14*, *28*, 29; 43. 12, 18; 44. 2, *15*, 34; 45. 1, *10*, *11*, *13*; 46. *1*, 26, *32*; 47. *1*, 14; 49. 17, 25, 26, 29, 30; 50. 14. **Exod.** 1. 5, 22; 2. 13; 7. 2, 18, 20, 21; 9. 4, *19*, 20, 21, 25; 10. 8, 11, *12*; 11. 5, 8; 12. 22, 29, 44, 48, 49; 13. 12, 15; 14. *12*, 28; 15. 7, 26; 16. 14, 18; 18. *1*, *8*, *14*, *17*, 18, 20, *24*; 19. 16; 20. 4, 5, 6, 7, 10, 11, 17; 21. 12, 15, 16, 17, 19; 22. 6, 16, 20, 25, 31; 23. 5, *13*, 22; 24. 7; 25. 2, *9*, *21*, 26, 33, 35; 26. 5, 10, 12; 28. 3; 29. *1*, 13, 21, 22, 23, 30, 32, 46; 30. 6, 13, 14; 31. 6, *11*, 14; 32. 1, 18, 23; 33. 16; 34. 1, *10*, 19, 32; 35. *10*, 25, 35; 36. *1*, 4, 8; 37. 13; 38. 22, 24, 25, 26; 39. *32*, *42*; 40. 4, 9, *16*. **Lev.** 1. 5, 8, 12, 17; 2. 8; 3. 3, 4, 5, 9, 10, 14, 15; 4. 3, 5, 8, 9, 16, 18, *35*; 5. *13*, *16*; 6. *3*, 7, 18, 22, 26; 7. 3, 4, 7, 8, 9, 14, 18, 19, 20, 21, 24, 25, 27, 29, 33; 8. 10, 16, 25, 26, 31; 10. *3*, 12; 11. 2, 4, 9, 10, 20, 21, 26, 27, 29, 34, 39, 41, 42, 43, 44, 45, 46, 47; 12. 7; 13. 4, 12, 13, 17, 24, 31, 33, 39, 41, 50, 51; 14. 4, 6, 7, 8, 11, 14, 16, 17, 18, 19, 25, 27, 28, 29, 31, 35, 36, *41*, 46, 47; 15. 4, 6, 7, 8, 9, 10, 11, 12, 13, 31, 32, 33; 16. 13, 15, 16, 18, 26, 28; 17. 3, 8, 10, 12, 13, 15; 18. 6, 26, 28, 29; 19. 8, 13, 20, 31, 34; 20. 2, 5, 6, 9, 10, 11,

24, 25, 27; 21. 2, 3, 7, 10, 17, 18, 19, 20, 21; 22. 3, 4, 11, 18, 23; 23. 29, 30, 42; 24. 14, 16, 17, 18, 21, 23; 25. 7, 28, 30, 33, 39, 44, 45, 47, 49, 50; 26. 16, 17, 25, 36, 39; 27. 8, 9, 15, 18, 19, 28. **Num.** 1. 3, 5, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 50, 51, 54; 2. 4, 5, 6, 8, 9, 11, 13, 15, 16, 19, 21, 23, 24, 26, 27, 28, 30, 31, 32, 34; 3. 10, 12, 22, 32, 34, 36, 38, 39, 43, 46, 49, 51; 4. 3, 16, 23, 25, 26, 30, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48; 5. 6, 17, 18, 19, 22, 24, 27; 7. 2, 12, 89; 9. 5, 13, 14; 10. 5, 6, 9, 35; 11. 1, 4, 25, 26; 13. 18, 28, 31, 32, 32; 14. 6, 23, 29, 35, 37, 38; 15. 4, 12, 13, 15, 16, 23, 26, 28, 29, 30, 32, 33; 16. 14, 30, 31, 32, 33, 34, 39, 49; 18. 7, 11, 13, 15, 16; 19. 8, 9, 10, 11, 13, 14, 16, 18, 20, 21, 22; 20. 14; 21. 13, 15, 20, 27, 29, 32; 22. 2, 4, 35, 38, 40; 23. 28; 24. 9, 19; 25. 5, 9, 14, 15; 26. 2, 7, 18, 22, 25, 27, 34, 37, 41, 43, 47, 50, 54, 57, 62, 63; 27. 3, 11; 29. 40; 30. 2, 9; 31. 17, 18, 20, 23, 26, 27, 35, 36, 43, 52; 32. 11, 13; 34. 2; 35. 8, 21, 32, 33; 36. 8. **Deut.** 1. 3, 16, 17, 30, 36, 41; 2. 25, 36; 3. 8, 18, 21, 24, 25; 4. 4, 17, 18, 32, 34; 5. 8, 9, 10, 21, 27, 28; 6. 3; 7. 6, 10, 15, 20, 25; 8. 7, 13, 18; 9. 21; 10. 2, 14, 21; 12. 8, 11, 12, 13, 14, 18; 13. 15; 14. 2, 6, 7, 9, 19, 21, 22, 27; 15. 2, 18, 19; 16. 11; 17. 2, 6, 9, 10, 12, 14; 18. 10, 12, 16, 18, 20; 19. 14, 15; 20. 4, 5, 6, 7, 8, 11, 14, 16, 20; 21. 2, 6, 15, 17, 18, 23; 22. 5, 22, 23, 25, 28, 29; 23. 1, 8, 10, 19; 24. 8, 14; 25. 9, 10, 11, 16, 18; 26. 2, 3, 9, 11, 14, 15; 27. 3, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; 28. 7, 23, 35, 43, 54, 57, 58; 29. 2, 9, 11, 15, 18, 20, 21, 22, 27; 30. 2, 7; 31. 6, 8, 12; 32. 17, 18, 35, 39, 41, 49; 33. 11, 16, 20; 34. 1. **Josh.** 1. 8, 16, 18; 2. 3, 10, 13, 23; 3. 8, 13, 15, 16, 17; 4. 10, 16, 18; 5. 4, 5, 6; 6. 7, 9, 17, 21, 22, 23, 23, 24, 25, 26; 7. 15, 24; 8. 5, 11, 13, 16, 17, 18, 20, 25, 29, 33, 34, 35; 9. 9, 10; 10. 6, 10, 28, 30, 32, 35, 37, 39, 40; 11. 2, 4, 11, 13, 15, 17, 19, 23; 13. 2, 4, 9, 16, 17, 22, 25; 14. 6, 8; 15. 2, 7, 8, 46; 16. 1; 17. 7, 16; 18. 8, 13, 14, 16; 19. 8; 20. 3, 4, 6, 9; 21. 44; 22. 2, 10, 16; 23. 3, 4, 6, 7, 10, 12; 24. 17, 26, 31, 33. **Judges** 1. 9, 10, 12, 17, 29; 2. 7, 12, 14, 16, 18; 3. 18, 19; 4. 2, 9, 13; 5. 9, 10, 11, 13, 14, 18, 30, 31; 6. 9, 21, 25, 28, 30, 31; 7. 1, 2, 5, 6, 7, 11, 13, 18, 19; 8. 4, 5, 10, 11, 21, 26, 31; 9. 25, 32, 33, 34, 35, 38, 44, 45, 48; 10. 4, 8, 18; 11. 26, 35; 13. 8, 10, 11, 13, 14; 15. 11, 14, 19; 16. 3, 7, 10, 26, 27, 30; 17. 2;

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