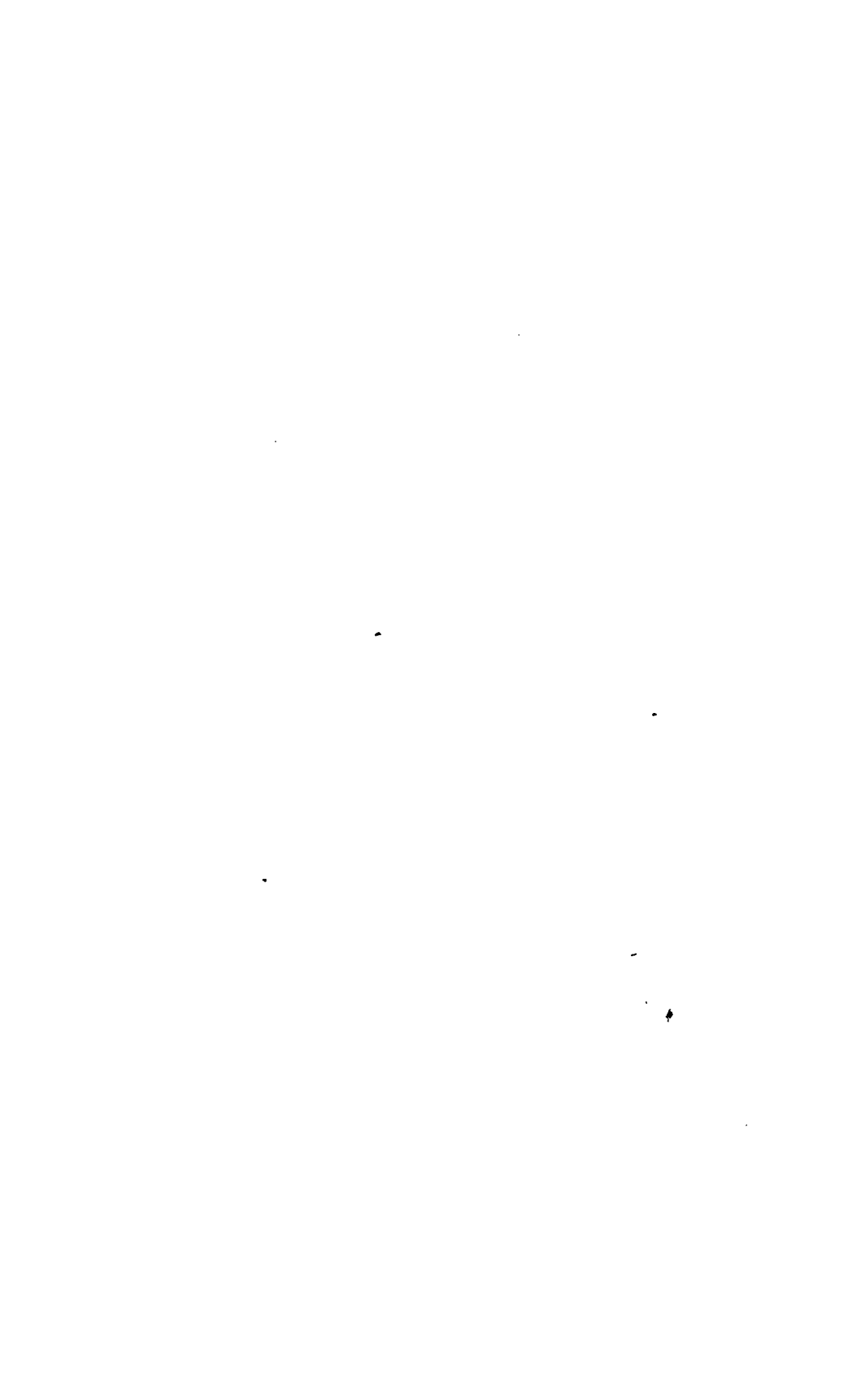




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GRAMMAR

OF

THE NEW TESTAMENT DICTION:

INTENDED AS AN

INTRODUCTION TO THE CRITICAL STUDY OF THE
GREEK NEW TESTAMENT.

BY

DR GEORGE BENEDICT WINER.



48116

TRANSLATED FROM THE SIXTH ENLARGED AND IMPROVED EDITION
OF THE ORIGINAL.

BY

EDWARD MASSON, M.A.

FORMERLY PROFESSOR IN THE UNIVERSITY OF ATHENS.

VOL II

EDINBURGH:

T. & T. CLARK, 38, GEORGE STREET.

LONDON: HAMILTON, ADAMS & CO. DUBLIN: JOHN ROBERTSON

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Note.—The Rev. J. EMMONSON, of Ashkirk, is the Translator of the portion of
page 498 to page 518.



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TRANSLATOR'S PROLEGOMENA.

THE critical study of the Greek Scriptures implies due attention to the means of arriving at accurate conclusions regarding the *genuine text*, and its *precise import*.

The first inquiry should be, What are the words and forms which, in each instance, the Sacred Writers really employed? the second, What is the exact meaning that these words and forms were intended to convey?

The main object of the following remarks is to show, with all possible brevity and clearness, that, in connection with the critical study of the Scriptures, a knowledge of the living language and modern literature of the Greeks, is of far greater importance than Biblical philologists are, as yet, generally aware.

ACCENTUATION.

Every Greek, of ordinary education, distinctly understands, and, both in writing and speaking, uniformly observes, the rules of Attic accentuation as laid down by ancient grammarians.

An accomplished English Hellenist, whose grammatical labours have rendered signal service to Greek literature in Britain, calls the doctrine of Accent "a difficult branch of scholarship." But the alleged difficulty is altogether imaginary; and the respected author's impression is to be traced to learned fallacies, of no recent date, regarding the real nature of accentuation.

The nature of Accent is exactly the same in Greek and Latin as in English.

Accent has been accurately defined *syllabic emphasis*; and it simply consists in uttering one syllable in a word with greater *force* than the rest.

The definition of Accent, according to which it is supposed that the accented syllable is pronounced in a higher *pitch* of voice than the rest, has, naturally, proved the source of misapprehensions and prejudices, that still continue to exercise a most injurious influence on Greek philology.

Each dialect of Greek had its peculiar system of accentuation.

The oldest system of Greek accentuation—whether denominated Epic, Aeolic, or Homeric—was preserved in the accentuation of the Latin, and was followed by all classical Greek poets in every species of versification.

Attic prose accentuation differed as widely and as distinctly from the Homeric, as the English accentuation of the present day differs from that system according to which Chaucer framed his numbers.

The Greek accentual marks, commonly used in editions of Greek authors, exhibit, precisely and exclusively, the accentuation of *Attic prose*; and nothing could be conceived more preposterous than the use of these marks in editions of classical Greek *poets*.

Homer should be read as Chaucer should be read,—that is, agreeably to the system of accentuation in accordance with which his metres were formed.

The following lines of Chaucer, if read as the verses of Gray or Campbell *must* be read, are defective and uncouth; but, if read according to Chaucer's pronunciation and orthography, they are regular and harmonious:

Alas! too dear bought she her beauty;
Wherefore I say, that all men may see,
That gifts of fortune or of nature
Been (are) cause of death to many a creature.

Mitford has shown that, in Chaucer's time, *beauty* (*beautee*), *fortune*, *nature*, *creature*, were all accented on the last syllable; that *creature* was trisyllabic; and that *all* (*alle*), *gifts* (*yefftis*), were dissyllables. Accordingly, the lines should run thus:

“Alas! too dear a-bought she her *beauté*;
Wherefore I say, that *alle* men may see,
That *yéftis* of *fortúne* or of *natúre*
Been cause of death to many a *creätüre*.”

Latin accentuation—identical, as we have already remarked, with that of “early Greece”—has been preserved in the services of the Latin Church; while, on the other hand, the services of the Greek

Church have, with the same precision, preserved the accentuation of Attic prose.

Among the Mediaeval Greeks, classical scholars, aware that the manner in which they accented Attic prose was incontrovertibly correct, gradually fell into the mistake of applying the same system of accentuation to classical Greek *poetry*.

Shortly after the restoration of Greek literature in the West, many of the Western Hellenists perceived that, if the Byzantines read Demosthenes right, they read Homer wrong.

At a later period some Western Hellenists, not satisfied with asserting the proper mode of accenting Homer, overshot the mark, and gradually introduced the absurd method of reading Greek prose in conformity to Homeric accentuation.

The illustrious Porson addressed to youthful votaries of classical learning the following earnest and striking exhortation, on the subject of accentuation. It applies still more emphatically to students of Sacred Greek literature.

“Vos autem, adolescentes, quos solos tutelae meae duxi, vos nunc alloquor. Si quis igitur vestrum ad accuratam Graecarum literarum scientiam aspirat; is probabilem sibi accentuum notitiam quam maturime comparet, in propositoque perstet, scurrarum dicacitate et stultorum irrisione immotus. *Nam risu inepto res ineptior nulla est.* Unum tantummodo in praesentia monebo. Quicumque, hujus doctrinae expers, codices MSS. conferendi laborem susceperit, is magnam partem fructuum eorum, qui ex labore suo in rempublicam literariam redundare et poterant et debebant, disperdiderit.”—Porson ad Med.¹

PRONUNCIATION OF LETTERS.

The existing native Greek pronunciation is identically that of the Apostolic Age; and every Greek manuscript extant was written under its influence. This may be briefly demonstrated.

1. The dissertations published in the Erasmian controversy prove that, at the capture of Constantinople in 1453, the Greek pronunciation was exactly the same as at present.

¹ In vol. I. p. 37. of Jelf's valuable Grammar, a quotation from the same passage of Porson contains, through some inadvertency, *probabilem rationem* for *probabilem notitiam*. Porson did not mean *the probable theory*, but *a fair amount of the knowledge*, of accents. Various writers, quoting Porson ad Med. apud Jelf, retain *rationem*, probably under the impression that Porson thought the theory of Greek accentuation matter of mere speculation or uncertainty.

2. A manuscript in the British Museum, mentioned by Mr Hallam, proves that, at its date,—undoubtedly not later than the 8th century,—Greek pronunciation was the same as it is still.

3. The oldest Greek MSS. contain the identical errors in spelling which occur in the letters of an uneducated Greek at the present day. The list of orthographical errors in the Alexandrine, Vatican, and other Codd. of the highest antiquity, proves the identity of the Greek pronunciation of the 4th, 5th, and 6th centuries, and that of 1859.

4. There is no recorded intimation, nor the slightest ground for supposing, that from the 1st to the 6th century the Greek pronunciation underwent any change; while, on the contrary, numberless existing inscriptions of the 2d, 3d, 4th, or 5th century, directly show that, during that period, Greek pronunciation continued entirely unaltered.

We do not assert that the Greeks still pronounce all the letters in every respect as Plato and Demosthenes did; but we unhesitatingly maintain, that the manner in which Greek prose is universally read and spoken in Athens at this day, is precisely the same as that in general use among the Athenians of the Apostolic Age.

The Greeks pronounce *αι* and *ε* exactly alike. Hence the frequent interchange of these in ancient MSS., through the inadvertency or ignorance of transcribers. Hence, also, for the same reasons, the interchange of *ι*, *η*, *υ*, *ει*, *οι*, all of which are pronounced as Scotch or Italian *i*. The letters *ο* and *ω* are not distinguished in pronunciation. Accordingly, they also were liable to constant interchange in the workshops of booksellers, where one reader rehearsed aloud to a number of copyists.

The following instances of the interchange of vowels and diphthongs, taken from Sturzium's list of orthographical errors (which he calls Alexandrian peculiarities) in the oldest MSS. of the Scriptures, are subjoined, chiefly for the benefit of junior inquirers.

αι put for *ε*: *αίαν* for *έαν*, *αιν* for *έν*, *μαί* for *μέ*, *σαί* for *σέ*, *ἀδελφαί* for *ἀδελφέ*, *αἰνιοι* for *ένιοι*, *γραμματαία* for *γραμματέα*, *παίδες* for *πέδαις*, *παιδινῆς* for *πεδινῆς*, etc. etc.

ε for *αι*: *ἀφερέιτε* for *ἀφαιρείται*, *έλεον* for *έλαιον*, *έξέφνης* for *έξαιφνης*, *έπεσεν* for *έπαισεν*, *έμέ* for *έμαί*, *έστε* for *έσται*, *εύκερίαν* for *εύκαιρίαν*, *τές* for *ταῖς*, *κρατεούς* for *κραταιούς*, etc. etc.

ει for *ι*: *έπει* for *έπί*, *έτι* for *έτι*, *καδείση* for *καδίση*, *κείνησιν* for *κίνησιν*, *χειόνα* for *χιόνα*, etc. etc.

ι for ει: ἀχοῖον for ἀχρεῖον, ἔτι for ἔτει, γράμματι for γραμματεῖ, παιδιά for παιδεία, μετρίται for μετρεῖτε, γίτσοιν for γείτοσιν, etc. etc.

η for ει: δήλαιοι for δεῖλαιοι, δυσχερῆ for δυσχερεῖ, διαρπάση for διαρπάσει, etc. etc.

η for ι: διαχωρῆσαι for διαχωρίσαι, θρηξίν for θριξίν, κλησίας for κλισίας, χρήσεις for χρίσεις, etc. etc.

η for υ: εὐδής for εὐδύς, ἡμεῖς for ὑμεῖς, and *vice versa* very frequently, etc. etc.

ο for ω, or *vice versa*: ἀδωαθήσεται for ἀδωαθήσεται, αὐτόν for αὐτῶν, μείζον for μείζων, αὐτῶν for αὐτόν, ἵππων for ἵππον, μόσχων for μόσχον, etc. etc.

The celebrated Coray (Κοραῆς), one of the most learned and acute scholars of Modern Greece, turned to admirable account, in editions of the classics, his familiarity with Greek pronunciation and dialectology. Aware how easily vowels and diphthongs were interchanged, and other alterations made, by transcribers, he exercised a vigilant scrutiny, and, in determining genuine readings, did not trust implicitly to mere MS. authority; but superadded constant attention to dialectology, the author's peculiar style, and the context. We give the following specimen from Coray's edition of Isocrates. It is to be hoped, that ere long equal accomplishments, judgment, and skill, combined with other requisite qualifications, will be evinced by editors of the inspired text of the N. T. Scriptures, and of the text of the venerable and precious Greek version of the Old Testament.

Where two other learned editors change *συμφέρη* into *συμφέρι*, Coray changes it into *συμφέροι*, knowing that the standard Attic idiom there required the Optative. In the N. T., the Conjunctive would be used in the case in question. All the three forms are pronounced alike. Hence their accumulation as various readings.

Coray changes, in one passage, *εὐκόλως* into *εὐκλεῶς*. The two words resemble each other in *appearance*, and hence might easily be interchanged by a transcriber writing from a copy. *Εὐκόλως*, as Coray well knew, belongs to later Greek, and was never used by Isocrates, at least never used in any sense admissible in the passage. *Εὐκλεῶς* entirely suits the context and the diction. In Later Greek *εὐκόλως* supersedes the Attic *ῥαδίως*.

Coray, for *ἡσυχίαν εἶχον* gives *ἡσυχίαν ἤγον*. The first syllables of *εἶχον* and *ἤγον* are pronounced alike; while the aspirated *χ* and the *medial* (half aspirated) *γ* are pronounced with but a slight

difference. At the same time, the Attic idiom of Isocrates requires ἡσυχίαν ἦγον.

Where other editors prefer the reading Δελήσειν, Coray prefers ἐΔελήσειν, as Attic. On the contrary, Δέλω, as belonging to later Greek, and not ἐΔέλω, is always used in the N. T.

Where another editor changes στρατεῖαν into στραπίαν, Coray retains the former reading as required by the context: *expedition*, not *army*. The two words are distinguished by the accent in pronunciation, though εἰ and ι are pronounced alike. In Uncial manuscripts, the accents not being marked, the two words were easily interchanged.

Many learned Hellenists regard the orthographical errors under consideration, as peculiarities of the imaginary dialect of Alexandria. Those who adopt this view, *assume* that *all* ancient Greek manuscripts were executed at Alexandria, and that they are all uncontaminated by bad spelling. Even our Author, though he repeatedly manifests misgivings on the point, never completely emancipated himself from this strange delusion, which had been mainly accredited by the work of the learned Sturzius. His good sense, however, enabled him to approximate the truth. "Many of these peculiarities," he says, Vol. i. p. 61. of Trans., "are not exclusively Alexandrian, as they occur in Greek authors, and in Greek inscriptions, that cannot be traced to an Alexandrian origin. On the other hand, many of the Egyptian monuments exhibit none of the peculiarities in question. If editors persist in following, on such points, the Codd., a distinct reply must be given to the question, whether the orthography was not a mode of spelling adopted by the learned, in the same way as, in some Roman inscriptions, we find *adferre*, *inlatus*, and the like, written according to the etymology."—P. 62. Our Author would have stated the *whole* truth, and nothing but the truth, had he characterised the peculiarities in question as simply *errors in spelling*, which originated in the inadvertency, the ignorance, or the half-learned pedantry of transcribers.

DIALECTOLOGY.

Hellenic, or *General Greek* (ἡ Κοινή), is the *Attic Dialect*, as modified in Athens itself, from the reign of Alexander the Great,—the period of its becoming the language of the educated throughout the Grecian world.

Hellenic never became the popular speech of the whole Greek nation. It has, however, not only exerted, at all times, much influence on the popular diction, but has continued to be the literary idiom, and, with slight modifications, the ordinary language of the educated, in every section of the Panhellenium.¹

Amid all successive inundations of barbarism, the Greek Church has been privileged to preserve the language and literature, as well as the religious instruction, of Apostolic times.

So remarkable is the progress of education among the Greeks of the present day, and with so fervid and unwearied enthusiasm are the Grecian youth of all classes engaged in studying the "annals and immortal tongue" of their ancestors, that the pure Hellenic of the Apostolic Age will soon become the ordinary speech not only of the entire Panhellenium, but of millions who aspire to participate in its culture and its destinies.²

The diction of the Septuagint, having for its basis the plain Hellenic of the third century before Christ, contains a few popular forms (which exist unchanged in popular living Greek), with many special Hebraisms, and a still greater amount of general Orientalisms.

The Hebraisms and general Orientalisms of the Septuagint are to be accounted for in the same way as those contained in any other version of the Old Testament. They originated, not in any defective command of Greek on the part of the translators; but in their profound reverence for the inspired Original, and their just conviction that the force and beauty of the text could not otherwise be adequately conveyed. Besides, the translators were under the necessity of adapting Greek words to objects and ideas with which Greek writers were previously unacquainted.

The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects.

It cannot be shown that the New Testament writers introduced any word or expression whatever, peculiar to themselves. The Septuagint furnished them with most of the religious terms they

¹ The strictly popular variety of living Greek is extremely interesting, in a linguistic point of view. Its main element is Aeolo-Doric, and many of its peculiarities are Ante-Homeric.

² The late Rev. Dr Thomas Chalmers, ὁ πᾶν, ὁ ἀέμνητος, once exclaimed with emotion, when conversing with the Translator on this subject, "Wonderful and delightful! a whole nation that will soon require no translation of the inspired books of the New Testament!"

required; and, as the history and doctrines of Christianity had been, for some years, discussed in Greek before any part of the New Testament was written, the oral or written phraseology of the Greek-speaking Christian community supplied the rest.

The style of the New Testament writers is, even in a *linguistic* point of view, peculiarly interesting. Perfectly natural and unaffected, it is free from all tinge of vulgarity, on the one hand, and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which have, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *fac-simile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ιδιώται*, and not as *σοφισταί*.

Neither the translators of the Old Testament nor the writers of the New, affected to reach the *artistic* diction of Plato or Demosthenes; but they all unquestionably possessed a full command of the current Hellenic of their times.

The idiom of the Greek Fathers is a literary and *composite* diction. Having for its basis the select Hellenic of the time, it contains a more or less copious infusion of *standard Attic* of the best age, according to the taste, attainments, and character of the writer, with a certain admixture of Biblical Greek, and of phraseology originating in Christian modes of thought and ecclesiastical institutions.

INFLUENCE OF HELLENIC LITERATURE IN THE WEST

In the year 669 a Greek ecclesiastic, Theodore of Tarsus, became Archbishop of Canterbury.

Theodore and his *Hellenised* friend Adrian opened a seminary at Canterbury, in which they taught Hellenic as a living language, pronouncing it precisely as the natives of Greece do at the present day.

For two hundred years from the arrival of Theodore, and in consequence of that event, Hellenic was written and spoken in British seminaries as a living language. Hence the Hellenic learning and Evangelical views of many Anglo-Saxon ecclesiastics.

When Hellenic was again introduced into Britain, it was again taught as a living language. Queen Elizabeth, and more particularly Lady Jane Grey, *spoke* Hellenic. Our own Andrew Melville *declaimed* in that tongue.

Every precursor of the Protestant Reformation, and every leading

Protestant Reformer, was either the disciple of a Greek or of some scholar who had been taught by a Greek.

The well-known watchword of Romish intolerance, "*Cave a Graecis ne fias haereticus,*" contained, and still contains, a most suggestive meaning.

"I am not a Lutheran," said Zwingle, "*for I knew Greek before I ever heard mention of Luther's name.*" "To know Greek," adds Merle d'Aubigné, "was the basis of the Reformation."

Could the native Greek pronunciation, still combated by many in this country through inveterate prejudice, be restored in Great Britain, the undying Hellenic of the Apostolic Age might soon again be written and spoken in British seminaries with fluency, purity, and precision.

In 1822, at a public meeting in Edinburgh, convened for the purpose of countenancing the cause of Grecian nationality, the late Dr Thomas M'Crie, the illustrious biographer of Knox and Melville, concluded a thrilling address in these words:

"I think I hear the Angel of Providence, in communicating to Western Europe, *through the instrumentality of living Greeks,* the Greek Scriptures and all the stores of Grecian literature, thus address the inhabitants: *These will aid you in effecting your emancipation from the shackles of despotism which have entwined themselves round mind and body. By these sacred pledges,* whenever a happier star shall arise on Greece, sympathise with her, and exert yourselves for her relief."¹

The Rev. Henry Christmas, in his "*Shores and Islands of the Mediterranean,*" London, 1851, feelingly and truly says: "The present position of the Greek race is very interesting. They have a small independent kingdom, guaranteed by the great powers of Europe. This they look on as the nucleus of a future Greek State, which will comprehend all the scattered portions of the Panhellenium. The object they have in view is great, and, sooner or later, it *will* be accomplished."

HINTS TO JUNIOR STUDENTS.

In order to derive from Dr Winer's admirable Grammar all the advantage which it is fitted to confer, or even in order to peruse it with perfect safety, we must constantly keep in mind the injunc

¹ Acts xvi. 9.

tion both of sound philosophy and of Christianity, to "call no man master on earth," to "try (*test*, δοκιμάζετε) the spirits," to "prove (*test*, δοκιμάζετε) all things, and hold fast that which is good."

Dr Winer, while searching after truth with honesty of purpose, and deprecating such forced interpretations of Scripture as doctrinal bias may produce, has himself exhibited, but too often, unmistakable indications of precipitation and unfairness, in his decisions on passages directly connected with doctrinal points of vital importance. The Translator has, on several occasions, felt compelled to record his dissent, and utter a caution to junior readers, by a brief reference, where Dr Winer's *doctrinal* views appeared to have unduly influenced his *grammatical* conclusions.

While urging the duty of free inquiry, we beg, in conclusion, to recommend to the solemn attention of young persons engaged in the study of the Holy Scriptures, the following striking words of one of the most acute divines and eloquent orators of the present day:—

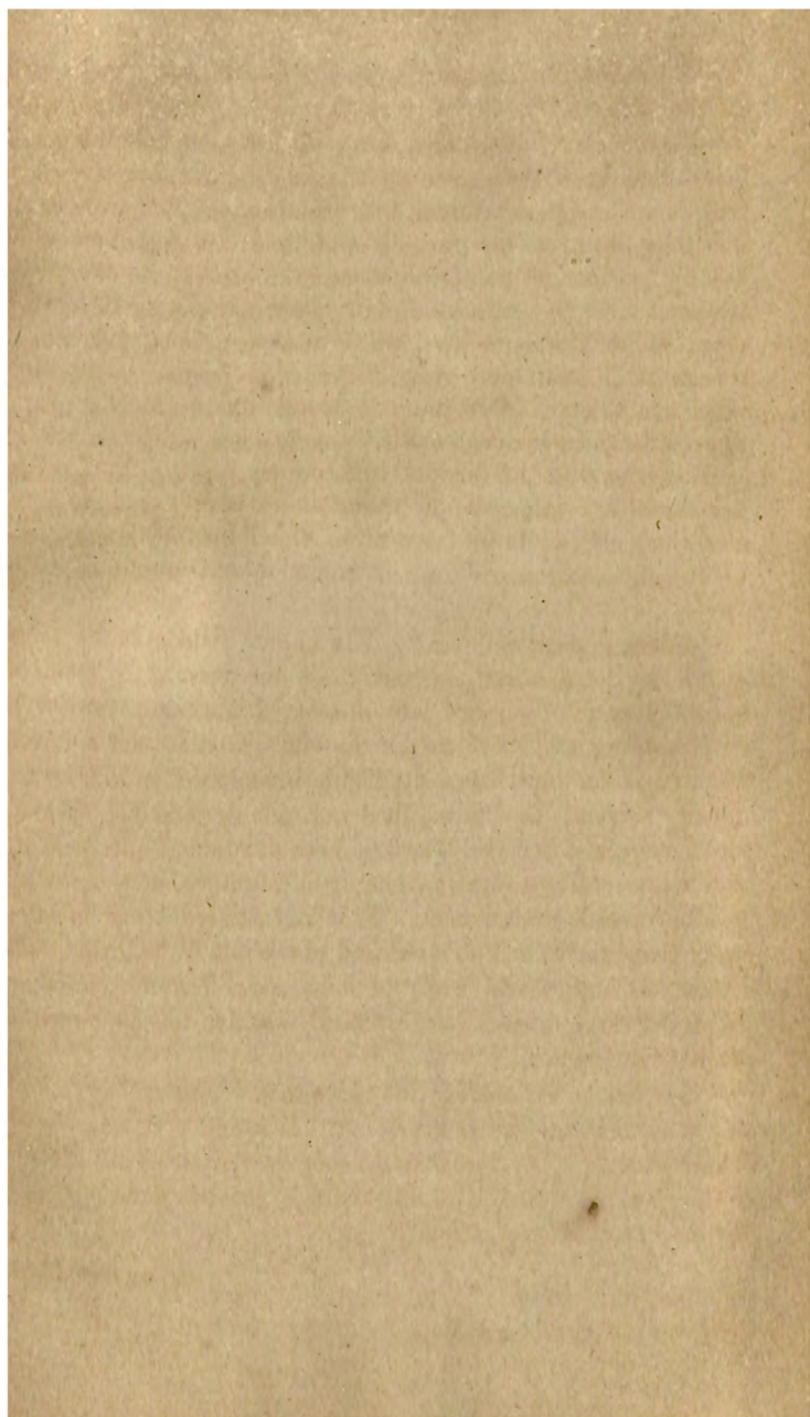
"What is your religion? The Bible. But is it the Bible interpreted by the Church, or the Bible interpreted by your own reason? The '*Rationalist*' will answer, I am competent to judge of the meaning of Scripture for myself. Not so the spiritual man. He knows he must have the Bible interpreted to him by the Holy Spirit. Jesus, he knows, has not merely left His Word. The Spirit who inspired the Word, is ever at hand to interpret it. This is not pretending to inspiration, or infallibility, or a right to dictate to other men's consciences. It is not the guidance of the Spirit, apart from the Word, or over and above the Word, that such a one claims,—which would really be fanaticism; but the guidance of the Spirit *in, through, and by* the Word,—which is sober sense and the security of freedom.

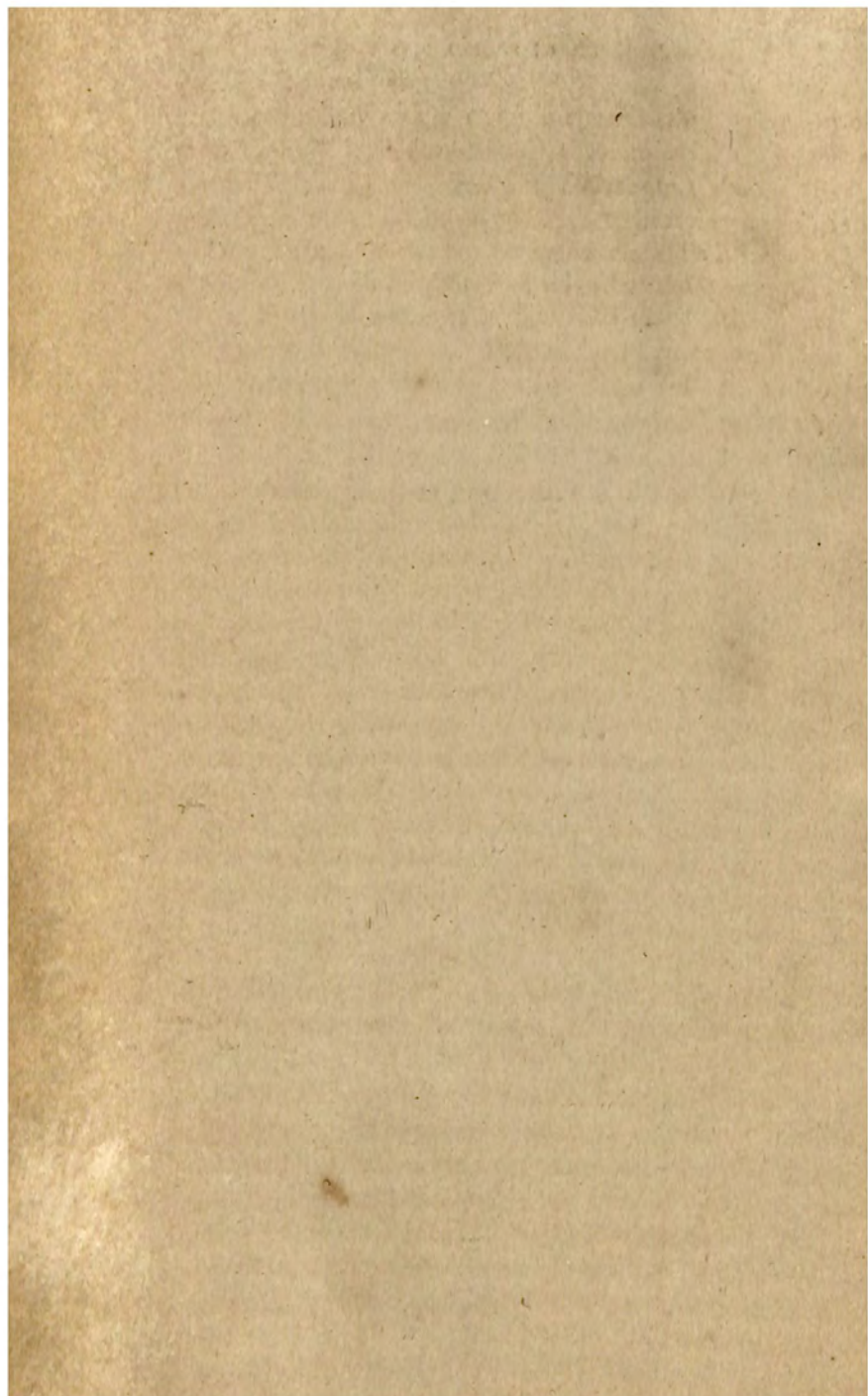
"*God alone is Lord of the conscience. The will of Christ is the only rule His people are to follow. His will is revealed exclusively in His Word. The Spirit is the sole Interpreter of the Word. This is the glorious principle of the right of private judgment. This is the only true Protestantism.*"¹

EDWARD MASSON.

EDINBURGH, September 1859.

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CHAPTER FIFTH.

OF PARTICLES.

SECTION XLVI.

ON PARTICLES IN GENERAL.

1. So efficient and varied is the power of cases, as well as of the Infinitive, Participle, etc., in Greek, that sentences, either simple or compound, may be formed merely by means of the flexions of nouns and verbs, according to the principles of Syntax already explained. Owing, however, to the endless diversities of meaning that sentences may be employed to convey, additional aids to expression have been provided. The language possesses an abundant store of what are called Particles, which enable the speaker or writer to construct his sentences in such a manner as to express any conceivable variety of thought. Particles, as everybody knows, are divided into *Prepositions*, *Adverbs*, and *Conjunctions* (Rost p. 717.). Regarding the boundary-lines, however, which separate these three classes from each other, grammarians are not entirely agreed. Comp., in particular, Hm. emend. rat. p. 149 ff.

Interjections are not words, but sounds; and, for the most part, do not lie within the range either of Syntax or of Grammar at all.

2. Without attempting to settle controverted views of the boundaries that separate these three classes of particles from each other, we shall state the following points as generally admitted:

a. Particles are to be classified, in reference, not merely to individual forms, but also to their respective meanings; as it has long been acknowledged that *e.g.* prepositions are often used as adverbs, and *vice versâ* (Hm. as above, p. 161.), and, moreover, that prepositions are originally adverbs.

b. All particles are employed either in the structure of a simple sentence, or clause, within the range of which their import is con-

finer, or to join one clause to another. The latter are properly called *Conjunctions*.

As Grammar rather regards speech (the expression of thought) than thought itself (unuttered), the comparative particles *ὡς* (*ὡσπερ*), the particles of time (*ἐπει, ὅτε, ὁπότε*, etc.), the negative particles of design *μή*, etc., may be considered conjunctions also; so that, according to their import, they may be classed either as adverbs or as conjunctions. The power of adverbs and prepositions is confined to the range of a simple sentence or clause, the structure of which they serve to complete. Prepositions denote only *relations* (of substantives); adverbs, *inherent attributes* (of terms of quality or condition, and, consequently, of adjectives and verbs, as the latter are compounded of a copula and a term of quality or condition). See, in particular, Hm., as above, 152 ff.

Such a classification of particles as would appear to every scholar completely satisfactory, is perhaps not to be expected, for a merely practical will not entirely coincide with a philosophical arrangement. Much excellent information on the use of particles in the structure of sentences will be found in Grotendorf *Grundzüge einer neuen Satztheorie*. Hannover 1827. 8. Krüger *Erörterung der grammat. Eintheilung und grammat. Verhältn. der Sätze*. Frft. a. M. 1826. 8. Comp. also Werner in the *n. Jahrb. f. Philol.* 1834. p. 85 ff.

3. In regard to the use of particles, the N. T. diction exhibits only to a limited extent the copiousness of standard Attic. This applies also to the popular Hellenic of the Apostolic age. Besides, the N. T. writers infused into their style a Jewish tincture, and overlooked the more refined niceties of Greek composition in the structure of periods. From the nature of the case, however, while they were under the necessity of employing prepositions unsparingly, they did not feel the diversified use of conjunctions at all indispensable. In treating of particles, N. T. Grammar should, without encroaching on the department of Lexicography, and without attempting to explain in detail every acceptance of each, delineate, by a clear discrimination, the various modifications of thought that are expressed by particles; and then, in each instance, point out *how far*, in expressing those varieties of meaning, the N. T. writers have drawn from the abundant store of particles which the Greek language supplied. Thus will N. T. Grammar, so far as the present state of N. T. Lexicography and Interpretation may permit, exhibit an outline of the leading acceptations of the principal particles, and

emphatically protest against the arbitrary admission of what is called *enallage particularum*.

Hitherto the subject of Greek particles, especially in reference to the successive periods of the language, has never been thoroughly investigated, either practically or on philosophical principles. The works of Mt. Devarius (edited by Reusmann, Lips. 1793. 8.) and H. Hoogeveen (Amsterd. 1769. II. 4., condensed by Schütz Lips. 1806. 8.) are no longer regarded as satisfactory, especially as they entirely omit the subject of prepositions. On the other hand, J. A. Hartung *Lehre v. d. Partikeln der griech. Spr.* Erlang. 1832 f. II. 8. deserves attention. Still more important are the acute researches with which R. Klotz has enriched his edition of Devarius (Lips. 1835. 1842. II. 8.); Schraut *die griech. Partik. im Zusammenhange mit den ältesten Stämmen der Sprache* (Neuss 1848.) is too fanciful. As to Biblical Greek, a *Lexicon Particularum* to Sept. and the Apocryph. is a desideratum, as even Schleusner in his *Thesaur. Philol.* has entirely omitted the particles. (Bruder, as is well known, in his *N. T. Concordance*, has carefully inserted the *N. T. particles*.) Tittmann's treatise on *N. T. Particles* (*de usu particular. N. T.* Cap. 1. 2. Lips. 1831. II. 4., also in *Synonym. N. T.* II. 42 sq.) is not all that could be wished. It was left unfinished by the death of the acute and learned author. Besides, he did not pay due attention to the actual usage of the language.

SECTION XLVII.

OF PREPOSITIONS IN GENERAL,¹ AND OF SUCH AS GOVERN THE GENITIVE IN PARTICULAR.

1. The use of prepositions is to aid cases in expressing mutual relations of things. *they connect words.*

The import of a preposition must correspond to the import of the case with which it is construed, as their combined force conveys the notion intended.

A preposition is required either—(1.) when, owing to the endless diversity of possible relations, no existing case is fitted to denote a

¹ Comp. *Hm. de emend. rat.* p. 161 sqq., *B. G. Weiske de praeposition. gr. comment.* Gorlic. 1809 f. *K. G. Schmidt quaest. grammat. de praeposition. gr.* Berol. 1829. 8. *Döderlein Reden u. Aufs.* II. nr. 3. *Bhdj* S. 195 ff. *Schneider Vorles.* S. 181 ff.

given conception; or (2.) when the case to be employed was originally adequate, but, from the variety of its secondary significations, appears to the writer or speaker insufficient, of itself, to indicate, with clearness and precision, the particular relation he wishes to express.

Prepositions are more frequently employed in the N. T. than in classical Greek prose. This was naturally to be expected. The respective power of cases in all their secondary applications would be less distinctly discerned by the Apostles than by educated native Greeks. Besides, Orientals love graphic vividness of expression; and the Hebrew-Aramaean language indicates by means of prepositions nearly all those relations which the Greek expresses by cases alone.

2. In treating of prepositions it is necessary (1.) to point out with precision the distinctive primary power of each, from which all its secondary significations emanate as from a common centre; and to trace to this all the various meanings the preposition may have assumed, that is, to show how, in any given application, the transition from the primary meaning arose in the mind of the speaker or writer; and, (2.) after explaining why a given preposition should be joined to a particular case, either in general, or in a certain range of significations, to apply such explanation in defining the inherent import of prepositions themselves.

The precise determination of the respective primary power of prepositions, as exhibited in their construction with different cases, will show how far an interchange of prepositions is possible,—a matter which, in N. T. diction, is usually regarded as altogether arbitrary.

In delineating the government of prepositions, it is necessary to avoid over-strained refinements; and to bear in mind that, according to the special, or the more or less precise, relation to be expressed (particularly if mental), one and the same preposition may be construed with different cases (comp. Hm. emend. rat. 163.).

In ascertaining the respective power of prepositions in N. T. diction, it is of the utmost importance to keep in view—(1.) How far later Greek, and in particular the colloquial Hellenic of the Apostolic age, had extended the use and import of prepositions, overlooked nice distinctions, or even admitted improprieties in employing them; (2.) How far the N. T. writers were influenced by the Hebrew-Aramaean, which delights in the use of prepositions, and views numerous relations under aspects entirely different from the Greek (comp. e.g. ὁμῶσαι ἐν τινι, ἀποκτείνειν ἐν ῥομφαίᾳ); and (3.)

How far, in particular phrases, the use of particular prepositions is based on certain Christian modes of thought—(e.g. ἐν Χριστῷ or κυρίῳ).

The manner in which, till within the last thirty or forty years, N. T. philologists, in Lexicons and Commentaries (as, for instance, Koppe's N. T.), pretended to explain prepositions, was truly astounding.¹ It had been suggested and was countenanced by the unmitigated empiricism with which, till the time of Ewald, the subject of Hebrew prepositions was handled. See Winer's exeget. Stud. I. 27 ff. Wahl was the first who pursued a better course; and the license that so long prevailed in this department of N. T. philology, has at length been almost exploded.

In determining the comparative predominance of the Hellenic or of the Hebrew-Aramaean element in regard to the use of prepositions, it must not be forgotten—(1.) that, owing to the diversified import of prepositions as employed by the Greeks, many constructions which the N. T. writers adopted through the influence of their mother tongue, occur also in Greek poets and later prose writers; (2.) that though, in the more Hebraistic portions of the N. T. (particularly in Revelation), the exposition must, so far, be regulated by the Hebrew idiom, yet, we must not assume that, in the N. T. generally, prepositions are to be explained by a reference to Hebrew; for the sacred writers manifestly possessed a great command of Greek; and, in expressing even minute and diversified relations, usually employ prepositions with Hellenic propriety; and (3.) that, in Paul especially (and John), the un-Hellenic application of several prepositions (e.g. ἐν) is connected with doctrinal phraseology, and belongs to the Apostolic (Christian) ingredient in N. T. diction.

3. The *proper* and the *metaphorical* significations of each preposition must be accurately distinguished. The proper significations always indicate direct *local* relations (Bernhardi I. 290.). In proportion as these are conceived in greater multiplicity by the national mind, a corresponding multiplicity in the significations of prepositions follows. The simple relations of place are two,—that of rest and that of motion (direction being more or less distinctly implied in motion). The latter is either motion *towards* or motion *from*. The notion of rest is denoted by the Dative; that of motion *towards*, by the Accusative; that of motion *from*, *out of*, by the Genitive.

Local relations expressed by corresponding prepositions, are, a.

¹ *Tittmann de scriptor. N. T. diligentia gramm.* p. 12. (Synon. I. 207.): nulla est, ne repugnans quidem significatio, quin quaecunque praepositio eam in N. T. habere dicatur.

of rest: *in* ἐν, *by the side of* παρά, *on* ἐπί, *above, over* ὑπέρ, *under, below* ὑπό, *between, among, with* μετά, *before* πρό, *behind, after* μετά, *on the top of, upon* ἀνά, *around, about* (ἀμφί) περί, *over against, opposite* ἀντί. *b.* of (direction) motion towards a point: *into, to* εἰς, *towards* κατά, *to* πρός, *upon* ἐπί, *near by, alongside* παρά, *under* ὑπό. *c.* of (direction) motion from a point, *whence: out of* ἐκ, *from* ἀπό, *from under* ὑπό, *down from* κατά, *from beside* παρά. To the last division may be referred διά *through*, relating to place (comp. Progr. de verbor. c. praeposs. compositor. in N. T. usu V. p. 3.), for which the Hebrew ׀, and the German *aus*, is sometimes used (e.g. *aus dem Thore gehen*).

4. Prepositions, thus originally and *properly* used in expressing the relative position of material objects, were afterwards employed *figuratively* to denote relations of any kind.

The first step in the figurative use of prepositions, was to apply them to notions of *time*.

By degrees, prepositions were transferred to all mental relations, including even the purest abstractions.

Different nations exhibit, in their conceptions of things, a more or less vivid reference to external nature; and view matters of ordinary occurrence under distinctive aspects. This produces a corresponding diversity in national modes of expression. A Greek, for instance, says, λέγειν περί τινος; a Roman, dicere de aliqua re; a Hebrew, ׀ ׀; a German, über etwas sprechen; (an Englishman, to speak *about* a matter.) The first views the object as a central point which the speaker *encompasses* (to speak *about* a thing); the second, as a whole, from which the speaker imparts something to the hearer (*de*, something, as it were, drawn from the object);¹ the Hebrew, as the ground on which the speaker stands (to speak *on* something); the fourth, as what is lying under inspection,—as what the discourse is extended *over* (über governing, in this expression, the Accusative).

The notion of *origin*, and, consequently, of *cause*, is, in a very obvious manner, indicated by the prepositions from (by), out of (ἀπό, ὑπό, παρά, ἐκ); that of *occasion*, and, therefore, that of *motive*, by πρός, εἰς (*on, at*, the report), ἐπί with Dat. and διά with Acc. (*on account of*). Here ἐπί refers to the basis on which something rests. Hence *ground* signifies *ratio*. *Design* and *aim* are denoted by ἐπί with Dat., or by εἰς or πρός with Acc. *Condition* (arrangement,

¹ As to the primary import of the Latin *de*, see Heidtmann in the Zeitschr. f. Alterth.-Wiss. 1846. nr. 109 f.

stipulation) is expressed by ἐπί with Dat. A similar metaphor is used in German, as *e.g.*: *auf* Lohn Recht sprechen. That which produces an emotion is indicated by ἐπί with Gen., as in German by über (sich freuen über—rejoice over), stolz sein auf—pride one's self on). To speak in reference to a subject is λέγειν περί τινος—about (see above). The rule, or model, is expressed either by πρός, κατὰ (according to, after), or by ἐκ (from). In the former construction, the rule is conceived as something after, according to, which something is formed, framed; in the latter, as that from which something is derived. Finally, διά with Gen. (sometimes ἐν) denotes, by a very natural metaphor, the means.

5. One preposition may sometimes, no doubt, be employed for another. Here, however, we must remember that a mental relation may often be expressed, with equal propriety, by any one of two or more prepositions,¹ as: *loqui de re* and *super re*, ζῆν ἐκ and ἀπό τινος, ὠφελείσθαι ἀπό and ἐκ τ. Xen. Cyr. 5, 4, 34. Mem. 2, 4, 1., also ἐπί τινι, ἀποκτείνεσθαι ἀπό and ἐκ τινος Rev. ix. 18., ἀποδνήσκειν ἐκ τινος Rev. viii. 11. and ὑπό τ., ἀποδνήσκειν ὑπέρ and περί τῶν ἁμαρτιῶν, ἀγωνίζεσθαι περί and ὑπέρ τινος, ἐκλέγεσθαι ἀπό and ἐκ τῶν μαθητῶν.² In these instances, there is no *enallage* of prepositions. On the other hand, particularly in expressing local relations, a preposition with a more comprehensive meaning may be used for one whose import is more special, as: Luke xxiv. 2. ἀποκυλίξεν τὸν λίθον ἀπὸ τοῦ μνημείου, but Mr. xvi. 3. ἐκ τῆς θύρας τοῦ μνημείου. The latter is more specially expressive of the relation: *out of* the door (hewn in the rock). Such use of one preposition for another may be owing either to the writer's inadvertence, or to his not deeming it necessary to employ, in the circumstance, rigorous precision. The interchange of prepositions is only apparent, when any of them is employed *praegnanter*; that is, when it includes a second relation, the antecedent or consequent of that which it

¹ Thus Paul sometimes employs different prepositions in parallel clauses, to give variety to the composition, as: Rom. iii. 30. ὃς δικαιοῦσι περιτομῆν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως, Eph. iii. 8. f.

² Sometimes, in different languages, the same relation, because viewed under different aspects, is expressed by prepositions of opposite significations. Thus Germans say, *zur* Rechten (the English, *on*, or *to*, the right); the Romans, Greeks, and Hebrews, *a dextra* etc. Even one and the same language may express a relation, especially if mental, by prepositions quite antithetical in import. The Germans say, *auf* die Bedingung and *unter* der Bedingung (*on* the condition and *under* the condition). In South Germany they say, relation or friend *to* (*zu*) one; in Saxony, relative or friend *of* (*von*) one. How ridiculous it would be to infer from such instances, that *of* (*von*) is sometimes equivalent to *to* (*zu*), and *on* (*auf*) to *under* (*unter*)!

properly indicates, as: κατοικεῖν εἰς τὴν πόλιν, εἶναι ὑπὸ νόμον. The same applies to the case of an attraction, as: αἶρειν τὰ ἐκ τῆς οἰκίας Mt. xxiv. 17., ἀποτάξασθαι τοῖς εἰς τὸν οἶκον Luke ix. 61.

An arbitrary interchange of prepositions—a fiction of which the earlier N. T. commentaries are full—was partly supported by an overstraining of parallel passages, especially in the gospels. Such an absurdity would never have entered the imagination of critics, had they been accustomed to consider the language of Scripture as a *living* instrument of social intercourse. It is impossible to believe that any one in his senses could have intentionally said—he made a journey *into* Egypt, for, he made a journey *in* Egypt (εἰς for ἐν); or, all is *for* him, instead of, all is *from* him. In expressing *through*, διὰ and ἐν are not always equivalent to each other; e.g. διὰ Ἰ. Χριστοῦ and ἐν Ἰ. Χριστῷ. In Latin, also, *per* and the Ablative are usually distinguished. The former is employed before *persons*; the latter, before *things*. The attentive reader will soon perceive with what propriety and precision the N. T. writers discriminate even the most closely allied prepositions, as, e.g.: Rom. xiii. 1. οὐκ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, αἱ δὲ οὐσαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.¹ By readily acknowledging, on satisfactory evidence, the scrupulous accuracy that pervades the N. T. diction, we do honour both to the sacred writers and to ourselves.

Where either of two prepositions might be employed with equal propriety, the preference of the *one* to the other, in the N. T., is probably to be attributed to Hebraistic influence. This, at least, the critic must take into consideration as a possibility. Planck, however (articuli nonnulli Lex. nov. in N. T. Goett. 1824. 4. p. 14.), is mistaken in supposing that ἀγαθὸς πρὸς τι (Eph. iv. 29.) is less correct Greek than εἰς τι. The former construction is of frequent occurrence, as, e.g. Theophr. hist. plant. 4, 3, 1. and 7. 9, 13, 3. Xen. Mem. 4, 6, 10. etc. See Schneider Plat. civ. II. 278.

In the construction of such prepositions as, in different significations, govern different cases, either of two cases may be equally appropriate in expressing a mental relation (as ἐπί with Gen. or Acc.). Sometimes the Codd. vary between the two: see Rom. viii. 11. This has often been erroneously applied to the use of διὰ in the N. T. See below, § 47. Note 1. and § 49. c. In regard to purely external relations, on the contrary, such interchange of cases does not, in careful writers, take place. Only in very late, that is, Byzantine authors, does such confusion of cases occur; as, e.g., μετὰ with Gen. and Acc. in the same sense. See the word in the Index to Malalas in the Bonn ed., comp. Schaeff. Ind. ad Aesop. p.

¹ Hence, I cannot admit what Lücke Apokal. says of the alleged irregular and inconsistent use of prepositions in the N. T.

136. Boisson. Anecd. IV. 487. V. 84.¹ Such authors began to exhibit so little regard for the respective import of cases, as to construe prepositions with the strangest impropriety,—*ἀπό*, for instance, with Acc. or Dat., *κατά* with Dat., *σύν* with Gen. See Index to Leo Gramm. and Theophan.²

The system, recently revived, of explaining an alleged interchange of cases in the N. T. by a reference to the want of cases in Hebrew, is preposterous. With the exception of a very small number of doubtful instances, the N. T. writers construe prepositions with strict propriety.

The collocation of prepositions is more simple in the N. T. than in native Greek authors, Mtth. II. 1399 f. They are uniformly placed immediately before the noun. Only those conjunctions which never stand at the beginning of a sentence or clause, are inserted between a preposition and the substantive which it governs, as: *δέ* Mt. xi. 12. xxii. 31. xxiv. 22. 36. Acts v. 12., *γάρ* Jo. iv. 37. v. 46. Acts viii. 23. Rom. iii. 20., *τε* Acts x. 39. xxv. 24., *γε* Luke xi. 8. xviii. 5., *μέν* and *μέν γάρ* Rom. xi. 22. Acts xxviii. 22. 2 Tim. iv. 4.

Prepositions with the Genitive.

ἀντί (Lat. *ante*), of which the *local*, i.e. the literal and proper, meaning is, *before, in front of, over-against*, denotes, figuratively, barter, exchange (Plato conv. 218 e.), in which one thing is given *for, as the equivalent of*, another (tooth *for* tooth, Mt. v. 38.), and, in consequence, assumes its place. *Ἀντί* governs the Genitive, that being the case of (issuing from and) exchange (see above, p. 198.), as: 1 Cor. xi. 15. *ἡ κόμη ἀντι περιβολαίου δέδοται (τῆ γυναικί)* her hair *for, instead of*, a covering (to serve her as a covering, comp. Lucian. philops. 22. Liban. ep. 350.), Heb. xii. 16. *ὅς ἀντι βράσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ*, ver. 2. *ἀντι τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν* (*for the joy that was set before Him, over-against this joy He put death on the cross*), Mt. xx. 28. *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντι πολλῶν*, xvii. 27. *ἐκεῖνον (στατηῆρα) λαβὼν ὅς αὐτοῖς ἀντι ἔμοῦ καὶ σοῦ*, ii. 22. *Ἀρχέλαος βασιλεύει ἀντι Ἡρώδου* *in the place, in the stead*, of Herod, comp. Her. 1, 108. Xen. A. 1, 1, 4. 1 Kings xi. 44.

Hence, *ἀντί* is the preposition chiefly used to denote *the price, in return for, in consideration of*, which one gives or receives an article of merchandise (Heb. xii. 16.). It, further, indicates re-

¹ In two phrases immediately succeeding each other, *μετά* signifying *with*, governs first the Acc. and then the Gen., Acta apocryph. p. 257.

² In other passages *ἐν* governs the Acc. See Schaeff. Dion. comp. p. 305. Ross inscriptt. gr. I. 37.

taliation (Lev. xxiv. 20.) and *reward*; and is also used in the sense of *because, forasmuch as*: e.g. ἀνθ' ἧν (forasmuch as) *for this (that)*, i.e. *because*, Luke i. 20. xix. 44. Plat. Menex. 244. Xen. A. 5, 5, 14. 1 Kings xi. 11. Joel iii. 5., or *on which account* (wherefore) Luke xii. 3.; ἀντὶ τούτου Eph. v. 31. (Sept.) *therefore, for this*, comp. Pausan. 10, 38, 5.

In Jo. i. 16. ἐλάβομεν - - χάριν ἀντὶ χάριτος, ἀντί has a peculiar signification, which, however, is easily traced to its primary import:—*grace over-against, in equal measure with, grace*; a subsequent portion of grace *in the place of* that which preceded,—and thus grace uninterrupted, unceasingly renewed.

b. Ἀπό, ἐκ, παρά, and ὑπό, respectively denote, in addition to the most general import of the Genitive, some diversity in the previous mutual relation of the objects in question.

Beyond doubt ἐκ indicates the closest connection; ὑπό, one less strict; παρά (de chez moi, $\text{Dy}\mu\text{p}$), and more especially ἀπό,¹ one still more distant. Accordingly, these prepositions, ranged in the following order, express respectively degrees of connection, from the most intimate to the most remote: ἐκ, ὑπό, παρά, ἀπό.

Further, ἀπό is used to denote simply the point from which motion (action) proceeds. If that point is a person, παρά or ὑπό is employed. If the person is indicated as a source of motion merely in general terms, παρά is used; but if represented as the special efficient and producing cause, ὑπό is required. Finally, ἀπό denotes *distance and separation*; and while both ἀπό and ἐκ imply *disjoining and removal*, these notions are not directly conveyed by either παρά or ὑπό.

Παρά properly signifies proceeding from one's *vicinity or sphere of power* (παρά with Gen. denoting the opposite of πρὸς with Acc. Lucian. Tim. 53.), as: Mr. xiv. 43. παραγίνεσθαι ὄχλος πολὺς - - παρὰ τῶν ἀρχιερέων from the chief priests (whose attendants they were; comp. Lucian. philops. 5. Demosth. Polycl. 710 b.), xii. 2. ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ part of the produce, which was in the hands of the husbandmen; Jo. xvi. 27. ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον (comp. i. 1. ὁ λόγος ἦν πρὸς τὸν θεόν), v. 41. (Plat. rep. 10. 612 d.), xv. 26. Eph. vi. 8. Luke ii. 1. 2 Pet. i. 17.

¹ The distinction between ἀπό and ἐκ in Luke ii. 4. is obvious (comp. also Acts xxiii. 34.); but in Jo. xi. 1. (see Lücke *in loc.*) and Rev. ix. 18. ἀπό and ἐκ are employed as synonymous. Comp. also Luke xxi. 18. with Acts xxvii. 34. On the other hand, in the parallel passages, Mr. xvi. 3. and Luke xxiv. 2. ἀπό and ἐκ are respectively used, *out of* the door of the sepulchre being the more precise and suitable expression, and, from the sepulchre, the more loose. See p. 378.

Accordingly, it is joined to verbs of *inquiring* and *asking* Mt. ii. 4. 16. Mr. viii. 11. Jo. iv. 9., of *learning* 2 Tim. iii. 14. Acts xxiv. 8. (Xen. C. 2, 2, 6. Plat. Euth. 12 e.), the matter to be learned, etc., being viewed as in some one's (mental) possession (ἀπό Mr. xv. 45. Gal. iii. 2. expressing this more indefinitely; ἐκ τινος Xen. Oec. 13, 6., with greater precision). It is only in later writers that παρά is used after Passive verbs, as exactly equivalent to ὑπό (Bast ep. crit. p. 156. 235. Ellendt Arrian. Alex. II. 172.). In Acts xxii. 30. τί κατηγορεῖται παρά τῶν Ἰουδαίων, Luke could hardly have said ὑπὸ τῶν Ἰουδαίων, as they had, as yet, laid no formal charge, and, as yet, had not actually contemplated a regular prosecution. The meaning is: what imputations are uttered against him from the Jewish public. Mt. xxi. 42. παρά κυρίου ἐγένετο αὐτῇ (Sept.) means: this is from the Lord (*divinitus*, through means under God's control); and Jo. i. 6. ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρά Θεοῦ: there appeared a messenger from God, comp. ver. 1. ἦν πρὸς τὸν Θεόν.

In no passage of the N. T. do we find παρά with Gen. used for παρά with Dat., as sometimes takes place in Greek authors (Schæf. Dion. comp. p. 118 sq. Held Plut. Tim. p. 427.). In 2 Tim. i. 18. εὕρισκειν involves the notion of attaining by prayer. It is otherwise in Luke i. 30. εὗρες χάριν παρά τῷ Θεῷ with God. Mr. v. 26. is to be explained on the principle of attraction. Most probably, however, in iii. 21. οἱ παρ' αὐτοῦ are *His kindred* (those descended from Him, those belonging to Him), see Fr. *in loc.* comp. Susann. 33. As to παρά in a circumlocution for the Gen. see § 30, 3. Note 5. That τὰ παρ' ὑμῶν Ph. iv. 18., and τὰ παρ' αὐτῶν Luke x. 7., are not strictly synonymous with τὰ ὑμῶν (ὑμέτερα), αὐτῶν, is obvious. In both passages the phrase is accompanied by a verb of receiving (having received the things sent from you—your presents; eating what is set before you from (by) them).

The original signification of ἐκ is, issuing *from within* (the compass, sphere, of) something. It is antithetical to εἰς (Luke x. 7. xvii. 24. Herod. 4, 15, 10. Aesch. dial. 3, 11.), e.g.: Luke vi. 42. ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ (it was ἐν τῷ ὀφθαλμῷ), Mt. viii. 28. ἐκ τῶν μνημείων ἐξερχόμενοι, Acts ix. 3. περιήστραψεν αὐτὸν φῶς ἐκ τοῦ οὐρανοῦ, Mt. i. 16. ἐξ ἧς (Μαρίας) ἐγεννήθη Ἰησοῦς, ver. 3. 1 Pet. i. 23. Luke v. 3. ἐδίδασκεν ἐκ τοῦ πλοίου is an abbreviated expression: taught *out of the ship* (speaking from on board).

Hence this preposition is employed to express the *material out of which* a thing is made, Mt. xxvii. 29. Rom. ix. 21. comp. Herod. 8, 4, 27. Ellendt Arrian. Alex. I. 150.; likewise the *mass* or *store out of*

which a thing is taken, Jo. vi. 50. φαγεῖν ἐξ ἄρτου, Luke viii. 3. (var.), 1 Jo. iv. 13. ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν *He hath given us of His Spirit*; also the *class* to which one belongs, (*out*) of which one is, Jo. vii. 48. μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν; iii. 1. ἄνθρωπος ἐκ τῶν φαρισαίων, xvi. 17. εἶπον ἐκ τῶν μαθητῶν (τινες), 2 Tim. iii. 6. 2 Jo. 4. Rev. ii. 10., or the *country*, *out of*, from, which one derived his origin, Acts xxiii. 34.; or the *progenitor* from whom one is descended, Ἑβραῖος ἐξ Ἑβραίων (Plato Phaedr. 246 a.), comp. Heb. ii. 11.; lastly, the *situation, position, out of* which one comes, Rev. ix. 20., or (by brachylogy) *out of* which some undertaking emanates, 2 Cor. ii. 4. ἐκ πολλῆς θλίψεως -- ἔγραφα ὑμῖν. In denoting a relation of place, ἐκ is sometimes used, like the Latin *ex*, as equivalent to *de* (*down from*), Acts xxviii. 4. κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς (Judith viii. 24. xiv. 11. Odys. 8, 67. Her. 4, 10. Xen. M. 3, 10, 13.), Acts xxvii. 29., or, with less precision,¹ Heb. xiii. 10. φαγεῖν ἐκ τοῦ θυσιαστηρίου *from the altar* (what was laid, as an offering, *upon* the altar).² It sometimes denotes merely relative position to some object, Mt. xx. 21. ἵνα καθίσωσιν -- εἰς ἐκ δεξιῶν etc., Heb. i. 13. (Bleek *in loc.*) *zur Rechten, on the right*, Lat. *a dextra*, Hebr. יָמִין. In such (figurative) expressions, it is quite the same whether the ideal line be drawn *from* the principal to the secondary object, or *vice versa*. The former conception has been adopted in Greek (ἐκ δεξιᾶς); the latter, in German, comp. Goeller Thuc. 8, 33. For analogous expressions, see Thuc. 1, 64. 3, 51. and Her. 3, 101. οἰκέουσι πρὸς νότου ἀνέμου. In denoting a relation of *time*, it indicates the commencement of the period through which something continued or continues to exist, Acts xxi. 10. ἐκ πολλῶν ἐτῶν ὄντα σε κριτήν etc. Jo. vi. 66. ix. 1. Acts ix. 33. Gal. i. 15., ἐξ ἰερανοῦ Luke xxiii. 8. (as also ἐκ πολλοῦ).³ Here the Greek says *out*

¹ Mr. xvi. 3. does not come under this head: see above, No. 5. p. 379. Besides, it must not be forgotten, that the same relation may be conceived differently in different languages, and yet with equal propriety: e.g. Rom. xiii. 11. ἐγερθῆναι ἐξ ὑπνου, Ger. aufstehen vom Schläfe (Eng. *awake out of*, or *from*, sleep). In Rev. vi. 14. ἐκ, and not ἀπό, is perhaps used designedly. At least this is undoubtedly the case in Jo. xx. 1.

² In the N. T. καταβαίνειν ἐκ τοῦ ἔρους occurs but once, Mt. xvii. 9. (Ex. xix. 14. xxxii. 1.), for which in all other passages we find καταβ. ἀπὸ τοῦ ἔρους, Mt. viii. 1. Mr. ix. 9. Luke ix. 37.

³ The other N. T. passages adduced to show that ἐκ means *statim post*, do not establish the assertion. Luke xi. 6. signifies come in *from a journey*; xii. 36., return *from the wedding*; Jo. iv. 6., fatigued with the journey; 2 Cor. iv. 6., *out of* darkness light etc. In some of these passages, to render ἐκ by *immediately after* would be absurd; in others, it would be forcedly specifying time *since which*, where the writer merely intended to specify the state or condition *out of* which, etc. Least of all in Heb. xi. 13. could ἐκ be translated *immediately after*.

of, viewing the time specified, not as a *point* from which something is reckoned, but, by a more vivid conception, as an expanse *out of* which something is diffused (as ἐξ ἡμέρας, ἐξ ἔτους etc.).

Figuratively, this preposition denotes every *source* and *cause*, *out of* which something flows, issues (hence ἐκ and διὰ have a kindred signification, Franke Dem. p. 8. Held Plut. Tim. 331. comp. Fr. Rom. I. 332.), and is applied either to things or persons, Acts xix. 25. Rom. x. 17. 2 Cor. ii. 2. iii. 5. Under this head, the following applications of ἐκ deserve attention: Rev. viii. 11. ἀποδύνησκειν ἐκ τῶν ὑδάτων (xix. 18. Dio C. p. 239, 27. comp. Iliad. 18, 107.), Rev. xv. 2. νικᾶν ἐκ τινος (victoriam ferre *ex* aliq. Liv. 8, 8. extr.), 1 Cor. ix. 14. ἐκ τοῦ εὐαγγελίου ζῆν (Luke xii. 15. comp. with ἀπό Aristot. pol. 3, 3.¹ *ex* raptō vivere Ovid. Met. 1, 144.), Luke xvi. 9. ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, Rom. i. 4. ὀρισθέντος υἱοῦ Θεοῦ ἐξ ἀναστάσεως νεκρῶν (source *out of* which convincing evidence flows, comp. Jas. ii. 18.). Its use in reference to persons² is especially frequent and diversified; comp., however, Jo. iii. 25. ἐγένετο ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου (Plato Theaet. 171 a.), Mt. i. 18. ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου, Jo. vii. 22. οὐκ ἐκ τοῦ Μωϋσέως ἐστὶν (ἡ περιτομή), Rom. xiii. 3. ἔξεις ἐπαινοῦ ἐξ αὐτῆς (ἐξουσίας), Jo. x. 32. πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου, vi. 65. (Her. 8, 114.) xviii. 3. 1 Cor. vii. 7. 2 Cor. ii. 2. Rom. v. 16. (Fr. incorrectly translates it by *per*). In this sense, it is applied, for the most part, to sovereigns, rulers, magistrates, Xen. An. 1, 1, 6. Cyr. 8, 6, 9. Her. 1, 69. 121. 2, 151. Polyb. 15, 4, 7. Ἐκ is specially employed to express the *mental state*, the thought or feeling, *out of* which something springs, 1 Tim. i. 5. (Rom. vi. 17.) Mr. xii. 30. Ph. i. 16. 1 Th. ii. 3. (Plato Phil. 22 b. Xen. An. 7, 7, 43. ἐκ τῆς ψυχῆς φίλος ἦν, Arrian. Ep. 3, 22, 18. Aristoph. nub. 86.); *the occasion*, incidental origin, Rev. xvi. 21. ἐβλασφήμησαν τὸν Θεὸν ἐκ τῆς πληγῆς (but not, as Meyer thinks, in 1 Cor. x. 17.); *the reason* (ratio), Rev. viii. 13.—occasion and reason being both viewed as sources *out of* which decisions, results, emanate (Lucian. asin. 46. Demosth. Con. 727 b.);³ *the grounds of a judg-*

¹ Ζῆν ἐκ τοῦ δικαίου Demosth. Eubul. 540 b., which Wahl quotes in his Clavis, does not come under this head.

² This application is very common, particularly in Herodot. See Schweighæus. Lex. Herod. p. 192. Further, comp. e.g. Diog. L. 1, 54. Philostr. Soph. 2, 12. etc. and Sturz Lexic. Xen. II. 88.

³ Other passages adduced (e.g. by Bretschn.) to prove that ἐκ means *on account of*, are out of the question. Rom. v. 16. amounts to a mere indication of the source; Acts xxviii. 3. may be rendered: *out of* the heat. Recent editors, however, give ἀπό.

ment (the evidence and considerations *out of* which a judgment is deduced), Mt. xii. (33.) 37. see Kypke *in loc.* Rev. xx. 12. Xen. C. 2, 2, 21. and 3, 6. Aesop. 93, 4. By a different metaphor, a judgment is said to be *according to*, the facts and laws being viewed as a *rule, measure, standard*, 2 Cor. viii. 11. comp. ἐν 1 Jo. iii. 19. Ἐκ, moreover, sometimes denotes the *price* of a thing, Mt. xxvii. 7. ἠγόρασαν ἐξ αὐτῶν (ἀργυρίων) ἀγρόν (Palaeoph. 46, 3.), the property being viewed as accruing to us *out of* the money given for it, comp. Mt. xx. 2. (where the expression is abbreviated). As to ἐξ ἔργων εἶναι and similar phrases in Gal. iii. 10. Rom. iii. 26. iv. 14. 16. Ph. i. 17. Tit. i. 10., see Winer's Comment. *in loc.* The phrase, εἶναι ἐκ τινος, may vary in import according to all the diversified significations of the preposition; comp., however, 1 Cor. xii. 15. ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος. By an opposite conception, we say: *appertain to the body.* (Yet comp. *a member of the body.*)

In the N.T. ἐκ is never employed for ἐν. This is unquestionable, though some have alleged that the use of ἐκ for ἐν occasionally occurs in Greek authors, see Poppo Thuc. 2, 7, 8, 62. As to the attraction in Mt. xxiv. 17. ἀρεῖν τὰ ἐκ τῆς οἰκίας, see § 66. comp. Poppo Thuc. III. II. 493.

ὑπό signifies *from beneath, down from, down, under* (ὑπο), as: Hesiod. theog. 669. Ζεὺς -- ὑπὸ χθονὸς ἦκε etc. Plato Phaedr. 230 b. It commonly accompanies Passive verbs,¹ or Neuters used as Passives, to indicate the efficient cause, the agent on whose will the doing or permitting of the action depended, as: 1 Cor. x. 9. ὑπὸ τῶν ὄψεων ἀπάλοντο, Mt. xvii. 12. 1 Th. ii. 14. 2 Cor. xi. 24. comp. Demosth. Olynth. 3. p. 10 c. Lucian. Peregr. 19. Xen. Cyr. 1, 6, 45. An. 7, 2, 22. Lysias in Theomnest. 4. Pausan. 9, 7, 2. Plat. apol. 17 a. and conv. 222 e. Philostr. Apoll. 1, 28. Polyæn. 5, 2, 15. and Porson Eur. Med. p. 97. Ellendt Lexic. Soph. II. 880. The agencies employed to accomplish death, destruction, etc., are here represented as the *efficient causes*, killing, destroying, etc. If, on the contrary, ἀπό had been used (comp. παθεῖν ἀπό Mt. xvi.

¹ 2 Pet. ii. 7. ὑπὸ τῆς τῶν ἀθέσμων ἀναστροφῆς ἐρρύσατο would be an instance of the transition, if in this particular passage the words imply: *out of* the power of the society of the lawless, *under* the influence of which Lot had been left: comp. Iliad. 9, 248. ἐρρύσθαι ὑπὸ Τρώων ὀρυμαγδοῦ, 23, 86. See, in general, *Hm.* Eurip. Hec. p. 11. The usual connecting of ὑπὸ τῆς with καταπονούμενον is, however, to be preferred. Moreover, in Luke viii. 14. also, ὑπὸ after a Passive is to be recognised (Active Mt. xiii. 22. and Mr. iv. 19.), where Bornem. has proposed another, but not a satisfactory (construction and) exposition, in which, however, *Mey.* concurs.

21.), they would have been indicated as merely giving occasion to results. In the former case, the Active construction, *the serpents destroyed*, etc., instead of the Passive with the preposition, would be quite appropriate; in the latter, it would be incorrect. Comp. the difference between βλάπτεισθαι ἀπό τινος and ὑπό τινος in Xen. C. 1, 3, 30. Aeschin. dial. 2, 11. See, in general, Engelhardt Plat. Apol. p. 174 sq. Lehmann Lucian. VIII. 450. II. 23. Schulz vom Abendm. p. 218. Further, ὑπό is applied not merely to persons or animate beings, but also to inanimate agencies, 1 Cor. vi. 12. Col. ii. 18. Jas. i. 14. etc.

The meaning of 2 Pet. i. 17. φωνῆς ἐνεχθείσης αὐτῷ τοιαύτῃ ὑπὸ τῆς μεγαλοπρέπουσ ὁξῆς is simply: *when there came to Him such a voice from the magnificent glory*. No other exposition would be well-founded.

Ἀπό, in its most comprehensive application, denotes, in expressing *local* relations, *from*. What has come *from* anything, may have been previously *on*, *with*, *at*, *close beside*, even *in*, the object in question. Ἀπό is, in general, the opposite of ἐπί with Acc. Diog. L. 1, 24., as: Luke xxiv. 2. εὔρον τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, Matt. xiv. 29. καταβάς ἀπὸ τοῦ πλοίου when he was come down *from* the ship (he was *on* the ship), iii. 16. ἀνέβη ἀπὸ τοῦ ὕδατος up *from* the water (not, *out of* the water), xv. 27. τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης (they were *on* the table), Acts xxv. 1. ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας *from*, not *out of*, Caesarea. In further explaining the literal and figurative import of ἀπό, we have to remark that it specially indicates,

a. *Sundering, letting go, desisting*, Mt. vii. 23. ἀποχωρεῖτε ἀπ' ἐμοῦ, Luke xxiv. 31. ἄφαντος ἐγένετο ἀπ' αὐτῶν, Heb. iv. 4. κατέπαυσεν ἀπὸ πάντων τῶν ἔργων, Rev. xviii. 14. (comp. also ἀποκρύπτειν, παρακαλύπτειν ἀπό Mt. xi. 25. Luke ix. 45., and the pregnant phrases in Col. ii. 20. Rom. ix. 3. 2 Th. ii. 2. Acts viii. 22. 2 Cor. xi. 3. and the like), and, by consequence, *remoteness*, Jo. xxi. 8. (Rev. xii. 14. comp. Xen. An. 3, 3, 9. Soph. Oed. Col. 900.). It denotes still more usually,

b. *Going forth, proceeding from*, in any manner and under any aspect,—especially expressing a point of *time from*, *since*, Mt. ix. 22. xxv. 34. 2 Tim. iii. 15. Acts iii. 24., or the *commencement of a space, series, or period*, Mt. ii. 16. Luke xxiv. 27. Jude 14. (ἀπὸ - - ἕως Mt. i. 17. xi. 12. Acts viii. 10., ἀπὸ - - εἰς 2 Cor. iii. 18.): hence likewise the *source, material, or mass*, from which anything is de-

rived, made, or taken, Mt. iii. 4. (Lucian. dial. deor. 7, 4. Her. 7, 65.) Acts ii. 17. LXX. ἐκχεῖ ἀπὸ τοῦ πνεύματος μου, Luke vi. 13. xv. 16. John xxi. 10. Mt. vii. 16. Further, ἀπό express derivation under manifold aspects, Jude 23., descent (from a people or country), hence *place of abode, sect*, Mt. xxi. 11. xxvii. 57. Jo. xi. 1. xii. 21. Acts ii. 5. xv. 5. Heb. vii. 13. (Polyb. 5, 70, 8. Plut. Brut. c. 2. Her. 8, 114.) Hence, it indicates, in particular, concretely, an individual viewed as merely the incidental or instrumental, and not as the independent, cause of an effect. To indicate the independent, efficient cause of any result, παρά, Schulz Abdm. p. 215 ff.,¹ is used with Neuter, and ὑπό² with Passive verbs, in the N. T. as well as in Greek authors.³

¹ After verbs of receiving, borrowing, etc., ἀπό has merely the general meaning of whence: Mt. xvii. 25. ἀπὸ τίνων λαμβάνουσι τέλη; It is kings who are the λαμβάνοντες; παρά would have indicated the immediate gathering of the taxes, and would have been employed in this passage, had the tax-gatherers been spoken of as the λαμβάνοντες. In the expression λαμβ. παρά τινος, the τις denotes the person actually delivering or tendering; in λαμβάνειν ἀπὸ τινος, it denotes merely the proprietor. In 3 Jo. 7. the apostle would have used πάρα and not ἀπό (τῶν ἐθνῶν), if the meaning had been, that the Gentiles had actually tendered a present. In Col. iii. 24. ἀπὸ κυρίου ἀποληψόμεθα τὴν ἀνταπόδοσιν the reward is indicated as proceeding from the Lord. Παρά κυρ., which Paul might have employed here, would have denoted the Lord's direct communicating of the reward. On the other hand, Christ says, in Jo. x. 18. with strict precision, ταῦτην τὴν ἐντολὴν ἔλαβον παρά τοῦ πατρὸς. Paul likewise, in 1 Cor. xi. 23., writes παρέλαβον ἀπὸ τοῦ κυρίου I received of the Lord, not: the Lord Himself has directly, personally, in an ἀποκάλυψις, communicated it to me. Some Uncial Codd. give παρὰ: but that reading is undoubtedly a correction. See Schulz, as above, 215 ff. comp. N. theol. Annal. 1818. II. 820 ff.

² The Codd. occasionally vary between ἀπό and ὑπό, as in Mr. viii. 31. Rom. xiii. 1., which is frequently the case in those of Greek authors also, Schæf. Melet. p. 22, 83 sq. Schweighæuser Lexic. Polyb. p. 69, etc. Further, we find ἀπό for ὑπό after Passives in later, that is, Byzantine writers. See Index to Malalas in the Bonn edit. In earlier authors this interchange very seldom occurs. Yet, see Porpo ad Thuc. III. 1. 158. Bhdγ 224.

³ In Jas. i. 13. ἀπὸ θεοῦ πειράζομαι means simply, I am tempted (through influences proceeding) from God, and is a more vague expression than ὑπὸ θεοῦ πειράζομαι, which would be identical with θεὸς πειράζει με. The words that follow, πειράζει δὲ αὐτὸς οὐδένα, merely show that the apostle had also in his mind the conception of God's directly tempting one,—a case he declares impossible (comp. Hm. Soph. Oed. Col. 1531. Schoemann Plutarch. Cleom. p. 237.). The phrase ἀπὸ θεοῦ frequently occurs as a sort of Adverb, = divinitus. In Luke vi. 18. the words πνευμ. ἀκαθ. signify the malady itself.* Had the expression been e.g. ὀφθαλμοὶ ἀπὸ νόσων, it would have presented no difficulty. In Luke ix. 22. xvii. 25. ἀποδοκιμάζεσθαι ἀπὸ is simply: to be rejected on the part of the elders. That in Acts xii. 20. διὰ τὸ τρέεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς (Arist. pol. 4, 6.), ἀπό is not used instead of ὑπό, is quite obvious. Schneckenburger ad Jac. i. 13. has, without due attention to the passage, asserted that it is. As to Mt. xi. 19. see Fr. in loc. and Lehmann Lucian. VI. 544.

* The use of ὑπό is indubitably in favour of the literal interpretation, and the personality of the agents. The substitution of ἀπό would not essentially alter the case. But ὑπό should not be rejected without mature and critical examination. The indefatigable Tischendorf has overlooked the fact, that the most ancient Codd. in existence abound in spurious readings that merely amount to mistakes of transcribers.—Tr.

The peculiar force of *ἀπό* appears in Acts xxiii. 21. τὴν ἀπὸ σοῦ ἐπαγγελίαν (see above, § 30, 3. Note 5.), Rom. xiii. 1. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ (immediately followed by αἱ δὲ οὔσαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν), Mt. xvi. 21. παθεῖν ἀπὸ τῶν πρεσβυτέρων (Lucian. dial. deor. 6, 5. Plat. Phaed. 83 b.), Mr. xv. 45. γνοὺς ἀπὸ τοῦ κεντυρίωνος, Mt. xii. 38. Θέλουμεν ἀπὸ σοῦ σημεῖον ἰδεῖν, Acts ix. 13. Gal. i. 1. 1 Cor. iv. 5. 2 Cor. vii. 13. 1 Jo. ii. 20. iv. 21. Col. iii. 24. 2 Th. i. 9. With abstract nouns *ἀπό* denotes even the efficient cause, and may, therefore, be rendered by *through*, *by*, as: Acts xx. 9. κατενεχθεῖς ἀπὸ τοῦ ὕπνου, Rev. ix. 18. Further, it signifies the *occasion*, Acts xi. 19. (Poppo Thuc. III. I. 128. 598. Stallb. Plat. rep. II. 180.), and the *motive*, Mt. xiv. 26. ἀπὸ τοῦ φόβου ἔκραζαν *through, from, fear*, xiii. 44. Luke xxi. 26. xxii. 45. xxiv. 41. Acts xii. 14. Plutarch. Lysand. 23. Vig. p. 581.,—the objective cause, *propter*, Mt. xviii. 7. (according to some, also Heb. v. 7. see Bleek), or *prae* (in negative expressions), Acts xxii. 11. οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός *on account of, by reason of, because of* (their not seeing arose *from* the brightness), Luke xix. 3. Jo. xxi. 6. see Kypke *in loc.* (Acts xxviii. 3. Var.), comp. Held Plut. Tim. 314. (Judith ii. 20. Gen. xxxvi. 7. etc. Her. 2, 64.). It has a pregnant sense in Acts xvi. 33. ἔλουσεν ἀπὸ τῶν πληγῶν he *washed and cleaned them from their stripes*; that is, from the blood with which they were covered from their stripes. But Mt. vii. 16. is evidently: *from their fruits* (objectively) the knowledge will be obtained (Arrian. Epict. 4, 8, 10.). In Luke xxi. 30. ἀφ' ἑαυτῶν γινώσκετε, 2 Cor. x. 7., where the subjective power, whence the knowledge comes, is indicated, the explanation is different, ἀφ' ἑαυτοῦ often signifying *sponte*.

Schleusner and Kühnöl maintain that *ἀπό* denotes also—(1.) *in*, Acts xv. 38. τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, who had left them *in* Pamphylia. But the obvious meaning is: *who had left* 2 Cor. vii. 13. does not at all come under this head. Ἀπό there means *from* (through influence proceeding *from*). In Acts x. 17. οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου (Arrian. Epict. 3, 22. 23.) is (text. rec.) simply: those sent *from* C., the deputation *from* C.; whereas ἀπεστ. ὑπό (which some Codd. give as a correction) would be distinctly: those sent (directly) *by* C.; comp. 1 Th. iii. 6. ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν (they had not sent him). In 1 Cor. i. 30. ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ *who was unto us wisdom from God*, ὑπό is not necessary, comp. Her. 5, 125. (see also Stallb. Plat. rep. 103.). Finally, in Jas. v. 4. ὁ μισθὸς ὃ ἀπεστειρημένος ἀπ' ὑμῶν, perhaps *ἀπό* was designedly used: *on your part, from you* (though directly, in a strict and exclusive sense). Both prepositions occur together in obviously different significations in Luke v. 15. according to some Codd., and in Rom. xiii. 1., comp. Euseb. H. E. 2, 6. p. 115. Heinichen.

them (as they were proceeding) out of Pamphylia. This is quite different from ἐν Π., which might have implied that Marcus remained in P., after his separation from Paul, comp. xiii. 13.—(2.) *de* (about, regarding), Acts xvii. 2. διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. The passage, however, must be rendered: starting (in his discourses) from the Scriptures, or drawing his arguments from the Scriptures (comp. Epiphani. Opp. II. 340 d.). Comp. Acts xxviii. 23. Neither can it be shown that ἀπό means *de* in Her. 4, 53. 195. (Schweighaeuser Lexic. Herod. I. 77.).—(3.) *per*, Acts xi. 19. διασπαρέντες ἀπὸ τῆς θλίψεως, which means owing to the persecution, the persecution being the occasion or incidental cause.—(4.) *modo, instar*, 2 Tim. i. 3. ἀπὸ προγόνων, see also Flatt *in loc.* The phrase signifies, down from my forefathers (Polyb. 5, 55, 9.), with hereditary attachment. As to such passages as Jo. xi. 18. Rev. xiv. 20. see § 61.

c. Ἄμφί is never used in the N. T.

d. Πρὸ before (in a wider sense than ἀντί), denoting a local relation, Acts v. 23. Jas. v. 9., also Acts xiv. 13. comp. Heliod. 1, 11, 30. Boeckh Corp. inscript. II. 605. It is more frequently applied to time, being used either with terms signifying time, season, 2 Tim. 4. 21. πρὸ χειμῶνος, Jo. xiii. 1. 2 Cor. xii. 2. Mt. viii. 29., or with the Inf. of verbs, Mt. vi. 8. Jo. i. 49., or with personal pronouns or names of persons, Jo. v. 7. πρὸ ἐμοῦ, x. 8. Rom. xvi. 7., figuratively Jas. v. 12. πρὸ πάντων ante omnia, 1 Pet. iv. 8. (Xen. M. 2, 5, 3. Herod. 5, 4, 2.). As to the original import of this preposition, throwing light on its construction with Gen., see Bhdy p. 231.

e. Περί. The literal and original force of this preposition may be discerned in its construction with the Dative. With that case it denotes encircling, shutting in, on several or on all sides. It is sometimes nearly synonymous with ἀμφί, which signifies shutting in, touching, on both sides. Hence, it is different from παρά, which merely indicates nearness to, beside. In prose περί is used almost always in a figurative sense (yet comp. Odys. 5, 68.),¹ to indicate an object, viewed as the central point about which something is conceived as moving, an operation is performed, as contending, drawing lots, caring, about anything, Mt. vi. 28. Mr. xiii. 32. Jo. x. 13. xix. 24.²

¹ That the local sense of round, about, is not without example in (later) prose writers, has been shown by Locella Xen. Ephes. p. 269. comp. Schaeff. Dion. comp. 351. Accordingly, in Acts xxv. 18. περί οὗ might be joined with σταθέντες (as is done by Mey.). Comp. verse 7. περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβιβηότες Ἰουδαῖοι.

² Verbs of caring for, etc., are also construed with ὑπέρ, see ὑπέρ below. As to the distinction between the two constructions, Weber Demosth. p. 130. says: περί solam mentis circumspectionem vel respectum rei, ὑπέρ simul animi propensionem etc. significat. Verbs of contending (about or for anything) have the

It is quite usually joined to verbs of *deciding, knowing, hearing, speaking*, in the sense of *about* (de, super), see above, p. 378. At other times it is to be rendered by *for* (as in pray *for* one), Jo. xvi. 26. Acts viii. 15. Heb. xiii. 18. Luke xix. 37. 1 Th. i. 2.; or *in behalf of, on account of*, Jo. xv. 22. Acts xv. 2. xxv. 15. 1 Pet. iii. 18.; or *in reference to, regarding*, Mt. iv. 6. Rom. xv. 14. 1 Cor. xii. 1. Jo. vii. 17. Demosth. Ol. 1. § 11. In the last sense, *περί* is put, in appearance absolutely, with its own substantive at the commencement of a clause, as an exponendum—a point to be discussed, explained (Stallb. Plat. rep. II. 157. and Tim. p. 97.), 1 Cor. xvi. 1. *περί τῆς λογίας* etc. *quod ad pecunias attinet*. These words of the apostle, however, are grammatically connected with *ὡσπερ διέταξα*. Still more perceptible is the grammatical connection of the clause with *περί* in 1 Cor. xvi. 12. *περί Ἀπολλῶ, πολλὰ παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς* etc. (comp. Papyri Taur. 1, 6. 31.). Sometimes *περί* appears to signify *superiority, over and above, prae*, as in the Homeric *περί πάντων ἔμμεναι ἄλλων* (Bhdy 260.).¹ Some (Beza) have taken it in this sense in 3 Jo. 2. *περί πάντων εὐχομαί σε* etc. *above all things* (Schott). Lücke, in support of this explanation, quotes a passage from Dion. H. II. 1412. (where, however, *περί ἀπάντων* means *in reference to* etc.). Yet I am not convinced that *περί πάντ.* cannot be joined to the Infinitives which follow (Bengel and BCrus. *in loc.*).

f. Πρός. The meaning *from thence hitherwards*, which accords with the primary force of the Genitive, flows from its *local* or literal import, and may be rendered plain by a few examples, as: *τὸ ποιούμενον πρὸς τῶν Λακεδαιμονίων* Her. 7, 209., *πάσχομεν πρὸς αὐτῆς* Alciph. 1, 20. (Bhdy 264.) and *εἶναι πρὸς τινος* *to be on one's side*, cf. ad Herenn. 2, 27. *ab reo facere*. Hence, like *e re nostra*, *πρὸς ἐμοῦ* signifies, *to my advantage, for my interest*, Lob. Phryn. 20. Ellendt Arrian. I. 265. *Πρός* in this sense is superseded in the N. T. by *ἀπό* and *ἐκ*. It is used only once, Acts xxvii. 34. *τοῦτο (taking nourishment) πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει* *is for, in favour of, your deliverance*, strictly, is on the side, as it were, of your deliverance. A similar expression occurs in Thuc. 3, 59. *οὐ πρὸς τῆς ὑμετέρας δόξης* *non cedet vobis in gloriam*.

same double construction. Hence, in one and the same passage, *περί* and *ὑπὲρ* are sometimes used in corresponding clauses, Franke Demosth. p. 6 sq.

¹ Even here the preposition undoubtedly bears its original signification *round, about*. *Surpassing round* all is he who, by his superiority, controls all in such a manner as to prevent any one from advancing out of the assemblage. *Before* all marks the relation only on *one* side; *περί* indicates it on all sides.

g. Ἐπί. The literal import of ἐπί, accounting for its being used with the Gen., almost disappears when it is construed with that case, unless, e.g., it should be maintained that Luke iv. 29. ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ἀκοδόμητο should be rendered: *up from which* (on which upwards) was built (D. Sic. 3, 47. Polyb. 10, 10, 5.). Ἐπί usually indicates being *up, above*, a place (point or level), whether the object is regarded as at rest or in motion,¹ Mt. x. 27. κηρύξατε ἐπὶ τῶν ὀρυμάτων, xxiv. 30. ἐρχόμενον ἐπὶ τῶν νεφελῶν, ix. 2. 6. Acts v. 15. viii. 28. Rev. xiii. 1. 1 Cor. xi. 10. Luke xxii. 21., particularly ἐπὶ τῆς γῆς (opposed to ἐν τῷ οὐρανῷ) comp. Xen. An. 3, 2, 19. Arrian. Al. 1, 18, 15. Applied to waters, it may refer not merely to their surface, Rev. v. 13. ἐπὶ τ. θαλάσσης,² but also to their coasts or banks (comp. Arrian. Al. 1, 18, 10.), Jo. xxi. 1. ἐπὶ τῆς θαλάσσης *on the sea* (Polyb. 1, 44, 4. Xen. An. 4, 3, 28. 2 Kings ii. 7. comp. the Hebrew *בְּ*). It is further applied to objects raised aloft, or heights, *on, at the uppermost part of, which* something is placed, as: *on the cross* Acts v. 30. Jo. xix. 19. On the other hand, the *local* sense of *beside, near*,³ alleged in N. T. Lexicons, cannot be duly established. In Luke xxii. 40. τόπος refers to a hill (though we also say *on the spot*); in Mt. xxi. 19. ἐπὶ τῆς ὁδοῦ means *on the way*; in Acts xx. 9. ἐπὶ τῆς θυρίδος is *upon the window*; in Jo. vi. 21. τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς denotes the landing of a vessel, and ἐπί refers to the ascending beach. Yet see what has been said before. The figurative meanings of ἐπί are quite plain. It is applied to—

a. *Authority and superintendence over* etc., as: Mt. ii. 22. βασιλεύειν ἐπὶ Ἰουδαίας, Rev. xi. 6. Acts viii. 27. εἶναι ἐπὶ πάσης τῆς γῆς,

¹ Wittmann de natura et potest. praep. ἐπί. Schweinf. 1846. 4. Ἐπί in this sense is usually rendered in Latin by *in*. In many of its significations it is equivalent to the German *auf*, which is applied both to heights and to plains. Mr. viii. 4. ἐπ' ἐρημίας entirely resembles the German *auf dem Felde*, though we do not employ *auf* in translating that precise passage. Comp. Mt. iv. 1. ἀν' ἡχθῆ εἰς τὴν ἐρημον.

² To this head must be referred also Jo. vi. 19. (the genuine reading in Mt. xiv. 25. is, it would appear, ἐπὶ τὴν θάλασσαν) *walk on the sea*, comp. Lucian. philops. 13. βασιλεύειν ἐφ' ὕδατος, vera hist. 2, 4. ἐπὶ τοῦ πελάγους διαθιόντες (Job ix. 8.). *By itself* ἐπὶ τ. θαλάσσης might easily signify *on the edge of the sea* (as a maritime town). This, assuredly, Fr. Mt. p. 502. did not mean to deny.

³ In reference also to things placed on the same level, the Greek, by a conventional or ethical conception, but seldom consistent with our usage, speaks of the one as *upon* or *under* the other. *Above the door* (Her. 5, 92.) might, for instance, be applied to a person who stands inside a room, near the door of it. On the other hand, *under the door* may be said of one who stands outside, at the door of it. Comp. as to the kindred ὑπέρ *Bhdy* p. 243. The relation is conceived very differently in different languages.

vi. 3. xii. 20., Rom. ix. 5. εἶναι ἐπὶ πάντων Eph. iv. 6. comp. Polyb. 1, 34, 1. 2, 65, 9. Arrian. Al. 3, 5, 4. Reitz Lucian. VI. 448. Bip. Schaeff. Demosth. II. 172. Held Plutarch. Timol. 388.

b. The *object*, and, as it were, the ground-work, of an operation, as: Jo. vi. 2. σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων which He wrought on the sick (comp. Mtth. 1368.); especially the subject of discourse, Gal. iii. 16. οὐ λέγει - - ὡς ἐπὶ πολλῶν as of (*upon*) many (speaking of many), comp. scribere, disserere *super* re, and Sext. Emp. adv. Math. 2, 24. 6, 25. Epict. ench. 3. Heind. Plat. Charm. 62. Ast Plat. legg. p. 114. Schoem. Plutarch. Agid. p. 76. Ellendt Arrian. I. 436.

c. *In the presence of, before* (coram), particularly before judges, magistrates, etc. (hence bring *up before*), Mt. xxviii. 14. Acts xxiii. 30. xxiv. 20. xxv. 9. 1 Cor. vi. 1. 1 Tim. vi. 13. (comp. Ael. 8, 2. Lucian. catapl. 16. Dio C. p. 825. Schoem. Isae. 293.); also in general, 1 Tim. v. 19. ἐπὶ μαρτύρων *before* witnesses (Xen. Hell. 6, 5, 38. vectig. 3, 14. Lucian. philops. 22. Mätzner Antiph. p. 165.),¹ 2 Cor. vii. 14. (before, *i.e.* confronting, in presence of, Titus), see Wetst. I. 443. 562. Schaeff. Melet. p. 105. Hence, in a cognate acceptation, with names of persons,

d. *The reign*, Acts xi. 28. ἐπὶ Κλαυδίου *under* (in the reign of) Claudius, Mr. ii. 26. (Raphel. and Fr. *in loc.*) Luke iii. 2. (Her. 1, 15. Aeschin. dial. 3, 4. Xen. C. 8, 4, 5. etc. Bremi Demosth. p. 165. Schweigh. Lexic. Herod. I. 243. Sturz Lexic. Dion. Cass. p. 148.); likewise simply one's lifetime (ἐπ' ἐμοῦ in my time), especially of prominent characters, Luke iv. 27. ἐπὶ Ἑλισσαίου (Xen. C. 1, 6, 31. Plat. rep. 10, 599 e. Crit. 112 a. Alciph. 1, 5. ἐπὶ τῶν προγόνων, Arrian. Epict. 3, 23, 27.); also with words denoting situations and events (Xen. C. 8, 7, 1. Herod. 2, 9. 7.) Mt. 1, 11. ἐπὶ τῆς μετοικεσίας Βαβ. *about* (at) the time of the exile (captivity); lastly, it indicates, strictly, the point of time when, Heb. i. 1. ἐπ' ἐσχάτου [*text. rec. ἐσχάτων*] τῶν ἡμερῶν τούτων *in* these last days, 1 Pet. i. 20. 2 Pet. iii. 3. comp. Num. xxiv. 14. Gen. xlix. 1. (ἐπὶ τῶν ἀρχαίων χρόνων Aristot. polit. 3, 10, Polyb. 1, 15, 12. Isocr. paneg. c. 44.); and, in general, is joined to that in which something else is comprehended, Rom. i. 10. ἐπὶ τῶν προσευχῶν μου *on* the occasion of my prayers, 1 Th. i. 2. Eph. i. 16. The import of ἐπί is not quite the same in Mr. xii. 26. ἐπὶ τοῦ βάλτου *at* the bush (an abbreviated expression), for, at the passage relating to the bush.

¹ The phrase in full would be, ἐπὶ στόματος δύο μαρτύρων etc. Mt. xviii. 16. 2 Cor. xiii. 1. (after the Hebrew עֵדוּת). Even here, strictly, ἐπί means simply *on*: *on the testimony of* - - witnesses.

Sometimes, in reference to *place*, ἐπί is likewise used with verbs of direction, and even with verbs of motion (Bhdy 246.), *on*, *at*, as : Mt. xxvi. 12. βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος *on the body*, Acts x. 11. σκεῦός τι -- καθιέμενον ἐπὶ τῆς γῆς *let down on (to) the earth*, Mr. xiv. 35. ἐπιπτεν ἐπὶ τῆς γῆς *on the earth*, Heb. vi. 7. It is frequently thus employed in Greek authors, Her. 1, 164. 2, 73. 75. 119. 4, 14. 5, 33. Xen. Cyr. 7, 2, 1. and Hellen. 1, 6, 20. 3, 4, 12. 5, 3, 6. 7, 1, 28. etc. Sturz Lexic. Xen. II. 258. Ellendt Arrian. Alex. I. 339. Wittmann de natura et potestate prepositionis ἐπί. Schweinfurt 1846. 4. In this application, ἐπί originally implies the notion of remaining *at*, *on*, see Rost 553. (somewhat differently explained in Krü. 302.)¹ In such passages as Rev. x. 2. Luke viii. 16. Jo. xix. 19. Acts v. 15. (τιθέναι ἐπὶ τοῦ etc., like ponere *in loco*) the action is viewed under a different aspect.

h. Μετά properly signifies *between*, *amidst* (μέσος), Luke xxiv. 5. τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν, Mr. i. 13. Hence it denotes *with* (together with) Luke v. 30. μετὰ τῶν τελωνῶν ἐσδίετε, Jo. xx. 7.; and that in reference to personal association, Jo. iii. 22. xviii. 22. Acts ix. 39. Mt. xii. 42. Heb. xi. 9,² and alternate action, Jo. iv. 27. λαλεῖν μετὰ τινος, vi. 43. γογγύζειν μετ' ἀλλήλων, Mt. xviii. 23. συναίρειν λόγον μετὰ τινος comp. Rev. ii. 16. 22. Luke xiii. 13.; particularly an intellectual or moral relation, Mt. xx. 2. συμφωνεῖν μετὰ τινος ii. 3. Luke xxiii. 12. Acts vii. 9. Rom. xii. 15. 1 Jo. i. 6. (εἶναι μετὰ τινος Mt. xii. 30. comp. Xen. C. 2, 4, 7.). Sometimes μετὰ is used where we should employ *on* or *towards*, as in Luke x. 37. ὁ ποιήσας τὸ ἔλεος μετ' ἐμοῦ, i. 72. Here the individual towards whom kindness is shown, would be regarded by us as the object, and not as the partner, of the act. But μετὰ is applied also to things, Luke xiii. 1. ὃν τὸ αἷμα ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν, Mt. xxvii. 34., especially in connection with equipping, accompanying, surrounding, Luke xxii. 52. ἐξεληλύδατε μετὰ μαχαίρῶν Jo. xviii. 3. Mt. xxiv. 31. (Dem. Pantaen. p. 628 c. Herod. 5, 6, 19.). It likewise indicates secondary events and circumstances, particularly states of mind (Bhdy 255.), Heb. xii. 17. μετὰ δακρύων ἐκζητήσας (Herod. 1, 16, 10.) 1 Tim. iv. 14. Mt. xiv. 7. Mr. x. 30. Acts v. 26., xvii. 11. ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, Mt. xiii. 20. xxviii. 8. 2 Cor. vii. 15. (Eurip. Hippol. 205. Soph. Oed. C. 1636.

¹ The distinction between ἐπ' αὐτῆς and ἐπ' αὐτήν was perceived by so early a writer as Bengel (on Heb. vi. 7.).

² Under this head comes also the Hebraistic πληρώσεις με ἐυφροσύνης μετὰ τοῦ προσώπου σου Acts ii. 28. Sept. (פְּרִיטָה־רַחֵם), which cannot be taken in a merely local signification.

Alciph. 3, 38. Arist. magn. Mor. 2, 6. Herod. 1, 5, 19.). Lastly, it denotes the junction of immaterial objects, Eph. vi. 23. ἀγάπη μετὰ πίστεως. In classic prose μετὰ never indicates the instrument as such (Kypke I. 143.).¹ In 1 Tim. iv. 14. μετ' ἐπιθέσεως τῶν χειρῶν is, *along with, amid*, the laying on of hands, Mt. xiv. 7. μετ' ὄρκου interposito jurejurando (Heb. vii. 21.). In a signification nearly identical it occurs in Luke xvii. 15. μετὰ φωνῆς μεγάλης δοξάζων (essentially equivalent to φωνῆ μεγάλης or ἐν φωνῇ μ.), and perhaps in Acts xiii. 17.² Comp: Polyb. 1, 49, 9. ἠδρόιζε μετὰ κηρύγματος, Lucian. philops. 8. βοηθεῖν τιμὴ μετὰ τῆς τέχνης, like σύν in other writers, at least in poets, *Bhdy* p. 214. As to Mt. xxvii. 66., however, see Fr. It never signifies *after*.³ Mr. x. 30. μετὰ διωγμῶν is, *amid* persecutions, as μετὰ κινδύνων is *amid* dangers Thuc. 1, 18 a. Kühnöl and BCrus. erroneously render μετὰ with Gen. in Mt. xii. 41. by *contra*. The meaning is: the men of Nineveh shall appear at the judgment-day *with* this generation; that is, when these are brought before the judgment-seat, the men of Nineveh shall also be present, for the purpose (*against*) indicated only by the words that follow. The use of the Gen. with μετὰ is accounted for by the fact, that whatever is comprehended in one's train or attendance bears to him a certain relation of dependence.

i. Διά. The literal and proper import is *through*, 1 Cor. xiii. 12. (Plat. Phaed. 109 c.). But in this *local* sense the notion *going through* always includes that of *going from*, or *going out*. Thus in Hebrew and Arabic כּ is the special preposition for the local *through*. Comp. also Fabric. Pseudepigr. I. 191. ἐκφύγειν δι' αἰῶνος, Mt. iv. 4. ἐκπορεύεσθαι διὰ from Deut. viii. 3. and διεξέρχεσθαι Plat. rep. 10. 621 a.⁴ Hence διὰ governs the Genitive. It is applied to space in simple expressions, Luke iv. 30. αὐτὸς διελάθων διὰ μέσου αὐτῶν ἐπορεύετο (Herod. 2, 1, 3.), 1 Cor. iii. 15. σωθήσεται - ὡς διὰ πυρός, Rom. xv. 28. ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν, that is, *through* your city (Thuc. 5, 4. Plut. virt. mul. p. 192. Lips.), Acts xiii. 49. διεφέρετο ὁ λόγος δι' ὅλης τῆς χώρας *from one extremity to the other*

¹ The meaning of μετὰ λύχνου Fabric. Pseudepigr. II. 143. is: *with a light*, that is, furnished with a light, carrying it with him, *cum lumine*, not, *lumine*. On the other hand, comp. Leo Gramin. p. 260. μαχαίριον ἐπιφέρεται βουλόμενος ἀνελεῖν σε μετ' αὐτοῦ, p. 275. etc.

² Yet μετὰ here is perhaps to be referred to accompanying: *with upraised arm*, as He held up his arm over them (to protect them).

³ Fabric. Pseudep. II. 593. μετὰ τοῦ ἐλθεῖν is undoubtedly an error in transcribing, for τὸ ἐλθεῖν. Further, the passages collected by Raphael. Mr. l. c. prove nothing to the point.

⁴ Comp. Kühner II. 281. and my 5th Progr. de verbis Composit. p. 3.

(quite *through*, Odys. 12, 335. Plat. symp. p. 220 b.), 2 Cor. viii. 18. οὗ ὁ ἔπαινος - - διὰ πασῶν τῶν ἐκκλησιῶν. From this local *through*, in Greek as in all languages, there is an easy transition to the instrument, whether animate or inanimate, as that *through* which the result as it were passes (comp. in particular 1 Pet. i. 7.),—that which lies between the will and the act, as : 3 Jo. 13. οὐ θέλω διὰ μέλανος καὶ καλάμου γράφειν 2 Jo. 12. (Plut. vit. Solon. p. 87 e.) 2 Cor. vi. 7. 1 Cor. xiv. 9., 2 Th. ii. 2. διὰ λόγου, δι' ἐπιστολῆς, by word of mouth, by letter, Heb. xiii. 22. διὰ βραχέων ἐπέστειλα ὑμῖν *paucis scripsi vobis*, see § 64. Thence it is applied to immaterial objects, as in 1 Cor. vi. 14. ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ, Rom. iii. 25. ὃν πρόεδρο ἡλαστήριον διὰ τῆς πίστεως, Rom. ii. 12. Jas. ii. 12. κρίνεσθαι διὰ νόμου; to persons, as in Acts iii. 16. ἡ πίστις ἡ δι' αὐτοῦ, 1 Cor. iii. 5. διάκονοι, δι' ὧν ἐπιστεύσατε, Heb. iii. 16. οἱ ἐξελεθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως. Thus, in particular, it is used in the expression διὰ Ἰησοῦ Χριστοῦ of Christ's mediatorial work in all its manifestations, Rom. ii. 16. v. 1. 2 Cor. i. 5. Gal. i. 1. Eph. i. 5. Ph. i. 11. Tit. iii. 6. etc.,¹ as also in διὰ πνεύματος (ἀγίου) Rom. v. 5. 1 Cor. xii. 8. Eph. iii. 16. To this instrumental signification may be referred likewise 2 Tim. ii. 2. διὰ πολλῶν μαρτύρων *intervenientibus multis testibus*, through the interposition, that is, here, in the presence of many witnesses, Heb. vii. 9. διὰ Ἀβραὰμ καὶ Λευὶ δεδεκάτωται *through Abraham* (that is, in the person of Abraham as representative of the whole Israelitish people, so that, whatever was paid by Abraham was also paid by Levi). Διὰ but rarely indicates the *causa principalis*,² 1 Cor. i. 9. (Gal. iv. 7. *Var.*), in other words, is but rarely equivalent to ὑπό or παρά. Even when it does indicate

¹ This expression comes essentially under the same head, when it is joined to *praising, thanking*, etc. Rom. i. 8. vii. 25. xvi. 27. Col. iii. 17. Not merely the benefits for which thanks are offered are procured through Christ, but even the thanksgiving itself is carried into effect so as to be acceptable to God, through Christ living with God the Father and continuing the work of mediation for His people. The Christian does not give thanks in his individual capacity, but through Christ the Mediator presenting the prayers of believers. The remarks of *Philippi* on Rom. i. 8. are unsatisfactory. Those of *Bengel* in *loc.* are more to the purpose.

² As to the Latin *per* for *a*, see *Hand Tursell*. IV. 436 sq. *The wrong done through me*, and *the wrong done by me*, may, on the whole, express exactly the same thing; yet, in these expressions, the wrong-doer is viewed under two different aspects. Διὰ is employed purposely in Mt. xxvi. 24 τῷ ἀνθρώπῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται (the betrayer was merely an instrument, comp. Rom. viii. 32.), and in Acts ii. 43. πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο, as the efficient cause was God Himself (Acts ii. 22. xv. 12.) comp. διὰ χειρῶν v. 12. xiv. 3. This more precise mode of expression is not observed generally and by all writers; but that does not invalidate the preceding exposition.

the *causa principalis*, it does not denote the author as a source of an act as such, but strictly as the individual *through* whose agency or favour, etc., one has obtained something (without specifying whether it flows *from* him directly or indirectly).¹ We may add with Fr. (Rom. I. 15.): *est autem hic usus ibi tantum admissus, ubi nullam sententiae ambiguitatem crearet.* Accordingly, in Gal. i. 1., after the distinctive use of ἀπό and διά, διά alone is employed comprehensively, and then refers also to God. Many passages, however, have been erroneously referred to the same head. In Jo. i. 3. 17. the doctrine of the Logos accounts for *per* of intervening agency; comp. Origen *in loc.* (Tom. I. 108. Lommatzsch). In Rom. i. 5. δι' οὗ is explained from xv. 15. In Rom. xi. 36., owing to the prepositions ἐκ and εἰς, the passage admits no other interpretation. As to Gal. iii. 19., see Winer's Comment. In regard to the meaning of Rom. v. 2. nobody will be misled by Fr.'s remarks. In Heb. ii. 3. διὰ τοῦ κυρίου points to Christ as appointed by God the Father to proclaim the Gospel. As to 1 Pet. ii. 14. see Steiger *in loc.*² Διά, applied to mental and moral states, in which one does something, may likewise be referred to the notion of medium or instrumentality, as: δι' ὑπομονῆς ἀπεκδέχεσθαι, τρέχειν Rom. viii. 25. Heb. xii. 1. Plut. educ. 5, 3.,³ perhaps also 2 Cor. v. 7. διὰ πίστεως περιπατοῦμεν. Hence it is used in a circumlocution for an adjective, 2 Cor. iii. 11. εἰ τὸ καταργούμενον (ἐστὶ) διὰ δόξης (i.e. ἐνδοξον) Mtth. II. 1353. In a looser signification διά indicates what one is furnished with, as well as the circumstances and relations in which one does anything, as: 1 Jo. v. 6. ἐλθὼν δι' ὕδατος καὶ αἵματος came by means of water and blood, Heb. ix. 12. (yet see Bleek *in loc.*), Rom. ii. 27. σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην ὄντα with the letter and circumcision, i.e. though in possession of the written law etc., iv. 11. xiv. 20. ὁ διὰ προσκόμματος ἐσθίων he who eateth (giving offence) with

¹ Nearly to the same effect is the remark of Bremi on Corn. Nep. 10, 1. 4. Even on the supposition that διά and ὑπό are identical, it would not be necessary to understand Gal. iii. 19. (νόμος) διαταγείς δι' ἀγγέλων as intimating that the angels were the authors of the Mosaic Law (as Schultess persists in asserting). To justify any departure from the plain meaning—*ordained through the ministerial agency of angels*—other and more solid reasons must be assigned than those urged by Schultess.

² The expression τίνος παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ, appears, at first, strange. But as the Apostle did not here act in his individual capacity, but as moved by Christ, the charges issued by the Apostle were properly charges given through Christ.

³ The application of διά in Xen. C. 4, 6, 6. is of a different sort. Also in 2 Cor. ii. 4. ἔγραψα ὑμῖν διὰ πολλῶν δακρύων is, properly, *through many tears.* Amid many tears is an expression somewhat similar. See above, μετά.

offence (Markland Lys. V. 329. Reisk.). Applied to *time*, διὰ denotes,—

a. *During* (i.e. within a space of time), Heb. ii. 15. διὰ παντός τοῦ ζῆν (Xen. Cyr. 2, 1, 19. Mem. 1, 2, 61. Plat. conv. 203 d.), even though the action takes place but once or occasionally within the space mentioned, as in Acts v. 19. xvi. 9. etc. (of which loose usage no instances are to be found in written Greek; Fr. in Fritzschor. Opusc. p. 164 sq.).

b. *After*,¹ as: δι' ἐτῶν πλείονων Acts xxiv. 17., properly *interjectis pluribus annis, many years intervening*,² i.e. after the lapse of many years (see Perizon. Aelian. p. 921. ed. Gronov. Blomfield Aesch. Pers. 1006. Wetst. I. 525. 558.) and Gal. ii. 1. comp. Her. 6, 118. Plat. legg. 8. 834 e. Arist. anim. 8, 15. Polyb. 22, 26, 22. Geopon. 14, 26, 2. Plutarch. Agis 10. Lucian. Icar. 24., also Sept. Deut. ix. 11. Lastly, Mr. ii. 1. δι' ἡμερῶν *after* (some) days (Theophr. plant. 4, 4. δι' ἡμερῶν τινων), comp. διὰ χρόνου Plat. Euthyd. 273 b. Xen. Cyr. 1, 4, 28. (Raphel, Kypke and Fr. *in loc.*).

The following significations have been erroneously attributed to διὰ:—

a. *Into*: 1 Cor. xiii. 12. βλέπομεν δι' ἐσόπτρου is said agreeably to a popular notion;—the view is thought to pass *through* the mirror, as the form appears to be standing behind the glass.

b. *Cum*: 1 Cor. xvi. 3. δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν etc. is to be rendered: *by* (*by means of*) letters, so as to recommend them by letters (as in the Syriac). Clearly the meaning of the apostle is, that they should be the bearers of the letters; but still the import of the preposition is strictly preserved.

c. *Ad*: 2 Pet. i. 3. κατέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς is not *ad relig.* *Christ. adduxit eo consilio, ut consequeremini felicitatem* etc.,

¹ No one will question this rendering, who is not trying to find in the above passage of Gal. confirmation of his own previous decision regarding the chronology of Paul's travels. That this acceptance of the preposition is admissible, becomes plain, if, with *Mith.* 1352., we derive it from the notion of distance between two points, which διὰ in a *local* sense denotes, or from the notion of passing through a succession of points of time (which are indicated by διὰ as travelled through, gone over), *Hm.* Vig. 856. The assertion that διὰ is thus applied only to a period of time, after which something occurs as its result, is a subtlety which has no foundation in the usage of language, and a misapplication of the figurative notion of *means*, *mediate agency*, to explain a *temporal* signification of the preposition,—a signification always virtually comprehended in its primary and literal import. Even, however, were the alleged restriction to be admitted, it would be impossible to apply the expression διὰ δεκατ. ἐτῶν in Gal. ii. 1. to a journey, the necessity of which Paul felt *in consequence* of an active ministry of 14 years. At least, κατ' ἀποκάλ. in verse 2. could not be urged as a decisive argument on the other side.

² Her. 3, 157. διαλιπὼν ἡμέρας δέκα, *Isocr.* perm. p. 746.

but called us through glory and might, so that in this call God's power and majesty were exhibited (verse 4. comp. 1 Pet. ii. 9.). Some Codd. give *δόξη καὶ ἀρετῇ*.

d. *On account of*, for *διὰ* with the Acc. (only thus in late writers, as e.g. Acta apocr. p. 252): In 2 Cor. ix. 13. *διὰ* denotes rather the occasion which gave rise to the *δοξάζειν*. On the other hand, what follows, *ἐπὶ τῇ ὑποταγῇ*, means: *at, for*, i.e. *on account of* the obedience. In 1 Cor. i. 21. *οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν* should be rendered: *by means of their wisdom* (to which reference is made in verse 20.) they were not led to such result. The rendering proposed by others is, however, grammatically admissible: *from* (mere) *wisdom*, when so applied: with all their wisdom (see above). But the immediately following expression, *διὰ τῆς μωρίας*, is decisive in favour of the former explanation. Rom. vii. 4. *ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος Χριστοῦ* is elucidated by verse 1-3.: Ye are dead to the law through the body of Christ; through the death of the body of Christ (which was paid to the law) ye are dead to the law. That in 1 Cor. xi. 12. *διὰ τῆς γυναικός* is not used for *διὰ τὴν γυναῖκα* (which would be here introducing an idea quite extraneous), is the more clear from the circumstance that it is manifestly to be understood as corresponding to *ἐκ τοῦ ἀνδρός*. The distinction between *ἐκ* and *διὰ* is obvious. In 2 Cor. viii. 8. (Schott) *διὰ τῆς ἐτέρ. σπουδῆς* is to be joined to *δοκιμάζειν*, see Bengel. Heb. xi. 39. (Schott) *πάντες μαρτυροῦντες διὰ τῆς πίστεως* is, *who through the faith are in repute*. Likewise the rendering *per* (Schott), used in imploring or swearing (by), in Rom. xii. 1. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. 2 Th. iii. 12. is entirely unfounded. To *implore* or *adjure* one by (through) the mercies of God, in (through) the name of Christ, means: referring to, reminding of etc.; *διὰ* indicates the consideration, inducement pointed out, to strengthen the entreaty.

k. *Κατὰ*. Its primary import is *down, de* (down upon, down from), comp. *κάτω* (Xen. A. 4, 2, 17. *ἀλλομένοι κατὰ τῆς πέτρας*, 1, 5, 8. *τρέχειν κατὰ πρανοῦς γηλόφου*, Her. 8, 53.): Mt. viii. 32. *ἄρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ* (Galen. protrept. 2. *κατὰ κρημνῶν*, Dio Chr. 7, 99. Porphyr. abstin. 4, 15. Aelian. 7, 14. Pausan. 10, 2, 2.), 1 Cor. xi. 4. *ἀνὴρ κατὰ κεφαλῆς ἔχων* having (a veil hanging) down from his head. Comp. also, in figurative sense, 2 Cor. viii. 2. *ἡ κατὰ βάθους πτωχεῖα*, poverty reaching down to the depth.¹ It passes from this to denote the

¹ To the same head is to be referred also Acts xxvii. 14. *ἔβαλε κατ' αὐτῆς ἀνεμὸς τυφονικός*. The tempestuous wind rushed down upon the ship. In Mr. xiv. 3. *κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς* (holding the ointment-vessel over His head) good Codd. omit the preposition. As to *καταχεῖν κατὰ τινός*, see Plat. rep. 3. 398 a. Apollod. 2, 7, 6.

level, over (through) which something extends; and this essentially differs from the *local* ἐν (with which in late writers it is often interchanged, comp. Ellendt Arrian. Alex. I. 355.), as in Luke iv. 14. ἐξῆλθεν κατὰ ὅλης τῆς περιχώρου, Acts ix. 31. 42. x. 37. comp. Arrian. Alex. 5, 7, 1. and Indic. 13, 6. Figuratively, it is applied to *hostile* movement directed *against* something, as in Mt. x. 35. xxvii. 1. Acts vi. 13. 1 Cor. iv. 6. xv. 15. Rom. viii. 33. (the opposite of ὑπέρ Rom. xi. 2. coll. viii. 34. 2 Cor. xiii. 8.). It is the preposition usually employed to express this relation. Strictly, however, it seems, like the German *gegen*, to include merely the meaning of *thitherwards*; while ἀντί, like *contra*, even in its literal (local) signification includes the notion of hostility. In *swearing* and *adjuring* κατὰ is used, as in Mt. xxvi. 63. Heb. vi. 13. 16. κατὰ Θεοῦ (Schaeff. Long. p. 353 sq. Bhdy 238.), probably meaning, *down from God*,—the Almighty being as it were called down as witness or avenger (Kriü. 294.). Kühner II. 284. takes a different view.

1. Ὑπέρ, in its *local* (literal) signification, indicates being *above* (over) a place (properly without immediate contact, Xen. M. 3, 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος, Herod. 2, 6, 19.). Hence, in geographical diction, the expression, *situated over* a place, *commands*, *imminere urbi* Xen. A. 1, 10, 12. Thuc. 1, 137. (Dissen Pind. p. 431.). In the N. T. it is used only in a figurative sense;¹ and 1. mostly approaching its literal or local import, 1 Cor. iv. 6. ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε, if rendered: that the one be not puffed up above the other (so that the one may not fancy himself superior to the other—aim at raising himself above the other); also combined with the *local* sense, 2. *for the benefit of*, *in behalf of*, *for* (the opposite of κατὰ Mr. ix. 40. Rom. viii. 31.) any one (die, suffer, pray, care, exert one's self, etc., Benseler Isocr.

¹ Unless in 1 Cor. xv. 29. βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν is to be rendered: cause themselves to be baptized *over the dead*. The passage can only be explained by a reference to historical matter of fact.* It is strange, however, that Mey. should declare the above explanation inadmissible, merely because ὑπὲρ occurs nowhere else in the N. T. in a *local* signification. Might not the preposition be used in this most simple *local* sense in one passage only? The remark of Hengel Cor. p. 136. is worthy of attention, though it contains a gratuitous restriction.

* Various other expositions, worthy of consideration, and grammatically admissible, might be suggested. Baptism is administered in *reference to*, represents, the *state of the dead*, physical and spiritual, and subsequent resurrection through Christ. Chrysostom (ὁμιλ. καὶ εἰς τὸν Ἰωάν.) says: τίς ὁ λόγος τοῦ βαπτισματος; θάψαι τελευτῶν ἐν αὐτῷ σύμβολον, τάφος καὶ νεκρῶν καὶ ἀνάστασις καὶ ζωὴ. Καὶ ταῦτα ἡμεῖς γίνονται πάντα. The rite of baptism, according to the Greeks, always comprehended *κατάθλισις* and *ἀνάθλισις*, the one representing death, and the other, resurrection. The alleged usage, in the apostolic Church, of baptizing the (literally) dead, directly or vicariously, would have been, had it really existed, what Calvin calls it, *foeda baptismi profanatio*. See his admirable remarks on the passage.—Th.

Areopag. p. 164 sq.) Jo. x. 15. xi. 50. Rom. v. 6. ix. 3. (comp. Xen. A. 7, 4, 9. Diod. Sic. 17, 15. Strabo 3, 165. Eurip. Alcest. 700. 711.) Luke xxii. 19. 2 Cor. v. 21. Ph. iv. 10. Heb. v. 1. vii. 25. xiii. 17. Col. i. 7. 24., perhaps also 1 Cor. xv. 29.,—originally as if bending *over* one to protect and defend him (comp. μάχεσθαι ὑπέρ τινος Xen. C. 2, 1, 21. Isocr. paneg. 14.);¹ also εἶναι ὑπέρ τινος to be *for* one, Mr. ix. 40. Rom. viii. 31. x. 1. Blume Lyceurg. p. 151. For the most part, one who acts in behalf of another, represents him, 1 Tim. ii. 6. 2 Cor. v. 15. Hence, ὑπέρ is sometimes nearly equivalent to ἀντί *instead, loco* (see, in particular, Eurip. Alcest. 700.) Phil. 13. (Thuc. 1, 141. Polyb. 3, 67, 7.).² 3. Ὑπέρ denotes the subject *on (over)* which one speaks, writes, decides, etc., Rom. ix. 27. Ph. i. 7. 2 Cor. viii. 23. (see Joel i. 3. Plutarch. Brut. 1. Mar. 3. Plat. Apol. 39 e. legg. 6. 776. Demosth. 1. phil. p. 20 a. Arrian. Al. 3, 3, 11. 6, 2, 6. Arrian. Epict. 1, 19, 26. Polyb. 1, 14, 1. Dion. H. V. 625. Aeschin. dial. 1, 8. Aelian. anim. 11, 20.), or *for*, in reference to, one bestows thanks, praise, Eph. i. 16. v. 20. Rom. xv. 9., on which one prides one's self, of which one boasts, 2 Cor. vii. 4. ix. 2. xii. 5. 2 Th. i. 4. (comp. in Latin *super*, in Hebrew לְ; it is also related to *de aliqua re loqui*, see under περί);³ hence it signifies, in general, *in reference to, as to, a matter*, as: 2 Cor. i. 6. 8. 2 Th. ii. 1. ἐρωτῶμεν ὑμᾶς ὑπὲρ τῆς παρουσίας τοῦ κυρίου (comp. Xen. C. 7, 1, 17. ὑπὲρ τινος θαρρῆσθαι to have full confidence in one, in reference to one). Akin to this import is the causal signification *on account of, for the sake of*, 2 Cor. xii. 8. (Hebrew לְ, yet comp. Lat. *gratia*, and Xen. C. 2, 2, 11., and even the German *für*, which is often equivalent to ὑπέρ in this sense, presenting the same meaning under different aspects) Rom. xv. 8. ὑπὲρ ἀληθείας θεοῦ (Philostr. Apoll. 1, 35. Xen. A. 1, 7, 3. etc.), under which head come also Jo. xi. 4. ὑπὲρ τῆς δόξης τοῦ θεοῦ *for the glory of God, gloriae divinae*

¹ Hence, properly, different from περί, which simply means, *on account of one*, viewed as the object, the cause of the death, of the prayer, etc. See Schaeff. Demosth. I. 189 sq. comp. Reitz Lucian. VI. 642. VII. 403. sq. ed. Lehm. Schoem. Isae. p. 234. Franke Demosth. p. 6 sq. In the Codd. of the N. T., however, as in Greek authors, the two prepositions are frequently interchanged. See Gal. i. 4. and Rom. i. 8. Besides, the writers themselves do not uniformly observe the distinction. The two prepositions may be both used in the same passage, as in 1 Pet. iii. 18. (Eph. vi. 18.). Comp. Thuc. 6, 78.

² Still, in doctrinal passages relating to Christ's death (Gal. iii. 13. Rom. v. 6. 8. xiv. 15. 1 Pet. iii. 18. etc.), it is not justifiable to render ὑπὲρ ἡμεῶν and the like rigorously by *instead of*, merely on account of such parallel passages as Mt. xx. 28. (Fr. Rom. I. 267.). Ἀντί is the more definite of the two prepositions. Ὑπὲρ signifies merely *for*, for their deliverance, leaving undetermined the precise sense in which Christ died *for* them.

³ So with ἀισχυμένους, ἀγανακτεῖν, etc. Stallb. Plat. Euthyd. p. 119.

illustrandae causa, 2 Cor. xii. 19. ὑπὲρ τῆς ὑμῶν οἰκοδομῆς for your edification, Rom. i. 5. 3 Jo. 7. and, with a difference of application, Ph. ii. 13. Δεός ἐστὶν ὁ ἐνεργῶν - - ὑπὲρ τῆς εὐδοκίας for His own good pleasure, to accomplish His own purpose,—what He pleases. It also denotes 2 Cor. v. 20. ὑπὲρ Χριστοῦ πρεσβεύομεν - - δεόμεθα ὑπὲρ Χριστοῦ, perhaps both times ὑπὲρ means (see de Wette in opposition to Mey.) for Christ, i.e. in His name and behalf (by consequence, in His stead), comp. Xen. C. 3, 3, 14. Plato Gorg. 515 c. Polyb. 21, 14, 9. Marle floril. p. 169 sq., see above, No. 2. at the end. According to others, the second ὑπὲρ is to be understood as in solemn asseverations (Bhdy 244., whose explanation of it, however, is assuredly erroneous), by Christ, per Christum. In the phrase πρεσβεύειν ὑπὲρ in Eph. vi. 20. the noun governed by ὑπὲρ indicates not a person but a thing; to act as an ambassador for the Gospel (in the cause of the Gospel), comp. Dion. H. IV. 2044. Lucian. Toxar. 34.

SECTION XLVIII.

PREPOSITIONS GOVERNING THE DATIVE.

a. Ἐν.¹ 1. In its local or literal signification (see Spohn Niceph. Blemmid. p. 29 sqq.), this preposition indicates a space within which anything is. Hence, according to different conceptions of the relation in question, it signifies—

a. In or (when applied to surfaces, heights, etc.) on, Mt. xxiv. 40. ἐν τῷ ἄγρῳ, xx. 3. ἐν τῇ ἀγορᾷ, Luke xix. 36. Rev. iii. 21. Jo. iv. 20. 2 Cor. iii. 3. The same relation might, frequently, be expressed by ἐπί with greater precision.

b. Among, amid (with a Plural or collective), Mt. xi. 11. Acts ii. 29. iv. 34. xx. 25. Rom. i. 5. 1 Cor. v. 1. 1 Pet. v. 1. ii. 12. To this may be referred ἐν when it denotes retinue, Luke xiv. 31. ἐν δέκῳ

¹ (Apparently) ἐν is used with the Gen. in Heb. xi. 26., that is, according to the reading admitted into the text by *Lchm.* from A and other Codd., τῶν ἐν Αἰγύπτου θησαυρῶν. Such constructions, by no means rare in Greek authors, must, as everybody knows, be considered elliptical: ἐν γῆ Αἰγύπτου. Usually, however, only ναίς, ἐορτή, or οἶκος is omitted; and in the passage in question there is a predominance of authority for τῶν Αἰγύπτου θησαυρῶν. As to the more ancient use of this preposition (in Homer), see *Gieseke* in *Schneidewin's Philolog.* VII. 77 ff.

χιλιάσιν ἀπαντῆσαι, Jude 14. (Neh. xiii. 2. 1 Sam. i. 24. 1 Macc. i. 17.), clothing (and arming, comp. Eph. vi. 16. Krebs Obs. 26.) Mt. vii. 15. Mr. xii. 38. Jo. xx. 12. (Aelian. 9, 34. Her. 2, 159. Callim. Dian. 241. Mith. II. 1340.). Generally, ἐν is applied to that with which one is furnished, that which one brings with him, Heb. ix. 25. εἰσέρχεται ἐν αἵματι, 1 Cor. iv. 21. v. 8. 2 Cor. x. 14. Rom. xv. 29. (Xen. C. 2, 3, 14.).

c. *In, at*, by an extension of import, sometimes of direct cohesion, Jo. xv. 4. κλημα εἰς μὴ μείνη ἐν τῇ ἀμπέλῳ, sometimes of mere proximity (*with, παρά*), καθίξεν (εἶναι) ἐν τῇ δεξιᾷ Θεοῦ *at (on) the right hand*, Heb. i. 3. viii. 1. Eph. i. 20. Plutarch. Lysand. 436 b. Dio C. 216. 50. (much more frequently thus used in Greek authors, Xen. C. 7, 1, 45. Isocr. panath. 10. comp. Ausl. zu Lucian. VI. 640. Lehm. Jacob Lucian. Alex. p. 123.)¹ On the other hand, it is to be translated by *in*, Jo. x. 23. and Luke ii. 7., perhaps also Jo. viii. 20., where γαζοφυλάκ. denotes the treasury, the place containing the treasure, and Luke xiii. 4., as it was usual to say *in* Siloam, because the fountains were surrounded with buildings; perhaps also Mt. xxvii. 5. See Mey. *in loc.* That in forms of quoting, as ἐν Δαυΐδ Heb. iv. 7. Rom. ix. 25. (*in* Cic. or. 71. Quint. 9, 4, 8.) and even Rom. xi. 2. ἐν Ἡλίᾳ (see Van Marle and Fr. *in loc.*, comp. Diog. L. 6, 104.) ἐν should be rendered by *in*, is obvious.

d. *Before, apud, coram* (Isocr. Archid. p. 276. Lysias pro mil. 11. Arrian. Epictet. 3, 22, 8. Ast Plat. legg. 285.), but not 1 Tim. iv. 15. (where, besides, πᾶσιν must be read without ἐν). This meaning, however, it bears in 1 Cor. ii. 6. (xiv. 11.), see above, § 31, 6. (comp. Demosth. Boeot. p. 636 a. Polyb. 17, 6, 1. 5, 29, 6. Appian. civ. 2, 137.)² also 1 Cor. vi. 2. ἐν ὑμῖν κρίνεται ὁ κόσμος (*in the orators ἐν ὑμῖν is often used in this sense: apud vos, judices, see Kypke in loc.*), as what is ἐν ὀφθαλμοῖς τιν. *before one's eyes (ante oc.)*, see Palair. and Elsner, Mt. xxi. 42.—a phrase used in this pas-

¹ To render ἐν ᾧ in Heb. ix. 4. by *juxta quam*, would be a mere adaptation of the construction to recorded matter of fact. Where ἐν in a *local* sense is joined to personal names (in the Plur.), it signifies not so much *with*, as *in the midst of* (a number, a company, etc.). As to 1 Pet. v. 2. τὸ ἐν ὑμῖν ποίμνιον, Pott's rendering is quite admissible: The flock existing in the countries where you reside (comp. διὰ Rom. xv. 28.). Grammatically, τὸ ἐν ὑμῖν might also be joined to ποιμνιάτε (quantum in vobis est, as much as in you lies), or, which would undoubtedly be far-fetched, τὸ ἐν ὑμῖν ποίμνιον the flock entrusted to you, as εἶναι, κείσθαι ἐν τινι means, *to rely on, depend on, one*.

² In explaining 1 Cor. as above, Rückert pronounces ἐν ἡμοῖς exactly the same as ἡμοῖ. A remark so superficial and so flippant, one could hardly have expected from a scholar at the present day.

sage of the Sept. figuratively.—By an easy transition, ἐν is employed to denote,

2. *Temporal* relations, which we express by the use sometimes of *in*, sometimes of *on* (*e.g.* of festivals), Mt. xii. 2. Jo. ii. 23., sometimes of *at* (with a substantive denoting an event), Mt. xxii. 28. 1 Pet. i. 7.; also 1 Cor. xv. 52. ἐν τῇ ἐσχάτῃ σάλπιγγι *at the last trumpet* (as soon as it sounds), 1 Th. iv. 16. Heb. iii. 8., and with the Inf. of verbs, Mt. xiii. 25. Luke ix. 36. xvii. 11. In the sense of *within* (Wex Soph. Antig. p. 167.) it may be rendered by *in*, Jo. ii. 19. (Her. 2, 29.), and is obviously not equivalent to διὰ with G. Ἐν τρισὶν ἡμέραις (Plato Menex. 240 b.) does not signify that three whole days are to be spent on something, but that something is to take place *within* that space of time, and, by consequence, before its expiration. Comp. however, ἐν ᾧ *while, during the time that*, Jo. v. 7. Mr. ii. 19. Thuc. 6, 55. Plato Theaet. 190 e. Soph. Trach. 925. (ἐν τούτῳ *interea* Xen. C. 1, 3, 17. 3, 2, 12.), ἐν οἷς *during which* Luke xii. 1. In a sense closely related to its *temporal* signification, ἐν conveys the notion of *being the fact, being granted*, positive and continued existence, Heb. vi. 18. ἐν οἷς ἀδύνατον ἔρυσσασθαι θεόν *whereupon*, these two sure tokens being matters of fact, etc., Rom. ii. 12. ἐν νόμῳ ἡμαρτον *under* (during the existence, while in possession, of) *the law*;—also of state or condition, Luke viii. 43. γυνὴ οὖσα ἐν ῥύσει αἵματος, Rom. iv. 10. Ph. iv. 11. (see Elsner *in loc.* Kühner II. 274.), not merely physical, but social or moral, Luke iv. 36. Tit. i. 6., particularly of emotion or disposition, 1 Tim. ii. 2. 2 Cor. ii. 1. viii. 2. Luke i. 44. 75. Eph. i. 4. (Heb. xi. 2.) 2 Pet. ii. 3. Lastly, ἐν denotes matters in which one is engaged, 1 Tim. iv. 15. ἐν τούτοις ἰσθί, Col. iv. 2. comp. Eph. vi. 20. (Mey. *in loc.*), neut. ἐν οἷς Acts xxvi. 12. Comp. Xen. C. 3, 1, 1. 5, 2, 17. Soph. Oed. B. 570. Plato Phaed. 59 a. and Stallb. *in loc.*

The (2.) figurative use of ἐν, to which we have already made some incidental reference, is extremely diversified, perceptibly exhibiting peculiarities of declining Hellenism, as well as a Hebrew tincture. It indicates not merely that in which something else (immaterial) is contained, consists, appears 1 Pet. iii. 4. Eph. iv. 3. (ii. 15). 2 Th. ii. 9. (1 Cor. xi. 25.) Ph. i. 9., but, with great variety of application,—

a. The ground *on* which, or *sphere* (*range*, personal or impersonal) in which, some power is exerted, 1 Cor. ix. 15. ἵνα οὕτω (verse 13 f.) γένηται ἐν ἐμοί that it should be so done (carried out)

on me (in my case), iv. 2. 6. ἐν ἡμῖν μάθητε learn in me (in my case), Xen. C. 1, 6, 41. (Luke xxiv. 35. 1 Jo. iii. 19.) Rom. xiv. 22. ὁ μὴ κρίνων ἐν ᾧ (ἐν τούτῳ ᾧ) δοκιμάζει, 1 Th. v. 12. κοπιῶντες ἐν ὑμῖν who labour among (or upon) you, Rom. i. 9. λατρεύειν ἐν τῷ εὐαγγελίῳ (1 Th. iii. 2. συνεργὸς ἐν τῷ εὐαγγελίῳ *Var.*), 1 Cor. vii. 15.; in a moral acceptance, 2 Cor. iv. 2. περιπατοῦντες ἐν πανουργίᾳ (Eph. ii. 3. 10. v. 2.), Rom. vi. 2. ζῆν ἐν ἀμαρτίᾳ (*Fr. in loc.*), Col. iii. 7. (*Cic. fam. 9, 26.*) comp. 1 Cor. vi. 20. 2 Th. i. 10. 1 Jo. ii. 8.; in a more extended sense, of that *in, on, at*, which one rejoices, glories etc., χαίρειν, καυχᾶσθαι, ἐν. See § 33.

b. The measure or standard, *on, according to*, which one or something is to be perfected, formed, Eph. iv. 16. (Heb. iv. 11.) comp. the Hebrew א. Many understand it in this sense in Heb. x. 10. ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν according, in conformity, to which will. Here, however, it is more precise than κατὰ: It is based on, fixed in, the will of God, that we should be sanctified through Christ's sacrificial death. Even the most recent N. T. Lexicons give numerous quotations in which ἐν is alleged to signify *secundum*, though the preceding are the only passages in which it has this meaning. Ἐν ἐμοί 1 Cor. xiv. 11., is properly: in my mind, in my conception, comp. Wex Antig. p. 187. In Rom. i. 24. viii. 15. xi. 25. (*Var.*). Ph. ii. 7. ἐν denotes state, condition. 1 Th. iv. 15. may be translated: This I say unto you in a word of the Lord, comp. 1 Cor. ii. 7. xiv. 6. In περιπατεῖν ἐν σοφίᾳ and similar phrases, σοφία is not represented as a rule according to which, but as an ideal possession, or even a range within which to walk (see above). To understand ἐν Χριστῷ as strictly meaning according to the will or example of Christ, would be demolishing the apostle's conception. Lastly, in 1 Tim. i. 18. ἵνα στρατεύῃ ἐν αὐταῖς (ταῖς προφητεῖαις) τὴν καλὴν στρατείαν, probably ἐν is to be understood as keeping up the figure of warfare: *in prophesyings*, armed with them, as the expression *in arms* is applied to warfare in the literal sense.

c. The (external) occasion, Acts vii. 29. ἔφυγεν ἐν τῷ λόγῳ τούτῳ at (on) this saying, Xen. equestr. 9, 11.; hence sometimes also the ground, reason, cause, Mt. vi. 7. ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται on account of their much speaking (properly *on* or *in* their etc.), comp. Aelian. anim. 11, 31. Dio C. 25, 5., and ἐν τούτῳ Jo. xvi. 30. therefore,¹ perhaps also 1 Cor. iv. 4. (comp. Plutarch. glor.

¹ In Heb. xi. 2. ἐν ταύτῃ (τῇ πίστει) means, not ground, reason, but (ideal) possession: *in hac (constituti)*, comp. 1 Tim. v. 10. (Jo. viii. 21.). In Heb. ii.

Athen. c. 7. ἐν τούτοις); ἐν ᾧ (for ἐν τούτῳ ὅτι) because Rom. viii. 3. see Fr. In many languages, however, the fact from which a conclusion flows, is conceived as the *ground* on which the conclusion is based. In Latin, *propter* strictly means *near*; and the German *weil* (because) is properly a particle of time (*while, during*). When applied to names of persons, ἐν never signifies *propter* (see Winer's Comment. ad Gal. i. 24. comp. Exod. xiv. 4.).¹ To this head too many passages have been, generally, referred, such as Eph. iii. 13. Jo. viii. 21. Jas. i. 25. 2 Cor. vi. 12. Heb. iv. 11.

d. The instrument and means (in the Rev. this is the general construction), not merely (as in classical Greek prose, see Bttm. Philoct. p. 69. Boeckh Pind. III. 487. Poppo Xen. Cyr. p. 195. and the uncritical collections in Schwarz Comment. p. 476. Georgi Vind. 153 sq.) where the German *in* (or *auf*) would be admissible, as καίειν ἐν πυρί Rev. xvii. 16. (1 Cor. iii. 13.) comp. 1 Macc. v. 44. vi. 31. (ᾄσαι ἐν πέδαις Xen. A. 4, 3, 8. comp. Judges xv. 13. xvi. 7. Sir. xxviii. 19. Stallb. Plat. Crit. p. 104., καλύπτειν ἐν ἱματίῳ Ael. anim. 11, 15.), μετρεῖν ἐν μέτρῳ Mt. vii. 2., ἀλίξεν ἐν ἄλατι Mt. v. 13. Rev. vii. 14. Jas. iii. 9. Heb. ix. 22., but also in other circumstances quite different from this, and in imitation of the Hebrew ׀, where in Greek authors the Dative would be employed alone, as the casus instrumentalis, as: Luke xxii. 49. πατάσσειν ἐν μαχαίρᾳ, Rev. vi. 8. ἀποκτεῖναι ἐν ῥομφαίᾳ xiii. 10., xiv. 15. κράξεν ἐν μεγάλῃ φωνῇ (2 Pet. ii. 16.), Mt. vii. 6. καταπατεῖν ἐν τοῖς ποσίν,

18. ἐν ᾧ πέποιθεν is undoubtedly to be resolved by ἐν τούτῳ ὅ in eo quod, see above. The same is applicable to ἐν ᾧ in 1 Pet. ii. 12. In Heb. vi. 17. ἐν ᾧ may be referred to ὅρκος preceding, though (as sometimes ἐφ' ᾧ) it might also be rendered by *quapropter, quare*. In Rom. ii. 1. ἐν ᾧ may be rendered by *dum*, or much rather, as in the Latin Vulgate, by *in quo* (in qua re) judicas etc., which gives a sense quite in point, comp. Fr. In Luke x. 20. ἐν τούτῳ - ὅτι means, *at, on account of, this (rejoice) that*, comp. Ph. i. 18. I am not aware of there being in any Greek author an unquestionable instance of ἐν τούτῳ, ἐν ᾧ, in the sense of *therefore, because*. The passages adduced in Sturz Lexic. Xenoph. II. 162. admit another meaning. Xen. A. 1, 3, 1.—a passage which Kypke II. 194. refers to this head—has, in the best editions, ἐπὶ τούτῳ. Likewise Plat. rep. 5, 455 b., where Ast explains ἐν ᾧ by *propterea quod*, is susceptible of another sense. See Stallb. in loc.

¹ In 2 Cor. xiii. 4. ἀσθενοῦμεν ἐν αὐτῷ, as frequently ἐν Χριστῷ (so variously understood by expositors), denotes fellowship with Christ, the relation of being in Christ (see below, p. .). The apostle is not weak *for Christ's sake* (to promote, as it were, the interest of Christ, and prevent the possible falling away of the Corinthians); but weak *in Christ*, that is, *in* and conformable to apostolic fellowship with Christ (who, likewise, was, in a certain sense, ἀσθενής: see what precedes). The phrase is an abbreviated expression denoting that union which consists in *being in Christ*. In like manner, ζῆν and δυνατὸν εἶναι refer to fellowship with Christ (σύν). No more is the meaning of Eph. iv. 1. ὁ δέσμιος ἐν κυρίῳ the prisoner *for Christ's sake*.

Luke i. 51. Mr. xiv. 1. Rom. xv. 6. (comp. Jud. iv. 16. xv. 15. xx. 16. 48. 1 Kings xii. 18. Jos. x. 35. Ex. xiv. 21. xvi. 3. xvii. 5. 13. xix. 13. Gen. xxxii. 20. xli. 36. xlvi. 22. Neh. i. 10. 1 Macc. iv. 15. Judith ii. 19. v. 9. vi. 4. 12. etc.).¹ Yet such constructions occasionally occur even in Greek authors, as: Himer. eclog. 4, 16. ἐν ζίφει, Hippocr. aphor. 2, 36. ἐν φαρμακείῃσι καὶ δαίρεσδαι, Malal. 2. p. 50.² Ἐν is so used with personal designations, Mt. ix. 34. ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλειν τὰ δαιμόνια, Acts xvii. 31. κρίνειν ἐν ἀνδρὶ in etc. comp. Thuc. 7, 8, 2. Mtth. II. 1341., not Jo. xvii. 10. 2 Th. i. 10. or Acts xvii. 28.³ The phrases ὀμόσαι ἐν τινι Mt. v. 34 ff. do not signify jurare per, but simply, swear at or on

¹ It would be a mistake to suppose that in Eph. ii. 15. (§ 31. Note 1.) and vi. 4., ἐν denotes the instrument. In the latter passage παιδεία καὶ νοθεσία κυρίου is the range *within* which the children are trained, comp. Polyb. 1, 65, 7. Even in the expression ἀλλάσσειν τι ἐν τινι Rom. i. 23., I cannot, with Fr., admit the rendering of ἐν by per, nor do I think that the Hebrew אֶל is to be so understood. To change (give the change of) something in gold, is either an abbreviated expression, or gold is conceived as that *in* which the exchange is effected. Ἐν of price is of a similar nature. See above and next page.

² Many passages that might be adduced under this head from Greek authors, are to be otherwise explained, as: ὄραν ἐν ὀφθαλμοῖς Lucian. Phalar. 1, 5., ἐν ὁμασίαις ὑποβλέπειν Lucian. amor. 29. (comp. Wex Antig. I. 270.), Porphyr. de antro Nymphar. p. 261. ἀμφοτέρων, ἐν οἷς - ἀνυμένεσθαι, Lucian. asin. 44. ὡς τεθνηκώς ἐν ταῖς πληγαῖς (amid the blows), Plat. Tim. 81 c. τεθραμμένους ἐν γάλακτι (brought up on milk), comp. Jacobs Athen. p. 57. In Lucian. conser. hist. 12. for ἐν ἀκοντίῳ φονεύειν recent editors, on the authority of MSS., give ἐνὶ ἀκ. φ. On the other hand, in Lucian. dial. mort. 23, 3. all the Codd. but one have καθιζόμενον ἐν τῇ ῥάβδῳ (not so Ael. 2, 6.), yet Lehmann considers the preposition, even in this passage, suspicious (comp. Lucian. Lapith. c. 26.). See, however, Engelhardt Plat. Menex. p. 261. Dissen Pind. p. 487.

³ In Jo., as above, δεδόξασμαι ἐν αὐτοῖς undoubtedly signifies something more than δι' αὐτῶν. He would have been glorified *through* them, if they had merely carried into effect, objectively, something conducive to the glory of Christ: He would have been glorified *in* them, only in as far as they had, in their own persons, *in themselves*, subjectively, contributed to Christ's glory. In the same way, the phrase, living or being *in* God, appears to indicate with greater force and precision, than could be done by διὰ, one's taking root, as it were, in the strength of God. When ἐν and διὰ are joined together in one and the same sentence, διὰ expresses the external means, while ἐν points to what has been done *in* or *on* somebody, and what, as it were, remains in or on him, Eph. i. 7. ἐν ᾧ (Χριστῷ) ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ (where Mey. is wrong), iii. 6. Even when things, and not persons, are in question, the distinction between ἐν (referring to mental states or powers) and διὰ (of the means) is preserved, as: 1 Pet. i. 5. τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως, see Steiger *in loc.*, i. 22. ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος, Heb. x. 10. Lastly, passages in which ἐν and διὰ, in reference to things, and not persons, are interchanged, merely show that both prepositions are there employed to express the same meaning, but with different degrees of precision, or under different aspects, Col. i. 16. 2 Cor. vi. 4 ff. 8. 1 Cor. xiv. 19. Even ἐν in Mt. iv. 4. ἐν παντὶ ῥήματι, does not appear to be exactly equivalent to ἐπί in ἐπ' ἄρτω μόνῳ. The latter (ἐπί) denotes the ground (foundation); ἐν, the (spiritual) element of life. At all events, it would be incorrect to render ἐν here by *through*,

something. So likewise, in other passages, *ἐν* does not properly signify *through*: 1 Cor. vii. 14. *ἡγιασται ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί* means: he is sanctified *in* the wife,—the foundation rather than the means of sanctification being indicated. In Rom. xv. 16. *ἐν πνεύματι ἁγίῳ* is employed designedly; and not *διὰ πν. ἁγ.*, in the Holy Ghost. The same remark applies to 1 Cor. xv. 22. *ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσι*, Acts iv. 2. *ἐν Ἰησοῦ τῇ ἀνάστασιν τὴν ἐκ νεκρῶν καταγγέλλειν*. Least of all does ever *ἐν Χριστῷ* (*κυρίῳ*) signify *per* Chr. (Fr. Rom. I. 397., the precise expression for which is *διὰ Ἰησ. Χρ.*), Rom. vi. 11. *ζῶντες τῷ Θεῷ ἐν Χρ.* I. (the Christian lives, not merely through Christ, beneficio Christi, but *in* Christ, in steadfast spiritual fellowship with Christ), vi. 23. 2 Cor. ii. 14., so that, for the most part, this phrase is to be referred, as an abbreviated expression, to the state of *being in Christ εἶναι ἐν Χριστῷ* (1 Th. ii. 14. Rom. viii. 1. xvi. 11. 2 Cor. v. 17. Gal. i. 22.), and Luther's "barbarous" translation (Fr. II. 85.)¹ is to be retained. So likewise in 1 Cor. xii. 3. *ἐν πνεύματι Θεοῦ λαλῶν* is quite appropriate,—*in* the Spirit of God, the element in which the speaker lives (Rom. ix. 1. xiv. 17. Col. i. 8.).

e. The price of a thing, in imitation of the Hebrew, Rev. v. 9. *ἀγοράζειν ἐν τῷ αἵματι* (1 Chron. xxi. 24.). The value of the thing purchased is contained *in* the price (to which the *ἐκ* of the price then corresponds).

Even in the most recent Lexicons, the acceptations of this preposition have been unwarrantably multiplied, or its real acceptations incorrectly applied to passages of the N. T. In Tit. iii. 5. *ἐν* does not indicate the *finis* or *consilium*; but *ἔργα τὰ ἐν δικαιοσύνῃ* mean, works performed in the spirit of, from the motives that actuate, a

¹ As the Christian lives in a most vivid (and close, hence *ἐν*) fellowship with Christ, so he does everything with a reference to this fellowship, and through the strength which this fellowship confers, that is, he does everything *in* Christ, *in* the Lord. *As a Christian, in a Christian spirit, from Christian motives, etc.*, as the words are frequently rendered, is much less expressive than the pregnant phrase *in Christ*. So in Rom. xvi. 12. *who laboured in the Lord*, with a reference to, and by means of, their fellowship with the Lord (that is, the opposite of *κοπιᾶν* in the spirit of the world), 1 Cor. xv. 18. *fallen asleep in Christ*, in recognised, enduring fellowship with Christ (comp. 1 Th. iv. 16. Rev. xiv. 13.), Rom. ix. 1. (a passage which even Bengel misunderstood) *speak the truth in Christ (as one living in the Lord)*, xiv. 14. *persuaded in the Lord* (of a truth, which one who is in living union with Christ feels to be certain). As to 1 Cor. iv. 15. see *Mey*. In the same way *εὐρίσκεισθαι ἐν Χρ.* Ph. iii. 9. is to be explained. See, however, Rom. xv. 17. xvi. 2. 22. 1 Cor. vii. 39. Ph. iv. 1. (Eph. vi. 1.). Fr. Rom. II. 82 sqq. is essentially right, though his remarks are partly erroneous and partly quite redundant. See, besides, v. Hengel Cor. p. 81.

δικαιος. As to Luke i. 17. 1 Cor. vii. 15. see below. In Mr. ix. 50. εἰρηνεύετε ἐν ἀλλήλοις, *erga* is not the proper rendering. We, too, say : *among* (one another) *yourselves*. The following interpretations appear still more objectionable :—

a. *Ex*,¹ Heb. xiii. 9. ἐν οἷς οὐκ ἀφελήθησαν οἱ περιπατήσαντες *unde* (Schott) nihil commodi perceperunt (comp. ἀφελείσθαι ἀπό Aeschin. dial. 2, 11.). If ἐν οἷς were to be joined to ἀφελήθη, the preposition would indicate the advantage that might have been erected *on*, or originated *in*, etc. Xen. Athen. rep. 1, 3. Demosth. Pantaen. 631 a. ; but ἐν οἷς must be taken with περιπατήσαντες. In Mt. i. 20. τὸ ἐν αὐτῇ γεννηθὲν that which has been conceived *in her* (*in ejus utero*).

b. *Pro*, *loco*, Rom. xi. 17. (Schott) ἐνεκεντρίσθης ἐν αὐτοῖς (κλάδοις) means : grafted among the branches (of which some had been cut off).

c. *With*. In Acts xx. 32. ἐν τοῖς ἡγιασμένοις signifies : *among the sanctified*. Acts vii. 14. μέτεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ -- ἐν ψυχαῖς ἐβδόμ. is to be rendered : (consisting) in 70 souls. In Deut. x. 22. the Hebrew ב is used in the same way. I do not, however, know of an instance in a Greek author. Fr.'s explanation (ad Mr. p. 604.) appears to me forced, and it has been rejected by Wahl also. In Eph. vi. 2. ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ undoubtedly means not merely, *annexa*, *addita promissione*, but, *the first IN promise*, i.e. in point of promise (not ἐν τάξει Chrysost.) Such is also the view of Mey.

d. *Of*, *from*, *by*. In Eph. iv. 21. εἶγε ἐν αὐτῷ ἐδιδάχθητε *if ye have been taught in Him*—is closely connected with ἀποδέσθαι following, and, consequently, means, conformably to fellowship with Christ, as believers in Christ. As to ἐν for εἰς, see § 50. No. 4.

b. *Σύν*, *with*, differs from *μετά* in expressing a more intimate union,² as, among persons, partnership in calling, faith, fortune etc. Acts ii. 14. xiv. 4. 20. 1 Cor. xi. 32. Hence it is generally used in reference to spiritual fellowship, as that of believers with Christ, Rom. vi. 8. Col. ii. 13. 20. iii. 3. 1 Th. iv. 17. v. 10. ; or that of believers with Abraham, Gal. iii. 9. (*σύν* here denoting, in general, not resemblance, but the tie that unites members of one and the same community). It, further, refers to powers combining and co-operating with a person, 1 Cor. v. 4. xv. 10. It is also applied to a less intimate connection, as in 2 Cor. viii. 19. *with* the collection ;

¹ Fischer Weller. p. 141. applies this explanation also to πίνειν ἐν ἀργύρῳ, χουσῶ etc. (Isocr. paneg. c. 30. Diog. L. 1, 104., bibere in ossibus Flor. 3, 4, 2.). With equal reason might it be asserted that in German *auf* is the same as *von*, because we say, *auf* silbernen Tellern essen, which, according to the analogy of "aus silbernen Bechern trinken," is equivalent to "von silbernen Tellern."

² Krü. 287. "σύν τινι denotes greater coherence ; μετά τινος, rather co-existence."

yet here *ἐν* seems the preferable reading. On the other hand, comp. Luke xxiv. 21. *σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον*, besides all this, along with all this, etc. (Neh. v. 18. comp. Joseph. antt. 17, 6, 5.).

c. *Ἐπί*. The primary, that is, the literal and *local* import, is *on*, *above*, *over* (applied both to heights and plains):¹ Mt. xiv. 11. *ἡνέχθη ἡ κεφαλὴ ἐπὶ πύνακι*, Mr. i. 45. *ἐπ' ἐρήμοις τόποις* (see above, *ἐπί* with Gen. comp. *ἀνάγειν εἰς τὴν ἐρημον* Mt. iv. 1.) vi. 39. Luke xxi. 6. Rev. xix. 14., also Jo. iv. 6. *ἐπὶ τῆς πηγῆς* *on* the well (the margin of the well, the structure round it, was higher than the mouth of the well itself), Rev. ix. 14. (Xen. An. 1, 2, 8. 5, 3, 2. Cyr. 7, 5, 11. Isocr. paneg. c. 40. Dio C. 177, 30. see above, § 47. g).² Sometimes it signifies *at*, *upon*, Jo. v. 2. *ἐπὶ τῆς προβατικῆς* *at the sheep-gate*, Acts iii. 10, 11., Mt. xxiv. 33. *ἐπὶ θύραις* (Xen. C. 8, i. 33. yet see note, p.). It is applied also in this sense to persons, Acts v. 35. *πράσσειν τι ἐπὶ τινι* inflict something *on* one (do something to), comp. *δρᾶν τι ἐπὶ τινι* Her. 3, 14. Ael. anim. 11, 11. Lastly, it signifies *contiguity*, either of place (*apud*) Acts xxviii. 14. *ἐπ' αὐτοῖς ἐπιμῆναι*, or of time Heb. ix. 26. *ἐπὶ συντελείᾳ πῶν αἰῶνων* *sub finem mundi*, Ph. i. 3. *εὐχαριστῶ τῷ Θεῷ ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν* *on (at) every remembrance of you*, Mr. vi. 52. *οὐ συνῆκαν ἐπὶ τοῖς ἄρτοις*, 2 Cor. ix. 6. *σπεύρειν*, *Deρίζειν ἐπ' εὐλογίαις* with blessings, so that blessings may attend. It occurs in another acceptation in Heb. ix. 15. *τῶν ἐπὶ τῆ πρώτῃ διαθήκῃ παραβάσεων* *under (on) the first covenant* (during the existence of the first covenant). In this sense it is applied also to persons Heb. x. 28. (Sept.) *ἐπὶ τρισὶ μάρτυσι* *in the presence of, before, three witnesses, adhibitis testibus*. It likewise indicates what is immediately subsequent in time, what follows *on* some event, Xen. C. 2, 3, 7. *ἀνέστη ἐπ' αὐτῷ Φεραύλας* *directly after* (Appian. civ. 5, 3. Paus. 7, 25, 6. Dio C. 325, 89. and 519, 99. comp. Wurm Dinarch. p. 39 sq. Ellendt Arrian. Alex. I. 30.). Some from this acceptation explain Acts xi. 19. *ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ* (see Alberti *in loc.*); but *ἐπί* there is much rather *over*, *on account of*, or *in reference to* (Matthäi *in loc.*), comp. Schaef. Plutarch. V. 17. Maetzner Antiph.

¹ According to Krü. 303. *ἐπί* with Gen. indicates rather accidental and more remote connection; *ἐπί* with Dat., the notion of belonging to permanently.

² The signification *upon* may be traced even in Luke xii. 53. *ἔσονται - - πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί* the father will be *auf ihm*, on him, that is, as a load on him, agreeably to the German idiom, father and son lie on each other's neck. *Against*, however, here appropriately brings out the sense. I cannot, however, agree with Wahl in applying the same meaning to Luke xxiii. 38. In Rom. x. 19. the usage is quite of a different sort.

p. 288. *Figuratively*, it denotes, in general, the foundation *on* which an action or state is conceived as placed, as in Mt. iv. 4. ζῆν ἐπ' ἄρτων (Sept.), corresponding to ἐν ῥήματι, after the Hebrew לַעֲרֹב דֶּבַר Deut. viii. 3. (though it is thus used also in Greek authors, Plato Alcib. 1. 105 c. Alciph. 3, 7. comp. *sustentare vitam*). To this acceptation is to be referred also ἐπὶ τῷ ὀνόματί τινος (Lucian. pisc. 15. comp. Schoem. Isae. p. 463 sq.) to do something in the name of some one, that is, in dependence on, or reference to, some one. The expression has different acceptations in the N. T.: ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ teach in the name of Christ (Luke xxiv. 47. Acts iv. 17. v. 28. 40.), that is, in referring to Him as Author of the doctrine and the baptizer's constituent. *To cast out devils in the name of Christ*, Luke ix. 49., means, making the efficacy of the exorcising depend on His name (uttered on the occasion as a solemn form); *baptism in the name of Christ*, is baptism founded on the acknowledgment of His name, Acts ii. 38. The following special applications of ἐπί deserve attention:

a. *Over*, of superintendence, Luke xii. 44. ἐπὶ ταῖς ὑπάρχουσιν καταστήσει αὐτόν comp. Xen. C. 6, 3, 28. (as elsewhere with Gen. Lob. Phryn. p. 474 sq.).

b. *Over and above*, of addition to something already existing or effected, Luke iii. 20. προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, Mt. xxv. 20. ἀλλὰ πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς in addition to them (if ἐπ' αὐτοῖς is the genuine reading), Luke xvi. 26. ἐπὶ πᾶσι τούτοις *beside, over and above, all this*, Lucian. conser. hist. 31. Aristoph. plut. 628. (comp. Wetsten. and Kypke *in loc.*), Col. iii. 14. Eph. vi. 16. (comp. Polyb. 6, 23, 12.). In Jo. iv. 27. ἐπὶ τούτῳ ἤλθον οἱ μαθηταὶ *upon this*, when Jesus had thus spoken with, etc., came the disciples. It is used somewhat differently in 2 Cor. vii. 13. ἐπὶ τῇ παρακλήσει περισσοτέρως μᾶλλον ἐχάρημεν *besides my being comforted*, I rejoiced, etc.

c. *Over, on account of, at*, of the object after verbs denoting an emotion, as: θαυμάζειν, ἀγαλλιᾶν, πενθεῖν, λυπεῖσθαι, ὀργίζεσθαι, μετανοεῖν Luke i. 47. xviii. 7. Mr. iii. 5. xii. 17. Mt. vii. 28. Rom. x. 19. 2 Cor. xii. 21. Rev. xii. 17. xviii. 11. (Plat. symp. 217 a. and 206 b. Isocr. paneg. 22. Lucian. philops. 14. Aristot. rhet. 2, 10, 1. Palaeph. 1, 8. Joseph. antt. 5, 1, 26 a.); with εὐχαριστεῖν it signifies to thank *for*,—to express gratitude based *on*, 1 Cor. i. 4. 2 Cor. ix. 15. Polyb. 18, 26, 4. It is also employed with verbs of speaking, Rev. x. 11. προφητεῦσαι ἐπὶ λαοῖς (xxii. 16. *Var.*), Jo. xii. 16. ταῦτα

ἦν ἐπ' αὐτῶ γεγραμμένα (Her. 1, 66. Paus. 3, 13, 3. comp. Schoemann Plut. Agis p. 71.).

d. *On*, of a supposition or fixed condition (Xen. symp. 1, 5. Diod. S. 2, 24. Lucian. conscr. hist. 38. Aesop. 21, 1.). Ἐπ' ἐλπίδι in (with) the hope, 1 Cor. ix. 10. (Plat. Alcib. 1, 105 b., ἐπ' ἐλπίσι Dio Chr. 1003, 21. Herod. 3, 12. 20.), Heb. ix. 17. ἐπὶ νεκροῖς after men are dead, when death has taken place.¹ It is used likewise of motive, inducement, Luke v. 5. ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον *on* Thy word, induced by Thy word, Acts iii. 16. ἐπὶ τῇ πίστει *on* account of faith in His name, xxvi. 6. Mt. xix. 9. (1 Cor. viii. 11. *Var.*),² comp. Xen. Mem. 3, 14, 2. Cyr. 1, 3, 16. 1, 4, 24. 4, 5, 14. Her. 1, 137. Lucian. Hermot. 80. Isocr. areop. 336. Dio Chr. 29, 293. Hence ἐφ' ᾧ *wherefore, on which account*, Diod. S. 19, 98. (ἐφ' ᾧπερ Dio C. 43, 95.); and *because* 2 Cor. v. 4. Rom. v. 12., perhaps also Ph. iii. 12. (*on this account that*, for ἐπὶ τούτῳ ὅτι see Fr. Rom. I. 299 sq.), *eo quod*.³

e. *To, unto*, of aim, end in view, 1 Th. iv. 7. οὐκ ἐκάλεσεν ἐπὶ ἀκαθαρσίᾳ *unto uncleanness*, Gal. v. 13. (like καλεῖν ἐπὶ ξενίᾳ Xen. An. 7, 6, 3.; for a similar expression, see Sintenis Plutarch. Them. p. 147.) 2 Tim. ii. 14. Eph. ii. 10. comp. Xen. An. 5, 7, 34. Mem. 2, 3, 19. Plat. rep. 3, 389 b. Diod. S. 2, 24. Arrian. Alex. 1, 26, 4. 2, 18, 9. Diog. L. 1, 7, 2. comp. Index to Dio C. ed. Sturz p. 148 sq., according to some ἐφ' ᾧ Ph. iii. 12. *unto which* (for which).

f. *After*, of the rule, model, Luke i. 59. καλεῖν ἐπὶ τῷ ὀνόματι *after the name* (Neh. vii. 63.). To this head, perhaps, is to be referred also Rom. v. 14. ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ *ad* (Vulg. *in*) *similitudinem peccati Ad*. For other explanations, see Mey. 2 Cor. ix. 6., however, we must not, with Philippi (Röm. Br. p. 172.), expound in the same way. See above.

When ἐπί with Dat., in a *local* sense, is joined to a verb of direction or motion (Mt. ix. 16. Jo. viii. 7., not Mt. xvi. 18. Acts iii. 11.),

¹ Yet many of these may be referred to the more general signification *at, on*, as is done by Fr. Rom. I. 315.

² Ἀπολείται ὁ ἀσθενοῦν ἀδελφός ἐπὶ τῇ σῇ γνώσει (where, however, good authorities give ἐν) is, properly, shall perish *on account of thy knowledge*, i. e. because thy knowledge is urged,—briefly, *through thy knowledge*. But ἐπί does not therefore, as Grotius Rom. v. 12. maintains, strictly mean *through*.

³ The Greeks usually employ the Plural, ἐφ' οἷς (but ἐπὶ τῶν; Ellendt Arrian. Al. I. 211.). Rothe (Versuch über Rom. v. 12 ff. p. 17 ff.) has recently asserted that in the N. T. this ἐφ' ᾧ should be uniformly rendered, *on the supposition, on the understanding, on condition, that, in as far as*. There is no passage, however, in which this rendering of the phrase would not be artificial and forced. Comp. Rückert Comment. on Rom. 2. ed. I. 262.

the phrase comprehends also continuing and resting *on, at*, the object in question.

d. Παρά, *beside*, i.e., properly, *near, at the side of*, is used of place, with the Dative of the thing, only in Jo. xix. 25. (Soph. Oed. C. 1160. Plato Ion 535 b.). Elsewhere, with the Dat. of the person (Krü. 299.), it denotes sometimes,

a. What is outside but *near, close to, by, with*, Luke ix. 47., or what is in one's immediate proximity, within the circle of one's presence, residence, etc. 2 Tim. iv. 13. Φερόντων ἀπέλιπον παρὰ Κάρπῳ, 1 Cor. xvi. 2. (Aristot. pol. 1, 7.) Luke xix. 7. (where παρὰ ἁμαρτ. must be joined to καταλύσαι), Col. iv. 16. Rev. ii. 13. Acts x. 6. xviii. 3.—Sometimes, and more frequently,

b. Ideal proximity, what is within the range of one's possession, property, power, etc. (*penes*), as: Mt. xix. 26. παρὰ ἀνδράποισ τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα δυνατά, Rom. ii. 11. οὐ γάρ ἐστι προσωποληψία παρὰ Θεῷ ix. 14. Luke i. 37. (παρὰ τοῦ Θεοῦ is a mistake of transcribers) comp. Demosth. cor. 352 a. εἴ ἐστι παρ' ἐμοί τις ἐμπειρία), Jas. i. 17. 2 Cor. i. 17., particularly of a decision, judgment, Acts xxvi. 8. τί ἄπιστόν κρίνεται παρ' ὑμῖν etc. (apud vos), Rom. xii. 16. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς (Prov. iii. 7.) before yourselves (as judges), in your own estimation, in your own eyes, 1 Cor. iii. 19. 2 Pet. iii. 8. (Her. 1, 32. Plato Theaet. 170 d. Soph. Trach. 586. Eurip. Bacch. 399. and Electr. 737. Bhdy 257.). So likewise 2 Pet. ii. 11. οὐ φέρουσι κατ' αὐτῶν παρὰ κυρίῳ (before the Lord as Judge) βλάσφημον κρίσιν, if the words π. κυρ. are genuine, and, substantially, 1 Cor. vii. 24. ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ Θεῷ before (with, in presence of) God as Judge, from the point of view of God's judgment. That παρὰ with Dat. strictly denotes direction *towards*,¹ cannot be established (Wahl in Clay.) by Luke ix. 47., still less by Luke xix. 7. (see above).

e. Πρὸς has the same primary import as παρὰ, but, in the N. T., is used only in its *local* (literal and proper) sense,—*at, by, in the (immediate) proximity of*, as: Jo. xviii. 16. πρὸς τῇ θύρῳ, xx. 11. 12.

¹ When παρὰ with the Dat. is employed with a verb of motion, the same attraction may be discerned as occurs when ἐν is so used. Yet in Xen. A. 2, 5, 27., which even Kühner adduces as the only instance, recent editors, on the authority of Codd., give παρὰ Τισσαφρόνην. On the other hand, see Plutarch. Themist. c. 5. and Sintenis in loc. It cannot, however, be denied that in the Dative itself the notion of *whither* is originally contained. Comp. Hartung on the Cases, p. 81.

Mr. v. 11. (to adduce instances of the same use of *πρός* from Greek authors would be superfluous; for the assertion of Münter Symbol. ad intptat. ev. Joa. p. 31. is quite erroneous). So likewise Rev. i. 13. περιέζωσμένος πρὸς τοῖς μαστοῖς ζώνην with a girdle close to His breast (Xen. C. 7, 1, 33.). In Luke xix. 37. ἐγγίζοντας ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν is to be rendered: when he was already close to etc. In the Sept. *πρός* with the Dative occurs much more frequently than in the N. T.

f. *Περί* and *ὑπό* are never used, in the N. T., with the Dative.

SECTION XLIX.

PREPOSITIONS WITH THE ACCUSATIVE.

a. *Εἰς* (the opposite of *ἐκ* Rom. i. 17. v. 16.). This preposition denotes—

a. In its *local* acceptation, not merely *into*, *in among* (Luke x. 36. Acts iv. 17., likewise Mr. xiii. 14. *εἰς τὰ ὄρη*, as we say, *into the mountains*), or (of countries and cities) *to* (into) Mt. xxviii. 16. Acts x. 5. xii. 19. etc., but also (of levels) *on* Mr. xi. 8. *ἔστρωσαν εἰς τὴν ὁδόν*, Acts xxvi. 14. Rev. ix. 3., and even simply *to* (ad), *thitherward* (of motion or direction) Mr. iii. 7. (Polyb. 2, 23, 1.) Mt. xxi. 1., Jo. xi. 38. *ἔρχεται εἰς τὸ μνημεῖον* cometh to the tomb, comp. verse 41., iv. 5. comp. verse 28., xx. 1. comp. verse 11., Acts ix. 2., Luke vi. 20. *ἐπάρας τοὺς ὀφθαλμοὺς εἰς τοὺς μαθητάς* towards (on) His disciples, Rev. x. 5. (*εἰς τὸν οὐρανόν*) Xen. Cyr. 1, 4, 11. Aeschin. dial. 2, 2. In reference to persons, it signifies not merely *to* (*πρός* or *ὡς* Mdv. 33. Bhdy 215.), but *among*, *inter*, Acts xx. 29. xxii. 21. Luke xi. 49. Rom. v. 12. xvi. 26. Plato Prot. 349 a. Gorg. 526 b. (when it occasionally approximates the import of the Dative, Luke xxiv. 47. see above, § 31. 5.)¹; in one passage, *into* a person's house, Acts xvi. 40. *εἰσῆλθον εἰς τὴν Λυδῖαν* (according to many Codd.) see Valcken. *in loc.* comp. Lys. orat. 2. in. Strabo 17, 796. Fischer Well. III. II. p. 150. Schoem. Isae. 363. and Plutarch. Agis p. 124. (the better Codd., however, give *πρός*).

¹ Likewise in 1 Cor. xiv. 36. 2 Cor. x. 14. *εἰς* is more appropriate than *πρός*, inasmuch as, in all these passages, ideal reaching to one (consisting in being acquainted or in having intercourse with him) is to be understood.

b. Applied to *time*, it signifies sometimes a point *against, for*, which, Acts iv. 3. (Herod. 3, 5, 2.), or *till* which, Jo. xiii. 1. 2 Tim. i. 12.;¹ sometimes a period (*during, for*, like ἐπί) Luke xii. 19. εἰς πολλὰ ἔτη (Xen. M. 3, 6, 13.).

c. *Figuratively*, of *ideal* relations, it denotes any *aim* or *end*, as: Acts xxviii. 6. μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον (to, on) in regard to him, comp. Plut. Moral. p. 786 c.; hence it signifies, α. amount, extent, number of, 2 Cor. x. 13. εἰς τὰ ἄμετρα καυχᾶσθαι, iv. 14. (Lucian. dial. mort. 27, 7.), comp. also the well-known εἰς μάλιστα and εἰς τρίς.—β. The condition into which something is brought, Acts ii. 20. Rev. xi. 6. Heb. vi. 6. comp. likewise Eph. ii. 21 f.—γ. *Result*, Rom. x. 10. (xiii. 14.) 1 Cor. xi. 17. εἰς τὸ κρεῖττον συνέρχασθε.—δ. *Towards*, indicating the objects to which some feeling, disposition, deportment is directed (erga and contra), 1 Pet. iv. 9. φιλόξενοι εἰς ἀλλήλους, Rom. viii. 7. (Her. 6, 65.) xii. 16. Mt. xxvi. 10. 3 Jo. 5. Col. iii. 9. 2 Cor. viii. 24. x. 1. Luke xii. 10., to which sense likewise Col. i. 20. ἀποκαταλλάττειν τι εἰς αὐτόν may be referred (comp. διαλλάττειν πρὸς τινα Demosth. ep. 3. p. 114. Thuc. 4, 59. etc.).² It also indicates the person to whom, or thing to which, a statement refers, Acts ii. 25. Δαυὶδ λέγει εἰς αὐτόν *in reference to Him* (dicere in aliquem, comp. Κυρκε *in loc.*), Eph. i. 10. v. 32. Heb. vii. 14. comp. Acts xxvi. 6.³ It is applied also to a desire (*after, for*, something) Ph. i. 23. and the will, in general; likewise an occasion, incidental cause, Mt. xii. 41. εἰς τὸ κήρυγμα Ἰωῆ at the preaching; destination and end in view (Bhdy 219.) Luke v. 4. χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν *for a draught* (catching), 2 Cor. ii. 12. ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον *for the interests of the Gospel*,—to promote the cause of the Gospel; Acts ii. 38. vii. 5. Rom. v. 21. vi. 20. viii. 15. ix. 21. xiii. 14. xvi. 19. Heb. x. 24. xii. 7. 1 Pet. iv. 7. 2 Pet. ii. 12. 2 Cor. ii. 16. vii. 9. Gal. ii. 8. (εἰς ὃ *for which* Col. i. 29. 2 Th. i. 11. comp. 1 Pet. ii. 8., εἰς τι Mt. xxvi. 8.). This acceptation likewise elucidates the phrases ἐλπίζειν, πιστεύειν εἰς τινα, and also explains those passages in which εἰς relates to persons, and signifies *for, towards*, Rom. x. 12. πλουτῶν εἰς πάντας Luke xii. 21. 1 Cor. xvi. 1. etc. (it is then nearly equivalent to the Dative, see above). Lastly, it denotes, in

¹ The more expressive ἕως or μέχρι is oftener used in this sense; and many passages adduced in Lexicons to show that εἰς signifies *usque ad*, do not merely express time, but include the sense of purpose, aim, Gal. iii. 17. 23. Eph. iv. 30.

² It is not necessary to consider this phrase pregnant, as Fr. Rom. I. 278. does. It is obviously founded on the same conception as the expression preferred by Greek authors διαλλάττειν πρὸς τινα.

³ Likewise ἁμοῦαι εἰς Ἱερουσόυμα Mt. v. 35. is, substantially, to be referred to this acceptation. See Fr. *in loc.*

a more general sense, *in reference to, regarding* (Bhdy 220. Bornem. Xen. Cyr. p. 484.) Acts xxv. 20. 2 Pet. i. 8. Rom. iv. 20. xv. 2. (of things, Xen. Mem. 3, 5, 1. Philostr. Apoll. 1, 16.), 2 Cor. xi. 10. Eph. iii. 16. iv. 15. Rom. xvi. 5. (of persons). Sometimes subjective and objective design, aim and effect, cannot be separated, Heb. iv. 16. Luke ii. 34. Rom. xiv. 1. Jude 21. The German *zu, for, to,* denotes both.¹ Further, comp. § 29. 3. Note.

The following alleged acceptations of *εἰς* are to be rejected: *Sub* (Rom. xi. 32. comp. Gal. iii. 22.); *εἰς* here retains the signification of *into, in.*—*With* (of the instrument). In Acts xix. 3. *εἰς τὸ Ἰωάννου βάπτισμα* (*ἐβαπτίσθημεν*) is a direct answer to the question, *εἰς τί οὖν ἐβαπτίσθητε*; Strictly, the answer should have been, *into that, into which John baptized.* The expression is abbreviated, or rather defective in precision.—Neither can *εἰς* be strictly and properly rendered by *before, coram*, Acts xxii. 30. (see Kühnöl), comp. Heind. Plat. Protag. 471. Stallb. Plat. symp. p. 43 sq. *Ἔστησαν (αὐτὸν) εἰς αὐτούς* is: introduced (placed) him *among them*, in their midst (*εἰς μέσον*). 2 Cor. xi. 6. *ἐν παντὶ φανερωθέντες εἰς ὑμᾶς* is strictly: *towards you* (erga), in the same acceptation as *πρὸς* elsewhere.—That *εἰς* is ever equivalent to *διὰ* with Gen. is a mere fiction. *Εἰς διαταγὰς ἀγγέλων* Acts vii. 53. means very simply: *upon, at the injunctions* (mandates) *of angels*; which, indeed, amounts to the same thing, *in consequence of, according to*, such mandates. Some, perhaps, may prefer the exposition suggested § 32. 4, b. As to *εἰς* for *ἐν* see § 50.

b. *Ἀνά, upon, upwards*² (Bhdy 233 f.), occurs in the N. T. in the phrase *ἀνά μέσον*, with Gen. of place, *in the midst of, between, among*, Mr. vii. 31. Mt. xiii. 25., and, figuratively, with Gen. of a person, 1 Cor. vi. 5. *διακρίνας ἀνά μέσον τοῦ ἀδελφοῦ*. It sometimes occurs, likewise, in a distributive sense, as: Jo. ii. 6. *ὕδρια χαροῦσαι ἀνά μετρητὰς δύο ἢ τρεῖς* *containing two or three firkins a-piece*, Luke ix. 3. x. 1. Mr. vi. 40. (where Lchm., on the authority of Cod. B, gives *κατά*), as frequently in Greek authors. The preposition thus gradually assumed the nature of an adverb (Bhdy 234.). This distributive signification perhaps grew out of such phrases as *ἀνά πᾶν ἔτος* every year, year by year.

¹ But Jo. iv. 14. *ἀλλομένον εἰς ζωὴν αἰώνιον* is probably to be rendered by *into*, though BCrusius is of a different opinion.

² *Hm. de partic. ἔν* p. 5: Primum ac proprium usum habet in iis, quae in al. rei superficie ab imo ad summum eundo conspiciuntur: motus enim significationem ei adhaerere quum ex eo intelligitur, quod non est apta visa quae cum verbo *εἶναι* componeretur, tum docet usus ejus adverbialis, ut *ἀλλ' ἀνά ἐξ ἰδράνων*. Further, comp. *Spitzner* de vi et usu praeposit. *ἀνά* et *κατά*. Viteb. 1831.

Hug, in the Freiburg Zeitschr. VI. 41 f., insists on rendering Jo. ii. 6. containing *about* 2 or 3 firkins (measures); but he has not been able to establish his point. In Polyb. 2, 10, 3. and Dio Cass. 59, 2. *ἀνά* manifestly signifies—*each, a-piece*. In Polyb. 1, 16, 2. nobody will believe that the writer intended to state the strength of the Roman legion indefinitely, and to say merely that it consisted of *about* 4000 foot, and 300 cavalry. In Her. 7, 184. *ἀνὰ διηκοσίους ἄνδρας λογιζομένοισι ἐν ἐκάστη νηϊ* is a pleonastic expression, similar to others of frequent occurrence—each 200 - - in each ship,—at the rate of 200 in each ship. Rev. iv. 8. *ἐν καθ' ἕνα αὐτῶν ἔχον ἀνὰ πτέρυγας ἕξ* is a construction of nearly the same sort. *Ἐπί* with Acc. is used by the Greeks to express *about, or to the amount of*, a certain number.

c. *Διά* with Acc. specially indicates the *ground* (ratio), not the aim (not even in 1 Cor. vii. 2.),¹ and signifies *on account of* (even in Jo. vii. 43. x. 19. xv. 3. etc.), or, when the motive of an action is meant, *out of, from*, Mt. xxvii. 18. *διὰ φθόνον out of (from) envy*, Eph. ii. 4. *διὰ τὴν πολλὴν ἀγάπην* (Diod. S. 19, 54. *διὰ τὴν πρὸς τοὺς ἡτυχηκότας ἔλεον*, Aristot. rhet. 2, 13. Demosth. Conon. 730 c.). As to Rom. iii. 25., which even Reiche has misunderstood, see Bengel. In Heb. v. 12. *διὰ τὸν χρόνον* is, *on account of, for* the time,—considering the time (you have enjoyed Christian instruction;² not, as Schulz renders it, *after* so long a time). Sometimes *διά* with Acc. would seem to denote the means (as ground or motive and means are very closely connected, comp. Demosth. cor. 354 a. Xen. M. 3, 3, 15. Liv. 8, 53.; and, in the poets, *διά* with Acc. is sometimes used even in a *local* sense, see Bhdv 236.). In Jo. vi. 57. *κἀγὼ ζῶ διὰ τὸν πατέρα καὶ ὁ πάτερ μου ζῆται δι' ἐμέ, διὰ* is used exactly as in Long. pastor. 2. p. 62. Schaeff. *διὰ τὰς νύμφας ἔζησε*, Plut. Alex. 668 e. Jo., as above, means strictly and properly: *I live owing to the Father*, that is, I live because the Father lives, comp. Plat. conv. 283 e. Fr. Rom. I. 197., who adduces as parallel Cic. Rosc. Am. 22, 63. ut, *propter quos hanc suavissimam lucem adspexerit, eos indignissime luce privaret*. The following

¹ That is to say, it is only *per consequens* that the notion of design is implied in *διὰ τὰς πορνείας*: *on account of fornications let every man have his own wife*. Fornications are the reason for which the injunction is given, in order thus to prevent them. In Greek authors also design is sometimes, in the same way, implied in *διά*: see the annotators on Thuc. 4, 40. and 102.

² The phrase in a sense essentially the same is used in Polyb. 2, 21, 2. and elsewhere, see Bleek on the above passage. Schulz insists in applying the *temporal* sense of *διά* to Heb. ii. 9. likewise. But *διὰ τὸ πάθημα τοῦ θανάτου* means, on account of the suffering of death, and is elucidated from the well-known connection, laid down in the apostolic writings, between the sufferings and the exaltation of Christ.

passages are more or less similar: Demosth. Zenoth. 576 a. Aristoph. Plut. 470. Aeschin. dial. 1, 2. Dion. H. III. 1579. comp. Wytttenb. Plut. Mor. II. p. 2. Lips. Sintenis Plutarch. Themist. 121. Thuc. ed. Poppo III. II. 517. But Heb. v. 14. vi. 7. cannot altogether be referred to this head, nor (though even Ewald and de Wette are of the opposite opinion) Rev. xii. 11. ἐνίκησαν διὰ τὸ αἷμα, comp. vii. 14. and what immediately follows, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν etc. As to Rom. viii. 11. (where the reading, indeed, varies) see Fr., and as to Jo. xv. 3. Mey. *in loc.* In 2 Cor. iv. 5. Heb. ii. 9. 2 Pet. ii. 2. (where Schott still renders it by *per*, which produces an erroneous meaning, but Bengel gives the right sense) Rev. iv. 11. διὰ is quite appropriately translated by *for the sake of*. Likewise in Rom. viii. 20. (where Schott still explains it by *per*) διὰ has the same import.¹ But in Rom. xv. 15. διὰ τὴν χάριν τὴν δοθεῖσάν μοι the preposition must not, in consideration of xii. 3. διὰ τῆς χάριτος τῆς δοθείσης μοι, be understood in this sense. Both expressions are respectively appropriate. 1 Jo. ii. 12. is accurately rendered by Lücke. In 2 Pet. iii. 12. δι' ἣν may be referred to ἡ τοῦ Θεοῦ ἡμέρα, and translated by *on account of*. Yet, if referred to παρουσία, as is done by Bengel, it would give a plausible meaning. Lastly, in Gal. iv. 13. δι' ἀσθενειαν τῆς σαρκός is probably not to be understood (Schott) of the state, condition (δι' ἀσθενείας), but means: *on account of* weakness, owing to weakness. See Mey.

d. Κατά. The primary *local* import is,—

a. *Down upon* (down along, comp. Aeschin. dial. 3, 19.), *at, throughout, over* (Xen. C. 6, 2, 22.), as: Luke viii. 39. ἀπῆλθε κατ' ὄλην τὴν πόλιν κηρύσσων, xv. 14. λιμὸς κατὰ τὴν χώραν *throughout the country*, all over the country (2 Macc. iii. 14. Strabo 3. 163.), Acts v. 15. ἐκφέρειν κατὰ τὰς πλατείας *through the streets*, along the streets, viii. 36. (Xen. An. 4, 6, 11.) Luke ix. 6. xiii. 22. Acts xi. 1. xxvii. 2. (Xen. C. 8, 1, 6. Raphel. *in loc.*)² It denotes, in general, extension over a surface, Acts xxvi. 3. τὰ κατὰ τοὺς Ἰουδαίους ἔδη

¹ Here διὰ τὸν ὑποτάξαντα implies an antithesis to οὐκ ἐκούσα, *not spontaneously*, but by reason of him that subjected,—by the will and command. Perhaps Paul intentionally avoided the expression, διὰ τοῦ ὑποτάξαντος, as that would have indicated ὁ Θεὸς ὑπέταξεν αὐτήν. Adam's sin was the special and direct cause of the μεταίτισης.

² Κατά, in its *local* signification, is not strictly and properly synonymous with ἐν (as even Kühnöl on Acts xi. 1. maintains). Κατὰ τὴν πόλιν means, *throughout*, all over, *the city*. Κατ' ὁδόν is along the road, on the road (as on a line), by the way. Even κατ' οἶκον, where the primary import is in a great measure lost sight of, is used to express a different conception from ἐν οἴκῳ. Besides, κατὰ has been adopted by usage in many phrases, the import of which might perhaps be expressed also by ἐν with a Dat.

καὶ ζητήματα among the Jews (over the countries inhabited by Jews).¹

b. Motion *towards* (at), after Ph. iii. 14. (κατὰ σκοπὸν towards the mark), Acts viii. 26. xvi. 7. Luke x. 32. (Aesop. 88, 4. Xen. C. 8, 5, 17.); likewise mere direction (geographical position, *versus*), Acts ii. 10. τῆς Λιβύης τῆς κατὰ Κυρήνην, xxvii. 12. λιμένα βλέποντα κατὰ λίβα (Xen. An. 7, 2, 1.). Accordingly, κατὰ πρόσωπόν τινος signifies *over-against*, *face to face*, *in one's presence*, *confronted with one*, Luke ii. 31. Acts iii. 13. So also κατ' ὀφθαλμούς Gal. iii. 1. (Xen. His. 1, 14. like κατ' ὄμμα Eurip. Androm. 1064., κατ' ὄμματα Soph. Ant. 756.). Likewise in Rom. viii. 27. κατὰ Θεὸν ἐντυγχάνειν does not mean (in a local sense) *apud deum*, but, strictly and properly, *towards God*, *in the sight of God*, *before God*.² Closely connected with this acceptation of the preposition is its *temporal* import, which is sometimes, as in Acts xvi. 25. κατὰ τὸ μεσονύκτιον *at midnight*, and sometimes, as in Mt. xxvii. 15. καθ' ἑορτήν *during* (at) *the festival*, i. 20. κατ' ὄναρ *during* (in) *a dream*, secundum quietem (Herod. 2, 7, 6., κατὰ φῶς *by daylight* Xen. C. 3, 3, 25., κατὰ βίον Plato Gorg. 488 a.), Heb. ix. 9. also iii. 8. (Sept.) κατὰ τὴν ἡμέραν *in the day* etc., and κατὰ τὸ αὐτό *at the same time*, Acts xiv. 1. Hence it was applied in a distributive signification both to place and time, first with plural nouns, as κατὰ φυλάς *by tribes*, Mt. xxiv. 7. κατὰ τόπους, Acts xxii. 19., κατὰ δύο *in pairs* 1 Cor. xiv. 27. (Plato ep. 6. 323 c.) Mr. vi. 40. *Var.*; afterwards frequently with singular nouns, as in Acts xv. 21. κατὰ πόλιν *in each city* (Diod. S. 19, 77. Plutarch. Cleom. 25. Dio Chr. 16. 461. Palaeph. 52, 7.), κατ' ἐνιαυτόν *yearly* Heb. ix. 25. (Plato pol. 298 e. Xen. C. 8, 6, 16., κατὰ μῆνα Xen. An. 1, 9, 17. Dio C. 750. 74.), καθ' ἡμέραν *daily* Acts ii. 46. 1 Cor. xvi. 2. (Hm. Vig. 860.).³

¹ Hence it is used to denote *among*, *belonging to*, as: οἱ καθ' ἑμᾶς ποιηταί *your own poets* Acts xvii. 28. comp. xiii. 1. and other passages. See above, p. 206. Κατὰ with a personal pronoun is employed, mainly in later authors, as merely a circumlocution for a possessive pronoun. See Hase Leo Diac. p. 230.

² Against this explanation, adopted also by Fr. Krehl and others, objections have recently been raised, particularly by Mey. and Philippi. Whether κατ' αὐτόν should be read or not, is of no great importance. The emphasis, implied in the substantive, is easily felt, and by the reading κατὰ Θεόν is indicated visibly, though the point of principal moment lies in ἐπὶ ἁγίῳ. The expression, *according to God*, is here quite superfluous, as *such* intercession of the Spirit could alone be conceived.

³ To this acceptation καθ' ἑαυτόν *by one's self* is usually referred (see, e.g., Passow), but erroneously, as the phrase is not employed in a distributive sense. Καθ' ἑαυτόν, and the like, properly means *in reference to one's self*, when something is confined to a special object. Hence *by one's self*, adv. seorsum. As to ἔχειν κατ' ἑαυτόν, see Fr. Rom. III. 212.

In a figurative sense, it denotes *in reference to, in regard to*, sometimes, generally, as in Eph. vi. 21. τὰ κατ' ἐμέ quae ad me pertinent, Acts xxv. 14., or in limitation of a general expression (Her. 1, 49. Soph. Trach. 102. and 379.) Eph. vi. 5. οἱ κατὰ σάρκα ἄριοι with reference to the flesh, in a secular point of view, Rom. ix. 5. ἐξ ὧν (Ἰουδαίων) ὁ Χριστὸς τὸ κατὰ σάρκα (1 Pet. iv. 14.) Acts iii. 22. Rom. vii. 22. also xi. 28. and xvi. 25. It is applied sometimes specially to

(a.) The measure or standard *according to, in conformity to*, which something is framed, as in Eph. iv. 7. Mt. xxv. 15. Jo. ii. 6. Luke ii. 22. κατὰ νόμον Heb. ix. 19. (Xen. Cyr. 5, 5, 6.), Acts xxvi. 5. Rom. xi. 21. κατὰ φύσιν, Mt. ix. 29. κατὰ τὴν πίστιν ὑμῶν *according to your faith*, 2 Cor. iv. 13., Rom. ii. 2. κατὰ ἀλήθειαν, Mt. ii. 16. κατὰ χρόνον *according to the time*. Hence it denotes similarity, sort (pattern), Heb. viii. 8 f. συντέλειω - - διαδήκην καινὴν, οὐ κατὰ τὴν διαδήκην, ἣν ἐποίησα etc. (1 Kings xi. 10.) Acts xviii. 14. Likewise with names of persons and pronouns, κατὰ τινα usually, *according to some one's opinion* Col. ii. 8. (Eph. ii. 2.) 2 Cor. xi. 17. or will Rom. xv. 5. 1 Cor. xii. 8. comp. Stallb. Plat. Gorg. p. 91., or *according to some one's manner, fashion, example*, as in Gal. iv. 28. κατὰ Ἰσαάκ in the same way as Isaac, ad exemplum Isaaci, 1 Pet. i. 15. Eph. iv. 23. (Plato Parm. 126 c. Lucian. pisc. 6, 12. eunuch. 13. Dio C. 376. 59. comp. Kypke and Wetst. on Gal. as above, Marle floril. p. 64 sq.). It is used also to indicate an author, as: τὸ κατὰ Ματθαῖον εὐαγγέλιον the Gospel (the history of the Gospel) as written by Matthew (according to Matthew's account of it). As to εἶναι κατὰ σάρκα, κατὰ πνεῦμα Rom. viii. 5. see the Expositors. In the (Pauline) phrase κατ' ἄνθρωπον as a man, after the manner, with the ordinary views and feelings, of human nature (with contexts of various descriptions), κατὰ is used in a more general acceptation, as in Rom. iii. 5. Gal. i. 11. iii. 15. 1 Cor. ix. 8. 1 Pet. iv. 6. see Fr. Rom. I. 159 sq.¹ Comp. in connec-

¹ In 2 Cor. vii. 9. 10. λυπῆσθαι κατὰ θεόν and λύπη κ. θ. is not, sorrow that God has produced (Kypke *in loc.*), but, according to Bengel's admirable remark, animi Deum spectantis et sequentis, to sorrow according to God, *i.e.* in accordance with the mind and will of God. In the passage that follows, Paul might, in the same way, have written: ἡ κατὰ τὸν κόσμον λύπη. But ἡ τοῦ κόσμου λύπη has a meaning somewhat different: *The sorrow of the world*, *i.e.* as the world (those who belong to the world) experiences and feels it (in a natural manner about the things of the κόσμος). Bengel has, also, duly appreciated the difference between these two expressions. In 1 Pet. iv. 6. κατὰ ἀνθρώπους means, after the manner of men, and is qualified by the annexed σαρκί, as κατὰ θεόν means, after the manner of God, which is qualified by πνεύματι, for God is a Spirit.

tion with the same use of *κατά*, Rom. iv. 4. *κατά χάριν* as matter of grace, by way, on the ground, of grace, 1 Cor. ii. 1. *καθ' ὑπεροχὴν λόγου*, Ph. iii. 6. Eph. vi. 6. Rom. xiv. 15., Acts xxv. 23. *ἀνδράσι τοῖς κατ' ἐξοχὴν τῆς πόλεως*.

(b.) The occasion (and the motive), in a sense closely allied to the preceding (hence in Rom. iv. 4. *κατά χάριν* may be rendered also, of [out of] grace), Mt. xix. 3. *ἀπολύσαι τὴν γυναῖκα κατὰ πᾶσαν αἰτίαν* on account of every cause, on every ground, on any pretext (Kypke *in loc.* comp. Paus. 5, 10, 2. 6, 18. 2, 7.), Rom. ii. 5. Acts iii. 17. *κατὰ ἄγνοιαν ἐπράξατε* in (in consequence of) ignorance (Raphel. *in loc.*), Ph. iv. 11. *οὐχ ὅτι καθ' ὑστέρησιν λέγω* from (on account of) want (as suffering want), Tit. iii. 5. 1 Pet. i. 3. *κατὰ τὸ αὐτοῦ ἔλεος*¹ Eph. i. 5. Her. 9, 17. (*κατὰ τὸ ἔχθος*) etc. comp. Diog. L. 6, 10. Arrian. Al. 1, 17, 13. Also in Heb. xi. 7. *ἡ κατὰ πίστιν δικαιοσύνη* righteousness through (the) faith.

(c.) The intention, purpose, for (Jo. ii. 6.), 2 Tim. i. 1.² Tit. i. 1. (comp. Rom. i. 5. *εἰς*), and the (necessary) result, 2 Cor. xi. 21. *κατ' ἀτιμίαν λέγω* to reproach (Her. 2, 152. Thuc. 5, 7. 6, 31.). Though *κατά* may sometimes be rendered by *with*, it is never strictly and properly equivalent to *cum*. In Rom. x. 2. *ζῆλος θεοῦ ἀλλ' οὐ κατ' ἐπίγνωσιν* is, zeal for God, but not according to knowledge, *i.e.* not as zeal, founded on knowledge, manifests itself (comp. above, *κατ' ἄγνοιαν*) 1 Pet. iii. 7. In Heb. xi. 13. *κατὰ πίστιν ἀπέθανον* etc. means: they died in (according to) faith, without having etc.; it being in the nature of faith that they should die in seeing but at a distance the fulfilment of the promises. The notion of *κατὰ πίστιν* is contained in the second participial clause.

e. Ὑπὲρ with Acc. signifies *beyond, away-over* (Her. 4, 188. Plato Crit. 108 e. Plut. virt. mul. p. 231. Lips.). In the N. T. it never occurs in reference to place, but is always used figuratively, *beyond, over and above* in number, rank, quality, as: Acts xxvi. 13. *ὡς περιλάμψαν - - ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου*, Mt. x. 24. *οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον*, Phil. 16., Mt. x. 37. *ὁ φιλῶν πατέρα ὑπὲρ ἐμέ* (Aesch. dial. 3, 6.) 2 Cor. i. 8. (Epict. 31. 37.) Gal. i. 14., also 2 Cor. xii. 13. *τί γὰρ ἔστιν, ὃ ἠτήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας* deficient *beyond the other*

¹ Accordingly, *κατά* (with Acc.) sometimes corresponds to the Dat. (*in-strum.*) in a parallel passage, as in Arrian. Al. 5, 21, 4. *κατ' ἔχθος τὸ Πάριον μάλλον ἢ φιλίᾳ τῆ' Ἀλεξάνδρου*. See Fr. Rom. I. 99.

² *Matthies* maintains that *κατά* does not properly denote the aim, or end in view. This import is very obviously implied in the original meaning of this preposition. Moreover, see *Mith.* 1356. 1359.

churches (gradation downwards). Regarding ὑπέρ after comparatives, see § 35, 2.

f. Μετά denotes motion *towards, into, the midst of* something, Iliad 2, 376. Thence it signifies motion *after, behind,* something. In prose, however, it more frequently means *behind, after,* of a state of rest, Heb. ix. 3. μετὰ τὸ δεύτερον καταπέτασμα (Paus. 3, 1, 1.). In all other passages of the N. T. where it occurs, it signifies *after* in regard to *time,* and is the opposite of πρό *before,* even in Mt. xxvii. 63., where the popular expression presents no difficulty—see Krebs obs. p. 87 sq.,—and 1 Cor. xi. 25. μετὰ τὸ δεῖπνῆσαι, which must not, in consideration of Mt. xxvi. 26. (ἐσθιόντων αὐτῶν *as they were eating*), be rendered by *during.* On the other hand, comp. Luke xxii. 20. The familiar expression μεθ' ἡμέραν *interdiu* (Ellendt Arrian. Al. 4, 13, 10.) strictly and properly denotes *post lucem,* after day-break.

g. Παρά. The primary import is *beside, along, parallel to,* in reference to a line or extended space, Mt. iv. 18. περιπατῶν παρὰ τὴν θάλασσαν - εἶδε etc. *walking by the side of the sea,* along the sea-side, the beach (Xen: C. 5, 4, 41. A. 4, 6, 4. 6, 2, 1. Plato Gorg. 511 e.), xiii. 4. ἔπεσε παρὰ τὴν ὁδὸν *fell by the wayside.* Thence it is applied to a point of space, belonging, however, to an extended object, as: ἔρχεσθαι παρὰ τὴν θάλασσαν *to the side of the sea,* coast, Mt. xv. 29. Acts xvi. 13., ῥίπτειν or τιθέναι παρὰ τοὺς πόδας τ. at (beside) His feet, Mt. xv. 30. Acts iv. 35. comp. Held Plutarch. Timol. 356. With verbs of rest,¹ as of *sitting, remaining, being situated,* it is employed only in this sense, as: παρὰ τὴν θάλασσαν or τὴν λίμνην or παρὰ τὴν ὁδὸν (*propter mare, viam*) Mt. xx. 30. Luke v. 1 f. xviii. 35. Heb. xi. 11., Acts x. 6. ὧ̄ ἐστὶν οἰκία παρὰ θάλασσαν (verse 32.), comp. Xen. A. 3, 5, 1. 7, 2, 11. Paus. 1, 38, 9. Aesop. 44, 1. Hartung d. Casus p. 83. Further, παρά means *beside* the mark or aim, and, consequently, according to the import of the accompanying words, sometimes *beyond, above,* as in Rom. xii. 3. (to which Fr. compares Plutarch. Mor. 83 f. θαυμαστοὶ παρ' ὃ θεῖ), sometimes *below, under,* as in 2 Cor. xi. 24. πεντάκις τεσσαράκοντα παρὰ μίαν *forty (but, save, one, with the deduction [omission] of one) less one,* Joseph. antt. 4, 8, 1. (comp. Heb. ii. 7. Sept.) Bhd. 258. In the former sense it is used figuratively,

a. In comparisons, as in Luke xiii. 2. ἀμαρτωλοὶ παρὰ πάντας

¹ Such expressions as Polyb. 1, 55, 7. ἐν τῇ παρὰ τὴν Ἰταλίαν κειμένη πλευρῇ τῆς Σικελίας *situated (extending) towards, alongside of, Italy,* constitute the transition to this use of the preposition.

above, beyond, more than, all (see ὑπέρ, comp. § 36, 2.), iii. 13. Heb. i. 9. (Sept.) iii. 3. (Dio Cass. 152. 16.; analogous to which are ἄλλος παρά 1 Cor. iii. 11. other than, equivalent to ἄλλος ἤ, comp. Stallb. Phileb. 51.); Rom. xiv. 5. κρίνειν ἡμέραν παρ' ἡμέραν to judge (esteem) one day above another, i.e. to prefer one day to another.

b. Not in accordance with, contrary to, against, as : Acts xviii. 13. παρά νόμον (Xen. M. 1, 1, 18. Lucian. Demon. 49.), Rom. i. 26. παρά φύσιν (praeter naturam Plat. rep. 5. 466 d. Plut. educ. 4. 9.), iv. 18. παρ' ἐλπίδα (praeter spem Plato pol. 295 d.), xvi. 17. Heb. xi. 11. (Thuc. 3, 54. Xen. A. 2, 5, 41. 5, 8, 17. 6, 4, 28. Philostr. Apoll. 1, 38.) The opposite would be : κατὰ φύσιν etc. Xen. M. as above, Plut. educ. 4, 9.

c. Instead of, i.e. some object different from the right one, as in Rom. i. 25. παρά τὸν κρίσαντα with the omission of (the proper object of worship) the Creator. In one passage of the N. T. παρά indicates the ground or reason,—1 Cor. xii. 15. παρά τοῦτο therefore, on this account, strictly and properly—with this, by the side of this, as a consequence of this, Weber Demosth. p. 521. (Plut. Camill. 28. Dio C. 171. 96. Lucian. paras. 12. etc.). In Latin, as everybody knows, propter (from prope, comp. propter flumen) has become the ordinary causal preposition (comp. Vig. p. 862. Vkm. Fritzsche quæstion. Lucian. p. 124 sq. Maetzner Antiph. p. 182.).

d. Πρός to, towards, with verbs of motion or mere direction (Acts iv. 24. Eph. iii. 14., 1 Cor. xiii. 12. πρόσωπον πρὸς πρόσωπον face to face). Sometimes πρὸς, with a noun in the Acc., appears to lose the import of the Acc. and to signify simply with, particularly before names of persons, as in Mt. xiii. 56. Jo. i. 1. 1 Cor. xvi. 6. (Demosth. Apat. 579 a.). Even here, however, πρὸς denotes (ideal) annexation. The peculiar force of the Acc. is perceptible in Mr. iv. 1. ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν on the land towards the sea, —by the sea-side, ii. 2.; and still more distinctly in Acts v. 10. xiii. 31. Ph. iv. 6. see Fr. Mr. p. 201 sq. comp. Schoem. Isae. p. 244. The Latin ad, as is well known, has both significations.—The temporal applications πρὸς καιρὸν for a time, Luke viii. 13. Jo. v. 35. Heb. xii. 10 f., πρὸς ἑσπέραν towards evening, Luke xxiv. 29. (Wetst. I. 826.), may be traced at a glance (comp. above, ἐπί). Figuratively, πρὸς denotes the aim, end, towards which something is directed, and, consequently, the result, issue, as : 2 Pet. iii. 16. ἃ - - στρεβλοῦσιν - - πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, Heb. v. 14. ix. 13. 1 Tim. iv. 7. (Simplic. in Epict. 13. p. 146.) Jo. xi. 4. It is employed parti-

cularly to indicate the direction of the mind towards something, as : Heb. i. 7. πρὸς τοὺς ἀγγέλους λέγει *in reference to* (of the angels He says), Luke xx. 19. Rom. x. 21. (not Heb. xi. 18.), like *dicere in aliquem*. Comp. Plutarch. de εἰ ap. Delph. c. 21. Xen. M. 4, 2, 15. Πρὸς, in a figurative sense, denotes specially

a. *Towards, against, one, erga and contra*,¹ as in Luke xxiii. 12. 1 Th. v. 14. 2 Cor. iv. 2. vii. 12. Acts vi. 1. Heb. xii. 4. Col. iv. 5.

b. Purpose (direction of the will) and aim (for the sake of), as in 1 Cor. x. 11. xii. 7. Mt. vi. 1. Heb. vi. 11. Acts xxvii. 12. 2 Cor. xi. 8. 1 Pet. iv. 12. Hence πρὸς τί *wherefore* (quo consilio) Jo. xiii. 28. comp. Soph. Aj. 40.

c. On account of, in consideration (i.e. *looking to, seeing*), Mt. xix. 8. Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν etc. *because of the hardness of your hearts* (Polyb. 5, 27, 4. 38, 3, 10.).

d. The rule by, according to, which one is guided, Luke xii. 47. Gal. ii. 14. 2 Cor. v. 10. Lucian. conscr. hist. 38. Plat. apol. 40 e. Aeschin. dial. 3, 17. ; and hence that to which something is compared, as in Rom. viii. 18. οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι compared to, as if laid upon, brought to, a standard of comparison, Bar. iii. 36. (Thuc. 6, 31. Plat. Gorg. 471 e. Hipp. maj. 281 d. Isocr. big. p. 842. Aristot. pol. 2, 9, 1. Demosth. ep. 4. 119 a. comp. Wolf Leptin. p. 251. Jacobs Aelian. anim. II. 340.).

In such expressions as διατίθεσθαι διαθήκην πρὸς τινα, διακρίνεσθαι πρὸς τινα, εἰρήνην ἔχειν πρὸς τινα (Rom. v. 1.), κοινωνία πρὸς τι 2 Cor. vi. 14. (comp. Philo ad Caium 1007. Himer. eclog. 18, 3.) etc. (see Alberti observ. p. 303. Fr. Rom. I. 252.), the preposition drops the meaning of *cum*,² and signifies simply *towards*. This was already admitted by Bretschn. and Wahl. Even in Heb. iv. 13. πρὸς ὃν ἡμῖν ὁ λόγος, the preposition denotes direction towards; and Kühnöl's assertion that πρὸς there signifies *cum*, is without any foundation (comp. Elsner *in loc.*). Schleusner's rendering εὐχέσθαι πρὸς θεόν by *precari a deo*, deserves to be mentioned only as a striking instance of unlimited empiricism.

i. Περὶ, in its *local* (primary) sense, means *about, round*, as in Acts xxii. 6. περιαστρέψαι φῶς περὶ ἐμέ *a light shone round about me*,

¹ This but seldom occurs, except in verbs containing the notion of hostility, as in Sext. Empir. 3, 2. (Dio C. 250. 92.). This remark is necessary to qualify the author's statement in his Observatt. in epist. Jac. p. 16.

² Μετά in such phrases is used also by Greek authors, though it is only in the later language that this construction seems to have become common, Malal. 2, 52. ἐπολέμησαν μετ' ἀλλήλων, 13. p. 317. 337. 18. p. 457.

Luke xiii. 8. It is thus used also with verbs of rest, as in Mr. iii. 34. *οἱ περὶ αὐτὸν καθήμενοι*, Mt. iii. 4. *εἶχε Ζώνην περὶ τὴν ὀσφύν* about his loins. Thence it was applied to time, as in Mr. vi. 48. *περὶ τὴν τετάρτην φυλακὴν* about the fourth watch (*circa* in Latin), Mt. xx. 3. (Aeschin. ep. 1. 121 b.) Acts xxii. 6. Lastly, it indicates the object around which, as it were, an action is performed or a state exists, as in Acts xix. 25. *οἱ περὶ τὰ τοιαῦτα ἐργάται* (Xen. Vectig. 4, 28.), Luke x. 40. (Lucian. indoct. 6.), 1 Tim. vi. 4. *νοσῶν περὶ ζητήσεις* (Plat. Phaed. 228 e.). Hence it is sometimes equivalent to *in reference to*, as in Tit. ii. 7. 1 Tim. i. 19. 2 Tim. iii. 8. (Xen. Mem. 4, 3, 2. Isocr. Evag. 4.; *errorem circa literas habuit*, and similar expressions, occur in Quintil. and Sueton.). Comp. above, § 30, 3. note 5. and Ast Plat. legg. p. 37.; but especially Glossar. Theodoret. p. 317 sqq.—Such phrases as *οἱ περὶ τὸν Παῦλον* Paul and his associates, Acts xiii. 13.,¹ *οἱ περὶ Ξενοφῶντα* Xen. An. 7, 4, 16., *οἱ περὶ Κέκροπα* Xen. Mem. 3, 5, 10., deserve attention. In later authors they denote a leader alone, Hm. Vig. 700. In the same way, perhaps, in Jo. xi. 19. *αἱ περὶ Μάρθαν καὶ Μαρίαν* is to be understood, and then *αὐταῖς* following would refer to the two sisters. Examples, but without precise discriminations, are adduced also by Wetst. I. 915 sq. Schwarz Comment. p. 1074. Schweigh. Lexic. Polyb. p. 463. See also Bhdy 263.

k. Ὑπό originally denotes *local motion*, *under*, Mt. viii. 8. *ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς*, Luke xiii. 34. *ἐπισυνάξει τὴν νοσσιὰν ὑπὸ τὰς πτέρυγας* (Xen. C. 5, 4, 43. Plutarch. Thes. 3.). It is used also with verbs of rest, *i.e.* of being, extending, *under* a surface, as in Acts ii. 5. *οἱ ὑπὸ τὸν οὐρανόν*, Luke xvii. 24. (Plat. ep. 7. 236 c.) 1 Cor. x. 1. (Her. 2, 127. Plut. Themist. 26. Aesop. 36, 3.),² also Rom. iii. 13. (Sept.) *ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν* *under* their lips (comp. Her. 1, 12. *κατακρύπτειν ὑπὸ τὴν θύρην*). Thence figuratively (Bhdy 267. Boissonade Nic. p. 56.) Rom. vii. 14. *πεπραμένος ὑπὸ τὴν ἁμαρτίαν* *sold under sin*, into the power of sin, Mt. viii. 9. *ἔχων ὑπ' ἐμαντὸν στρατιώτας* (Xen. C. 8, 8, 5.) *under me*, *i.e.* subjected to my power.

¹ Greek writers, as is well known, employ *ἀμφί* likewise in this circumlocution; but, in simple prose, *περὶ* is, in general, of more frequent occurrence. The expression *οἱ περὶ τὸν Παῦλον* means not only the followers, companions, etc. of Paul, but also includes Paul himself. This arises from the import of the preposition, which denotes *what encompasses*, and thus implies here Paul and his surrounding associates. An expression somewhat analogous to this is used in German, e.g. *Müllers (genit.)*, *i.e.* Müller and his household. In Franconian they say, *die Müllerschen*, *the Müllers*, including the head of the family.

² A similar instance probably occurs in Eurip. Alcest. 907. *λύπαι τε φίλων τῶν ὑπὸ γαίαν*, which Monk has changed into *ὑπὸ γαίας*. Comp. *Matthiae* Eurip. Hec. 144. The phrase undoubtedly is not peculiar to later Greek (Palaeph. 10, 1.),

The phrase εἶναι or γίνεσθαι ὑπό τι frequently signifies to be under the power of, to be given up to, something, Mt. viii. 9. Rom. iii. 9. 1 Tim. vi. 1. Gal. iii. 10. iv. 2. 21. (Lucian. abdic. 23.). It is applied to time in Acts v. 21. ὑπὸ τὸν ὄρθρον (Lucian. amor. 1.) *close upon, towards* (like the *local* expression ὑπὸ τὸ τεῖχος). Similar instances are of frequent occurrence in Greek authors, as: ὑπὸ νόκτα, ὑπὸ τὴν ἔω etc. (see Alberti observ. p. 224. Ellendt Arrian. Alex. I. 146. Schweigh. Lexic. Polyb. p. 633.). The Romans, too, use *sub* in the same way.

l. Ἐπί—1. Of place: *upon, over* (of a level surface) Mt. xxvii. 45. σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, xiv. 19. ἀνακλιθῆναι ἐπὶ τοῦς χόρτους, Acts vii. 11. (xvii. 26.); *on* or *to*, coming from above or below, accordingly down on, Mt. x. 29. ἐπὶ γῆν, Acts iv. 33., *up upon* Acts x. 9. ἀνέβη ἐπὶ τὸ δῶμα, Mt. xxiv. 16. 1 Pet. ii. 24. (Xen. C. 3, 1, 4.), also *on* (*upon*) Jo. xiii. 25. ἐπιπίπτειν ἐπὶ τὸ στήθος *on* the breast (Jo. xxi. 20.); *up before* (a high court) Mt. x. 18. Luke xii. 11. It denotes, also, in general, the object, mark, *towards, after, at* (which one advances, strives, aims, etc.), Luke xv. 4. xxii. 52. Acts viii. 36. Ph. iii. 14. (Var.) Xen. Cyr. 1, 6, 39. An. 6, 2, 2. Kypke *in loc.*, seldom merely *to* (of persons) Mr. v. 21. Acts i. 21.¹ From this primary import, the following applications of the preposition may be easily explained: Acts x. 10. ἐπέπεσεν ἐπ' αὐτὸν ἕκστασις (v. 5.), i. 26. ἔπεσεν ὁ κληρὸς ἐπὶ Ματθίαν, v. 28. ἐπαγαγεῖν ἐπὶ τινα τὸ αἷμα ἀνθρώπου τινός, Jo. i. 33. etc. The German *auf*, which is employed to express nearly all sorts of relations, is used in the same sense (only, in rendering Mt. xxvii. 29. ἐπέδηκαν κάλαμον ἐπὶ τὴν δεξιάν, a German would say, *in die rechte Hand*—into his right hand; where, however, better Codd. give ἐν τῇ δεξιᾷ, and the common reading cannot be established by Rev. xx. 1.). It is only in appearance that ἐπί with the Acc. is joined to verbs of rest; as in Mt. xiii. 2. ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει *stood* (had placed themselves, had gathered) *over, upon, the shore*, comp. Odys. 11, 577. Diod. S. 20, 7. As to Mt. xix. 28. καθίσεσθε ἐπὶ δώδεκα θρόνους (Paus. 1, 35, 2.), 2 Cor. iii. 15. κάλυμμα ἐπὶ τὴν καρδίαν κεῖται, Acts x. 17. xi. 11., the same remark applies to the use of ἐπί as to that of εἰς in similar circumstances. See § 50, 4. Ellendt Arrian. Alex. II. 91.²

¹ From such passages must be distinguished Luke x. 9. ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. Here the matter spoken of is a heavenly gift, which comes down on men. Comp. Acts i. 8.

² Jas. v. 14. προσευξάσασαν ἐπ' αὐτόν may be rendered, *let them pray over him* (folding—or spreading—their hands over him, comp. Acts xix. 13.), or bending

2. Applied to *time*, it denotes the period *over* which something extends, as : Luke iv. 25. ἐπὶ ἔτη τρία *for, during*, three years, Acts xiii. 31. xix. 10. Heb. xi. 30. comp. Her. 3, 59. 6, 101. Thuc. 2, 25. Xen. C. 6, 2, 34. Plat. legg. 12. 945 b. Strabo 9. 401. Hence ἐφ' ὅσον Mt. ix. 15. 2 Pet. i. 13. (Polyaen. 6, 22.) *as long as*. It is more rarely used to indicate the point of time *at, about*, which something takes place, Acts iii. 1. see Alberti *in loc*.

3. Figuratively it denotes—*a.* the number and degree to which something amounts, as in Rev. xxi. 16. ἐπὶ σταδίου δώδεκα χιλιάδων to the extent of twelve thousand furlongs (Her. 4, 198. Xen. C. 7, 5, 8. Polyb. 4, 39, 4.) Rom. xi. 13. ἐφ' ὅσον *in quantum*, i.e. quatenus. *b.* Superintendence and power *over*, Rev. xiii. 7. ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φύλιν, Heb. iii. 6. x. 21. (Xen. C. 4, 5, 58.) comp. Luke ii. 8. xii. 14., βασιλεύειν ἐπὶ τινι Luke i. 33. Rom. v. 14. comp. Malal. 5. p. 143. *c.* The direction of a feeling, disposition, hence *towards* (Franke Dem. 127.), *erga* and *contra*, Mt. x. 21. Luke vi. 35. 2 Cor. x. 2. Rom. ix. 23. Sturz ind. to Dio C. p. 151., hence used with verbs of trusting, hoping, Mt. xxvii. 43. 2 Cor. ii. 3. 1 Tim. v. 5. 1 Pet. i. 13., but also σπλαγχνίζεσθαι ἐπὶ τινι, have compassion on one, Mt. xv. 32. Mr. viii. 2. *d.* The direction of thought or discourse, Mr. ix. 12. Heb. vii. 13. (Rom. iv. 9.), of the will, and, consequently, intention and aim, Luke xxiii. 48. (Plat. Crit. 52 b.) Mt. iii. 7. (Xen. M. 2, 3, 13. Cyr. 7, 2, 14. Fischer ind. ad Palaeph. under ἐπί), Mt. xxvi. 50. ἐφ' ὃ (Plato Gorg. 447 b.), also used when the aim and result coincide, Heb. xii. 10. Lastly, it is used in a very general sense,—to denote, *in reference to*, as : Mt. xxv. 40. 45.

down towards him, or standing over him, for ἐπί with Acc. is often used where ἐπί with Dat. or Gen. might have been expected. A recent expositor has rejected this rendering without fair consideration. In Luke v. 25. ἐφ' ὃ κατέκειτο (according to the best Codd.) may be rendered either in conformity to the preceding remarks, or thus : *upon which* (a level) *he lay*. These observations would seem sufficient to establish the reading furnished by good authority, and now adopted in the text by Lchm., in Jo. xxi. 4. ἔστη ἐπὶ τὸν αἰγιαλὸν (comp. Xen. Cyr. 3, 3, 68. see above in the text), Matthäi erroneously calls this reading a *semigraecam correctionem*. Besides, the difference between ἐπί with Acc. and ἐπί with Gen. or Dat., is, upon the whole, inconsiderable. Some have supposed that in Mr. xv. 24. (we also say : *über die Kleidung* loosen—cast lots *upon* them) Ph. ii. 27. (receive sorrow *upon* sorrow—so that each succeeding sorrow would come upon the back of the preceding) the Acc. is used for the Gen. or Dat. ; but a closer examination of the passage will show that this supposition is unfounded. But in Luke xxiii. 28. Rev. xviii. 11. the Dat. might have assuredly been employed, comp. Luke xix. 41. In Rev. xviii. 20., and Rev. v. 1. the Acc. might be even more appropriate. Both these constructions are based on somewhat different aspects of the same relation. We also say, *über eine Sache* freuen, to rejoice *over* a thing.

(as to Rom. xi. 13. see a.). Regarding πιστός ἐπί τι Mt. xxv. 21., see Fr. in loc.

SECTION L.

INTERCHANGE, ACCUMULATION, AND REPETITION OF
PREPOSITIONS.

The same preposition is employed with different cases to denote different relations, and that either in the same compound sentence or in parallel passages (especially of the first three Evangelists), as: Heb. ii. 10. δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, Rev. xiv. 6. comp. 1 Cor. xi. 9. 12. οὐκ ἀνὴρ διὰ τὴν γυναῖκα, — ἀνὴρ διὰ τῆς γυναίκος. Comp. Demosth. Philipp. 2. p. 25 c. To this more remotely may be referred Heb. xi. 29. διέβησαν τὴν ἑρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς, where the Acc. is governed by the compound verb διαβαίνειν, while the διὰ, used by itself, governs the Genitive (comp. Josh. xxiv. 17. οὗς παρήλαθον δι' αὐτῶν Wisd. x. 18.). The distinction, sometimes already become slight, between a preposition with one case and the same preposition with another case, is entirely overlooked in practice, as: Mt. xix. 28. ὅταν καθίσθῃς — ἐπὶ θρόνου δόξης αὐτοῦ, καθίσσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, xxiv. 2. οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον, Mr. xiii. 2. οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ (comp. Josh. v. 15. in one and the same clause, ἐφ' ᾧ νῦν ἕστηκας ἐπ' αὐτοῦ, Gen. xxxix. 5. xlix. 26. Exod. viii. 3. xii. 7. Jon. iv. 10.). In the same way Greek authors employ ἀναβαίνειν ἐπὶ τοὺς ἵππους and ἐπὶ τῶν ἵππων (Bornem. Xen. conv. p. 272.) the one as often as the other (Sept. even ἀναβαίνειν ἐπὶ ταῖς οἰκίαις Joel ii. 9.). In Rev. xiv. 9. we find λαμβάνει τὸ χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, xiii. 1. Comp. also Diog. L. 2, 77. — ἐπὶ τί ἤκου; ἔφη ἐπὶ τῷ μεταδώσειν etc., Pol. 6, 7, 2. τραφέντας ὑπὸ τοιοῦτοις, but 10, 25, 1. τραφεῖς καὶ παιδευθεῖς ὑπὸ Κλέανδρον. In general, see Jacobs Anthol. III. 194. 286. Bhdv 200 f. Such apparent interchange of case occurs very frequently in connection with ἐπί (Schneider Plat. civ. I. 74.), comp. ἐλπίζειν ἐπὶ τινι and τινι 1 Tim. iv. 10. v. 5., πεποιθέναι ἐπὶ τινι and τινι 2 Cor. i. 9. ii. 3., καταστήσαι ἐπὶ τινος and τινι Luke xii. 42. 44. (κόπτεσθαι ἐπὶ τινι Rev. i. 7. and ἐπὶ τινι xviii. 9. Var.), ὁ ἐπὶ τοῦ κοιτῶνος Acts xii. 20. and ὁ ἐπὶ ταῖς ἄρρυσι Xen. Cyr. 2, 4, 25. see Lob. Phryn. 474 sq.

Moreover, see as to ἐπί of aim with Gen. Bremi Aesch. p. 412., with Dat. and Acc. Stallb. Plat. Gorg. p. 59., as to ἐφ' ἑαυτοῦ and ἐφ' ἑαυτῶ Schoem. Isae. p. 349., as to παρά with Gen. instead of Dat. Schaeff. Dion. p. 118 sq. Hence, we must not, in detached instances, pronounce the construction un-Greek, though an exact parallel may not be found in Greek authors (Luke i. 59. καλεῖν ἐπί τινι comp. Ezra ii. 61. Neh. vii. 63 etc.), particularly if something analogous can be adduced (Mtth. 1374.), or if the case employed can be regarded as corresponding to the import of the preposition in question. On the other hand, the N. T. writers never use ἐπί Κλαυδία or Κλαυδίον for ἐπί Κλαυδίου, nor construe ἐπί of condition (stipulation) with the Gen. or Acc. It was only at a later (the Byzantine) period, that different cases conveying different significations, though construed with the same preposition, began to be really interchanged in the written language of the Greeks, so that, e.g., μετά with Gen. and μετά with Acc. came to be used indiscriminately, and in the same sense, see above, p. 380 f.

That in one and the same sentence the same preposition with the same case should be used to indicate a different relation and sense, cannot be considered any more strange in Greek than in any other language, e.g.: Luke xi. 50. ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν - - ἀπὸ τῆς γενεῆς ταύτης ἀπὸ τοῦ αἵματος Ἀβελ etc., Rom. xv. 13. εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου, Jo. ii. 23. ἦν ἐν τ. Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, 2 Cor. vii. 16. χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν, xii. 12. 1 Cor. iii. 18. Rom. i. 9. Eph. i. 3. 14. ii. 3. 7. iv. 22. vi. 18. 1 Th. ii. 14. 2 Th. i. 4. Col. i. 29. ii. 2. iv. 2. Heb. v. 3. ix. 11 f. Jo. iv. 45. (xvii. 15.) Acts xvii. 31. 2 Pet. i. 4. (Philostr. her. 4, 1. Arrian. Epict. 4, 13, 1.).

2. In Phil. 5. ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους two different prepositions are employed in the same sentence to express one and the same relation. This apparent anomaly is usually explained by referring, in regard to the sense, the words πρὸς τὸν κύριον to πίστιν, and εἰς πάντας τοὺς ἁγίους to ἀγάπην. In such *chiasmus* (arrangement in the form of the Greek letter Chi X) there would be nothing inherently strange, comp. Plat. legg. 9. 868 b. (see Ast animadv. p. 16.) Horat. Serm. 1, 3, 51. and the expositors *in loc.* It is much simpler, however, to understand πίστις in the sense of devotedness, faithfulness, and to connect it with both πρὸς τ. κ. and εἰς πάντας τοὺς ἁγίους, viewing the two prepositions as employed here in ex-

actly the same signification, see Mey. Some Codd., it is true, give εἰς in the former clause, instead of πρὸς, but this is only an attempt of a transcriber to make the phraseology uniform; the correction being, moreover, supported by the fact, that in all other passages πίστις ἢ εἰς Χριστόν is employed to denote *faith in Christ*. Yet the expression πίστιν ἔχειν πρὸς τινα is quite unobjectionable, and occurs, at least, in Epiphan. Opp. II. 335 d. As to Luke v. 15. Jo. vii. 42. 2 Cor. x. 3. 1 Th. ii. 3. Rom. iv. 18. x. 17. Eph. iv. 12. 1 Jo. iii. 24. 1 Th. iv. 7. 2 Pet. ii. 12. no remark is required. As to 1 Cor. iv. 10. 2 Cor. iv. 17. iii. 5. xiii. 3. 1 Cor. xii. 8. see the more recent expositors. On the other hand, in 1 Th. ii. 6. οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων both prepositions are strictly synonymous, as also in Jo. xi. 1. Acts xix. 23. In Rom. iii. 30. Paul had assuredly no intention of making any distinction between the respective *significations* of ἐκ πίστεως and διὰ τῆς πίστεως, as, in a doctrinal point of view, πίστις may, with equal propriety, be considered either the *source* or the *means* of blessedness (Gal. iii. 8. Eph. ii. 8.). Comp. from Greek authors Paus. 7, 7, 1. αἱ ἐκ πολέμων καὶ ἀπὸ τῆς νόσου συμφοραί, Isocr. permut. 738. Arrian. Al. 2, 18, 9. Diod. S. 5, 30. Schaeff. Gnom. p. 203. and Soph. I. 248. Bornem. Xen. Mem. p. 45. In like manner, both prepositions are employed as substantially equivalent in 2 Jo. 2. τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μετ' ἡμῶν ἔσται, and in Exod. vi. 4. ἐν ᾗ (γῆ) καὶ παράκησαν ἐπ' αὐτῆς Jon. iv. 10. Lastly, in 2 Cor. iii. 11. the distinction urged by Billoth as existing between διὰ δόξης and ἐν δόξῃ will hardly stand the test of grammatical usage, see above, p. 405 f. As to διὰ of condition (state), see p. 397. On the other hand, the difference of import between κατὰ and ἐπὶ in 1 Cor. xi. 4. 10. is manifest.

3. Prepositions of similar signification are substituted for each other in the Gospels and elsewhere, as: Mt. xxvi. 28. (Mr. xiv. 24.) αἷμα τὸ περὶ πολλῶν ἐκχυνόμενον, on the contrary, Luke xxii. 20. τὸ ὑπὲρ πολλ. ἐκχ.; Mt. vii. 16. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν, on the contrary, Luke vi. 44. οὐκ ἐξ ἀκανθ. συλλέγουσι σῦκα; Mt. xxiv. 16. φευγέτωσαν ἐπὶ τὰ ὄρη (*up to*) comp. Palaeoph. 1, 10., but Mr. xiii. 14. φευγ. εἰς τὰ ὄρη (*to, into*); Jo. x. 32. διὰ ποῖον αὐτῶν ἔργον λιθάζετε με; ver. 33. περὶ καλοῦ ἔργου οὐ λιθάζομέν σε; Heb. vii. 2. ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, ver. 4. ᾧ καὶ δεκάτην Ἀβρ. ἔδωκεν ἐκ τῶν ἀκροθινῶν; Rom. iii. 25. εἰς ἐνδοξίαν τῆς δικαιοσύνης αὐτοῦ, on the contrary, ver. 26. πρὸς τὴν ἐνδοξίαν τ. δικ. αὐτοῦ. Comp. Xen. Cyr. 5,

4, 43. πρὸς αὐτὸ τὸ τεῖχος προσήγαγον - - οὐκ ἐδέλω ὑπ' αὐτὰ τὰ τεῖχη ἄγειν. Hence, under this come also Heb. xi. 2. ἐν ταύτῃ (τῇ πίστει) ἑμαρτυρήθησαν οἱ πρεσβύτεροι, ver. 39. πάντες μαρτυρηθέντες διὰ τῆς πίστεως (through, by, their faith, i.e. *ut instructi fide*). Hence the phrases εὐχέσθαι, προσεύχεσθαι, εὐχαριστεῖν, δέσεις περί or ὑπέρ τινος (Rom. x. 1. 2 Cor. i. 11. Eph. vi. 18. Col. i. 3. 9. 1 Cor. i. 4. Eph. i. 16. comp. Acta apocr. p. 53.). Hence also the expressions *suffer* or *die* περί or ὑπὲρ ἁμαρτιῶν (the former signifying *on account of*; the latter, *for*, sins) 1 Cor. xv. 3. 1 Pet. iii. 18. Sometimes good Codd. vary between ὑπὲρ and περί, as in Gal. i. 4., as these prepositions are often interchanged by transcribers. Comp. Weber Dem. 129.

Recent editors have, assuredly without sufficient reason, proposed to correct the reading in Eurip. Alcest. 180., where οὐ θνήσκειν περί occurs, instead of the elsewhere more usual ὑπὲρ, see Monk *in loc.*

Sometimes a preposition is inserted in one of two parallel passages, and omitted in the other, as: 1 Pet. iv. 1. παθόντος ὑπὲρ ἡμῶν σαρκί, and immediately afterwards ὁ παθὼν ἐν σαρκί, Luke iii. 16. Acts i. 5. xi. 16. βαπτίζεν ὕδατι, but βαπτ. ἐν ὕδατι Mt. iii. 11. Jo. i. 26. 33.¹ This difference in phraseology does not produce any difference in the sense, but, originally, each form of expression arose from a different conception. Πάσχειν ἐν σαρκί means, *suffer in the flesh* (body); πάσχειν σαρκί means, *suffer according to the flesh* (§ 31, 6.). Βαπτίζεν ἐν ὕδατι signifies, *baptize in water*; βαπτίζεν ὕδατι, *baptize with water*. Here, and in most other passages, the identity of the two expressions, in regard to the sense, is manifest,² yet we must not consider the one as actually employed instead of the other. Comp. likewise Eph. ii. 1. νεκροὶ τοῖς παραπτώμασι, but Col. ii. 13. νεκροὶ ἐν τοῖς παραπτ., 2 Cor. iv. 7. ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ καὶ μὴ ἐξ ἡμῶν, Mt. vii. 2. comp. Luke vi. 38. 1 Jo. iii. 18.

4. It was once supposed that, in the N. T. (Glassii Philol. see ed. Dathe I. 412 sq.), the prepositions ἐν and εἰς in particular were used indiscriminately, as strictly equivalent to each other (see also Sturz Lexic. Xen. II. 68. 166.). The former, it was believed, was, agreeably to the Hebrew idiom, employed with verbs of motion or direction, to denote *into*, as: Mt. x. 16. ἐγὼ ἀποστέλλω ὑμᾶς ὡς

¹ But there it is only βαπτίζ. ἐν πνεύματι.

² So in Arist. anim. 4, 10. p. 111. Σύλβ. λαμβάνεσθαι τριόδοντι is, *caught with a trident* (like τῇ χειρὶ with the hand); but ληφθῆναι ἐν τῷ τριόδοντι, immediately following, is, *caught on the trident*. Schneider and Bekker, however, here read ληφθῆναι ἀν.

πρόβατα ἐν μέσῳ λύκων, Jo. v. 4. ἄγγελος κατέβαινεν ἐν τῇ κολυμβήθρᾳ, Luke vii. 17. ἐξῆλθεν ὁ λόγος ἐν ὄλῃ τῇ Ἰουδαίᾳ, Mr. v. 30. ἐν τῷ ὄχλῳ ἐπιστραφεῖς, Rom. v. 5. ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν, Luke v. 16. Jo. viii. 37. 1 Cor. xi. 18. etc. (in Rev. xi. 11. the reading is very uncertain, and Mr. i. 16. 1 Tim. iii. 16. do not come under this head). The latter, it was imagined, was joined to verbs of rest, to signify *in*, as: Acts vii. 4. (ἡ γῆ) εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, Mr. ii. 1. εἰς οἶκόν ἐστι, Jo. i. 18. ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ix. 7. νύψαι εἰς τὴν κολυμβήθραν etc.¹

a. In regard to the alleged use of ἐν for εἰς, we have to remark, that the Greeks, even Homer, sometimes use ἐν with verbs of motion to indicate at the same time the result of the motion, that is, *rest*.² This they do from a love of terseness peculiar to the Greek race. It is only in later writers, however, that such use of ἐν appears in prose (for the true readings have, on the authority of MSS., been restored in Thuc. 4, 42. 7, 17. Xen. H. 7, 5, 10. Mtth. 1343.), as: Aelian. 4, 18. κατηῆλθε Πλάτων ἐν Σικελίᾳ i.e. *he came (and dwelt) in Sicily*, Paus. 6, 20, 4. αὐτοὶ κομίσαι φασὶ τῆς Ἰπποδαμείας τὰ ὄστα ἐν Ὀλυμπίᾳ, 7, 4, 3. a. Alciph. 2, 3. p. 227. Wagn., Xen. Eph. 2, 12. Arrian. Epict. 1, 11, 32. Aesop. 16. 127. 343. de Fur. Dio Cass. 1288. 23. comp. Heind. Plat. Soph. p. 427 sq. Poppo Thuc. I. I. 178 sq. Schaef. Demosth. III. p. 505. The same explanation applies likewise to Mt. x. 16. Rev. xi. 11.,³ and probably (as BCr. renders the passage) to Jo. v. 4., especially if these words are to be regarded as a gloss. The other rendering, *went down into the pool* (into the depths to produce the *paraché*, see Lücke), is at variance with the fact, that, in the narrative, the descent of an angel from heaven should, in the first place,

¹ The above observation must be confined to the cases specified; for when either ἐν or εἰς might, according to different conceptions of the object, be used with equal propriety, nobody would say that the one is put for the other, as: τούτο ἐγένετό μοι, or τούτο ἐγένετο εἰς ἐμέ.

² The same remark applies to the Hebrew ב , when it appears to be joined to verbs of motion, see Winer's exeg. Studien I. 49 ff. Further, comp. *Krebs* obs. 78 f.—ἤκω ἐν does not come under this head (Lucian. paras. 34. comp. Poppo Thuc. III. II. 891.). Neither can Perfects or Pluperfects with ἐν, as καταπεφινυμένοι ἐν τόπῳ Plat. Soph. 260 c. Thuc. 4, 14. etc., be considered of the same nature as the above examples. They show, however, the origin of this usage, comp. *Bhdly* 208.; and in good writers the usage is, generally, confined to such cases, *Krü.* p. 286. Finally, the (not unfrequent) construction ἐρχέσθαι ἐν Luke ix. 46. xxiii. 42. Rev. xi. 11. is probably to be regarded as an exception, when it denotes *come into* or *upon*.

³ The phrase εἰσερχομαι ἐν, it may be said, appears to be an imitation of the Hebrew ב כ ; but this makes no difference, as that Hebrew expression is undoubtedly to be explained in the same way.

have been mentioned. In all other passages, the alleged substitution of *ἐν* for *εἰς* is merely apparent. In Luke vii. 17. the meaning is, *went forth (spread) in all Judea*. In Mr. v. 30. ἐπιστραφεῖς ἐν τῷ ὄχλῳ means, *turned him about (turned round) in the press (crowd)*. In Luke v. 16. ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις is, *continued in retirement in solitary places*. If the reading is genuine in Mt. xiv. 3., ἔθετο ἐν φυλακῇ exactly corresponds to the Latin *ponere in loco* (for which, we, according to a different but equally correct conception, say, *put into*). A similar construction occurs in Jo. iii. 35. πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, 2 Cor. viii. 16. (Iliad. 1, 441. 5, 574. comp. also Ellendt Lexic. Soph. I. 598.). In the same way, Mt. xxvi. 23. ὁ ἐμβάψας ἐν τῷ τρυβλίῳ is, *he that dippeth his hand in the dish*, an expression as appropriate as the German *in die Schlüssel eintaucht, dippeth into the dish* (comp. Aesop. 124, 1.). In 1 Cor. xi. συνερχ. ἐν ἐκκλησίᾳ means, *meet in an assembly* (as we say, *meet in the market-place, in a company, etc.*). In Ph. iv. 16. ὅτι καὶ ἐν Θεσσαλονίκη - - εἰς τὴν χρεῖαν μου ἐπέμψατε the expression is abbreviated: *ye sent to me (when I was) in Thessalonica* (comp. Thuc. 4, 27. and Poppo *in loc.*). As to Jo. viii. there may be a difference of opinion as to the precise mode in which ἐν ὑμῖν is to be understood, see Lücke; but there can be no doubt that ἐν is not put for εἰς. As to Jas. v. 5. see de Wette. In Mt. xxvii. 5. ἐν τῷ ναῷ is, *in the temple*. In Rom. v. the use of the Perfect was sufficient to point out the exact meaning of ἐν (comp. Poppo Thuc. 4, 14.).¹

b. The passages adduced in support of the assertion that *εἰς* is used for *ἐν*, can easily be shown to have been still more strangely misunderstood. Even in Greek authors *εἰς* is not unfrequently construed with verbs of rest; but, in such expressions, *motion* (preceding or accompanying) was originally implied, agreeably to the principle of *breviloquentia* explained above (Heind. Plat. Protag. p. 497. Acta Monac. I. 64 sq. II. 47. Schaeff. Demosth. I. 194 sq. Schoem. Plutarch. Agis 162 sq. Hm. Soph. Aj. 80. Jacobs Ael. anim. p. 406., and, as to Latin, Hartung on the Cases), as: Xen. Cyr. 1, 2, 4. νόμῳ εἰς τὰς ἑαυτῶν χάρας ἕκαστοι τῶν πάρεσι, Aelian. 7, 8. Ἐφαιστίων εἰς Ἐκβάτανα ἀπέθανε, Isa. v. 46. (comp. Acts xxi. 13.),² Diod. S. 5, 84. διατρέβων εἰς τὰς νήσους

¹ Passages of Greek authors, in which some have erroneously thought *ἐν* is put for *εἰς*, have been accurately explained by Ellendt Arrian. Al. I. 247. As to *εἰς* for *ἐν*, see *ibid.* II. 91. As to Latin phrases in which *in* with Ablat. appeared to be used for *in* with Acc., see Kritze Sallust. II. 31 sq.

² Εἰς χωρίον τῆς Ἀρκαδίας ἀνήσκει Steph. Byz. p. 495. Mein. is to be explained in a different manner.

Paus. 7, 4, 3. [The use of *εἰς* with such verbs as *ἵζειν, καθέζεσθαι* (*καθῆσθαι*) Mr. xiii. 3. (comp. Eurip. Iph. T. 620.) is to be accounted for in a manner somewhat different, see Bttm. Dem. Mid. p. 175. Schweigh. Lexic. Herod. I. p. 282. Valcken. Herod. 8, 71. etc. Poppo Thuc. III. I. p. 659. Fr. Mr. p. 558.]. These observations elucidate the following passages: Mr. ii. 1., which, even in German, would be expressed by, *er ist ins Haus*, i.e. he has gone into the house, and is there still (Her. 1, 21. Arrian. Al. 4, 22, 3. Paus. 8, 10, 4. and Siebelis *in loc.* Liv. 37, 18.? Curt. 3, 5, 10. Vechner hellenol. p. 258 sq.) comp. xiii. 16. Luke xi. 7.; Acts viii. 40. *Φίλιππος εὐρέθη εἰς Ἀζωτον* means, Philip was found conducted to Azot.; that is, it was ascertained that Ph. had been conducted to Azot. (comp. verse 39. *πνεῦμα κυρίου ἤρπασε τὸν Φίλ.*, see Wesseling. Diod. Sic. II. 581. comp. Esth. i. 5. Evang. apocr. p. 447.); Acts vii. 4. *εἰς ἣν ὑμεῖς νῦν κατοικεῖτε* (Xen. A. 1, 2, 24; Xen. Eph. 2, 12. Theodoret. Opp. I. 594.), Mr. x. 10. (where the collocation of the words is to be remarked); perhaps also Acts xviii. 21. *δοῦναι μὲ τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσ.*, but the words have been suspected, and by the more recent editors rejected; Jo. xx. 7. *ἐντετυλιγμένον εἰς ἓνα τόπον wrapt together and put into one place.* On the other hand, in Acts xii. 19. *εἰς Καισάρειαν*, grammatically, belongs to *κατελθών*. In Acts xx. 14. *εἰς* signifies *to*. In Acts xix. 22. *ἔπεσχε χρόνον εἰς τὴν Ἀσίαν* perhaps *εἰς* is not used simply in a *local* sense, — *he remained in Asia*, but, he remained *for* Asia, in order to labour there longer. The only proper rendering of Acts iv. 5. *συναχθῆναι αὐτῶν τοὺς ἄρχοντας - - εἰς Ἱεροσ.* is that of Beza; yet the good Codd. give *ἐν*. In Acts ii. 39. *οἱ εἰς μακρὰν* is, those dwelling *at a great distance*, — *afar off*. In Jo. i. 18. *ὁ ὢν εἰς τὸν κόλπον* (though here said in reference to God) the expression is perhaps to be referred to its primary (external and *local*) import: who, having been placed *upon the bosom*, continues there.¹ In Jo. ix. 7. *εἰς τὴν κολυμβήθραν* is, in regard to the sense, to be connected with *ὑπάγε*, comp. verse 11.: *go into the pool and wash thyself in it* (comp. Luke xxi. 37.), see Lücke, though *πίπτειν εἰς ὕδωρ* is as proper an expression as, in Cato R. R.

¹ With this compare the analogous expressions *in aurem, oculum dormire* Terent. Heaut. 2, 2, 101. Plin. epp. 4, 29. Plaut. Pseud. 1, 1, 121. *De Wette* rejects the above explanation, "as, at least in the passage in question, quite inadmissible." But why should not such expressions be *figuratively* applied to God according to their primary import, which was to denote external *local* relations? In applying such an expression to mental or spiritual objects, we employ it merely as an established form of human speech, without giving a moment's attention to its *original* reference to something external and material.

156, 5., in aquam macerare, or : *sich in ein Becken waschen* (Arrian. Epict. 3, 22, 71.).¹ Still more easy is Mr. i. 9. ἐβαπτίσθη εἰς τὸν Ἰορδάνην. In Luke viii. 34. ἀπήγγειλαν εἰς τὴν πόλιν etc. means, *they carried the news of the matter into the city* (for which we find a more circumstantial statement in Mt. viii. 33., ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα etc.). * Not unlike this is Mr. i. 39. comp. Jo. viii. 26. In Mr. xiii. 9. καὶ εἰς συναγωγὰς δαρήσεσθε, where ἐν, though it has some slight MSS. support, is clearly a correction, as the words εἰς συναγωγὰς could not (Mey.) be joined to the preceding παραδώσουσι, without destroying the parallelism. The most literal rendering, *into the synagogues ye shall be beaten*, presents no historical difficulty, but one would have expected before, “ye shall be beaten,” *in* the synagogues. The pregnant construction, however,—*ye shall be brought into the synagogues and beaten*, would still be harsh for Mr. Luke iv. 23. ὅσα ἠκούσαμεν γένομενα εἰς Καπερναούμ may perhaps be rendered : *having taken place (about) at Capernaum*, comp. Acts xxviii. 6., and ἐν, which some good Codd. give, is² undoubtedly a correction. See, generally, Beyer de praeposs. ἐν et εἰς in N. T. permutatione. Lips. 1824. 4.³

5. Let us now examine several passages of the N. T. where ἐν and εἰς, used to denote mental relations, are supposed to be interchanged (comp. also Rück. Gal. i. 6.). In regard to 2 Tim. iii. 16. Heb. iii. 12. 2 Pet. ii. 13. nobody will meet with any difficulty. The same will be the case as to Eph. i. 17. vi. 15. In Ph. i. 9. ἵνα ἀγάπη - - περισσεύῃ ἐν ἐπιγνώσει is, *in* knowledge, as the purpose is first expressed by εἰς τὸ δοκιμάζειν verse 10. So also in Phil. 6. ὅπως ἡ κοινωμία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει. In Jas. v. 5. ἐν ἡμέρᾳ σφαγῆς is used for the parallelism with ἐθσαυρίσατε ἐν ἐσχάταις ἡμέραις in verse 3. : *in the day of slaughter*, which gives an unobjectionable meaning, see Theile *in loc.* In Eph. ii. 16.

¹ Jer. xli. (xlviii.) 7. וַיִּשְׁלַח אֹתָם אֶל הַיַּרְדֵּן וַיִּשְׁחָטוּם, ἠσφαξεν αὐτοὺς εἰς τὸ Φρέαρ *he slew (and cast) them into the pit.* Comp. 1 Macc. vii. 19.

² Soph. Aj. 80. ἐμοὶ ἀρκεῖ τοῦτον ἐς δόμοις μένειν cannot now be adduced; as Lob. has shown that the true reading is ἐν δόμοις. See also Wunder on Lobeck's Ausg. p. 92 f. As to Xen. C. 2, 1, 9., however, see Bornem. in the Index, under εἰς. Besides, Lycurg. 20, 3. διακαρτερεῖν εἰς τὴν πατρίδα is not: they were stedfast *in* their country.

³ Originally ἐν and εἰς (εἰς) may have been one and the same preposition, as in Pindar we find, agreeably to the Aeolic dialect, ἐν with Acc. for εἰς. See Pindar ed. Böckh, I. p. 294. 378 etc. Any argument, however, drawn from this in reference to the use of these prepositions in the cultivated written language of the Greeks, would be like an attempt to prove that in German, at the present day, *vor* and *für* may be interchanged at random, because in the early Teutonic language, they were one and the same word.

ἐν ἐνὶ σώματι points to εἰς ἓνα καινὸν ἄνθρωπον; accordingly, he reconciles ἐν ἐνὶ σώματι with God those πισθύνοντας εἰς ἓνα ἄνδρ. In Rom. i. 24. εἰς ἀκαθαρσ. is to be joined directly to παρέδωκεν, and ἐν ταῖς ἐπιθ. is, in their lusts, comp. verse 27. ἐν τῇ ὀρέξει αὐτῶν. In 1 Cor. i. 8. ἐν τῇ ἡμ. is construed with ἀνεγκλήτους, and this is in apposition to ὑμᾶς. In the same way, in 1 Th. iii. 13. ἐν τῇ παρουσίᾳ, which is parallel to ἔμπροσθεν τοῦ Θεοῦ, directly depends on ἀμέμπτους. In 2 Th. ii. 13. εἰλατο ὑμᾶς ὁ Θεὸς - - εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος etc. means: *chosen to salvation in sanctification of the Spirit*. Sanctification of the Spirit, ἁγιασμ. πν., is the spiritual state in which their being chosen to salvation is realised. 1 Jo. iv. 9. is simply: *in this was manifested the love of God towards us*. On the other hand, in Rom. ii. 5. *θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς* is expressed by abbreviation: *thou art treasuring up to thyself wrath (which will be poured forth) on the day of wrath*. In 1 Th. iv. 7. οὐκ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ is put for ὥστε εἶναι (ἡμᾶς) ἐν ἁγιασμῷ. Likewise 1 Cor. vii. 15. and Eph. iv. 4. may be explained in the same way. In the last passage, however, others understand ἐν to refer to the ethical nature of the κλησίς: see, especially, Harless in loc. Moreover, in 1 Th. the Perfect is not to be overlooked. As to δίδοναι ἐν ταῖς καρδίαις 2 Cor. i. 22. and the like (Rom. v. 5.) no remark is necessary, after what has been explained above, p. 432 f. Finally, neither in Rom. vi. 22. ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν is εἰς put for ἐν. There εἰς manifestly indicates the moral purpose. Of the same nature is Rom. xiii. 14. In Eph. iii. 16. κραταιοῦσαι εἰς τὸν ἔσω ἄνθρωπον means, *to become strong in regard to (as to) the inward man*. It is altogether improbable that, in clearly conceived doctrinal statements, the apostles would have employed ἐν for εἰς or εἰς for ἐν, so as to perplex the reader. To say the least, the apostles could have written εἰς with as much ease, as those expositors who pretend that, in the passages in question, this was the proper preposition to be used.

The alleged usage of indiscriminately interchanging these prepositions cannot be proved by a reference to Suidas and the Fathers;¹ nor by the fact that, in parallel passages, sometimes εἰς is employed and sometimes ἐν, as: Mt. xxi. 8. ἔστρωσαν τὰ ἱμάτια ἐν τῇ ὁδῷ, but Mr. xi. 8. εἰς τὴν ὁδόν; Mt. xxiv. 18. ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρέψατω,

¹ The words of 2 Cor. xii. 2. ἀρπαγέντα εἰς τρίτου οὐρανοῦ are quoted by Clem. Alex. paedag. I. p. 44. Sylb. thus: ἐν τρίτῳ ἀρπασθεὶς οὐρανοῦ; but those of Prov. xvii. 3. δοκιμάζεται ἐν καμίνῳ ἀργυρὸς etc. are quoted by him in Strom. II. p. 172. as follows: δοκιμ. - - εἰς κάμινον.

Mr. xiii. 16. ὁ εἰς τὸν ἀγρόν etc.; Mr. i. 16. ἀμφιβάλλοντες ἀμφίβληστρον ἐν τῇ θαλάσσῃ, Mt. iv. 16. βαλλ. ἀμφίβλ. εἰς τὴν θάλασσαν. The former of these expressions means: *they cast the net about in the sea*; the latter, *they cast the net into the sea*. Different stages and acts of their business are thus respectively indicated. In Rom. v. 21. ἐβασιλεύσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ *in death*, what had actually place; but ἵνα ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον *unto life*, as the end to be attained. Probably, however, εἰς ζ. αἰών. directly depends on δικ. see Fr. Yet comp. 2 Cor. xiii. 3. It must, however, be admitted that the principle according to which εἰς is construed with verbs of rest, and, *vice versa*, ἐν with verbs of motion, was by writers of the later period, that is, by the Scholiasts¹ and Byzantines, overlooked; so that ἐν and εἰς were employed without distinction, and even ἐν began to be more frequently used than εἰς with verbs of motion, see Leo Diac. ed. Hase p. XII. Blume Lycurg. p. 56. Niebuhr ind. to Agath., also the indices to Theophan. and to Menander's history in the Bonn ed.² The modern Greeks, in fact, in their popular speech, have retained but one of these prepositions. Comp. further, Argum. ad Demosth. Androt. § 17. Theodoret. Opp. II. 466. 804. III. 869. Epiphan. haer. 46, 5. Pseudepiph. vit. proph. p. 241. 248. 332. 334. 340. 341. Basilic. I. 150. III. 496., also the Sept., the Apocr. and the Pseudepigr.³ writings, in many passages. Yet, in the N. T. at least, there is no instance more anomalous than those which occur also in the earlier writers of the κοινή.

6. It is a usage of Paul in particular to employ an accumulation of prepositions with one and the same substantive, in order thus to specify the idea in question under all its bearings, as: Gal. i. 1. Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρός etc., *i.e.* an apostle sent forth in no respect by human authority (not *from* men, as the source of his commission; not *through* any man, as an intermediate authority); Rom. iii. 22. (πεφανέρωται) δικαιοσύνη Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας, *i.e.* is completely dispensed to all (is exhibited *in* all and *on* all), see the Syriac (Bengel *in loc.* implicitly follows the older expositors, and the remarks of Ruck. are inconsiderate); xi. 36. ἐξ αὐτοῦ (Θεοῦ) καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα, *i.e.* the world bears every possible dependent relation to

¹ Comp. *Hm.* on Böckh's Behndl. d. Inschrift. p. 181 f.

² Niceph. Constant. p. 48. τυφλώσας ἐν τῇ Ῥώμῃ ἐξέπεμψε, Theophan. p. 105. Ἰρηγόριος παρθέναιστικώτερον ἐδίδασκειν - - εἰς τὸ εὐκτῆριον τῆς ἀγίας ἀναστάσεως, p. 62. 65. 68. Malal. 18. 467.

³ Comp. *Wahl* Clav. apocr. p. 165. 195. *Fabric.* Pseudepigr. I. 598. 629. *Brtschn.* lexic. man. p. 139. *Acta apocr.* p. 65. 66. 68. 71. 88. 91. 93. 94. 263. and almost in every page.

God,—it is from (out of) Him, as created by Him (the First Cause); *through* Him, because He continues to uphold it; *for* Him, inasmuch as He is the ultimate End to which all things are directed;¹ Col. i. 16. ἐν αὐτῷ (Χριστῷ) ἐκτίσθη τὰ πάντα - - τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται, i.e. all things necessarily bear every diversity of dependent relation to Christ; first, as to the past (Aor.): *in* Him was the world created, because He, as the divine λόγος, was the personal Agent in the divine act of creation (in the same way as *in* Christ God redeemed the world); of the present (Perf.): all things have been created *through* Him (as personal Mediator), and *for* Him (as κύριος πάντων in the most comprehensive sense). In ver. 17. πρὸ πάντων refers to δι' αὐτοῦ, and ἐν αὐτῷ συνέστηκεν is explanatory of εἰς αὐτόν. Eph. iv. 6. εἰς Θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν, means: God is the God and Father of all in every conceivable respect, exerting power *over* all, acting *through* all, dwelling *in* all, and filling all with His Spirit. In 2 Pet. iii. 5. we find γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστάσα τῷ Θεῷ λόγῳ *out of* water (as that in which it was contained) and *through* water, i.e. through the agency of water, which partly descended into the lower parts of the earth, and partly formed the clouds in the sky. In 1 Cor. xii. 8 f. the gifts of the Spirit are, by the use of διὰ, κατὰ, ἐν, referred again to the Spirit from whom they are all derived: διὰ indicates the Spirit's intervention; κατὰ, His operation; ἐν, His continued influence. The antithesis between ἐκ (or ἀπό) and εἰς (the point *from* and the point *towards*) is easily perceived, Rom. i. 17. 2 Cor. iii. 18. (comp. in a *local* sense Mt. xxiii. 34.). In 1 Cor. viii. 6., where the corresponding prepositions refer to different substantives (Θεὸς ἐξ οὗ and κύρ. Ἰ. Χρ. δι' οὗ), the respective propriety and import of the prepositions are objective.

The following instances of a similar accumulation of prepositions in Greek authors deserve notice: Mr. Anton. 4, 23. ἐκ σοῦ (ὦ φύσις), ἐν σοὶ πάντα, εἰς σέ πάντα, Heliod. 2, 25. πρὸ πάντων καὶ ἐπὶ πᾶσιν, Philostr. Apoll. 3, 25. τοὺς ἐπὶ θαλάττῃ τε καὶ ἐν θαλάττῃ, Isocr. big. p. 846. τὰ μὲν ὑφ' ὑμῶν, τὰ δὲ μεθ' ὑμῶν, τὰ δὲ δι' ὑμᾶς, τὰ δ' ὑπὲρ ὑμῶν, Acta Ignat. p. 368. δι' οὗ καὶ μεθ' οὗ τῷ πατρὶ ἡ δοξα. Other instances may be seen in Wetst. II. 77. and Fr. Rom. II. 556.

¹ Theodoret has thus explained the passage: αὐτὸς τὰ πάντα πεποίηκεν, αὐτὸς τὰ γεγονότα διατελεῖ κυβερνῶν - - εἰς αὐτὸν ἀφορᾶν ἅπαντας προσήκει ὑπὲρ μὲν τῶν ὑπαρξάντων χάριν ὁμολογούντας, αἰτοῦντας δὲ τὴν ἔπειτα προμήθειαν, αὐτῷ δὲ χρῆ καὶ τὴν προσήκουσαν ἀναπέμπειν δοξολογίαν.

7. When two or more substantives, governed by one and the same preposition, and directly joined together by a copula, follow each other, the preposition is, most naturally, repeated, if the substantives in question denote things conceived to be distinct and independent, Weber Demosth. p. 189. (as to Latin, see Kritz Salust. I. 226. Zumpt Gr. p. 601 f.); but not repeated, if the substantives refer to *one* comprehensive notion, or (if proper names) to a whole class, as :

a. Luke xxiv. 27. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν (Acts xv. 4.), 1 Th. i. 5. ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, Jo. xx. 2.,¹ 2 Tim. iii. 11. Acts xxviii. 2. Mr. vi. 4. x. 29. xii. 33. Rev. vi. 9. Hence it is* almost always repeated when two nouns are connected together by καὶ - - καὶ (Bremi Lys. p. 3 sq.) or τε καί, as in Acts xxvi. 29. καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ (two circumstances incompatible with each other), Luke xxii. 33. 1 Cor. ii. 3. Phil. 16. Acts xvii. 9. comp. Xen. Hier. 1, 5. (but Soph. Trach. 379.), Ph. i. 7. ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ, Acts xxv. 23. etc. (comp. Xen. Cyr. 1, 6. 16. Thuc. 8, 97. Diod. S. 19, 86. 20, 15. Paus. 4, 8, 2.).²

b. Jo. iv. 23. ἐν πνεύματι καὶ ἀληθείᾳ (two aspects of one comprehensive notion) see Lücke, Luke xxi. 26. ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων (essentially *one* state of mind), Eph. i. 21. 1 Th. i. 8. Acts xvi. 2. xvii. 15. (comp. Xen. Cyr. 1, 2, 7. Arist. Eth. Nic. 7, 11. in Thuc. 3, 72. 2, 83. Paus. 10, 20, 2.), also, when the substantives are connected by τε - καί, as in Acts xxviii. 23. ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, i. 8. xxvi. 20. (Franke Demosth. p. 65.) Paus. 10, 37, 2. 25, 23. Xen. Hell. 1, 1, 3. Herod. 6, 3, 2. For instances with proper names, see Acts vi. 9. τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, xiv. 21. ὑπέστρεψαν εἰς τὴν Δύστρον καὶ Ἰκόνιον καὶ Ἀντιόχειαν, xvi. 2. ix. 31. Mt. iv. 25. If the substantives are connected *disjunctively* or *antithetically*, the preposition is, in the former case, usually, and in the latter always, repeated, Col. iii. 17. ὃ τι εἰάν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ ii. 16. Mt. vii. 16. 25. Luke xx. 4. Jo. vii. 48. Acts iv. 7. viii. 34. Rom. iv. 9. 1 Cor. iv. 3. 21. xiv. 6. Rev. xiii. 16. comp. Paus. 7, 10, 1. (the contrary only in Heb. x. 28. ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν 1 Tim. v. 19.); Rom. iv. 10. οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστία, vi. 15. viii. 4. 1 Cor. ii. 5. xi. 17.

¹ On this passage Bengel remarks: ex praepos. repetita colligi potest, non una fuisse utrumque discipulum.

² As to the various cases in which Greek prose writers repeat a preposition after τε καί, see Sommer in the Jahrb. f. Philol. 1831. p. 408 f. comp. Stallb. Phileb. p. 156. Weber Dem. 189.

2 Cor. i. 12. iii. 3. Eph. i. 21. vi. 12. Jo. vii. 22. xvii. 9. etc. (Alciph. 1, 31.).¹ Lastly, in corresponding clauses the preposition is always repeated, Acts xi. 18. Rom. v. 19. 1 Cor. xv. 22. 2 Th. ii. 2. Heb. iv. 10. (as to the usage of Greek authors, see Schaef. Julian. p. 19 sq. Held Plut. Aem. 124. Krü. 284.). In general, the preposition is more frequently repeated than in Greek prose (Bhdv 201. Krüg. 284 f. Schoem. Plutarch. Cleom. p. 229.), which not only before a noun simply connected with one preceding (Bornem. Xen. conv. 159.), but also after *ἀλλά* or *ἢ* (Schaef. Dem. V. 569. 760. Plutarch. IV. 291. Poppo Thuc. III. IV. 493. Weber Dem. 389. Franke Dem. 6.) before words in apposition (Stallb. Plat. Gorg. p. 112. 247. comp. Bornem. Schol. p. 173.) and in answers (Stallb. Plat. sympos. p. 104 sq. Gorg. p. 38. rep. I. 237.) the preposition often, or usually, is not repeated. On the other hand, the following passages of the N. T. are singular: Acts xxvi. 18. *ἐπιστρέψαι ἀπὸ σκοπῶν εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν*, vii. 38. 1 Cor. x. 28. Heb. vii. 27., but comp. Aristot. Eth. Nicom. 10, 9, 1. *περὶ τε τούτων καὶ τῶν ἀρετῶν, ἔτι δὲ καὶ φιλίας* etc. (see Zell Aristot. Eth. p. 442.) Lysias 1. in Theomnest. 7. Dion. H. IV. 2223, 1. Diog. L. proem. 6. Strabo 16. 778. Diod. Sic. 5, 31. Plutarch. Sol. c. 3.

In Jude 1. *ἐν*, from the preceding clause, is not repeated before *Ἰησοῦ Χριστῶν*, as that would be clumsy; but *Ἰησ. Χρ.* is the *dativus commodi*: *preserved for Christ*. Usually, before a noun in apposition the preposition is not repeated, Luke xxiii. 51. Eph. i. 19. 1 Pet. ii. 4. It is only in cases of expegetic apposition that the preposition is repeated, Rom. ii. 28. *ἢ ἐν τῶ φανερῶ ἐν τῇ σαρκὶ περιτομῆς*, Jo. xi. 54. (in 1 Jo. v. 20. there is no apposition). The same applies also to Greek writers, yet, usually, the preposition is repeated only when the word in apposition is separated from the principal substantive. Fritzsche quaest. Lucian. p. 127. Mth. 1402.

In a series of nouns connected *ἀσυνδεδεικτῶς*, the repetition of the preposition is rhetorical before each, as: Eph. vi. 12. *ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας - - πρὸς τὰ πνευμ.* etc., Jo. xvi. 8. (comp. Arist. rhet. 2, 10, 2.); or is employed to give prominence to each particular notion in the series, see Dis-sen Pind. p. 519.

In Greek authors, the preposition with which the antecedent is construed, is, usually, not repeated before the relative, as: Plat. legg.

¹ In such antitheses the preposition is not repeated before an adjective, as: 1 Pet. i. 23. *οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου.*

10. 909 d. ἀπὸ τῆς ἡμέρας, ἧς ἂν ὁ πατὴρ αὐτῶν ὄφλη τὴν δίκην, 12. 955 b. ἐν ἱεροῖς—οἷς ἂν ἐδέλῃ, 2. 659 b. ἐκ ταύτου, οὐπερ τοὺς ἐπεκαλέσατο etc. Plat. Phaed. 21. Gorg. 453 e. Lach. 192 b. Thuc. 1, 28. Xen. conv. 4, 1. An. 5, 7, 17. Hiero 1, 11. Aristot. probl. 26, 4. and 16. Paus. 9, 39, 4. comp. Bremi Lys. p. 201. Schaef. Soph. III. 317. Dion. comp. p. 325. Melet. p. 124. Demosth. II. 200. Heller Soph. Oed. C. p. 420. Ast Plat. legg. p. 108. Wurm Dinarch. p. 93. Stallb. Plat. rep. II. 291. Bhdy 203 f. So, in the N. T., Acts xiii. 39. ἀπὸ πάντων, ὧν οὐκ ᾔδοντες - - δικαιοδῆναι, δικαιοῦται, xiii. 2. ἀφορίσατε - - εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς, Luke i. 25. xii. 46. Mt. xxiv. 50. Rev. ii. 13. (not 1 Cor. vii. 20.), on the contrary, Jo. iv. 53. ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἐν ἣ εἶπεν, Acts vii. 4. xx. 18. (Jon. iv. 10.) comp. Demosth. Timoth. 705 b. ἐν τοῖς χρόνοις, ἐν οἷς γέγραπται τὴν τιμὴν τῶν φιαλῶν ὀφείλων, Aristot. anim. 5, 30. Plat. Soph. 257 d. Xen. Cyr. 1, 2, 4, Diog. L. 8, 68. Heinich. Euseb. II. 252. As to the Lat. see Ramshorn p. 378. Beier Cic. offic. I. 123. The Greek authors, also, uniformly repeat the preposition, when it is separated by several words from the antecedent, Her. 1, 47. Xen. vectig. 4, 13. Lucian. necyom. 9. Dio Chr. 17. 247.

In Greek authors, and especially in the poets, a preposition, belonging to two successive nouns, is sometimes, as is well known, expressed only once, and that before the second noun, Hm. Vig. p. 854. Lob. Soph. Aj. v. 397 sq., the comment. on Anacr. 9, 22. Kühner II. 320 etc. Such an instance has been supposed to occur in Ph. ii. 22. (Heinich. Euseb. II. 252.) ὅτι, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν etc. But the passage rather contains a variatio structuræ. Paul there uses σὺν ἐμοί, as he could not with propriety say, ἐμοὶ ἐδούλευσεν: he has, as a child serves his father, served *with me*, etc. See, in general, the opposite remarks of Bhdy p. 202.; comp. however, Franke Dem. p. 30.

Note 1. It is a peculiarity of later Greek in particular, to combine a preposition with an adverb, especially of place or time (Krü. 266 f.), either so as to make the adverb modify the import of the preposition, as in ἀπὸ πρῶτῃ Acts xxviii. 23., ἀπὸ πέρυσι 2 Cor. viii. 10. ix. 2., ἀπ' ἄρτι Mt. xxvi. 29., ἀπὸ τότε Mt. iv. 17. xxvi. 16., ἐκπαλαι 2 Pet. ii. 3., ὑπὲρ λίαν 2 Cor. xi. 5. xii. 11. (comp. ὑπέρευ Xen. Hiero 6, 9.)—or so as to blend with an expressive adverb a preposition weakened by diversified usage (comp. in German: *oben auf dem Dache*), as: ὑποκάτω, ὑπεράνω, κατέναντι. Sometimes also an adverb is strengthened by a preposition, as: παραντίκα. To this class belong likewise such adverbs of time as ἐφάπαξ Rom. vi. 10. etc. (Dio Cass. 1091, 91. 1156, 13., analogous to ἐσάπαξ Franke Demosth. p. 30., πρὸς ἅπαξ Malal. 7. p. 178.), ἐπὶ τρίς Acts x. 16. xi. 10. (among the examples adduced by Kypke II. 48, is the analogous εἰς τρίς, which occurs in Her. 1, 86. Xen. Cyr. 7, 1, 4. comp. Hm. Vig. p. 857.). Many of these compounds are used only

by writers that flourished after the time of Alexander,¹ in part only by Scholiasts, Lob. Phryn. p. 46 sqq.; comp., however, Kühner II. 315. Some, such as ἀπὸ πέρυσι (for which προπέρυσι or ἐκπέρυσι), never occur in Greek authors. Further, comp. Sept. ἀπὸ ὀπισθεν (אֶחָדָה) 1 Sam. xii. 20. and Thilo Act. Thom. p. 25. In the orthography of these compounds, whether connected or separated, even the most recent editors of the N. T. observe no sort of consistency.

Note 2. The antique usage of employing prepositions without a case, for adverbs, was, with certain restrictions, adopted in the prose style of all periods, Bhdy 196. In the N. T. we find but one example of this: 2 Cor. xi. 23. διάκονοι Χριστοῦ εἰσίν—ὕπὲρ ἐγὼ *I more*. The instances which Kypke *in loc.* has adduced, are not all similar. Usually, in prose such prepositions are supported by a δέ or γέ (μετὰ δέ is especially frequent), Bhdy 198. Πρὸς *in addition, besides*, may, for the most part, be classed with such instances, e. g. Dem. 1. Aphob. 556 a. Franke Demosth. p. 94. The form ἐνί, with the accent thrown back, for ἐνί (ἐν), comprehending the substantive verb understood, sometimes occurs, see § 74. Bornem. (Stud. u. Krit. 1843. p. 108 f.) attempts, but on insufficient grounds, to add ἀπό *far from* (Bttm. II. 378.) Mt. xxiv. 1.

SECTION LI.

USE OF PREPOSITIONS IN CIRCUMLOCUTIONS.

1. When a preposition is construed with a noun to form a circumlocution for an adverb, or (mostly with the aid of the article) for an adjective, the propriety and import of the expression must be ascertained by a reference to the proper and fundamental signification of the preposition.² Inattention to this rule might give rise to erroneous conclusions.

Under this head may be specified the use of,

a. Ἀπό, as: ἀπὸ μέρους Rom. xi. 25. 2 Cor. i. 14. *in part* (inference deduced *from* a part), ἀπὸ μιᾶς (γνώμης) Luke xiv. 18. *unanimously* (proceeding *from one* determination), with one mind.

b. Διὰ with the Genitive usually denotes a mental state viewed

¹ Yet ἐς ἀσί, ἐς ἕπειτα, ἐς ὄψι, and the like, occur even in Thuc. 1, 129. 130. 4, 63. 8, 23. As to ἀπὸ μακρόθεν, and the like, see § 65, 1.

² This is not altogether without difficulty, chiefly because in different languages different views of the same relation predominate, as: ἀπὸ μέρους *zum Theil, in part, ἐκ δεξιῶν zur Rechten, on, to, the right, ab oriente, gegen Osten, on, to, towards, the East.*

as a sort of medium, means, as: Heb. xii. 1. δι' ὑπομονῆς with (*through*) patience, patiently, *assidue* (similar to Rom. viii. 25. δι' ὑπομονῆς ἀπεκδέχομεθα etc., comp. δι' ἀφροσύνης *imprudenter* Xen. C. 3, 1, 18., δι' εὐλαβείας *timide* Dion. H. III. 1360. see Pflugk Eur. Hel. p. 41.), comp. also δι' ἀσφαλείας Thuc. 1, 17. Of a different nature is Heb. xiii. 22. διὰ βραχέων ἐπέστειλα ὑμῖν *breviter* (properly [*through*] *by means of few* [words], *paucis*), comp. διὰ βραχυτάτων Dem. Pant. 624 c. and below, § 64. The circumlocution with διὰ for an adjective, as in 2 Cor. iii. 11. εἰ τὸ καταργούμενον διὰ δόξης etc. (above, p. 397.), denotes a quality with which something is inverted.

c. Εἰς expresses a degree which something reaches, Luke xiii. 11. εἰς τὸ παντελές *completely* (*utterly*) unable to etc. (Aelian. 7, 2., εἰς κάλλιστον Plat. Euthyd. 275 b., ἐς τὸ ἀκριβές Thuc. 6, 82.). Such expressions, however, can hardly be called circumlocutions for adverbs.

d. Ἐκ, as: ἐκ μέρους 1 Cor. xii. 27., *ex parte* (inference drawn from [*out of*] a part). Ἐκ is used especially to express measure, standard (*secundum*), as in ἐκ τῶν νόμων *secundum leges, legibus convenienter* (rule of conduct drawn as it were *out of* the laws); hence ἐξ ἰσότητος *equally* 2 Cor. viii. 13., ἐκ μέτρου *by measure* Jo. iii. 34. comp. ἐξ ἀδίκου *injuste* Xen. Cyr. 8, 8, 18., ἐξ ἴσου Her. 7, 135. Plato rep. 8. 561 b., ἐκ προσηκόντων Thuc. 3, 67. see Ast Plat. legg. p. 267. Bhdv 230. It also denotes the source, as: ἐξ ἀνάγκης Heb. vii. 12. comp. Thuc. 3, 40. 7, 27. Dio C. 853, 93. (springing *out of* necessity) i.e. *necessarily*. The same explanation applies to ἐκ συμφώνου 1 Cor. vii. 5. *ex composito*, which, however, under a different aspect, nearly comes under the first head (*in consequence of* an agreement). In the phrases οἱ ἐκ πίστεως Gal. iii. 7., οἱ ἐκ περιτομῆς Acts x. 45., ὁ ἐξ ἐναντίας Tit. ii. 8., οἱ ἐξ ἐριθείας Rom. ii. 8. and the like, ἐκ denotes a party (depending on), and, consequently, belonging to, adhering to, as: *those of the faith*; they who belong, adhere, to the faith; they who, as it were, cling to (hang from) the faith. Comp. Polyb. 10, 16, 6. Thuc. 8, 92. Ἐκ has a purely *local* meaning in Mr. xi. 20. ἐκ ῥιζῶν *out from the roots, radicitus*. The *temporal* ἐκ τρίτου Mt. xxvi. 44. (1 Macc. ix. 1. Babr. 95, 97. 107, 16. Evang. apocr. p. 439. comp. ἐξ ὑστέρου Her. 1, 108.), and the like, which, in German, would be expressed by *zum Dritten*, and in English by—*for the third time*, is, simply and literally, (commencing) from (out of) the third. In later authors we find likewise ἐκ πρώτης Babr. 71, 2., ἐκ δευτέρης 114, 5.

e. Ἐν. Expressions in which ἔν and a substantive may be taken adverbially, as : ἔν ἀληθείᾳ, ἔν ἐκτενείᾳ, ἔν δικαιοσύνῃ Mt. xxii. 16. Mr. xiv. 1. Col. iv. 5. Acts xvii. 31. (ἐν δίκῃ Plat. Crat. p. 419 d., ἐν τάχει Thuc. 1, 90.),¹ require no explanation, especially as they may always be rendered by *in* or *with*, and the corresponding substantive. Substantives, in such expressions, usually denote qualities or dispositions which one exhibits in doing something. The use of a substantive with a preposition for an adjective, is equally plain, such as ἔργα τὰ ἐν δικαιοσύνῃ, τὸ μένον ἐν δόξῃ (ἐστί) 2 Cor. iii. 11. and the like.

2. f. Ἐπί is frequently construed with the Gen. of abstract nouns which denote either a quality exhibited by some one in certain circumstances (ἐπ' ἀδείας *with fearlessness*), or an objective notion with the actual existence of which something accords, as in Mr. xii. 32. ἐπ' ἀληθείας *in accordance with truth, truly* (Dio C. 699, 65. 727, 82.). With the Dat. ἐπί indicates, as it were, the ground *on* which something rests, the foundation *on* which something is built, Acts ii. 26. ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι *my flesh shall rest (tabernacle, have its tent pitched) on hope, confidence (in God); that is, shall enjoy security, repose.* The phrases ἐπὶ τὸ αὐτό, ἐφ' ὅσον, ἐπὶ πολὺ present no difficulty.

g. Κατά. The expression ἡ κατὰ βάρους πτωχεία 2 Cor. viii. 2. may, properly, be rendered, *poverty extending to the lowest level, the deepest poverty* (comp. Strabo 9. 419.); Xen. Cyr. 4, 6, 5. is not parallel to this, as ὁ κατὰ γῆς means, *terra conditus*. The adverbial phrase καθ' ὅλου perhaps properly signifies *throughout* (in universum), *on the whole*, entirely, as κατὰ with the Gen. has sometimes this meaning. The use of κατὰ with the Acc. of a substantive in circumlocutions for adverbs, as κατ' ἐξουσίαν, κατ' ἐξοχήν, κατὰ γνώσιν, requires no explanation, see Schaeef. Long. p. 330. (comp. κατὰ τάχος Dio C. 84, 40. 310, 93., κατὰ τὸ ἰσχυρόν Her. 1, 76., καθ' ὁρμήν Soph. Philoct. 562., κατὰ τὸ ἀνεπιστήμον Aeschin. dial. 3, 16., κατὰ τὸ ὀρθόν Her. 7, 143.), see Bhdy 241. As to ἡ κατ' ἐκλογὴν πρόδξεις Rom. ix. 11., οἱ κατὰ φύσιν κλάδοι xi. 21. see § 30, 3. Note 5.

h. Πρὸς with the Acc., in an adverbial phrase, occurs, e.g. in Jas. iv. 5. πρὸς φθόνον *invidiose*, comp. πρὸς ὀργήν Soph. El. 369. (properly, *with* [according to] *envy, with* [according to] *anger*).

¹ But in Jo. iv. 23. ἐν πνεύματι καὶ ἀληθείᾳ, which qualify προσκυνήσουσιν, must not be resolved and degraded into the adverbs πνευματικῶς καὶ ἀληθῶς. The preposition ἐν there denotes the element in which προσκυνεῖν is exercised.

As to the use of the prepositions ἐκ, κατά etc. in circumlocutions for certain cases, especially the Genitive, see § 30, 3. note 5.

SECTION LII.

CONSTRUCTION OF VERBS COMPOUNDED WITH PREPOSITIONS.

1. In this section our attention will naturally be confined to those compound verbs in which the preposition preserves its peculiar and independent import, and directly governs a noun, different from that governed by the transitive verb, as: ἐκβάλλειν *to cast something out, to put something forth*, ἀναφέρειν *to bring something up*, etc.

Accordingly, we are not to consider under this head compound verbs in which the peculiar force of the preposition almost or entirely disappears (e.g. ἀποδέχσθαι, ἀποκρίνσθαι, ἀποδύσκειν), or those in which the import of the preposition and that of the verb are so blended as to form *one* complex meaning (e.g. μεταδιδόναι *impart*, προάγειν τινά *praeire aliquem, to go before one*, ἀποδεκατοῦν τι *to tithe something*), or those in which the preposition, nearly assuming the nature of an adverb, serves to give intensity to the verb (e.g. ἐπιζήτεῖν, διατελεῖν, διακαδαρίζειν, συντελεῖν, *perpugnare*).

A logical and complete treatise on the compound verbs of the N. T., with a satisfactory explanation of those which may be employed as simple verbs, is still a desideratum. Comp., however, C. F. Fritzsche, Fischer's and Paulus' Observations on the precise import of Prepositions in Compound Verbs, etc. Lips. 1809. 8., Tittmann de vi praepositionum in verbis compos. in N. T. recte diiudicandis, Lips. 1814. 4. (also in Synonym. N. T. I. 218 sqq.), J. v. Voorst de usu verbor. c. praeposs. compositor. in N. T. Leid. 1818. 2 Spec. 8., Theol. Annal. 1809. II. 477 ff. (Brunck Aristoph. nub. 987. Zell Aristotel. ethic. p. 383. Stallb. Plat. Gorg. p. 154.). Till very lately, translators and expositors of the N. T. appeared desirous to surpass each other in disregarding the exact import of compound verbs (comp. e. g. Seyffarth de indole ep. ad Hebr. p. 92.). With a view to counteract such recklessness in a matter of so much importance, I have commenced a new inquiry into the subject: De verbor. c. praeposs. compositor. in N. T. usu, Lips. 1834 ff. 4. Hitherto 5 articles have appeared. As to Greek authors in general, comp. Cattier Gazophylac. sec. 10. p. 60 sqq. (ed. Abresch),

C. F. Hachenberg de significat. praepositionum graec. in compositis. Traj. ad Rh. 1771. 8.

2. Compound verbs, in which the preposition retains its distinctive force, may have one or other of the three following constructions :

a. The preposition may be repeated before the noun, as : Mt. vii. 23. ἀποχωρεῖτε ἀπ' ἐμοῦ, Heb. iii. 16. οἱ ἐξελθόντες ἐξ Αἰγύπτου, see Born. Xen. conv. p. 219. and Winer's Progr. de verb. comp. p. 7 sqq. ; or

b. Another preposition of an import substantially the same, may be used before the noun, as : Mt. xiv. 19. ἀναβλέψας εἰς τὸν οὐρανόν, Mr. xv. 46. προσεκύλισε λίθον ἐπὶ τὴν θύραν ; or

c. The compound verb may, without the aid of another preposition, directly govern a case, such as its import requires, and such, at the same time, as the preposition commonly governs, as : Mr. iii. 10. ἐπιπίπτειν αὐτῷ, Luke xv. 2. συνεσθίει αὐτοῖς, etc. Accordingly, verbs compounded with ἀπό, κατά (against), πρό, take the Gen. ; those compounded with περί (Mt. iv. 23. περιάγειν τὴν Γαλιλαίαν, Acts ix. 3.), the Acc.

3. Which of these constructions is, in each particular instance, appropriate, must be determined by established usage. Sometimes two or three of them are employed together (comp. ἐπιβάλλειν, likewise parallel passages such as Mt. xxvii. 60. and Mr. xv. 46., Jo. ix. 6. and ver. 11., Acts xv. 20. and ver. 29.).¹ The distinctions, however, which usage has introduced to regulate the construction of verbs compounded with prepositions, require special attention. Verbs compounded with εἰς, for instance, cannot, it is obvious, be construed indiscriminately either with the preposition εἰς (πρός), or with a case alone without a preposition.² In like manner, ἐκπίπτειν, in its proper sense, takes ἐκ ; but, when used figuratively, it directly governs the Gen. (Gal. v. 4. 2 Pet. iii. 17. Philostr. Apoll. 1, 36. ; yet see Diod. S. 17, 47.).³ Likewise προσφέρειν τινί is used of persons, offerre alicui (aliquid) ; but προσφέρειν ἐπὶ τὰς συναγωγ-

¹ Accordingly, ἀποστῆναι deficere is followed by ἀπό in Xen. C. 5, 4, 1. and by the Gen. without a preposition in 4, 5, 11.

² In prose, εἰσιέναι or εἰσερχεσθαι εἰς is usually employed in a local sense, as : εἰς τὴν οἰκίαν. But τινά or τινί (like incessere aliquem) without a preposition is used in reference to desires, thoughts, etc. Demosth. Aristocr. 446 b. Herod. 8, 8, 4. etc. Yet see Valck. Eurip. Phoen. 1099. As to εἰσερχεσθαι, in particular, see Winer's Progr. de verb. comp. p. 11 sq.

³ In Greek authors ἀπέχεσθαι abstinere, also, usually takes the Gen. ; but in the N. T. it is sometimes followed by ἀπό, Acts xv. 20. 1 Th. iv. 3. v. 22.

γὰς to bring before the synagogues (before an authority), Luke xii. 11.¹ Comp. also προσέρχεται τινι adire aliquem and προσέρχ. πρὸς τὸν Χριστόν 1 Pet. ii. 4.; ἐφιστάται τινί (of persons) Acts iv. 1., and ἐφιστάται ἐπὶ τὴν οἰκίαν xi. 11. See, in general, Winer's Progr. de verb. comp. p. 10 sqq.

4. The principles deduced from N. T. usage are the following:—

(1.) After verbs compounded with ἀπό,

a. For the most part, ἀπό is repeated (comp., in general, Erfurd Soph. Oed. R. p. 225.). Thus, after ἀπέρχεται (followed by a personal noun) Mr. i. 42. Luke i. 38. ii. 15. Rev. xviii. 14. (Lucian. salt. 81.), after ἀποπίπτειν Acts ix. 18. (in a material sense, comp. Her. 3, 130. Polyb. 11, 21, 3.; in a figurative sense it does not occur in the N. T.), ἀφιστάται desistere a, to refrain from Acts v. 38. Luke ii. 37. xiii. 27. 2 Cor. xii. 8. 1 Tim. vi. 5. etc. (Polyb. 1, 16, 3.), but 1 Tim. iv. 1. see below, ἀπορφανίζονται 1 Th. ii. 17., ἀποσπᾶσθαι Luke xxii. 41. Acts xxi. 1. (Polyb. 1, 84, 1. Dion. H. judic. Thuc. 28, 5.), after ἀφορίζεται Mt. xxv. 32., ἀποβαίνειν Luke v. 2. (Polyb. 23, 11, 4. etc.), ἀποχωρεῖν Mt. vii. 23. Luke ix. 39., ἀφαιρέσθαι Luke x. 42. xvi. 3. (Lucian. Tim. 45.), ἀπαίρεσθαι Mt. ix. 15., ἀπαλλάττεσθαι Luke xii. 58. Acts xix. 12., ἀποκρύπτειν Mt. xi. 25., ἀποστρέφειν Rom. xi. 26. Sept., once also after the figurative ἀποδνήσκειν Col. ii. 20. (comp. Porphyr. abstin. 1, 41.), which, elsewhere, in the composite sense of dying to, is construed with the Dat. (see immediately below).

b. Παρά (with personal nouns) is used after ἀπολαμβάνειν Luke vi. 34. comp. Diod. S. 13, 31. Lucian. pisc. 7. (ἀπό, when that verb signifies taking away by force, Polyb. 22, 26, 8.).

c. The Genitive, without a preposition, follows ἀποφεύγειν 2 Pet. i. 4. (but not in 2 Pet. ii. 20.), ἀπαλλοτριῶν Eph. ii. 12. iv. 18. (Polyb. 3, 77, 7.), ἀφιστάται (deficere a) 1 Tim. iv. 1. (Polyb. 2, 39, 7. 14, 12, 3.), ἀποστειρέσθαι (figur.) 1 Tim. vi. 5.

d. The Dat. is used after ἀποδνήσκειν to become dead to a thing Gal. ii. 19. Rom. vi. 2. (in Rom. vi. 10. the Dat. is otherwise to be accounted for); similar to which is ἀπογίνεσθαι ταῖς ἁμαρτίαις 1 Pet. ii. 24.

(2.) Verbs compounded with ἀνά, in the local sense of up, are construed with,

a. Εἰς, when the place to which the motion is directed is indicated, as: ἀναβαίνειν to go (travel) up Luke xix. 28. Mr. x. 32.

¹ Comp. πρὸς ταῖς ἰστοῖς τροχιλαῖαι προσήρτητο Polyb. 8, 6, 5. 3, 46, 8., but (figur.) 9, 20, 5. προσερτᾶν πολλά τινα τῆ στρατηγία.

(Her. 9, 113.), or *ascend* (*into* a mountain, *into* heaven etc.), Mt. v. 1. xiv. 23. Mr. iii. 13. (Herod. 1, 12, 16. Plat. Alcib. 1. 117 b. Dio C. 89, 97.), ἀναβλέπειν Mt. xiv. 19. (Mr. vii. 34. Luke ix. 16.) Acts xxii. 13., ἀνάγειν Mt. iv. 1. Luke ii. 22. Acts xx. 3. (Herod. 7, 10, 15.), ἀναλαμβάνεσθαι Mr. xvi. 19., ἀναπίπτειν Luke xiv. 10., ἀναφέρειν Mt. xvii. 1. Luke xxiv. 51., ἀναχωρεῖν Mt. ii. 14. iv. 12. etc., ἀνέρχεσθαι Jo. vi. 3. Gal. i. 18.

b. Πρός, usually, when the point at which the motion terminates is a person, as: ἀναβαίνειν πρὸς τὸν πατέρα Jo. xx. 17., ἀνακάμπτειν Mt. ii. 12., ἀναπέμπειν Luke xxiii. 7. (ἀναβλέπ. πρὸς τινα Plat. Phaed. 116 d. Arrian. Epict. 2, 16, 41.), yet ἐπί τινα is sometimes used in such cases, Luke x. 6. (ἀνακάμπτειν comp. Diod. S. 3, 17.), and sometimes the Dat. without a preposition, Luke xxiii. 11. ἀναπέμπειν τινί.

c. Ἐπί, when the aim, object, of the action is conceived as a height or elevated surface, on which the motion terminates (Polyb. 8, 31, 1. ἀναφέρειν ἐπὶ τὴν ἀγοράν *up to the market*, and, again, ἀναβαίνειν ἐπὶ τὴν οἰκίαν, like the Latin *ascendere* Polyb. 10, 4, 6., ἀναβαίνειν ἐπὶ δικαστήριον frequently in Greek authors). Thus we find ἀναβιβάζειν ἐπὶ τὸν αἰγιαλόν Mt. xiii. 48. (Xen. C. 4, 2, 28. Polyb. 7, 17, 9.), ἐπὶ τὸ κτήνος Luke x. 34. (Palaeph. 1, 9. Xen. C. 4, 5, 16. comp. 7, 1, 38.), ἀνακλίνεσθαι ἐπὶ τοὺς χόρτους Mt. xiv. 19., ἀναπίπτειν ἐπὶ τὴν γῆν Mt. xv. 35. or ἐπὶ τῆς γῆς Mr. viii. 6., ἀναβαίνειν ἐπὶ τὸ δῶμα Luke v. 19., ἐπὶ συκομορέαν xix. 4. (comp. Xen. C. 4, 1, 7. 6, 4, 4. Her. 4, 22. Plut. educ. 7, 13. Arrian. Epict. 3, 24. 33. Lys. 1 Alcib. 10. Paus. 6, 4, 6.), ἀναφέρειν ἐπὶ τὸ ξύλον *up to the cross* (wood, tree) 1 Pet. ii. 24.,¹ ἀνακάμπτειν ἐπὶ Luke x. 6. (Plut. educ. 17, 13.).

(3.) Verbs compounded with ἀντί in *opposition to*, *against*, are usually construed with the Dat., as: Mt. vii. 2. Luke xiii. 17. Jo. xix. 12. Rom. xiii. 2. etc.; yet see Heb. xii. 4. ἀνταγωνίζεσθαι πρὸς τι (comp. verse 13. ἡ εἰς αὐτὸν ἀντιλογία), similar to which is ἀντικεῖσθαι πρὸς Polyb. 2, 66, 3. Dio C. p. 204. and 777.

(4.) Verbs compounded with ἐκ are sometimes followed by that preposition (*i.e.* when *out of* is to be expressed), and sometimes by ἀπό or παρά (*i.e.* when merely direction *from* or *from the vicinity of* is to be indicated), as: ἐκβάλλειν ἐκ Mt. xiii. 52. Jo. ii. 15. 3 Jo. 10. etc. (Plat. Gorg. 468 d.), and ἀπό Mt. vii. 4., ἐκκλίνειν ἀπό 1 Pet. iii. 11. Rom. vi. 17., ἐκκόπτειν ἐκ Rom. xi. 24. (Diod. S. 16,

¹ We find ἀναβαίνειν directly governing the Acc., ἀναβαίνειν ἵππον, in Dion. H. 2252, 7. Pausan. 10, 19, 6.

24.), ἐκπίπτειν ἐκ Acts xii. 7. (Arrian. Ind. 30, 3.), ἐκλέγεσθαι ἐκ Jo. xv. 19. (Plat. legg. 7. p. 811 a.), ἐκπορεύεσθαι ἐκ Mt. xv. 11. 18. Rev. ix. 18. (Polyb. 6, 58, 4.) and ἀπό Mr. vii. 15. (Var., not Mt. xxiv. 1.) or παρά Jo. xv. 26.; ἐκφεύγειν ἐκ Acts xix. 16., ἐξαίρειν and ἐξαιρεῖν ἐκ 1 Cor. v. 2. Acts xxvi. 17., ἐξέρχεσθαι ἐκ Mt. ii. 6. Acts vii. 3. etc. (Her. 9, 12.) or παρά Luke ii. 1. On the other hand, these verbs are but rarely construed with the Gen., never when used in a *local* sense, except ἐξέρχεσθαι Mt. x. 14. (and even there the reading is by no means certain, see the Var., yet comp. ἐκβαίνειν τινός Jacobs Philostr. p. 718.); when used figuratively, however, ἐκπίπτειν (like *spe excidere*) Gal. v. 4. 2 Pet. iii. 17. Plat. rep. 6. 496 c. Lucian. contempl. 14. (yet it occurs with ἐκ Her. 3, 14. Dio C. p. 1054, 57.), and ἐκκρέμασθαι Luke xix. 48. Lastly, even ἐκφεύγειν, in a *material* sense, takes the Acc. (of force), as: 2 Cor. xi. 33. ἐκφεύγειν τὰς χεῖράς τινος (Sus. 22.), comp. Her. 6, 40. etc. Ἐκ occurs after this verb, to denote *out of a place*, only in Acts xix. 16. ἐκφυγεῖν ἐκ τοῦ οἴκου, comp. Sir. xxvii. 20.

(5.) The construction of verbs compounded with ἐν is extremely simple. When they signify direction *into* a place, they are followed by εἰς; when they denote rest *in, at, on*, a place, they are followed by ἐν, as: ἐμβαίνειν εἰς Mt. viii. 23. xiv. 22. Jo. vi. 17. (Her. 2, 29. Plat. Crat. 397 a.), ἐμβάλλειν εἰς Luke xii. 5. (Dio C. p. 288, 79. Plat. Tim. 91 c. Lucian. Tim. 21.), ἐμβάπτειν εἰς Mr. xiv. 20. (but with ἐν Mt. xxvi. 23. *dip in the dish*), ἐμβλέπειν εἰς Mt. vi. 26. Acts i. 11., ἐμπίπτειν εἰς Luke x. 36. (Her 7, 43. Plat. Tim. 84 c. Lucian. Hermot. 59.) 1 Tim. iii. 6., ἐμπτύειν εἰς Mt. xxvi. 67. xxvii. 30., but ἐνδημεῖν ἐν 2 Cor. v. 6., ἐνοικεῖν ἐν 2 Cor. vi. 16. Col. iii. 16. (with Acc. Her. 2, 178.), ἐνεργεῖν ἐν Ph. ii. 13. Eph. i. 20. etc., ἐγγράφειν ἐν 2 Cor. iii. 2. (like ἐγγλύφειν ἐν Her. 2, 4.), ἐμμένειν ἐν (τῇ διαθήκῃ) Heb. viii. 9. At the same time, the construction with the Dat. occurs not unfrequently either when *into* or when *in* is to be expressed, comp. ἐμβλέπειν τινί (of a person) Mr. x. 21. 27. Luke xxii. 61. Jo. i. 36. 43. (Plat. rep. 10. 609 d. Polyb. 15, 28, 3.), ἐμπτύειν τινί Mr. x. 34. xiv. 65. xv. 19., ἐμμένειν τινί (πίστει) Acts xiv. 22. (Xen. Mem. 4, 4, 4. Lycurg. 19, 4. Lucian. Tim. 102.). Ἐντροφεῖν *to luxuriate in something* is, in Greek authors, construed with the Dat. without a preposition (e.g. Diod. S. 19, 71.). On the other hand, in 2 Pet. ii. 13. ἐν is repeated. In Rom. xi. 24. ἐγκεντρίζειν is used, first, with εἰς, and then is construed with the Dat.

(6.) Still more simple is the construction of verbs compounded with εἰς, such as εἰσάγειν, εἰσπορεύεσθαι, εἰσφέρειν, εἰσέρχεσθαι, that

is to say, they uniformly repeat εἰς, comp. Poppo Thuc. III. I. 210.; yet see Hm. Eurip. Ion, p. 98. and Winer's 2 Progr. de Verb. comp. p. 13.

(7.) Of the verbs compounded with ἐπί, some are followed by that preposition (more rarely by εἰς), and some directly govern the Gen., while some take either the one construction or the other indifferently, as: ἐπιβάλλειν εἰς (into) or ἐπί τι (upon Plat. Prot. 334 b.) Mr. iv. 37. Luke v. 36. ix. 62., also with the Dat. of the person 1 Cor. vii. 35. Mr. xi. 7. Acts iv. 3. (Polyb. 3, 2, 8. 3, 5, 5.),¹ ἐπιβαίνειν ἐπί or εἰς Acts xxi. 6. xx. 18. (Mt. xxi. 5.), also with a local Dat. Acts xxvii. 2. (Polyb. 1, 5, 2. Diod. S. 16, 66.), ἐπιβλέπειν ἐπί Luke i. 48. Jas. ii. 3. Plut. educ. 4, 9. (with εἰς Plat. Phaed. 63. etc.), ἐπικαίεσθαι ἐπί τινι Jo. xi. 38., also with the Dat. of the person 1 Cor. ix. 16., ἐπιπίπτειν ἐπί τι Luke i. 12. Acts x. 10., or ἐπί τινι Acts viii. 16., or with the Dat. of the person Mt. iii. 10. Acts xx. 10. (Polyb. 1, 24, 4.), ἐπὶ ῥίπτειν ἐπί τι 1 Pet. v. 7., ἐπιτιθέναι ἐπί τι Mr. iv. 21. Mt. xxiii. 4. Acts ix. 17. etc., or with the Dative mostly of the person Lukè xxiii. 26. Mr. vii. 32. Acts ix. 12. 1 Tim. v. 22. etc., rarely with the Dat. of the thing Jo. xix. 2. (Lucian. Tim. 41. 122.), ἐπέρχεσθαι ἐπί τι Luke i. 35. Acts viii. 24. xiii. 40. or with the Dative of the thing Luke xxi. 26., ἐπαίρειν ἐπί or εἰς τι Jo. xiii. 18. Luke xviii. 13., ἐπιοκοδομεῖν ἐπί τι 1 Cor. iii. 12. or τινι Eph. ii. 20., but also ἐν Col. ii. 7., ἐπιθεῖν ἐπί τι Acts iv. 29., ἐπιφέρειν with the Dat. of the thing Ph. i. 17., ἐφικνεῖσθαι εἰς τινα 2 Cor. x. 14., ἐφάλλεσθαι ἐπί τινα Acts xix. 16. (1 Sam. x. 6. xi. 6.). On the other hand, ἐπιγράφειν 2 Cor. iii. 2. is construed with ἐν, comp. Plat. de lucr. cupid. p. 229. etc. Palaeph. 47, 5. (differently in Num. xvii. 2. Prov. vii. 3.). When joined to names of persons, ἐπιφαίνειν and ἐπιφάσειν invariably take the Dative alone, Eph. v. 14. Luke i. 79. (comp. Gen. xxxv. 7.); so also does ἐπιφέρειν in the sense of adding something to something, Ph. i. 17. Ἐπισκιάζειν has sometimes the Dative of the person, as in Acts v. 15. and most probably in Mr. ix. 7. (to be to one a sheltering shadow from the heat of the sun, comp. Ps. xc. 4. Sept.), and sometimes the Acc. Mt. xvii. 5. Luke ix. 34. (overshadow, envelope, as a transitive). In the Sept. we find, however, also ἐπισκιάζ. ἐπί τινα Ps. cxxxix. 8. Ex. xl. 32.

(8.) Of the verbs compounded with διά, but few repeat the preposition. In the N. T. comp. διαπορεύεσθαι διὰ σπορίμων Luke vi.

¹ As to ἐπιβάλλειν τὴν χεῖρα ἐπί τινα and τινι (Lucian. Tim. 10.), in particular see Fr. Mr. p. 637. We find, in a material and literal sense, in Polyæn. 5, 2, 12. ποίεα πόλει βούλοιο ἐπιπλεῦσαι.

1. (but we find also διαπορεύεσθαι πόλεις in the sense of *obire* Acts xvi. 4.), διέρχεσθαι διά Mt. xii. 43. 2 Cor. i. 16. *to pass through* something (and consequently, to go out of), and διασώζειν ὁ ὕδατος 1 Pet. iii. 20. *praeponderanter*. Most of these are construed, as transitives, with the Acc., e.g. διαπλεῖν *sail through, over* Acts xxvii. 5., likewise διέρχεσθαι signifying *pass through* Luke xix. 1. Acts xv. 3., διαβαίνειν Heb. xi. 29. etc.

(9.) Verbs compounded with κατά, denoting motion downwards, are followed by ἀπό or ἐκ, when the *terminus a quo* is to be expressed, as: καταβαίνειν ἀπὸ τοῦ οὐρανοῦ Luke ix. 54. 1 Th. iv. 16., καταβ. ἐκ τοῦ οὐρ. Jo. iii. 13. vi. 41. When the *terminus ad quem* is to be indicated (Dio C. 108, 23. 741, 96.), they take ἐπί, εἰς or πρὸς, according to the respective nature of the point in view, Luke xxii. 44. Mr. xiii. 15. Acts xiv. 11., probably the Dative alone in Acts xx. 9. καταφέρεισθαι ὑπνω.¹ On the other hand, we find καθῆσθαι, καθίξειν, κατατιθέναι ἐν τινι *to set down on some place*, etc. Κατηγορεῖν *to accuse*, in as far as the notion of κατά is retained, is usually construed with the Gen. of the person. We find κατηγορεῖν τι κατά τινος once, Luke xxiii. 14., and what is similar ἐγκαλεῖν κατά τινος in Rom. viii. 33. comp. Soph. Philoct. 328. Analogous to κατηγορεῖν with the Gen. is Rom. xi. 18. κατακαυχᾶσθαι τινος *boast against (triumph over) something*, comp. Jas. ii. 13., and καταμαρτυρεῖν τινος Mt. xxvi. 62. xxvii. 13.; but κατακαυχ. κατά τινος Jas. iii. 14.

(10.) Verbs compounded with μετά, in which this preposition signifies *trans*, naturally take εἰς to denote passing over *into*, as: μεταβαίνειν, μεταμορφοῦν, μετασχηματίζειν, μετανοεῖν, μετοικίζειν etc. comp. Vig. p. 639.

(11.) Verbs compounded with παρά, are followed by ἀπό or παρά (yet see § 47. p. 387 ff.) when the place *whence* is to be expressed, as: Acts i. 25. ἀφ' ἧς (ἀποστολῆς) παρέβη (Deut. xvii. 20. Jos. xi. 15. etc.), and ἐξ ἧς (Deut. ix. 12. 16.); παραλαμβάνειν ἀπό τινος 1 Cor. xi. 23. and παρά τ. 1 Th. iv. 1. 2 Th. iii. 6., παραφέρειν ἀπό τ. Mr. xiv. 36. Luke xxii. 42., παρέρχεσθαι ἀπό τ. Mt. v. 18. Mr. xiv. 35.

(12.) Most verbs compounded with περί have become regular transitives, and accordingly govern the Acc., as: περιέρχεσθαι 1 Tim. v. 13. (*obire*), περιζωνόναι Eph. vi. 14., περιϊστάναι Acts xxv. 7. We find in a *material* sense, with περί repeated, περιαστρέπτειν

¹ As we find elsewhere καταφέρεισθαι εἰς ὑπνον or ἐφ' ὑπνω, see Kühnöl in *loc.* Besides, ὑπνω may also be taken in the Ablative.

Acts xxii. 6. (in the parallel passage Acts ix. 3. it is used as transitive), περιζώνουσαι Rev. xv. 6. (περὶ τὰ στήθη), περιεῖδαι Mr. ix. 2. Luke xvii. 2. (περισπᾶσθαι Luke x. 40.), but περιπίπτειν with Dat. (λησταῖς, πειρασμοῖς) Luke x. 30. Jas. i. 2. (Thuc. 2, 54. Polyb. 3, 53, 6. Lycurg. 19, 1.) and περιεῖδαι Heb. xii. 1.

(13.) Of verbs compounded with πρό, only προπορεύεσθαι Luke i. 76. repeats the preposition: προπαρεύση πρό προσώπου κυρίου (Dt. ix. 3.); in Sept. ἐνώπιον is also used Ps. lxxxiv. 14. xevi. 3. and ἔμπροσθεν Gen. xxxii. 16. Isaiah lviii. 8. We find likewise in Luke i. 17. προελεύεσται ἐνώπιον αὐτοῦ (but in xxii. 47. προήρχετο αὐτούς). Further, see above, No. 2.

(14.) Verbs compounded with πρὸς repeat that preposition, when *towards* in a *local* sense is to be indicated, e.g. προσπίπτειν πρὸς τοὺς πόδας τινός Mr. vii. 25. comp. Dio C. 932, 82. 1275, 53. (but προσπίπτειν τοῖς γόνασι Diod. S. 17, 13.), προστίθεσθαι πρὸς τοὺς πατέρας Acts xiii. 36.; also προσκολλᾶσθαι πρὸς τὴν γυναῖκα *cleave to his wife* Mr. x. 7. Eph. v. 31. On the other hand, in Mt. vi. 27. we find προστιθέναι ἐπὶ τὴν ἡλικίαν. These compounds are sometimes, though more rarely, construed with the Dat. alone, as: προσέρχ. ὄρει Heb. xii. 22., προσπίπτειν οἰκίᾳ Mt. vii. 25. (Xen. eq. 7, 6. Philostr. Apol. v. 21.), and of direction, προσφωνεῖν *calling to, addressing* (himself to) Mt. xi. 16. Acts xxii. 2. comp. Diod. S. 4, 48. (but προσφωνεῖν *τινα* to call one to us Luke vi. 13.). On the other hand, the Dat. alone is almost invariably used, when the object approached is a person, as: προσπίπτειν τινί (to fall down before one) Mr. iii. 11. v. 33. Acts xvi. 29., προσφέρειν τινί (Philostr. Apol. v. 22.), προσέρχεσθαι τινί to draw near to one; or when the drawing or bringing near is to be taken *figuratively*, as: προσάγειν τῷ Θεῷ to bring us to God 1 Pet. iii. 18. (in Sept. προσάγειν τῷ κυρίῳ frequently occurs), προσκλίνεσθαι τινί to adhere to Acts v. 36., comp. προσέχειν τινί Heb. vii. 13. Acts xvi. 14., προσεύχεσθαι τινί Mt. vi. 6. 1 Cor. xi. 13., προστιθέναι λόγον τινί Heb. xii. 19., προστίθεσθαι τῇ ἐκκλησίᾳ Acts ii. 41. If the verb implies rest (πρὸς τινί), it is construed either thus with the Dat. alone, as προσμένειν τινί Acts xi. 23. 1 Tim. v. 5., προσεδρεύειν 1 Cor. ix. 13. (Polyb. 8, 9, 11. 38, 5, 9.), προσκαρτερεῖν Mr. iii. 9. Col. iv. 2. Rom. xii. 12., comp. Polyb. 1, 55, 4. 1, 59, 12. Diod. S. 20, 48. etc., or (in strictly *local* relations) with ἐν, as: προσμένειν ἐν Ἐφέσῳ 1 Tim. i. 3.

(15.) Verbs compounded with σύν sometimes, though but rarely, repeat that preposition, or take, instead of it, μετά (Weber Demosth. 210.) Mt. xxv. 19. (συναίρειν), 2 Cor. viii. 18. (συμπέμπειν),

Mt. xx. 2. (συμφωνεῖν), xvii. 3. (συλλαλεῖν), Mr. xiv. 54. They are frequently construed with the Dat. alone, as may be seen in almost every page of the N. T. (also in 1 Cor. xiii. 6. Jas. ii. 22., not in Rom. vii. 22.). In classical Greek this construction alone is used. In Acts i. 26. συγκατεψήφισθη μετὰ τῶν ἑνδεκα ἀποστόλων the construction is employed *praeognanter*.

(16.) Of the verbs compounded with ὑπό none repeat the preposition. When, however, they denote direction *towards* (ὑπάγειν, ὑποστρέφειν etc.) they take εἰς or πρὸς. When ὑπό in the compound means *under*, as in ὑποπλεῖν, the verb is construed as a transitive.

(17.) Verbs compounded with ὑπέρ are, for the most part, used absolutely. Only ὑπερεντυγχάνειν repeats ὑπέρ Rom. viii. 26. (Var.), comp. Judith v. 21. Sir. xxxvi. 27.; and in Rom. xii. 3. ὑπερφρονεῖν is construed with παρά. Ὑπερβαίνειν in 1 Th. iv. 6. and ὑπεριδεῖν in Acts xvii. 30. are used transitively in a figurative sense.

Note. The N. T. contains no decided instance of a usage, not uncommon in Greek authors, according to which the preposition of a compound verb, serves likewise as the preposition of a second verb (Franke Demosth. p. 30.).

SECTION LIII.

OF CONJUNCTIONS.

1. The use of conjunctions is to connect words and sentences.

All cultivated languages are supplied with various sorts of conjunctions, corresponding respectively to the various kinds of connection required, comp. O. Jahn grammaticor. gr. de conjunctionibus doctrina Gryph. 1847.

All primitive conjunctions are monosyllabic, as καί, τοι, τε, δέ, μέν, οὖν.

Many conjunctions, as every scholar knows, are derived from pronouns or adjectives, as : ὅτε, ὅτι, ὡς, τοι, ἀλλά etc.

Others are compound, as : ἐάν (εἰ ἄν), ἐπεὶ, ὥστε, γάρ (γε ἄρα), τοίνυν etc.

Some conjunctions are construed with a particular Mood, according to their respective significations (*εἰ, εἰάν, ἵνα, ὅπως, ὅτε* etc.). See, in general, *Hm. emend.* p. 164 sqq.

The principal conjunctions of all the various classes used in Greek prose, are employed in the N. T. with strict propriety of import and construction.¹

Τοι, μήν (by themselves), and many other particles required for the more refined niceties of composition, but unnecessary in the simple style of the N. T. (*e.g. γοῦν*), do not occur in the Greek Scriptures.

It is further to be specially remarked, that, for the most part, causal conjunctions (as *ὅτι, ἐπεὶ, ἐπειδὴ*) related originally either to place or time. The same observation applies to prepositions (p. 378.), not only in Greek, but in German, English and most other languages (*quod, quoniam, quando, quandoquidem, weil*, etc.).

2. The most simple and most common connection of words and sentences, the mere annexation of contiguous words and sentences, is formed by *καί* and *τε* (*et* and *que*), the latter of which is most usual in Luke, particularly in the Acts, and, though to a less extent, in the Epistle to the Hebrews—as: Mt. ii. 13. *παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον*, Acts x. 22. *ἀνὴρ φοβούμενος τ. Θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους*, iv. 13. *θεωροῦντες - ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτούς* etc. The distinction between *καί* and *τε* is this: *καί* unites (things co-ordinate), *τε* annexes. *Καί*, says Hermann, conjungit, *τε* adjungit; with which comp. Klotz *Devar.* II. 744.² Hence *τε* denotes rather an internal (logical) relation; *καί*, rather an external.

In the N. T., as well as in Greek authors, we find that *τε*³ indicates an addition, complement, explanation, something flowing from what precedes, or even its details (Rost 722 f.), as: Jo. vi. 18. Acts ii. 33. 37. iv. 33. v. 42. vi. 7. viii. 13. 28. 31. x. 28. 48. xi. 21. xii. 6. xv. 4. 39. xix. 12. xx. 7. xxi. 18. Rom. xvi. 26. It thus usually denotes something of less importance than what precedes, as: Jo. iv.

¹ *Schleiermacher* *Hermen.* p. 66. goes too far. In p. 130 his conclusion is more accurate. It is only in reference to the collocation of certain conjunctions that the N. T. diction differs from classical Greek prose.

² Comp. the different views of scholars as to *καί* and *τε* (originating in *τοί* *Hm. Soph. Trach.* 1015.) *Hm. Vig.* 835. ad Eurip. *Med.* p. 331. *Hand de partic.* *τε*, Jen. 1832. 2 *Progr.* 4. *Bhdy* 482 f. *Sommer* in the N. *Jahrbuch. f. Philol.* 1831. III. 400 f. *Hartung* Part. I. 58 ff.

³ As to the Latin *que*, see *Zumpt* *Gr.* § 333. *Hand Tursellin.* II. 467 sq. comp. *Bauermeister* über die Copulativpartikeln im Latein. Luckau 1853. 4.

42. Acts xvi. 34. Sometimes, however, *τε* points out what is the more important. In Heb. ix. 1. εἶχε καὶ ἡ πρώτη (διαθήκη) δικαιώματα λατρείας τό τε ἅγιον κοσμικόν, the latter object, implied in *δικ. λατρ.*, is through *τε* annexed as a particular illustration. But when the author, in verse 2. etc., speaks of the sanctuary in detail, the same expression indicates a whole, of which the specified particulars are parts. There is nothing strange in this; because what is not co-ordinate with that which precedes, but is merely annexed to it, may, according to circumstances, be either the more or the less important of the two; comp., further, Heb. xii. 2. It may, without hesitation, be laid down as a general truth (Klotz l. c.), that, in each case, the use of *καί* or of *τε* depended on the particular aspect in which, at the moment, the matters of fact were viewed by the writer. Besides, from the earliest period, *τε* and *δέ* have been frequently interchanged by transcribers, whether of the N. T. or of any Greek author (Acts vii. 26. viii. 6. ix. 24. xi. 13. xii. 8. 12. xiii. 44. xxvi. 20. etc.).

3. In the N. T., as well as in the Sept., *καί*¹ occurs where, in a more artificial diction, some conjunction with a more distinctive import would have been preferred. This circumstance led the earlier Biblical philologists to imagine, that, in the N. T., *καί*, like the Hebrew ו, was a sort of conjunction-general, combining in itself the significations of all conjunctions whatever, and of many adverbs besides (see Schleusner lexic. under the word).

In the N. T., as well as in Greek authors, *καί* has but two significations: *and*, and *also*.² These significations, however, comprehend various shades of meaning, which in German or English would be denoted by special expressions. Thus *καί* may be rendered sometimes by *auch* (also), and sometimes by the more emphatic *sogar* (even), *vel*, *adeo* (Fr. Rom. I. 270. Jacob Lucian. Alex. p. 50.). But in many passages *καί* is used either, as a matter of course, in accordance with the simplicity of Biblico-Oriental thought, or designedly on rhetorical grounds. Sometimes both causes concur. A translator, however, should not efface the peculiar tincture of the style, by employing conjunctions of more special force.

¹ Only the often overlooked use of *καί*, when employed by the sacred writers in adding one Old Test. quotation to another, might deserve special mention, e.g. Acts i. 20. γεννηθῆτω ἡ ἑβραϊσ - - ἐν αὐτῇ (Ps. lxxix.), καὶ τὴν ἐπισκοπὴν - - ἕτερος (Ps. cix.) Heb. i. 9 f. (see Bleek) Rom. ix. 33.

² Klotz, as above: In omnibus locis, ubicunque habetur *καί* particula, aut simpliciter copulat duas res, aut ita ponitur ut praeter alias res, quae aut re vera positae sunt aut facile cogitatione suppleri possunt, hanc vel illam rem esse aut fieri significet, et in priore causa *and* reddi solet, in posteriore *etiam*, *quoque*, *vel*, sicuti res ac ratio in singulis locis requirit.

In the narrative style, especially of the first three gospels, detached facts are usually connected by *καί* into a simple series. The use of *δέ* or *οὖν*, *μετὰ τοῦτο*, *εἶτα*, etc., instead of *καί*, would give greater variety to the composition; and participial and relative constructions would distinguish, with greater clearness, principal from subordinate statements. The following are instances of the construction with *καί* only: Mt. i. 24 f. *παρέλαβεν τὴν γυναῖκα αὐτοῦ καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν*, iv. 24 f. vii. 25. 27. Luke v. 17. see § 60. The case in which an event is affixed by *καί* to a specified point of time, deserves particular attention, as: Mr. xv. 25. *ἦν ἄρα τρίτη καὶ ἐσταύρωσαν αὐτόν* (a supplementary statement, as it were, to verse 24.) *it was the third hour and (when) they crucified Him*. In this passage *ὅτε* was, at an early date, introduced by way of correction for *καί*. A distinction has been made between the construction in this passage and that in Luke xxiii. 44. *ἦν ὥσει ἄρα ἕκτη καὶ σκότος ἐγένετο*, where, if *ὅτε* had been used, the time would have been brought out as the principal matter, and the event regarded as subordinate. Both, however, required to be represented as co-ordinate, and, therefore, *καί* was employed. This structure of a sentence is found also in Greek authors (Mtth. 1481. Mdv. 214.), e.g. Plat. symp. 220 c. *ἤδη ἦν μεσημβρία καὶ ἄνδραποὶ ἠσθάνοντο*, Arrian. Al. 6, 9, 8. *ἤδη πρὸς τῇ ἐπάλξει ἦν καὶ - - ὥδει*, Thuc. 1, 50. Xen. A. 1, 1, 8. Still more peculiar is the connection by *καί*, when, in prophetic announcements, the time of the future event is first specified, and then a clause is annexed, which imparts greater solemnity to the statement, as in Luke xix. 43. Heb. viii. 8. 1 Cor. xv. 52. In exhortations, likewise, the language is more forcible when two verbs are made to correspond to each other, as in *αἰτεῖτε καὶ δοθήσεται ὑμῖν*, Luke x. 28. *τοῦτο ποιεῖ καὶ ζήση*, than when such a construction is employed as *τοῦτο ποιῶν ζήση* (Franke Demosth. p. 61.). Comp. Demosth. olynth. 3. 11 c. *οἳτε ταῦθ' οὕτως ὅπως - - καὶ δυήσεσθε ἐξίεναι καὶ μισθὸν ἔξετε*.

In such sentences as 1 Cor. v. 2. - - *and ye are puffed up*, Mt. iii. 14. *I have need to be baptized of Thee, and comest Thou to me?* Jo. vi. 70. *Have I not chosen you - - ? and one of you is a traitor*, xi. 8. xiv. 30. Heb. iii. 9., surprise and sorrow are more vividly expressed by the simple *and* than they would be by the more formal *however*, *nevertheless*, or *notwithstanding*; and the mere parallelism of the clauses brings out the contrast in all its force. On the other hand, in Mt. xxvi. 53. *ἢ δοκεῖς, ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τ. πατέρα μου καὶ παραστήσει μοι πλείω δώδεκα λεγεῶνας ἀγγέλων*; Heb. xii. 9. *οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τ. πνευμάτων καὶ ζήσομεν*; Jas. v. 18. Rev. xi. 3. that which was the object and aim of the first transaction, and might have been formally so represented (*ἵνα - -*), is by means of *καί* invested with independence, as the sacred writer wished to impart to it the greatest possible em-

phasis. A Greek author would, to produce such effect, have probably given to the sentence such a turn as the following: *οὐ πολλὸ μᾶλλον ὑποπαγίντες τῷ πατρὶ -- ζήσομεν*; See, further, Rom. xi. 35. Mr. i. 27. Mt. v. 15. comp. Ewald 653. (Sept. Ruth i. 11. Jonah i. 11.). From Byzantine writers may be quoted Malal. 2. p. 39. *ἐκέλευσε καὶ ἐκαύθη ἡ μουσαρὰ κεφαλὴ τῆς Γοργόνας*.

In regard to other peculiarities in the use of *καί*, in the sense of *and* or *also* (even), we have only to add the following remarks:

a. *Καί* before interrogatives, Mr. x. 26. *καὶ τίς δύναται σαθῆναι*; Luke x. 29. Jo. ix. 36. 2 Cor. ii. 2. (a usage fully sanctioned by Greek authors, Plat. Theaet. 188 d. Xen. Cyr. 5, 4, 13. 6, 3, 22. Lucian. Herm. 84. Diog. L. 6, 93.; and *et* in Latin is so used), may be rendered simply by *and*. We also say, *Und was that er?* when, by an abrupt, hurried question, we wish to bar further discussion. On the other hand, in the N. T. *καί* never occurs before the Imperative, to imply urgency (Hoogeveen doctr. partic. I. 538 sqq. Hartung I. 148.). All the formerly alleged instances of this usage in the N. T. are of a different nature. In Mt. xxiii. 32. the *καί* is consecutive: ye profess to be sons, etc.; do ye also fill up, etc. In Luke xii. 29. *καί* denotes *also* or *and* (consequently). In Mr. xi. 29. *καί* is to be rendered by *and*; in 1 Cor. xi. 6., by *also*. The strengthening *καί* after interrogatives, is reducible to the sense of *also*, as in Rom. viii. 24. *ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει*; *why doth he yet hope for?*

b. *Καί* never occurs as strictly an adversative. In the first place, passages in which *καὶ οὐ*, *καὶ μὴ* (Fr. Mr. p. 31.), *καὶ οὐδείς*, or the like, is employed, such as Mt. xi. 17. xii. 39. xxvi. 60. Mr. i. 22. vii. 24. ix. 18. Jo. iii. 11. 32. vii. 30. (on the contrary, ver. 44.) x. 25. xiv. 30. Acts xii. 19. Col. ii. 8. etc., must be set aside, as in these, it is the negation that implies the contrast, which is neither strengthened by *δέ* nor weakened by the use of the simple *καί* (Schaeff. Dem. I. 645.). Even in such sentences as Mr. xii. 12. *ἐζήτουν αὐτὸν κρατῆσαι κ. ἐφοβήθησαν τὸν ὄχλον*, 1 Th. ii. 18. *ἠδελήσαμεν ἐλθεῖν πρὸς ὑμᾶς -- καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς*, Jo. vii. 28. 1 Jo. v. 19., the writer probably intended to place the clauses in simple contiguity, though we may be disposed to bring them into contrast. In rendering Acts x. 28. Mt. xx. 10. (they supposed that they would have received more; and they likewise received every man a penny) we also employ *and* to indicate the unexpected result, see above. After these explanations it will not appear strange that in 1 Cor. xii. 4. 5. 6. *δέ* and *καί* should be used alternately. Lastly, in 1 Cor. xvi. 9., as two circumstances, one encouraging and the other unfavourable, are stated as jointly detaining him in Ephesus, *καί* is the simple copula.¹

¹ So early a scholar as Hoogeveen perceived that *however* could not be the proper meaning of *καί*: *sciant non ex se sed ex oppositorum membrorum natura haec (notionem) nactam esse καὶ particulam (doctr. particul. I. 533.)*.

c. *Kaí* used *epexegetically* (Hm. Philoct. 1408. Bremi Demosth. p. 179. comp. Vc. Fritzsche quaest. Lucian. p. 9. Jacob Lucian. Alex. p. 33 sq. Weber Demosth. p. 438.) may be employed by *and* (*and certainly*, in particular), Jo. i. 16. *of His fulness have we all received, and grace for grace*, 1 Cor. iii. 5. xv. 38. Eph. vi. 18. Gal. vi. 16. Heb. xi. 17. Acts xxiii. 6. But this epexegetical force has been attributed to *καί* in too many passages. In Mt. xiii. 41. xvii. 2. xxi. 5. *καί* is the simple copulative *and*. In Mr. xi. 28. probably the true reading is *ἦ*. In Mt. iii. 5. to render *καί ἡ περίχωρος τοῦ Ἰορδάνου*, by *and assuredly (in particular) the country round about Jordan*, would be joining an incongruous notion to *ἡ Ἰουδαία*, as the two expressions do not apply to the same geographical space, and the former is not comprehended in the latter. The phraseology resembles: *All Hesse and the country on both sides of the Rhine*; all Baden and Breisgau, comp. Krü. 318. In the expression *Θεὸς καὶ πατήρ* the meaning of *καί* is simply *and* (at the same time), not *namely*, that is.

d. It may be doubted whether *καί* ever signifies *more especially* (Bornem. Luc. 78. Fr. Mr. p. 11.). When to a general statement one that is special and already implied in the former is added, as in Mr. i. 5. *ἐξεπορεύετο πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱερουσαλιμίται πάντες*, xvi. 7., mere position of the latter suffices to give it prominence, but *καί* simply signifies *and*. Comp. Heb. vi. 10. On the other hand, when a special term precedes, *καί* is sometimes put immediately before the more general expression which includes the former, as in Mt. xxvi. 59. *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον* *and* (in one word) *the whole Sanhedrim*, see Fr. Mt. 786. Mr. 652. Comp. Vc. Fritzsche quaest. Lucian. p. 67. Stallb. Plat. Gorg. p. 83. and rep. II. 212. *Kaí* is often used at the close of an entire exposition (before the final decision), as in Heb. iii. 19. (and according to some Codd. in 1 Cor. v. 13.).

e. When *καί* signifies *also* (which is not the case, *e.g.*, in Eph. v. 2.),¹ it may be sometimes translated by *even*, *ay* (Hm. Vig. 837. Poppo Thuc. III. II. 419.): Heb. vii. 26. *σοιοῦτος γὰρ ἡμῖν καὶ ἐπρεπεν ἀρχιερεύς, ὅσιος* etc. for such a high priest was fitting even for us, vi. 7. 1 Pet. ii. 8. (Jo. viii. 25.) Col. iii. 15. 2 Cor. iii. 6. 2 Tim. i. 12. It sometimes, as in 1 Cor. i. 8., might be rendered by *vicissim*; but *also*, or *even*, fully conveys the meaning.

f. When *καί* occurs in the subsequent member of a sentence after a particle denoting time (*ὅτε*, *ὡς*), as in Luke ii. 21. *ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς*, or vii. 12. *ὡς ἤγγισε τῆ πόλη τῆς πόλεως, καὶ ἰδοὺ ἐξεκομιζετο τεθνηκώς*, Acts i. 10. x. 17., the proper construction would

¹ As to *καί* also after relatives (Heb. i. 2. 1 Cor. xi. 23. etc.), see Klotz Devar. II. 636.; but, in general, Krü. 319. The exact meaning of *καί* also, *even*, must always be gathered from the context. *Kaí* is often repeated successively by way of climax, as in 1 Cor. xv. 1 f.

strictly be: ἐπλήσθη. δὲ ἡμέραι -- καὶ ἐκλήσθη, ἤγγισε τῇ πόλει -- καὶ ἔξεκομ. On the other hand, in Jo. i. 19. we must not (as even BCr. does) join ὅτε ἀπέστειλαν -- καὶ ἀμολόγησε, but ὅτε ἀπέστειλαν etc. is to be annexed to αὕτη ἐστὶν ἡ μαρτυρία etc., see Lücke in *loc.* As to καί commencing a parenthesis, e.g. Rom. i. 13. (Fr. in *loc.*), see § 62, 1.—On καὶ γάρ see No. 8.; and on καὶ δέ, No. 7. In Luke xix. 42. and Acts ii. 18. we find καὶ γε *et quidem*, and that without a word intervening, a usage that does not occur in the earlier written language. As to later authors, see Klotz Devar. II. 318.

4. Connection in the form of *correlation* takes place, when two words or clauses are, by means of καί-καί (τε-τε Acts xxvi. 16.) or τε-καί, joined as corresponding to each other.¹ When the writer from the first regards both members as co-ordinate, *et-et* (*both-and, as well-as*), καί-καί (or τε-τε) are used; but τε-καί, when the second member is appended to the first (*et-que, not merely-but also*) Klotz Devar. II. 740. Mt. x. 28. ὁ δυνάμενος καὶ ψυχὴν κ. σῶμα ἀπολέσαι, 1 Cor. x. 32. ἀπρόσκοποι καὶ Ἰουδαίους κ. Ἕλλησιν καὶ τῇ ἐκκλησίᾳ, Ph. iv. 3. Acts xxi. 12. παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, Luke ii. 16. ἀνεῦρον τὴν τε Μαριάμ καὶ τ. Ἰωσήφ καὶ τὸ βρέφος etc. Krü. 327. In the former case, the members are combined into one whole (or compact group); in the latter, the subsequent member is viewed as something added to the first, while the respective importance of each remains undetermined (Rost 134. 5. c.), comp. Acts iv. 27. v. 24. Rom. i. 14. Heb. xi. 32. etc. In the course of lengthened enumerations, groups (pairs) are thus formed by τε-καί (-καί), as in Heb. xi. 32. Βαράκ τε καὶ Σαμψὼν κ. Ἰεφθάε, Δαυὶδ τε κ. Σαμουὴλ κ. τῶν προφητῶν, 1 Cor. i. 30. Heb. vi. 2. Acts ii. 9. 10.

Καί-καί connect not merely co-ordinate but also antithetical clauses, as in Jo. vi. 36. καὶ ἐωράκατέ με καὶ οὐ πιστεύετε, where seeing and not believing both occur, in xv. 24. probably also in xvii. 25. On the other hand, in 1 Cor. vii. 38. the antithesis in the second member is impaired by a comparison. As to the correspondence between τε and δέ, according to which the latter particle denotes opposition (*lenis oppositio* Klotz Devar. II. 741.) besides connection, as in Acts xxii. 28. *and the chief captain answered -- Paul, on the other hand, said*, xix. 3., see Stallb. Plat. Phileb. p. 36. and rep. II. 350. Hm. Eur. Med. p. 362 sq. Klotz *loc.*—Τε and καί

¹ Such passages as Mr. ii. 26. καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν, Jo. v. 27., where καί-καί are not parallel to each other, but the second signifies *also*, do not come under this head, comp. Soph. Philoct. 274.

are placed either immediately before two words thus formed into a group, as in Luke xxi. 11. *φύβητρά τε καὶ σημεῖα*, ix. 18., or are separated by one or two of the connected words, as in Luke xxiii. 12. *ὁ τε Πιλάτ. καὶ ὁ Ἡρώδης*, Jo. ii. 15. Acts ii. 43. *πολλά τε τέρατα καὶ σημεῖα*, x. 39. *ἐν τε τῇ χώρᾳ τ. Ἰουδαίαν καὶ Ἱερουσαλήμ* Rom. i. 20. Acts xxviii. 23. etc., where an article, preposition, or adjective serves also for the second member. The case is different in Ph. i. 7. *ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ* etc. (In Acts xix. 27. xxi. 28. we find *τε καὶ* in one and the same clause, and denoting *que etiam*, a usage rare, at least, in Greek authors, if not inadmissible.)

5. *Correlation* is brought out with greatest precision in the form of a comparison, by *ὡς (ὡσπερ, καθὼς) - οὕτως*. Sometimes *καὶ* is annexed to the latter, to increase its force, as in James ii. 26. *ὡσπερ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν*, Jo. v. 21. Rom. v. 18. 21. 1 Cor. xv. 22. 2 Cor. i. 7. Eph. v. 24. Heb. v. 3. Sometimes, in fact, *καὶ* is employed in the second member as strictly a comparative particle, as in Mt. vi. 10. *γενηθήτω τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς*, Jo. vi. 57. x. 15. xiii. 33. xvii. 18. Acts vii. 51. see Bornem. Luke 71.

The popular style delights to introduce *καὶ* into comparisons, though *also* is already implied in the comparative particle, as: 1 Cor. vii. 7. *θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν*, Luke xi. 1. Acts vii. 51. xv. 8. xxvi. 29. Thus *καὶ* occurs in both members in Rom. i. 13. *ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔδνεσιν*, Mt. xviii. 33. Col. iii. 13. Rom. xi. 30. (Var.), Stallb. Plat. rep. I. 372. Klotz Devar. II. 635. Fr. Rom. I. 39. II. 538 sq.

6. *Disjunction* next comes under consideration. Simple disjunction (which, in impassioned discourse, is often repeated several times, Rom. viii. 35.) is denoted by *ἢ (ἢ καὶ or even* Mt. vii. 10. Luke xviii. 11. Rom. ii. 15. xiv. 10. 1 Cor. xvi. 6. comp. Fr. Rom. I. 122.).¹ Correlative disjunction, on the other hand, is expressed by *ἢ - ἢ, εἴτε - εἴτε, sive - sive*, whether single words or entire clauses are to be counterpoised, Mt. vi. 24. 1 Cor. xiv. 6. (*ἢτοι - ἢ* Rom. vi. 16.) Rom. xii. 6. 1 Cor. xii. 13. etc.

In the N. T. *ἢ* is never put for *καὶ*, nor *καὶ* for *ἢ*, Marle floril.

¹ According to the nature of the statement, the second clause, annexed by means of *ἢ καὶ*, is either to be considered a supplement (*Bengel* on Rom. ii. 15.), and is of less significance than the first, or *καὶ* indicates a gradation of meaning, as in 1 Cor. (*Klotz* Devar. II. 592.).

124. 195. comp. Schæf. Demosth. IV. 33.¹ There are, however, passages in which either of these particles, may, agreeably to their respective import, be used with equal propriety (Poppo Thuc. III. II. 146.), e.g. 1 Cor. xiii. 1. and 2 Cor. xiii. 1. (comp. Mt. xviii. 16.), as also Heraclid. as quoted by Marle.² When *dissimilia* are joined together by *καί* (Col. iii. 11.), these are merely placed in connection as individual objects, and not exhibited expressly as different or opposite. In Mt. vii. 10. by *καί ἕάν* a second case is indicated to which the speaker proceeds (*further*); but the better reading is probably *ἢ καί*. In Luke xii. 2. we must supply, *καί οὐδέν κρυπτόν*. In Mt. xii. 27. Schott has accurately rendered *καί* by *porro*. In Mt. xii. 37. *or* would be incongruous. No less would it be so in Rom. xiv. 7.—It has, for doctrinal reasons, been urged on the Protestant side, that *ἢ* is used for *καί* in 1 Cor. xi. 27. *ὅς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου*. But, not to mention that in this passage several good Codd. give *καί* (as in verses 26. 28. 29.), *ἢ* may be explained from the apostolic mode of partaking of the Lord's Supper, without giving any countenance to the Romish dogma of the communion in one kind, see Bengel and Baumgart. *in loc.*³ Should any one insist that *ἢ* proves a real distinction in the administration of this sacrament, a plain inference (on mere grammatical grounds) would be—more than Romish expositors desire to establish—that the cup alone might be sufficient in the communion. In Acts i. 7. (x. 14.) xi. 8. xvii. 29. xxiv. 12. Rom. iv. 13. ix. 11. Eph. v. 3. *ἢ* is employed in negative clauses (Thuc. 1, 122. Aelian. anim. 16, 39. Sext. Empir. hypot. 1, 69. Fr. Rom. III. 191 sq. Jacobs Philostr. imag. p. 374. and Aelian. anim. p. 457.), where in Latin also *aut* is used for *et* (Cic. Tusc. 5, 17. Catil. 1, 6, 15. Tac. Annal. 3, 54. etc. Hand Turs. I. 534.), and in *οὐχ ὕμῶν ἐστὶν γινῶναι χρόνους ἢ καιρούς* the negation applies equally to *γινῶναι χρόνους* and *γινῶναι καιρούς* (the attention may be directed to the one *or* the other), so that the sense is exactly equivalent to *γν. χρόν. καὶ καιρούς*. When, lastly, *καί* and *ἢ* respectively occur in parallel passages (Mt. xxi. 23. Luke xx. 2.), the different aspect under which the subject was viewed by each writer must be taken into consideration. It would be a manifest abuse of parallelism to infer that the two passages are synonymous because they respectively occur in passages substantially equivalent to each other in sense. Besides, these two particles have been not unfrequently interchanged by transcribers (Jo. viii. 14.

¹ As to *aut* for *et*, see Hand Tursell. I. 540. On the other hand, disjunction by *ἢ* may, in a manner, imply union by *καί*. When we say: Whoever murders father *or* mother, is guilty of the most heinous crime, we mean, of course, at the same time, that whoever murders both his parents, is guilty of an offence which is certainly not less heinous. The *minus* implies the *major*.

² On *καί* - *καί vel - vel*, see Schoem. Isae. p. 307.

³ Even according to our mode of taking the communion, it is conceivable that one may receive the bread devoutly, but the cup in a merely material (perhaps sinfully inconsiderate) manner.

Acts x. 14. 1 Cor. xiii. 1. etc. Maetzner Antiph. p. 97.). Comp. also Fr. Mr. 275 sq. Jacob Lucian. Alex. p. 11. *Tholuck* Bergpred. p. 132 f. is not distinct or satisfactory on the point.

7. *Antithesis* is expressed sometimes by a simple adversative (δέ, ἀλλά), and sometimes by a more formal concessive (μέντοι, ὁμως, ἀλλά γε). A mutual relation of contrast, and, consequently, a combination of antithetical clauses, were originally indicated μὲν - δέ; but this construction was ultimately weakened into mere symmetry of arrangement (Rom. viii. 17. 1 Cor. i. 23.), and is logically equivalent to parallelism by means of καί - καί (Hartung II. 403 ff.).

The particles ἀλλά and δέ, like *sed* and *autem* (*vero*) in Latin, see Hand Tursellin. I. 559. comp. 425., are, in general, distinguished from each other as follows: The former (the Neut. Plur. of ἄλλος, with a different accent, Klotz Dev. II. 1 sq.), which may often be translated by *yet*, *however*, *imo*, expresses proper and strict opposition (either explaining away, or reducing to insignificance, a previous statement); the latter (weakened from δή Klotz l. c. p. 355.) connects, contrasts; *i. e.* to what differs from something preceding, it answers something which differs again from that (Schneider Vorles. I. 220.). When a negation precedes, we find οὐκ - ἀλλά *not - but*, and even οὐ (μή) - δέ *not - however* (*perhaps, however, rather*), e.g. Acts xii. 9. 14. Heb. iv. 13. vi. 12. Jas. v. 12. Rom. iii. 4., οὐπω - δέ Heb. ii. 8. (Thuc. 4, 86. Xen. C. 4, 3, 13. comp. Hartung Partik. I. 171. Klotz Devar. II. 360.). In reference to ἀλλά and δέ we have specially to remark that,

a. Ἀλλά is used when a train of thought is stopped or suspended, either by an objection (Rom. x. 19. 1 Cor. xv. 35. Jo. vii. 27. Klotz Devar. II. 11. comp. Xen. Mem. 1, 2, 9. 4, 2, 16. Cyr. 1, 6, 9.), or by a correction (Mr. xiv. 36. 2 Cor. xi. 1.), or by a question (Heb. iii. 16. comp. Xen. C. 1, 3, 11. Klotz II. 13.), or by an encouragement, command, or request (Acts x. 20. xxvi. 16. Mt. ix. 18. Mr. ix. 22. Luke vii. 7. Jo. xii. 27. comp. Xen. C. 1, 5, 13. 2, 2, 4. 5, 5, 24. Arrian. Al. 5, 26, 3. s. Palaret p. 298. Krebs p. 208. Klotz Devar. II. 5.). In all these instances something is superadded subversive of what precedes. Comp. also Jo. viii. 26. and Lücke *in loc.* In the subsequent clause (after conditional particles) ἀλλά, like the Latin *at*, brings out the sense antithetically, and, therefore, with emphasis, as: 1 Cor. iv. 15. εἰν μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας (*still not, notwithstanding*), 2 Cor. iv. 16. xi. 6. xiii. 4. Col. ii. 5. (comp. Her. 4, 120. Xen. C. 8, 6, 18. Lucian. pisc. 24. Aelian. anim. II, 31. see Kypke II. 197. Niebuhr ind. ad Agath. p. 409. Klotz Devar. II. 93.). The case is different in Rom. vi. 5. εἰ σύμφυτοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου

αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα - - *we shall be also of etc.*, see Fr. *in loc.* 'Ἀλλά, after a negative question, assumes a negative answer, as in Mt. xi. 8. τί ἐξήλθατε θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν; and 1 Cor. vi. 6. x. 20. Jo. vii. 48 f. This requires no explanation (see Schweigh. Arrian. Epict. II. II. 839. Raphel. ad 1 Cor. as above). In Ph. iii. 8. ἀλλὰ μὲν οὖν signifies *at sane quidem*; ἀλλά opposing the Pres. ἡγοῦμαι as a correction to the Perf. ἤγημαι.¹ In Rom. v. 14. 15. ἀλλά occurs twice in succession, referring each time to a different point. In 1 Cor. vi. 11. it is repeated several times, emphatically, in reference to one and the same matter.

b. Δέ is frequently employed, when something new is subjoined, distinct and different from what precedes, though not, strictly, its very opposite (Herm. Vig. 845.). This occurs, in 2 Cor. vi. 15 ff. 1 Cor. iv. 7. xv. 35., even in a succession of questions (Hartung I. 169. Klotz Devar. II. 356.). Hence, in the first three Gospels, καὶ and δέ are sometimes found respectively in parallel passages. In 2 Cor., however, as above, a clause commencing with ἡ is inserted in a series of clauses containing δέ.² Like the German *aber*, δέ is used in particular when something is annexed in illustration, whether as the complement of a sentence, as in 1 Cor. ii. 6. σοφίαν λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, iii. 15. Rom. iii. 22. ix. 30. Ph. ii. 8., or as a complete sentence in itself, as in Jo. vi. 10. ix. 14. xi. 5. xxi. 1. Gal. ii. 2. Eph. v. 32. Jas. i. 6. It is employed also when, after a parenthesis or digression, the train of thought is resumed (Hm. Vig. 846 sq. Klotz II. 376. Poppo Xen. Cyr. p. 141 sq.), 2 Cor. x. 2. ii. 12. v. 8. Eph. ii. 4., comp. Plat. Phaed. p. 80 d. Xen. An. 7, 2, 18. Paus. 3, 14, 1. (*autem* Cic. off. 1, 43. Liv. 6, 1, 10.). In an illustration which is, at the same time, a correction, such as 1 Cor. i. 16., the adversative force of the particle is still perceptible. Sometimes δέ introduces a climax, as in Heb. xii. 6., or indicates the first member of a paragraph, as in 2 Pet. i. 5-7. As to δέ in the *apodosis*, see Weber Demosth. p. 387., particularly after participials (placed in a preceding clause), as in Col. i. 21. (Klotz II. 374.), see Jacobs Aelian. anim. I. 26 praef.

Καὶ - δέ (in *one* and the same clause), as often in the best authors (Weber Demosth. p. 220.), is equivalent to *et - vero, atque etiam, and*

¹ Ἀλλ' ἡ, after a direct or indirect negation, occurs three times in the N. T.,— Luke xii. 51. 2 Cor. i. 13. and 1 Cor. iii. 5. In the last passage it is probably spurious. After the careful investigation contained in Klotz's Devar. p. 31 sqq., supporting the views of Krüger (de formulae ἀλλ' ἡ et affinium particular. post negation. vel negat. sententias usurpatar. natura et usu. Brunsvic. 1834. 4.), ἀλλ' ἡ must be traced to ἀλλο and not to ἀλλά. (In Luke as above—*I am not come on earth to bring—ought but division.*) It is no valid objection to this exposition, that in 2 Cor. as above, ἀλλά itself precedes, comp. Plat. Phaed. 81 b. see Klotz p. 36.

² In Greek authors, also, as is well known, δέ is very frequently used in narration.

also (Krü. 319. "καί means also; δέ, and:" Hartung I. 187 f. maintains the reverse), Mt. xvi. 18. Heb. ix. 21. Jo. vi. 51. xv. 27. 1 Jo. i. 3. Acts xxii. 29. 2 Pet. i. 5. Schaef. Long. p. 349 sq. Poppo Thuc. III. II. 154. Ellendt Arrian. Al. I. 137. As to μέν (weakened from μῆν),¹ there is nothing peculiar in N. T. usage. The use of μέν - δέ - δέ in Jude 8. (not in 2 Cor. viii. 17.) requires no explanation. Where, however, μέν - ἀλλά correspond, as in Rom. xiv. 20. etc. (comp. Πιαδ 1, 22 sqq. Xen. C. 7, 1, 16.), they impart special force to the second clause, Klotz Devar. II. 3. Further, when μέν - καί correspond, as in Acts xxvii. 21 f., there exists an unmistakable *anakolutia*, Hm. Vig. 841. Maetzner Antiph. 257. As to μέν without δέ following, see § 63. Finally, against the propriety of supplying μέν before δέ (Wahl Clav. p. 307.), see Fr. Rom. II. 423. comp. Rost 731.

An *antithesis* formally expressed by means of *yet, however*, is of very rare occurrence in the N. T. John very often uses μέντοι, where the other sacred writers would have employed the simpler δέ. He once strengthens μέντοι by prefixing ὁμως (xii. 42.). Moreover ὁμως occurs but twice in the writings of Paul,—1 Cor. xiv. 7. Gal. iii. 15. We find καίτοιγε in Acts xiv. 17., referring to something that precedes, and meaning *although, quamquam*. In the N. T. there is nothing peculiar in the use of ἀλλά γε, which is found in Luke xxiv. 21. 1 Cor. ix. 2. etc., signifying *yet on the contrary*, Klotz Devar. II. 24 sq., except that both particles are placed in immediate succession, which could scarcely occur in classic authors, Klotz, as above, p. 15.—The correlation *though-yet*, is expressed by εἰ καί - ἀλλά in Col. ii. 5. εἰ γὰρ καὶ τῆ σαρκὶ ἀπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῶν εἰμι, and by εἰ καί - γε in Luke xviii. 4. In general, εἰ καί means, *even if, quamquam* (indicating that something is matter of fact); but καὶ εἰ *even if, etiam si* (putting something as a case supposed), comp. Hm. Vig. 832. Klotz Devar. II. 519 sq.

8. The relation of *time* in a clause is indicated by ὡς, ὅτε (ὅταν), ἐπεὶ, or by ἕως, μέχρι, πρὶν (§ 41, 3. and § 60.). An *inference* is expressed by οὖν, τοίνυν, ὥστε (μενοῦν), and with greater precision by ἄρα, διό (ὅθεν), τοιγαροῦν. The *causal* relation is denoted by ὅτι, γάρ (διότι, ἐπεὶ), while ὡς, καδῶς, καδῶτι (subjoining a clause) are rather explanatory than argumentative. Lastly, a *condition* is expressed by εἰ (εἴγε, εἴπερ), εἰάν § 41, 2.

a. The most usual and the most properly syllogistic of the inferential particles, is οὖν. The connection it is intended to denote, in each instance, may be gathered, with more or less facility, from the

¹ This occurs in the N. T. only in the pure Greek combination ἡ μῆν Heb. vi. 14. (and even there not without Var.), used to introduce a solemn declaration or oath (Hartung II. 376. 388.).

context, *e.g.* Mt. iii. 8. 10. xii. 12. 1 Cor. xiv. 11. (see Mey. *in loc.*) Mt. xxvii. 22. Acts i. 21. Rom. vi. 4. Like the German *nun* (*now*), it is very often inserted to indicate the mere continuance of a narration, when what follows is connected with what precedes by a mere relation of time, Jo. iv. 5. 28. xiii. 6. comp. Schaef. Plutarch. IV. 425. Moreover, like the German *also* (*thus*) or *nun* (*now*), it is used after a digression to resume the train of thought (Heind. Plat. Lys. p. 52. Bornem. Xen. Mem. p. 285. Jacob Lucian. Alex. p. 42. Dissen Demosth. cor. p. 413. Poppo Thuc. III. IV. 738.) 1 Cor. viii. 4. xi. 20., or where an illustration is annexed, even by giving an example, as in Rom. xii. 20.—*Ἄρα accordingly*, may, in any case, serve to introduce *leviorem conclusionem*, as it is used principally in dialogue, and in the style of ordinary intercourse (Klotz Devar. II. 167. 717.). In declining Hellenism, however, the use of this particle was extended, and individual writers, at least, employ it even in forcible logical conclusions. When used in the apodosis (after a conditional clause), *ἄρα* leans to its primary import (Mt. xii. 28. 2 Cor. v. 15. Gal. iii. 29. Heb. xii. 8. comp. Xēn. Cyr. 1, 3, 2. 8, 4, 7.); so also when it expresses an inference from some singular averment (comp. 1 Cor. v. 10. xv. 15., where it may be rendered by *even*, *that is* Klotz 169. comp. Stallb. Plat. rep. I. 92. Hoogeveen doctrina particul. I. 109 sq.) or proceeding (Luke xi. 48.). In the N. T. Paul most frequently employs this particle, and that particularly when he analyses the import of a quotation from the Old Test., Rom. x. 17. Gal. iii. 7. (comp. Heb. iv. 9.), or when he sums up what he had previously stated, Rom. viii. 1. (Gal. iv. 31. Var.); though, in these cases, he as often uses *οὖν*. In questions *ἄρα* refers either to an assertion or fact previously mentioned, Mt. xix. 25. Luke viii. 25. xxii. 23. Acts xii. 18. 2 Cor. i. 17., or to some thought existing in the mind of the person who asks the question, Mt. xviii. 1., more or less distinctly suggested to the reader. It then signifies, *such being the case, under these circumstances*, rebus ita comparatis, and sometimes, *naturally, of course* Klotz II. 176. Likewise *εἰ ἄρα si forte* Mr. xi. 13. Acts viii. 22. and *ἐπεὶ ἄρα* 1 Cor. vii. 14. may be resolved into this import.—*Ἄρα οὖν* combined, and that as the first words of a sentence (see, on the other hand, Hm. Vig. 823.), *so then, hinc ergo* (where *ἄρα* is inferential and *οὖν* serves merely to connect the discourse, comp. Hoogeveen doctr. part. I. 129 sq. II. 1002.), is a favourite expression of Paul's, Rom. v. 18. vii. 3. viii. 12. ix. 16. etc. I have not found any instance of this combination in a Greek author. In Plat. rep. 5. p. 462 a. the most recent editions (in a question) give *ἄρ' οὖν*, comp. Schneider *in loc.* Klotz Devar. II. 180.—Paul and Luke employ *διό* very often. *Τοίνυν therefore*, and *τοιγαροῦν* (*τοιγάρ* strengthened by *οὖν* Klotz II. 738.) *consequently*, are rare. As to *ὥστε* and its construction, see p. 317.

b. *Ὅτι* in general refers to some matter of fact under consideration, and signifies sometimes *that*, and sometimes *because*, quod. In

the latter case, it is occasionally rendered more forcible by prefixing *διὰ τοῦτο* (propterea quod). It is sometimes used where a previous clause is to be supplied, Luke xi. 18. *If Satan also be divided against himself, how shall his kingdom stand?* (I ask this) *because ye say, By Beelzebub, etc.*; i. 25. Mr. iii. 30. Bornem. Luc. p. 6. Likewise in Jo. ii. 18., where it may be rendered also: *in reference to your doing this* (seeing that thou doest these things), Fr. Mt. p. 248 sq. In Mt. v. 45., however, ὅτι simply means *because*. Paul and Luke very often use the form *διότι* (chiefly found in Later Greek) *for this reason that*, or simply *because*, Fr. Rom. I. 57 sq.

In a cultivated prose style γάρ (*for*) is the causal particle most usually employed. Agreeably to its origin (contracted from γε and ἄρα [ἄρ]), it commonly expresses a corroboration or admission (γε) of what precedes (ἄρα), see Hartung I. 457 ff. Schneider Vorles. I. 219. Klotz Devar. II. 232 f.¹: *sane igitur, certe igitur, sane pro rebus comparatis* (enim in its primary import, from which arose the causative power of this particle). In consequence of its original signification, γάρ, first of all, and by a very natural transition, is used

a. To introduce explanatory clauses, whether they be in the form of supplementary statements (or, it may be, digressions) Mr. v. 42. xvi. 4. 1 Cor. xvi. 5. Rom. vii. 1. or parenthetical insertions 2 Cor. iv. 11. Rom. vii. 2. Jas. i. 24. ii. 2. Heb. ix. 2. Gal. ii. 12. Γάρ is then to be rendered by, *that is* Klotz 234 sq. The expression, explanatory clause, comprehends, however, in a wide sense, any sort of proof or demonstration (even Heb. ii. 8.), introduced in German by *denn*—*for* (though the German *ja* comes nearer the primary import of γάρ Hartung I. 463 ff.)—Mt. ii. 20. *Go into the land of Israel; for they are dead* etc. This is especially the case in those passages in which it is usually supposed that something is to be supplied,² Mt. ii. 2.: *Where is He that is born King of the Jews?* (where is the King of the Jews that has been born?) *for we have seen His star*, xxii. 28. 1 Cor. iv. 9. 2 Cor. xi. 5. 1 Pet. iv. 15. 2 Pet. iii. 5. What Klotz p. 240. has said, is in point: *Nihil supplendum est ante enuntiationem eam, quae infertur per partic. γάρ, sed ut omnis constet oratio, postea demum aliquid tacita cogitatione adsumendum erit, sed nihil tamen alieni, verum id ipsum, quod ea sententia quae praecedit γάρ particulae enuntiavit* (as we have seen His star, He must have been born somewhere). Likewise,

¹ Si sequimur originem ipsam ac naturam particulae γάρ, hoc dicitur conjunctis istis particulis: *Sane pro rebus comparatis*, ac primum adfirmatur res pro potestate particulae γε, deinde refertur eadem ad antecedentia per vim particulae ἄρα.

² This practice of supplying something has been carried to an extent quite pedantic. It has been applied, e.g., to Mt. iv. 18. xxvi. 11. Mr. iv. 25. v. 42. 2 Cor. ix. 7. In the sentence, "He makes clothes, for he is a tailor," it would be ridiculous to supply, "One need not wonder at this." As to the Latin *nam*, see *Hand* Tursell. IV. 12 sqq.

b. In replies and rejoinders γάρ assumes its primary import. In Jo. ix. 30. ἐν γάρ τούτῳ θαυμαστόν ἐστίν etc. the reply specially refers to the statement of the Pharisees in ver. 29. (ἄρα), and then subjoins an assertion (γε): sane quidem mirum est etc.; *in this at least, it is assuredly wonderful*. So also in 1 Cor. viii. 11. ix. 9. 10. xiv. 9. 1 Th. ii. 20., where nothing whatever requires to be supplied before γάρ.¹ Neither is there anything to be supplied before γάρ in exhortations (Klotz 242.) Jas. i. 7.: Let not then that man think that etc. Here ἄρα (γάρ = γε ἄρα) refers back to ὁ γὰρ διακρινόμενος etc., and γε combines a corroboration with the inference. On the other hand,

c. In questions γάρ seems to deviate very far from its original import. In fact, the origin of the preceding signification of γάρ may have been afterwards lost sight of; so that this particle came to be regarded as the sign of a question² deriving from the connection the character of urgency (Klotz 247.). Still, however, the essentially inferential force of γάρ (ἄρα) is in many passages perceptible: igitur rebus ita comparatis, adeo. In Mt. xxvii. 23. Pilate's question, τί γάρ κακὸν ἐποίησε; refers to the demand of the Jews σταυραθήτω in ver. 22. From this Pilate infers what he expresses as the mind of the Jews: quid igitur (since ye demand His crucifixion) putatis eum mali fecisse? So in Jo. vii. 41. (do you then think that the Messiah is to come out of Galilee? You surely do not: num igitur putatis, Messiam etc.?). When γάρ is thus used, its reference to what precedes is uniformly obvious. It is so even in Acts xix. 35. viii. 31. It is usual to supply before γάρ, when thus employed in a question, something or other, though it should be only a *nescio* or *miror*, Hm. Vig. 829. and ad Aristoph. nub. 192. Wahl Clav. 79 sq. See, on the other hand, Klotz 234. 247. Lastly, Klotz 236. 238. appears to be right in contradicting the common statement, that, for vividness of expression, it is not unusual, even in prose authors (such as Her. see Kühner II. 453.), to put γάρ with the causal clause before the statement it is intended to substantiate (see Matthiae Eurip. Phoen. p. 371. Stallb. Plat. Phaed. p. 207. Rost Gr. 738.³). In regard to the N. T., this observation is, in fact,

¹ In Acts xvi. 37. Παῦλος εἶπεν· δειραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπων Ῥωμαίους ὑπάρχοντας ἐβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Paul immediately answers the question himself, οὐ γάρ, ἀλλὰ - αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν: non sane pro rebus comparatis. The ἄρα contained in γάρ refers to the circumstances previously described; while the γε imparts to them a corroboration: continet (as Klotz p. 242 says) cum affirmatione conclusionem, quae ex rebus ita comparatis facienda sit.

² The peculiar force of such questions with γάρ consists in their being prompted by the very words of the other party, or by the circumstances; a right being thus conferred to demand an answer, e.g. 1 Cor. xi. 22.

³ Hm. Eurip. Iphig. Taur. p. 70.: saepe in ratione reddenda invertunt Graeci ordinem sententiarum, caussam praemittentes: quo genere loquendi saepissime usus est Herodotus. Comp. also Hoogveen I. 252.

superfluous (Fr. 2. diss. in 2 Cor. p. 18 sq. Tholuck on Jo. iv. 44. and Heb. ii. 8.). Meyer has, beyond doubt, correctly explained Jo. iv. 44. In Heb. ii. 8. the words ἐν γὰρ τῷ ὑποτάξαι τὰ πάντα contain the proof of there being nothing which has not been put in subjection to Him by divine decree. Accordingly verse 5. indirectly shows that the world to come also is put in subjection to Him; while the expression νῦν δὲ οὕτω implies that this subjection has at least begun to be carried into effect. The promises of Scripture must be distinguished from their actual fulfilment, though that may have already taken place. The connection between 2 Cor. ix. 1. and viii. 24. is obvious. In 1 Cor. iv. 4. οὐδὲ ἐμαυτῶν ἀνακρίνω οὐδὲν γὰρ ἐμαυτῶ σὺνοῖδα, ἀλλ' οὐκ ἐν τούτῳ δειδικαίωμαι the proper translation is:—*I am assuredly conscious of nothing, yet etc.*

d. Γὰρ is several times repeated, with successive change of reference, in Rom. ii. 11–14. iv. 13–15. v. 6. 7. viii. 5 f. x. 2–5. xvi. 18 f. Jas. i. 6. 7. ii. 10. iv. 14. 1 Cor. iii. 35. ix. 16 f. Heb. vii. 12–14. (Lycurg. 24, 1. 32, 3.) see Engelhardt Plat. Apol. p. 225. Fritzsche quaest. Lucian. 183 sq. In such passages γὰρ often gives confirmation to a series of detached and subordinate considerations (Jas. i. 6. 1 Cor. xi. 8. Rom. viii. 5 ff.), see Fr. Rom. II. 111. Sometimes, however, γὰρ with the same words is repeated, to introduce some addition to the statement already made, Rom. xv. 27. (not 2 Cor. v. 4.).

Καὶ γὰρ is equivalent either to *etenim* (merely connecting) or *nam etiam* (giving prominence) Klotz Devar. II. 642 sq. This last signification even N. T. expositors have failed to perceive (Weber Demosth. p. 271. Fr. Rom. II. p. 433.). Thus in Jo. iv. 23. Acts xix. 40. Rom. xi. 1. xv. 3. xvi. 2. 1 Cor. v. 7. 2 Cor. ii. 10. etc. In several of these passages even Wahl renders καὶ γὰρ by *etenim*. Τε γὰρ Rom. vii. 7. means, *for likewise*, or *for indeed* Hm. Soph. Trach. p. 176. Schaef. Dem. II. 579. and Plutarch. IV. 324. Klotz Devar. II. 479 sqq. On the other hand, in Heb. ii. 11. (Rom. i. 26.) τε and καί correspond, and in 2 Cor. x. 8. there is probably an *anakoluton*, Klotz l. c. 749.

Ἐπεὶ, previously a particle of *time*, came to be causal, like the German *weil* (*while, because*) and the Latin *quando*. Ἐπειδὴ entirely answers to *quoniam* (from quom [quum] jam). Ἐπεὶπερ *since indeed* (Hm. Vig. 786.) occurs but once—Rom. iii. 30. (and not without variations), see Fr. *in loc.*

Καθώς and ὡς, in appended clauses, denote explanation rather than strict confirmation, and resemble the Latin (*quoniam*) *quippe, siquidem*, and the (now obsolete) German *sintemal*. Regarding ὡς (in 2 Tim. i. 3. Gal. vi. 10. Mt. vi. 12. it means *as*) comp. Ast Plat. Polit. p. 336. Stallb. Plat. sympos. p. 135. Lehmann Lucian. I. 457. III. 425. etc.

As to ἐφ' ᾧ *because*, see p. 412.

c. Εἰ has the compound forms εἴγε *since, quandoquidem* (when no

doubt exists) and *εἴπερ* *if indeed* (when no decision is implied), Hm. Vig. p. 834. comp. Klotz Devar. II. 308. 528. They occur almost exclusively in Paul. The distinction we have pointed out, is, in most passages, observed. As to Eph. iii. 2., see Mey. In 1 Pet. ii. 3. and perhaps also in 2 Th. i. 6. the use of *εἴπερ* appears to be rhetorical. As to these passages, as well as Rom. viii. 9. Col. i. 23., see Fr. Prälimin. p. 67 f. — *Εἰ* itself retains the signification *if*, even where, in point of meaning, it stands for *ἐπεὶ* (Acts iv. 9. Rom. xi. 21. 1 Jo. iv. 11. etc.). The sentence is, so far as regards the expression, conditional: *if* (such being actually the case), and the logical meaning, for the moment, does not come under view. Sometimes the import of *εἰ* is rhetorical (Dissem Demosth. cor. p. 195. Bornem. Xen. conv. p. 101.). So also in expressions in which it may be rendered by *that*, see § 60. *Εἰ*, denoting a wish, *if only, O that*, for which Greek authors usually employ *εἰδέε* or *εἰ γάρ* (Klotz Devar. II. 516.), occurs, according to the punctuation adopted by recent editors, in Luke xii. 49. *καὶ τί θέλω; εἰ ἤδη ἀνήφθη* and *what do I wish? (answer) that it were already kindled*; see Mey. *in loc.* Regarding the Aorist, see Klotz l. c.: *si de aliqua re sermo est, de qua, quum non facta sit olim, nunc nobis gratum fore significamus, si facta esset illo tempore.* Such question, however, is too artificial to have been employed by Jesus. In regard to the objections which Mey. brings against the common exposition, *How I wish that it were already kindled!* the second, so far as usage goes, is more forcible than the first.

9. Final clauses are ushered in by one of the conjunctions *ἵνα*, *ὅπως* (*ὡς*). Objective clauses,¹ which, as they express the substance of the principal clause in the form of a perception or judgment, merely state its predicate, and, consequently, assume the place of the Objective case in simple sentences (Thiersch gr. Grammat. p. 605.), *I see that this is good, I say that he is rich*, are introduced by *ὅτι* or *ὡς*. Yet conjunctions are the less indispensable for both kinds of clauses, as both may be conveniently expressed by means of the Infinitive, § 44.

Ὅτι is the proper objective particle, like *quod* and *that*. It is used in this sense, *e. g.*, after forms of solemn asseveration, as in 2 Cor. xi. 10. *ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί*, Gal. i. 20. *ἰδοὺ ἐνώπιον τοῦ Θεοῦ*, 2 Cor. ii. 18. *πιστὸς ὁ Θεός*, Rom. xiv. 11., and in these is understood the declaration, *I aver*, comp. Fr. Rom. II. 242 sq. So also is *ὅτι* to be taken, when it introduces *oratio recta*, Mdv. p. 222. comp. Weber Demosth. p. 346.

Ὡς (Adv. from the pronoun *ὅς* Klotz Devar. II. 757.) signifies,

¹ *Weller* über Subjects - und Objectssätze etc. Meining. 1845. 4.

likewise, after verbs of *knowing, saying etc., how, ut* (Klotz p. 765.) Acts x. 28. ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ γε know, how (that) *it is unlawful for a Jew.* Thus both ὅτι and ὡς, used in objective sentences, indicate different conceptions of the object, but in sense coincide.

Ὅπως, like *ut* (quo), is, besides being an adverb (as, πῶς Klotz Devar. II. 681. comp. Luke xxiv. 20.), a conjunction. Ἰνα was originally a relative adverb, *where, whither* (Klotz, as above, p. 616.). From *local* direction it was transferred to direction of the will (design), and thus resembles the Latin *quo*. In the N. T., ὡς, expressing design (Klotz p. 760.), occurs only in the well-known phrase ὡς ἔπος εἰπῆν Heb. vii. 9., comp. Mtth. 1265., which, however, recent grammarians wish to explain otherwise, Klotz II. 765. Madv. 164. As to how in the N. T. Ἰνα came to be used instead of the simple Inf., see p. 351. ff.

10. The use of all conjunctions, as we have already seen, is to indicate the various connections of words and sentences. Their respective original import, however, must have been lost, and the purpose for which they were intended entirely frustrated, had it been really the case, as expositors, after the example, indeed, of the scholiasts (Fischer ad Palaeph. p. 6.) and of the earlier philologists, long assumed (and Pott, Flatt, Kühnöl still maintain), and the Hermeneutics of the time (Keil Hermen. p. 67.) positively taught, that the N. T. writers used at random one conjunction for another; frequently, for instance, employing δέ as equivalent to γάρ, γάρ as equivalent to οὖν, Ἰνα as equivalent to ὥστε, etc.¹

¹ Even the best expositors have occasionally given into this mode of interpreting Scripture. Thus Beza in 1 Cor. viii. 7. takes ἀλλά for *itaque*. See a protest against this system in Winer's Progr. Conjunctionum in N. T. accuratius explicandar. caussae et exempla. Erlang. 1826. 4. It is truly amazing how expositors, till within the last thirty or forty years, used to lecture the apostles, telling them incessantly what conjunction they ought to have employed instead of that in the Text. Were a list of these criticisms to be drawn up, it would assuredly be found that, in the whole compass of Paul's epistles, there are not more than six or eight passages in which the apostle has not selected the wrong particle, and required the aid of an expositor to find the right. The amount of mischief produced by the arbitrary interpretation of the N. T. is incalculable. Surely Paul and Luke understood Greek as well as any of the expositors who have given them so many lessons in Greek grammar. None who has not a most erroneous idea of Hebrew, could appeal to that language in support of such a mode of handling N. T. diction. Such unlimited liberty of using one thing for another—any one word or form for any other whatever—is inconsistent with the principles of every human language. Besides, the absurdity of this arbitrary system of interpretation is more clearly demonstrated by the fact, that in the same passage different expositors attribute to one and the same conjunction a sense entirely different. In 2 Cor. viii. 7., for instance, ἀλλά, according to some, is put for γάρ; according to others, for οὖν, etc. In Heb. v. 11. καί, ac-

Such alleged interchange of conjunctions is, in every instance, altogether imaginary. The delusion which long prevailed on the subject is partly explained by the circumstance, that the mutual relation of two sentences may be regarded under different points of view ;¹ whilst their precise logical connection, in any particular case, may depend on some individual (or national, see below on *ἴνα*) conception of the writer, unlike that which is familiar to the reader ; and is partly to be traced to abbreviations in the phraseology, foreign to the genius of our language.

Wherever the apostles use a *δέ*, they intend to convey, with more or less force, as the case may be, a *but* ; and it is the duty of an expositor to point out the precise meaning of the particle, instead of assuming the substitution of one conjunction for another, probably of opposite import. To suppose that the apostles could actually have used *for* when they intended to say *but*, or *but* when they intended to say *for*, would be truly absurd. A child could distinguish such relations. To believe, then, that the apostles used one particle for another of an obviously different, if not entirely opposite, meaning, is to impute to them perfect imbecility. So strange a misapprehension could not have been adopted by expositors, either accustomed to view language as a living vehicle of thought, or capable of unprejudiced and patient inquiry ; and the length of time during which such misapprehension continued to prevail, is a most humiliating fact in the history of Biblical Literature.

Resemblance or identity is the great principle of connection, in the sequences of human thought. Whenever, therefore, a conjunction appears to be employed in a sense not sanctioned by usage, the first thing to be done, is to try to ascertain how, in the mind of the writer, the unusual meaning can be traced to the particle's primary import. A moment's serious attention to this truth, would have dispelled the delusion to which we refer. The same sort of pure fiction that suggested the interchange, produced the theory of the *weakening*, of conjunctions. According to this, particles with so precise and forcible import as *for*, *but*, were considered mere exple-

According to some, is used instead of *ελλάς*, but according to others means *scilicet*. Kühnöl declares it a matter of indifference whether, in Heb. iii. 10., *δέ* should be considered equivalent to *καί*, or rendered by *nam*. Thus, the mere accidental impression of an expositor is entirely unrestrained by principles. Moreover, it is to be regretted that *translators* of the books of the N. T. (even the excellent Schulz in the Epistle to the Hebrews) have evinced a great want of critical precision in rendering the conjunctions.

¹ Comp., as to such a case, *Klotz* II. p. 5., and what, in explaining the acceptations of *ούδ*, we have to observe below.

tives or simple connectives. This arbitrary, but convenient rule of interpretation, has been abandoned by recent expositors. We will, therefore, only here examine a few passages, in regard to which, with considerable appearance of reason, the appropriate power of the conjunction employed has been questioned, or where even eminent expositors are not agreed about the precise logical connection that the author wished to express.

1. Ἀλλά,

a. Is never put for οὖν. In 2 Cor. viii. 7. ἀλλά simply means *but, at* (Lat.): From Titus, to whom he had given instructions, Paul turns to exhort his readers to do what depended on them towards effecting the object desired; for ἵνα with the Conjunctive is equivalent to an Imperative. Eph. v. 24. is not an inference from ver. 23; but the statement in ver. 22., that wives should be subject to their husbands ὡς τῷ κυρίῳ, is proved in vers. 23. 24. first from the relation of Christ (to the Church), and of the husband (to the wife), both being κεφαλαί, *but* secondly—and this is the main argument—from the claim (to be obeyed) which both Christ and the husband derive from this relation. Ver. 24., far from being a mere repetition of what is stated in ver. 22., concludes the demonstration, and explains ὑποτάσσ. τοῖς ἀνδρ. ὡς τῷ κυρίῳ. The expressive apposition αὐτὸς σωτήρ etc. does not interrupt the train of thought; whereas Meyer's exposition, which regards these words as an independent sentence, introduces a statement that obstructs the line of argument. As to Acts x. 20. (Elsner *in loc.*), see above, No. 7. p.

b. Nor for εἰ μὴ. In Mr. ix. 8. οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον means: They *no longer* saw any one (of those that they had previously seen, ver. 4.), but (they saw) Jesus alone. In Mt. xx. 23. (Raphel. and Alberti *in loc.*) we must, from δοῦναι, repeat δοθήσεται after ἀλλά, and render the conjunction by *but*.

c. Nor in the sense of *sane, profecto*, either in Jo. viii. 26. see above, No. 7., or in xvi. 2., where it denotes *imo* or *at*, as in Acts xix. 2. 1 Cor. vi. 6.—Rom. vi. 5., where ἀλλά (καί) occurs in the Apodosis, does not come under this head.

2. Δέ,

a. Never means *therefore, then*. In 1 Cor. xi. 28. it signifies *but*, introducing an antithesis to ver. 27. ἀναξίως ἐσθίειν, *but let a man examine himself* (in order to avoid bringing on himself such guilt). In 1 Cor. viii. 9. a restriction, in the form of an exhortation, is annexed to the general and fundamental rule, laid down in ver. 8., for the conduct of life: *but see that this liberty do not become* etc. In Rom. viii. 8., if Paul had intended to present θεῶ ἀρέσαι οὐ δύναται as an inference from the previous statement, he might have immediately subjoined *therefore*; but he passes from ἔχθρα εἰς θεόν to the other aspect of the doctrine,—a construction which would have ap-

peared perfectly plain and natural, had there been no parenthetical clause. In Jas. ii. 15. *δέ*, if genuine, means *jam vero, atqui*.

b. Nor for (Poppo Thuc. II. 291. Ind. ad Xen. Cyr. and Bornem. ind. ad Xen. Anab.; see, on the other hand, Hm. Vig. 846. Schaeff. Demosth. II. 128 sq. V. 541. Lehm. Lucian. I. 197. Wex Antig. I. 300 sq.).¹ In Mr. xvi. 8. *εἶχε δέ* is used merely for illustration. The cause of this *τρόμος καὶ ἔκστασις* is stated in the words *ἐφοβοῦντο γάρ*. Some good Codd., however, which Lehm. follows, have *γάρ* in the first passage. In Jo. vi. 10. the words *ἦν δὲ χόρτος* etc. are, in the same way, a supplementary explanation; see above. In 1 Th. ii. 16. *ἔφθασε δέ* forms an antithesis to the intention of the Jews *ἀναπληρ. αὐτῶν τ. ἀμαρτ.*: but (as, in reality, they would have it so) for this punishment is come on them. In Mt. xxiii. 5. *πλατύνουσι δέ* etc. are special illustrations of *πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ δεαδῆναι*. *Γάρ*, adopted by the more recent editors, probably owes its origin here to the assumption, that *δέ* was inappropriate. In 1 Tim. iii. 5. *εἰ δέ τις* etc. means, *but if one* etc. The sentence, as will be seen from the tenor of verse 6., is introduced parenthetically as an antithesis to *τοῦ ἰδίου οἴκου προϊστάμενον*. In 1 Cor. iv. 7. *who maketh thee to differ* (declares thee pre-eminent)? but what hast thou, that thou hast not received? i.e. *but* if thou appealest to the pre-eminence which thou possessest, I ask thee, hast thou not received it? In 1 Cor. vii. 7. (Flatt, Schott) *δέ* signifies *potius*. In 1 Cor. x. 11. *ἐγράφη δέ*, as even the position of the verb indicates, forms an antithesis to the statement that precedes: all these things happened etc.; *but they were written* etc. In 1 Cor. xv. 13. *δέ* is decidedly adversative: If Christ is risen, then the resurrection of the dead is a reality: *but* if the resurrection of the dead is not a reality, then (by converse reasoning) neither is Christ risen. Verse 14. contains a further inference: *but*, if Christ is not risen, then etc. The one statement is, of necessity, a demonstration or a refutation of the other.

c. Nor does it ever serve as a mere *copula* or particle of transition. Mt. xxi. 3. (Schott): *say*, the Lord hath need of them; and straightway he will send them, i.e. these words will not be without effect; but, on the contrary, he will straightway etc. In Acts xxiv. 17. the narration proceeds, by means of *δέ*, to another event. In 1 Cor. xiv. 1. *δέ* means *but*: but the *διώκειν τὴν ἀγάπην* must not prevent you from *ζηλοῦν τὰ πν.* Regarding 2 Cor. ii. 12. Meyer's view is more correct than that of de Wette; Paul refers to verse 4. It would be quite a mistake to regard, as Rück. does, *δέ* in 1 Cor. xi. 2. as a mere indication of a change of subject (Luth. has not translated it at all, while Schott renders it by *quidem*); the words are to be

¹ In the sense of *namely, that is*, both conjunctions coincide. By means of *δέ* a new clause is annexed, which is part of the statement; while by means of *γάρ* a reason for what precedes is annexed in the form of an illustration. The latter mode of expression is, in substance, equivalent to the former. See Hm. Vig. p. 845.

joined directly to the exhortation, immediately preceding, *μιμηταί μου γίνεσθε*: yet (while I thus urge you, I will not blame you) *I praise you* etc. Likewise, in Rom. iv. 3. Luther and many other translators have entirely overlooked *δέ* (where the apostle quotes a passage in which the Sept. has *καί*): yet Paul there, and also Jas. ii. 23., have used the adversative particle with consideration and propriety. It renders *ἐπίστευσε* more forcible, not to say almost antithetical.

3. Γάρ,

a. Is never used as equivalent to the adversative *but* (Markland Eur. suppl. verse 8. Elmsley Eur. Med. 121.; see, on the other hand, Hm. Vig. 846. Bremi in the N. krit. Journ. IX. 533.). In 2 Cor. xii. 20. *all that we say, we say for your edification; for I fear* etc. (this is my reason for saying what I do say). In Rom. iv. 13. the clause with *γάρ* confirms the last words of the preceding verse, *ἐν ἀκροβυστία πίστεως τοῦ πατρὸς* etc. In Rom. v. 6 f. the first *γάρ* simply refers to the fact by which the love of God is testified (verse 5.),—Christ's dying for the ungodly; the second *γάρ* explains, *a contrario*, how the death of Christ (of the innocent) for the guilty evinces incomprehensible love; the third *γάρ* introduces the argument *μόλις ὑπὲρ δικαίου* etc. 1 Cor. v. 3. means: and ye, have ye not felt yourselves compelled to exclude the person? *for I* (for my part), *absent indeed in body, but present in spirit—have already decided* etc. It was, therefore, surely to be expected that ye, who have him before your eyes, would have applied the (milder) punishment of exclusion. Pott here strangely understands *γάρ* in the sense of *alias*. As to 1 Cor. iv. 9. see above, p. 468. 2 Cor. xii. 6. is: regarding myself, I will not glory; for, though I should desire to glory, I would not be a fool (therefore, I might do so). In Ph. iii. 20. *ἡμῶν γάρ* etc. directly refers to *οἱ τὰ ἐπίγεια φρον.* *who mind earthly things*. After this, which is a summary of verse 19., the apostle adds: *for our* conversation is in heaven (on this very account I warn you respecting them, verse 18 f.). In Rom. viii. 6. the clause with *γάρ* states the reason why *οἱ κατὰ πνεῦμα* (verse 4.) *τὰ τοῦ πν. φρονούσιν*, which is, that the *φρόνημα τῆς σαρκὸς* leads to death; but the *φρόν. τοῦ πν.*, to life. Verse 5., however, is the reason annexed to verse 4. In regard to Col. ii. 1. Bengel had already given the right interpretation. Heb. vii. 12. (Kühnöl: *autem*) contains the reason for verse 11.: *for* the changing of the priesthood necessarily implies the abolition of the Law, see Bleek *in loc.* 2 Pet. iii. 5. explains (Pott) how such men could urge so frivolous arguments as in ver. 3. 4. Heb. xii. 3. enforces the exhortation *τρέχωμεν* etc., by a reference to the example of Christ.

b. Nor for *then, therefore*: Luke xii. 58. Bengel's remark had already thrown light on the point: *γάρ* saepe ponitur, ubi propositionem excipit tractatio. 1 Cor. xi. 26. elucidates the expression, *εἰς τὴν ἐμὴν ἀνάμνησιν* ver. 25. In Rom. ii. 28. the connection is

this : The uncircumcised, who lives agreeably to the law, may convict thee, who, though circumcised, transgresses the law ; for it is not what is external (like circumcision) that constitutes the real Jew. As to Heb. ii. 8. see above.

c. Nor for *although*. In Jo. iv. 44. (see Kühnöl) γάρ is simply for ; πατρις can only mean Galilee, ver. 43.

d. Nor for *on the contrary* : 2 Pet. i. 9. (Augusti). Δέ might have been used, if the apostle had intended to say : *but he, on the contrary, who lacks these (qualities) etc.* With γάρ, the sentence enforces (illustrates) a contrario (μή) the preceding words, οὐκ ἀργούς - - Χριστοῦ ἐπίγνωσιν : *for he that lacks these, is blind.* This interpretation supplies, moreover, a still more forcible reason for the exhortation in ver. 10.

e. Nor for ἀλλ' ὅμως *notwithstanding* : 2 Cor. xii. 1. (where indeed the reading is extremely uncertain ; yet the common reading δὴ is not so decidedly spurious as Mey. insists) : It is not expedient for me to glory (xi. 22 ff.) ; for I will (I will, that is to say, Klotz Devar. II. 235.) now come to visions and revelations of the Lord. Paul, in this passage, contrasts *glorying in himself* (in his own merits) with the divine marks of distinction accorded him. In these last he will glory, ver. 5. Accordingly, the meaning is : yet glorying in self is not expedient ; for now will I come to a subject for glorying, even one that excludes all self-glorification and renders it superfluous.

f. Nor for the mere copula. In Rom. iii. 2. πρῶτον μὲν γάρ commences the proof of the statement πολὺ κατὰ πάντα τρόπον. Acts ix. 11. inquire in the house of Judas for one Saul of Tarsus ; for, behold, he prayeth (thou wilt therefore find him there), and he has seen a vision (which has prepared him to receive thee), comp. Bengel *in loc.* In Acts xvii. 28. τοῦ γὰρ γένος etc. is a verse quoted verbatim from Aratus, where, moreover, γάρ may be understood as introducing a reason for ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν. In Acts iv. 12. the sentence οὐδὲ γὰρ ὄνομά ἐστιν etc. serves to illustrate more precisely, and thus to prove, the statement ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. How much more is contained in the second sentence than in the first, the attentive reader will easily perceive. In Acts xiii. 27. we may, with Bengel, Meyer, and others, determine the connection thus : To you, ye Jews (living abroad), etc. is this word of salvation addressed ; for those who dwell at Jerusalem have despised this Saviour. It is more probable, however, that Paul intended to proceed thus : for He is proved to be the Messiah foretold to our fathers, comp. ver. 29. 32 ff. The recital of the facts by which the prophecies were fulfilled, impairs, however, the formal compactness of the reasoning. At all events, γάρ is not a mere particle of transition, as Kühnöl asserts. In 2 Cor. iii. 9. it appears to me that the words εἰ γὰρ ἡ διακ. etc. go so far to indicate the ground of the apostle's statement ; as διακονία τῆς δικαιοσύνης is an expression

somewhat more precise than *διακονία τοῦ πνεύματος*: *If the ministration of death was glorious, - - must not the ministration of the Spirit be much more glorious?* Fr.'s exposition, in his diss. Corinth. I. p. 18 sq., seems to me forced. In Mt. i. 18. (Schott), after the words *τοῦ Ἰησοῦ Χρ. ἡ γένεσις οὕτως ἦν*, the details commence, as is not unusual, with *γάρ*, *that is*.

4. Οὖν never denotes—

a. *But*. In Acts ii. 30. (Kühnöl) is simply an inference from the sentence that precedes: David died and was buried. He therefore, in his character of prophet, referred to Christ's resurrection in the words which he used apparently in reference to himself. Acts xxvi. 22. *προφ. οὖν ὑπάρχ.* is not at variance with ver. 21.; but Paul, reviewing his apostolic life up to the period of his imprisonment, concludes: *By the help of God, therefore, I continue until this day*, etc. Even Kühnöl, in his Comment. p. 805., accurately renders οὖν by *igitur*; but in the Ind. οὖν is represented as here denoting *sed, tamen*. In Mt. xxvii. 22. *τί οὖν ποιήσω Ἰησοῦν* is: *what shall I, then, do with Jesus* (since you have decided in favour of Barabbas)?

b. Nor is it used in the sense of *for*. In Mt. x. 32. *πᾶς οὖν ὅστις* does not serve to corroborate the truth contained in the clause that precedes; but to resume and continue what was said in ver. 27. *κηρύξατε* etc. *καὶ μὴ φοβείσθε*. Fr. is of a different opinion. In the parallel passage, Luke xii. 8., *λέγω δὲ ὑμῖν* is substantially the same in sense, but more expressive. In 1 Cor. iii. 5. *τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς;* *who, then* (I ask, to show you the absurdity of such divisions), *is Paul, and who is Apollos?* In 1 Cor. vii. 26. οὖν introduces the *γνώμη* which the apostle proposes to give in ver. 25.

c. Neither does οὖν serve as a simple copula or mere expletive. Rom. xv. 17. becomes at once plain by a reference to the preceding verse (16.), *διὰ τὴν χάριν* etc. (Köllner). The οὖν in Mt. v. 23. is entirely overlooked even by Schott. It undoubtedly announces, however, a practical inference (a warning) from ver. 22. (the sinfulness of anger etc.). It is more difficult to ascertain the connection in Mt. vii. 12., and the views of the most recent expositors widely differ from each other. Tholuck's exposition is probably correct, though his examination of the other explanations propounded is very incomplete. In Jo. viii. 38. *καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε* the οὖν is far from being a mere expletive. It strikingly contrasts the character of Jesus with that of the Jews (*you also, therefore*), representing both as respectively springing, as it were, from one and the same principle—conformity to paternal direction and example.

Of the preceding *four* conjunctions, *δέ* and *οὖν* are the most closely allied in import; and, in many passages, either of them might have been employed with equal propriety (*e.g.* Mt. xviii. 31.), though in point of the mere continuation of discourse (in narration)

they are not strictly equivalent. Instead of: *Jesus found two fishermen, who . . . And (but) He said unto them etc.*, we may also say: *Jesus found . . . Now (so, then) He said unto them.* The change does not greatly affect the sense, but the two forms of expression respectively imply some difference in the train of thought. In the first instance, the fact of speaking is regarded as a new and distinct subject, and is thus annexed to the circumstance of coming and finding them; in the second, the notion is this: *He accordingly* (availing Himself of the opportunity) *spoke to them.* If, in such a case, $\delta\acute{\epsilon}$ should be the particle employed, there would be no ground for alleging that $\sigma\upsilon\nu$ would have been more appropriate; or *vice versa.* Likewise, either $\gamma\acute{\alpha}\rho$ or $\delta\acute{\epsilon}$ would sometimes be equally proper (see above, 10. 2. *b.*). In Jo. vi. 10. the evangelist says: *Jesus said, Make the people sit down. Now there was much grass in the place. The evangelist might have, with the same propriety, said, For there was much grass, etc.* In the latter case, the circumstance is mentioned as the incidental cause of the injunction; in the former, it is merely an explanatory clause. See Klotz II. 362. comp. Hm. Vig. 845 sq. Each form of expression, therefore, implies a different conception of the subject. Consequently, it would be a mistake to adduce parallel passages, such as Luke xiii. 35. comp. Mt. xxiii. 39., as a proof that $\delta\acute{\epsilon}$ and $\gamma\acute{\alpha}\rho$ are entirely of one and the same import. Even, however, if it could be shown that $\delta\acute{\epsilon}$ and $\sigma\upsilon\nu$, $\delta\acute{\epsilon}$ and $\gamma\acute{\alpha}\rho$, in such instances, are respectively equivalent, it would not follow, that they could be interchanged at will, even when employed with rigorous precision. On the other hand, the distinction between $\gamma\acute{\alpha}\rho$ and $\alpha\lambda\lambda\acute{\alpha}$ is so marked, as to preclude all supposition of their being either interchangeable at will, or entirely expletive. Besides, even in the most ancient Codd. (and translations¹), numerous variations are found in respect to $\delta\acute{\epsilon}$ and $\gamma\acute{\alpha}\rho$ Mt. xxiii. 5. Mr. v. 42. xii. 2. xiv. 2. Luke x. 42. xii. 30. xx. 40. Jo. ix. 11. xi. 30. etc. Rom. iv. 15. (Fr. Rom. II. 476.), $\delta\acute{\epsilon}$ and $\sigma\upsilon\nu$ Luke x. 37. xiii. 18. xv. 28. Jo. vi. 3. ix. 26. x. 20. xii. 44. xix. 16. Acts xxviii. 9. etc., $\sigma\upsilon\nu$ and $\gamma\acute{\alpha}\rho$ Acts xxv. 11. Rom. iii. 28.

5. "Οτι is

a. Never equivalent to $\delta\iota\acute{o}$ *wherefore* (as sometimes the Hebrew $\text{וְ$, but in every instance erroneously, is rendered; see Winer's *Simonis* under the word, yet see Passow under $\text{וְ$). Nothing but

¹ Hence, in critical discussions, great caution is required in quoting from ancient versions as authorities in reference to the import of conjunctions. In general, nothing has been treated with greater neglect by the earlier critics than the testimony of ancient versions. When quotations from these are brought forward, they are, ten times to one, inaccurate, even when they can furnish no evidence regarding a various reading, either from the style or sentiments of the author. It is to be regretted that, even in the most recent editions of the Scriptures, this source of critical argument has not been turned to due account.

a blind opposition to Romanism could misunderstand the import of ὅτι in Luke vii. 47. (see Grotius and Calov. *in loc.*), see Mey. *in loc.* As to 2 Cor. x. 11. see above, No. 9. Neither is this particle used for διὰ τί in direct questions (Palairer observ. 125. Alberti observ. 151. Krebs observ. 50. Griesbach commentar. crit. II. 138. Schweigh. lexic. Herod. II. 161.). Even de W. supposes it to be put for διὰ τί in Mr. ix. 11., and, in support of his opinion, refers to the passages which Krebs adduces from Josephus. But de W. has entirely overlooked the fact that, in the passage in question, ὅτι (ὅ, τί, as Lachm. prints it) is used as a pronoun in an indirect question,—a usage that, assuredly, did not require to be proved by the authority of Josephus (Kypke I. 178.). But as to this passage, see above, p. 180. Fr. is disposed, on very slight authority (from Mt.), to adopt the reading τί οὖν, which is undoubtedly a correction. In Mr. ix. 28. the best Codd. (even the Alex.) give διὰ τί, as in Mt. xvii. 19. In Mr. ii. 16. Cod. D at least gives the same, yet Lchm. retains τί ὅτι. But ὅτι, though admitted as the true reading, would not necessarily be an interrogative. As to Jo. viii. 25. (Lücke), see § 54, 1.

b. Nor signifies *quoniam*. Kühnöl renders Luke xi. 48. thus: Though they killed them, yet ye, etc. Beza had already given the right exposition of the passage. Kühnöl himself, in regard to Mt. xi. 25., has, in the fourth edition, abandoned his erroneous explanation of ὅτι; and in his third edition he gives the right meaning of Jo. viii. 45.

c. Nor is used for ὅτε. As to 1 Jo. iii. 14., see BCrus. In 1 Cor. iii. 14. ὅτι (Pott), however, specifies why ἡ ἡμέρα δηλώσει etc. Everybody is aware that ὅτι and ὅτε have often been interchanged by transcribers (comp. Jo. xii. 41. 1 Cor. xii. 2. 1 Pet. iii. 20. etc.). See Schaef. Greg. Cor. p. 491. Schneider Plat. rep. I. 393. Siebelis ind. Pausan. p. 259. Accordingly, in the Sept., wherever ὅτι appears to have the meaning of *when*, or *as*, we must unhesitatingly read ὅτε (even in 1 Kings viii. 37.), as the most recent editions give, on good manuscript authority, in all the passages that Pott has quoted in his remarks on 1 Cor. as above.

d. Nor does it ever mean *profecto*. In Mt. xxvi. 74. ὅτι is the particle of recital [not to be rendered into German or English]. On the contrary, in 2 Cor. xi. 10. ὅτι is to be rendered by *that* (as after forms of solemn asseveration), see above, No. 9. In Rom. xiv. 11. (from Isaiah xlv. 23.) the sense is: *I swear by my life, that* etc. Lastly, for a refutation of the assertion that ὅτι is equivalent to ὅς, as, according to some, is the case in Mt. v. 45., see Fr. *in loc.* Verse 45. declares that by ἀγαπᾶν τοὺς ἐχθρούς etc. they will become the children of their Father in heaven, and proves this from that Father's treatment of the πονηροί.

6. ἵνα, in order that, to the end that (sometimes preceded by a preparatory εἰς τοῦτο, Jo. xviii. 37. Acts ix. 21. Rom. xiv. 9. etc.),

is, it has been maintained, frequently employed in the N. T. *ἐκβατικῶς*, that is, to denote a result which has actually taken place (Glass. ed. Dathe, I. 539 sqq.), as is sometimes the case in Greek authors, see Hoogeveen doctr. particul. I. 524 sq., the annotations on Lucian. Nigr. 30. Weiske Xen. Anab. 7, 3, 28. comp. also Ewald Apocal. p. 233. Even could it be established as a general principle that *ἵνα*, like the Latin *ut*, may denote either design or result (though its gradual weakening in Later Greek is no argument in favour of this view), no one can deny that expositors have used unwarrantable license in its application.¹ The alleged rule, unknown e.g. to Devar., was denied by Lehmann Lucian. Tom. I. 71., and afterwards by Fr. exc. 1. Matth. and by Beyer in the N. krit. Journ. IV. 418 ff.; comp., however, Lücke Comment. on Jo. II. 371 f. Mey. Mt. p. 62. Beyer's view has been combated by Steudel in Bengel's n. Archiv IV. 504 f.; and Tittmann Synon. II. 35 sqq. declared himself in favour of *ἵνα ἐκβατικόν*.² Others, as Olshausen bibl. Comment. II. 250. and Bleek Heb. II. I. 283., are for admitting the ecbatic import of *ἵνα*, at least in reference to individual passages. It is especially to be remarked, that hitherto most expositors have overlooked the fact, that the meaning of *ἵνα* is frequently to be determined by a reference to the Hebrew *teleologia*, which interchanges, in phraseology, the events of this world with the designs and decrees of God, or rather represents every (important, and, especially, every surprising) event as intended and decreed by God (comp. e.g. Exod. xi. 9. Isa. vi. 10. Knobel *in loc.* comp. Rom. xi. 11. see BCrus. bibl. Theol. p. 272. Tholuck Ausleg. d. Br. a. d. Röm. 3. Aufl. p. 395 ff.).³ They have also overlooked another fact, which is, that in the Biblical style, *ἵνα* may often be used, where *ωε*, agreeably to our conception of the Divine government of the world, should have employed *ὥστε*. In regard to other passages, a more accurate examination would have shown that *ἵνα* is there used

¹ If we distinctly admit as a principle, with Kühnöl (Hebr. p. 204.), that *ἵνα* denotes *consilium* only *saepius*, we shall easily reach the conclusion that this conjunction is to be understood *ἐκβατικῶς*.

² Tittmann thinks that even in Attic poets instances of this acceptation are to be found. But Aristoph. nub. 58. *θεῶν ἔλθ' ἵνα κλέψῃς* is obviously not one; and the remark on the subject in next page will explain the force of *ἵνα* in Aristoph. vesp. 313. Likewise in Mr. Anton. 7. 25. *ἵνα* is undoubtedly *τελειόν*. How unceremoniously Tittmann disposes of N. T. phraseology, in order to make out his own theory, is apparent from the manner in which he handles Jo. i. 7., where no unprejudiced expositor could understand the second *ἵνα* as *ἐκβατικόν*. This has not been done even by Kühnöl.

³ To assert that the Israelites *uniformly* interchanged, in phraseology, design and result (Unger de parabol. p. 173.), would be saying too much. This took place only in connection with their *religious* view of events (in their *theological* style, BCrus. Jo. I. 198.). Whenever religious views did not affect their style, the Israelites must have marked, with precision, the distinction between *in order that* and *so that*. Their having in their language a special expression for the latter, shows that they had a clear and correct notion of the distinction.

in accordance with the ordinary principles of language. In regard to others, it has escaped the observation of expositors that the words *in order to* may be sometimes employed rhetorically, in a sort of hyperbole (as, *e. g.*, it was, then, necessary I should come to that place [in order] to catch an illness! comp. Isa. xxxvi. 12. Ps. li. 6. Liv. 3, 10. Plin. Paneg. 6, 4.; I have, then, built a house only to see it burn down!); or, lastly, that *ἵνα* merely expresses what (in the usual course of nature and life) is the necessary result, and therefore intended, as it were, by the person that does any given act (comp. Lücke Jo. I. 603. Fr. Rom. viii. 17.), see below on Jo. ix. 2.

Passing over such examples as will be readily understood by the attentive reader (as 1 Pet. i. 7., where Pott, on the ground of mere usage as it were, takes *ἵνα* for *ὥστε*), we select the following, in which *ἵνα* is supposed even by eminent expositors to be used *de eventu*.

In Luke ix. 45. (the Divine) purpose is indicated by *ἵνα* (comp. Mt. xi. 25.): that they might not at that time perceive it (otherwise, they would have been perplexed with regard to Jesus). In Luke xiv. 10. *ἵνα* corresponds to *μήποτε* verse 8., and very clearly expresses *design* (not without reference to the application of the parable): be humble, that thou mayest be deemed worthy of the kingdom of heaven. The result is fully indicated by *τότε ἔσται* etc. As to Mr. iv. 12. (Schott) see Fr. and Olsh. and below, p. 482. Comp. also Luke xi. 50. Mt. xxiii. 34 f. In Jo. iv. 36. the sense is: this is so ordered *that* etc. In Jo. vii. 23. (Steudel) the words *ἵνα μὴ λυθῆ ὁ νόμος Μωϋσέως* express the object in view in the custom *περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ*. Jo. ix. 2. is to be explained by the Jewish theory of causes, with which, in its national exaggeration, the disciples were fully imbued. Heavy, mysterious, bodily afflictions *must* be punishments which God has annexed to sin. Who, by sins, has provoked Divine justice, so as to cause this person's having been born blind? The necessary, though not intentional, consequence of *ἁμαρτάνειν* is meant, see Lücke *in loc.* In Jo. xi. 15. *ἵνα πιστεύσητε* is added to *δι' ὑμᾶς* by way of illustration: I rejoice on your account (that I was not there), *that ye may believe*, i.e. now ye cannot but believe. In Jo. xix. 28. *ἵνα* means *in order that*, whether, with Luther, we join *ἵνα τελ. ἡ γραφή* to *πάντα ἤδη τετέλε.* (so also Mey.), or, with Lücke and de W., to *λέγει* following. In the latter case, *ἵνα* denotes a purpose attributed by John to Jesus. As to Jo. xvi. 24. see Lücke. In Rom. xi. 31. *ἵνα* does not indicate design on the part of the *ἀπειθοῦντες*, but God's decision, in connection with this unbelief, comp. verse 32., to accord them salvation out of mercy (not of merit). In connection with the Divine plan of salvation, your unbelief has for its object (end, aim) etc., comp. also verse 11. In the same way is v. 20 f. to be explained, and probably also 2 Cor. i. 9. The same theory of final causes is clearly implied in Jo. xii. 40. in a quotation from the O. T. The construction of Rom. ix. 11. requires only attention to be quite plain;

and it is surprising that Reiche should suppose *ἵνα* is there *ἐκβατικόν*. The meaning of 2 Cor. v. 4. is obvious; and it is not easy to conjecture how even Schott was led to render *ἵνα* there by *ita ut*. In 1 Cor. v. 5. *εἰς ὄλεθρον τῆς σαρκός* shows how the intention of promoting the good of the *πνεῦμα* is connected with the apostolic *παραδοῦναι τῷ Σατανᾷ*. Hence *ἵνα* there unquestionably denotes *in order that*. In 1 Cor. vii. 29. the words *ἵνα καὶ οἱ ἔχοντες* etc. indicate the (Divine) purpose of *ὁ καιρὸς συνεσταλμένος* etc. The same applies to Eph. ii. 9. In Eph. iii. 10. *ἵνα γνωρισθῇ* etc. is probably to be construed grammatically with *τοῦ ἀποκεκρυμμένου* in verse 9., see Mey. In Eph. iv. 14. *ἵνα* etc. expresses the negative design of what had been stated in verses 11–13.

As to Gal. v. 17. (Usteri, BCrus.) see Mey. In 1 Cor. xiv. 13. *ὁ λαλῶν γλώσση προσευχέσθω, ἵνα διερμηνεύῃ* means: *Let him pray* (not in order to make a display of his *χάρισμα τῶν γλωσσῶν*, but) with the intention, for the purpose, of interpreting (the prayer). 1 Jo. iii. 1. Behold, how great love the Father has shown us, (with the intention) that we should be called the children of God. See Lücke. BCrus. is not decided. In Rev. viii. 12. *ἵνα* expresses the object contemplated in the *πλήττεσθαι* of the sun etc.; for *πλήττ.* does not denote, as many suppose, the actual darkening of the heavenly bodies, but is the O. T. *קָרַח*, used in reference to the wrath of God, see Ewald *in loc.* In Rev. ix. 20. the intention of *μετανοεῖν* is indicated in *ἵνα μὴ*: They did not amend (repent), in order no longer to serve demons etc. The discernment of the fact that the objects of their worship were mere demons and wooden idols, should have led them to *μετάνοια*, for the purpose of emancipating themselves from so degrading a worship. In 1 Th. v. 4. (Schott, BCrus.) *ἵνα* denotes design on the part of God, see Lünemann. The theory of final causes is implied also in the expression, peculiar to John, *ἐλήλυθεν ἡ ὥρα ἵνα* etc. Jo. xii. 23.: The hour is (by God's decree) come, that I should etc., comp. xiii. 1. xvi. 2. 32. Inaccurate expositors suppose that, in these passages, as in 1 Cor. iv. 3. vii. 29. *ἵνα* is used for *ὅτι* or *ὅταν*. 2 Cor. vii. 9. (Rück., Schott) Ye were brought into sorrow, *in order that* (according to God's purpose) ye might be spared a more severe punishment. 1 Cor. v. 2. *Ye did not rather mourn, in order that - - might be taken away?* Here *ὥστε* also, it is true, might be appropriate, if *αἰρεσθαι* were to be regarded as the natural result of *πενθῆσαι*. Paul, however, represents it as the end in view: *ye should have mourned*, in order that he might be taken away. In 2 Cor. xiii. 7. the double *ἵνα* indicates the aim of Paul's prayer. The first *ἵνα* introduces a negative clause; the second, a positive. The proper exposition of Rom. iii. 19. is perhaps to be regarded as now fully settled; see also Philippi. Only BCrus. remains undecided. As to Rom. viii. 17. see p. 480. In 2 Cor. i. 17., however, *ἵνα* preserves its distinctive meaning, so that it may be rendered: What I resolve, do I resolve according to the flesh, that

with me yea may be (unalterably) yea, and nay (unalterably) nay? (that is, merely to show my own consistency); or thus: in order that with me there should be (found) yea yea, and nay nay (that both should be found with me at the same time, that I should afterwards deny what I had previously affirmed). In 2 Cor. iv. 7. *ἵνα ἡ ὑπερβολή* etc. refers to God's purpose in the fact that *ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν*. In Heb. xi. 35. the words *ἵνα κρείττονος ἀναστάσεως τύχωσιν* indicate the intention with which those persons refused *ἀπολύτρωσις*. As to Heb. xii. 27. see Bleek and de W. In Rev. xiv. 13. (Schott) probably *ἀποδύσκουσι* is, from *ἀποδύσκοντες*, to be repeated before *ἵνα ἀναπαύσωνται*. Ewald and de Wette are of a different opinion, comp. above, § 44, 4.

In regard to the expression *ἵνα (ὅπως) πληρωθῆ τὸ ῥηθὲν* in Mt., or *ἡ γραφή, ὁ λόγος*, in John, which was long rendered by *ita ut*, there can be no doubt of its having, in the mouth (of a Jewish teacher, and consequently) of Jesus and the apostles (in reference to an event already taken place), strictly and precisely the sense of *that it might be fulfilled*; comp. also Olsh. and Mey. on Mt. i. 22. Only, the meaning assuredly would not be that God had caused an event to take place, and compelled persons to act irresistibly in a certain manner, for the purpose of thus fulfilling promises (Tittm. Synon. II. 44.). The expression is very far from implying any sort of fatalism, Lücke Jo. II. 536.¹ The same remark is to be applied to this form of expression in iv. 12.: *all this is said to them in parables, in order that they may see and yet not perceive* etc., for: that the declaration (in Isa. vi. 8.) might be fulfilled: *they shall see and yet not etc.* We too introduce into discourse such quotations, when they are presumed to be well known. Jesus could not have intended to assert a general impossibility of understanding such parables (for then it would have been strange indeed to speak in parables at all); but meant that to persons who did not comprehend parables so very plain, might be applied the saying of the prophet: *he sees and understands not*; and that it was foretold that there should be such persons.

In the peculiar diction of the Apocalypse, xiii. 13. *ἵνα* once, it would appear, is used for *ὥστε* or *ὡς*, after an adjective containing the notion of *intensity*: *magna miracula*, i.e. *tam magna, ut* etc. This would be as admissible, at least, as *ὅτι* after an intensive, comp. Ducas p. 34. 28. p. 182. Theophan. cont. p. 663. Cedren. II. 47. Canan. p. 465. Theod. H. E. 2, 6. p. 847. ed. Hal. and Winer's Erlang. Pfingstprogr. 1830. p. 11. Yet see p. 354. It is otherwise in 1 Jo. i. 9. (a passage misunderstood even by de Wette and

¹ Bengel, on Mt. i. 22., says, in the doctrinal phraseology of his time, and, in the main, with justice: *ubicunque haec locutio occurrit, gravitatem evangelistarum tueri debemus et, quamvis hebeti visu nostro, credere ab illis notari eventum non modo talem, qui formulae culpam veteri respondeat, sed plane talem, qui propter veritatem divinam non potuerit non subsequi incunte N. T.*

Schott) : He is faithful and just, *in order* to forgive us (with a view to the forgiving) ; comp. in German : *er ist scharfsinnig, um einzusehen*. This expressed thus : *er ist scharfsinnig, so dass er einsieht*, though in substance of the same import, yet exhibits the subject under an aspect somewhat different. Under this head come also the passages quoted by Tittmann (Synon. II. 39.) from Mr. Anton. 11, 3. Justin. M. p. 504. Bengel justly remarks, indeed, on Rev. as above : *ἵνα* frequens Joanni particula ; in omnibus suis libris non nisi semel, cap. 3, 16. ev., *ὥστε* posuit etc. ; yet this is not to be understood as if John used *ἵνα* indiscriminately for *ὥστε*. The reason why *ὥστε* so occurs in John is partly owing to the doctrinal turn of his writings, and partly to his usage of denoting *result* by other modes of expression.

Some insist that *ἵνα* is used for *ὅτι* in Mr. ix. 12. *γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθη καὶ οὐδενωδιῇ*. The words, however, probably mean : *in order that He should suffer*. This must be understood as an answer to the question, and *ἔρχεται* or *ἐλεύσεται* is to be supplied before it. Nobody will be misled by the passage which Palairot (obs. 127.) has quoted from Soph. Aj. 385. *οὐχ ὄρας, ἢ εἰ κακοῦ* ; where *ἵνα* is an adverb. Some also take *ὅπως* for *ὅτι*, *ὡς* Xen. C. 3, 3, 20. 8, 7, 20. see Poppo *in loc*.

Many erroneously render *ὅπως* *in order that* by *ita ut* (Kühnöl Act. 129. Tittmann Synon. II. 55. 58.). In Luke ii. 35. (BCrus.) it is almost superfluous to refer to the Hebrew theory of causes, to explain the exact import of the conjunction. Acts iii. 19. is plain, if, as ver. 21. requires, *ὅπως ἀποστείλῃ τὸν Χρ.* ver. 20. be understood of the opening of the kingdom of heaven. What was remarked in reference to *ἵνα* p. 479 f. elucidates Mt. xxiii. 35. Phil. 6. is connected with ver. 4. : *I make mention of thee in my prayers, in order that etc.* Meyer's objections to this view are groundless. The meaning of Heb. ii. 9. is made so clear by ver. 10. that no expositor is now likely to render *ὅπως* there by *ita ut*. As to *ὅπως πληρωθῆ* see above.

In the N. T. also *ὡς*, as a particle of comparison, means always *as*, and not *so* (for *οὕτως*), as, in 1 Pet. iii. 6., Pott might have known from so early a work as Bengel's. Neither does the accented form *ὡς* ever occur in the N. T. That form, moreover, is extremely rare (Heind. and Stallb. Plat. Protag. c. 15.) in Greek prose writers (with the exception of the Ionic). In Heb. iii. 11. iv. 3. (Sept.) *ὡς* may be rendered by *that, in order that*. In this acceptation it is sometimes used with the Indicative even in good Greek authors (Her. 1, 163. 2, 135.). As to Mr. xiii. 34. and similar passages, see Fr. To suppose, with Mey., that such passages contain an *anakoluthon*, is quite unnecessary.

SECTION LIV.

OF ADVERBS.

1. The N. T. writers were, as we have seen, inferior to the native Greek authors in the rich and varied use of conjunctions. As, however, adverbs are more strictly required than conjunctions for the precise expression of circumstantial relations, we can easily conceive how the N. T. writers should exhibit a greater amount of Hellenic copiousness in the *comprehensive* use of adverbs. It is only in the *intensive* use of these, that is, only in regard to the expression of the nicer shades of meaning by the aid of a number of adverbs or adverbial combinations, that their diction is comparatively defective. Such refinements would have been out of place in the simple and distinctive style of the Greek Scriptures.

As Later Greek contains a large abundance of derivative (adjectival) adverbs that are not used by early prose writers, many of these naturally occur in the Greek Scriptures. Such are: ἀκαίρως (Sir. xxxii. 4.), ἀναξίως (2 Macc. xiv. 42.), ἀνόμως (2 Macc. viii. 17.), ἀποτόμως (since Polyb.), ἐκτενῶς (see Lob. Phryn. 311.), ἀπερισπάστως (see Lob. 415.), ἐποίμως (for which the strictly Attic authors used ἐξ ἐποίμου), εὐθύμως (since Polyb.), ἐσχάτως (comp. Lob. 389.), εὐαρέστως (Arrian. Epict. 1, 12, 21.), κενῶς Arrian. Epict. 2, 17, 6. (εἰς κενόν), προσφάτως, τελείως, πολυτρόπως and πολυμερῶς, ῥητῶς, ἐδνικῶς in the Biblical sense.

Many other adverbs also belong to later prose, and are denounced as un-Attic by the grammarians; e.g.: ὑπερέκεινα see Thom. M. 336., οὐρανόθεν, παιδιόθεν, μακρόθεν Lob. 93 sq.

In the N. T. the use of the adjective (or partic.)¹ Neut. for the corresponding adverb, a peculiarity which became more and more common in Later Greek, is not carried to a greater extent than in the earlier prose: comp. πρῶτον, ὕστερον, πρότερον and τὸ πρότερον, πλησίον, τυχόν, ἔλαττον, τὸ νῦν ἔχον Acts xxiv. 25. for the present (Vig. p. 9, Hm. p. 888.), τοῦναντίον, λοιπόν and τὸ λοιπόν (Hm. Vig. 706.), and τὰ πολλὰ (for the most part), for most of which no adverbial forms exist.

In general, there is nothing peculiar in the N. T. diction in regard to the use of adjectives, with or without prepositions (elliptically

¹ What Hm. Eurip. Hel. p. 30 sq. has said regarding the use of Neuters, deserves consideration.

or not), for adverbs. Comp. *e.g.* τοῦ λοιποῦ (Hm. as above, van Marle florileg. p. 232 sq.), πεζῆ, πάντη, καταμόνας, κατ' ἰδίαν, ἰδία, καθόλου, εἰς κενόν, and the Lexicons under the words. Instead of κατὰ ἐκούσιον Phil. 14. (Num. xv. 3.) Greek authors use ἐκουσίως, ἐκουσία or ἐξ ἐκουσίας. It is not necessary to refer here to genuine Greek compounds, such as παραχρῆμα. On the other hand, the N. T. writers employ, more frequently than native Greek authors, abstract substantives with prepositions, instead of adverbial forms actually existing, *e.g.*: ἐν ἀληθείᾳ Mt. xxii. 16., ἐπ' ἀληθείας Luke xxii. 59. (for ἀληθῶς), ἐν δικαιοσύνῃ Acts xvii. 31. for δικαίως, see above, § 51. In 2 Cor. iv. 16. ἡμέρα καὶ ἡμέρα, if intended as a circumlocution for the adverb *daily* (καθ' ἡμέραν or τὸ καθ' ἡμέραν, common in the N. T.), would be without example in the N. T. comp. דִּי דִּי, see Vorst Hebr. 307 sq. Ewald kr. Gr. 638.¹ Probably, however, Paul advisedly used the expression *day and day*, to indicate the progress of ἀνακαινοῦσθαι: whereas καθ' (ἐκάστην) ἡμέραν ἀνακαινοῦται might be taken also in another sense. Further, we find an analogous construction (though only in a *local* acceptation) in Mr. vi. 39. ἐπέταξεν ἀνακλίνει πάντας συμπόσια συμπόσια *cateruatim*, comp. Exod. viii. 14., verse 40. ἀνέπεσον πρασιαὶ πρασιαί *areolatim*, see § 37, 3. These words are strictly in apposition, comp. Luke ix. 14. What Georgi in his Vindic. p. 340. has collected, is not in point.

When a simple accusative of a noun (substantive) is used adverbially, there is an abbreviation in the expression (Hm. Vig. 883.). Besides the so well-known χάριν, under this head come,

a. Τὴν ἀρχὴν *throughout, altogether* (Vig. 723.), which, in all probability, is so to be understood also in Jo. viii. 25. (see Lücke's careful examination of the passage): altogether what I say unto you (I am entirely what in my discourses I profess to be). The context furnishes no ground whatever for preferring the interrogative to the positive form of expression. Meyer's exposition is complicated, and appears to me quite unsatisfactory.

b. Ἀκμήν used in Later Greek for ἐπι, as in Mt. xv. 16. see Lob. Phryn. 123 sq.

Adverbs may be joined not only to verbs, but also to nouns, as in 1 Cor. xii. 31. καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι, see No. 2., and 1 Cor. vii. 35. πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

2. The adverbial notion is sometimes expressed concretely as adjectival, and connected with a substantive (Mtth. 1001. Kühner

¹ Comp. ἡμέρα τῆ ἡμέρα Georg. Phrantz. 4, 4. p. 356.

II. 382.). This takes place not only when it is to the substantive (not to the verb) that a (logical) predicate belongs (though in German and English an adverb is used),¹ but also where such direct reference to the substantive appears to give greater force to the expression:² Acts xiv. 10. ἀνάστηθι ἐπὶ τοὺς πόδας σου ἄρθός, Mr. iv. 28. αὐτομάτη ἢ γῆ καρποφορεῖ, Acts xii. 10. (Iliad. 5, 749.), Rom. x. 19. πρῶτος Μωϋσῆς λέγει (*first Moses saith*) 1 Tim. ii. 13. Jo. xx. 4. etc.,³ Luke xxi. 34. μήποτε ἐπιστῆ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη (Var. αἰφνιδίως), Acts xxviii. 13. δευτεραῖοι ἤλθομεν εἰς Ποσιόλους, 1 Cor. ix. 17. εἰ γὰρ ἐκὼν τοῦτο πράσσω -- εἰ δὲ ἄκων etc. Comp. also Luke v. 21. 1 Cor. ix. 6. etc. Specially, with *these* adjectives this construction is frequent, not to say predominant, in Greek authors (comp. in regard to αὐτόματος Her. 2, 66. Lucian. necyom. 1. Xen. An. 5, 7. 3. 4, 3, 8. Cyr. 1, 4, 13. Hell. 5, 1, 14. Dion. H. 1. 139. Wetst. I. 569., in regard to πρῶτος Xen. An. 2, 3, 19. Cyr. 1, 4, 2. Paus. 6, 4, 2. Charit. 2, 2., as to δευτερ. Her. 6, 106. Xen. Cyr. 5, 2, 2. Arrian. Al. 5, 22, 4. Wetst. II. 654., as to αἰφνίδιος Thuc. 6, 49. 8, 28., *subitus* irrupit Tac. hist. 3, 47.); yet with other adjectives not uncommon: Xen. Cyr. 5, 3, 55. αὐτὸς παρελεύσων τὸν ἵππον -- ἥσυχος κατεδεῦτο etc., 6, 1, 45. εἰ οἶδ', ὅτι ἄσμενος ἂν πρὸς ἄνδρα -- ἀπαλλαγῆσεται (Demosth. Zenoth. 576 b. 2 Macc. x. 33. Pflugk Eurip. Hel. p. 48.; see, on the other hand, Acts xxi. 17.), 7, 5, 49. εἰ ταῦτα πράδυμός σοι συλλάβοιμι (Var.), 4, 2, 11. ἐδελούσιοι ἐξιώντες, Dio Chr. 40. 495. πυκνοὶ βαδίζοντες, Isocr. ep. 8. τελευτῶν (*at last, finally*) ὑπεσχόμην, comp. Palair. 214. Valcken. Her. 8, 130. Ellendt Arrian. Al. I. 156. Krü. 210 f.

How far it is correct to say that adjectives are used instead of

¹ In Jo. iv. 18. τοῦτο ἀληθὲς εἶρηκας *this hast thou spoken true, hoc verum dixisti*. On the other hand, τ. ἀληθῶς εἶρ. (as Kühnöl maintains) would be ambiguous. Comp. Xen. vectig. 1, 2. ὅπως δὲ γνωσθῆ, ὅτι ἀληθὲς τοῦτο λέγω, Demosth. Halon. 34 b. τοῦτό γε ἀληθὲς λέγουσιν.

² Comp. especially *Bremi* Exc. 2. ad Lys. 449 sq. *Mchlhorn* de adjectivorum pro adverbio positore. *ratione et usu*. Glogav. 1828. See also *Fechner* Hellenol. 215 sqq. *Zumpt* lat. Gramm. § 682. 686. *Kritz* Sall. I. 125. II. 131. 216. In Latin this form of expression is, in general, still more common. *Eichhorn* (Einleit. ins N. T. II. 261.) makes an erroneous application of the rule, in supposing that, in Jo. xiii. 34., ἐντολήν καινὴν δίδωμι can signify, anew (*καινῶς*) will I give you the commandment. Even the position of the words precludes taking *μῖνον* adverbially in Jo. v. 44. See *Lücke*.

³ Ordinal adjectives are used for adverbs only when *first, second, etc.* refer to the person; that is, when something is expressed which the person did before all other persons (was the first to do); but when the person is represented as doing a *first* act, in regard to other subsequent acts of the same person, the adverb must be used. Comp. also *Kritz* Sallust. II. 174.

adverbs, is obvious from the preceding observations. To suppose, however, that adverbs are sometimes used instead of adjectives, is quite a mistake (Ast Plat. polit. p. 271.),¹ as in Mt. i. 18. ἡ γένεσις οὕτως ἦν, xix. 10. εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου (LXX. Rom. iv. 18.) 1 Pet. ii. 15.; 1 Th. ii. 10. ὡς ὁσίως κ. δικαίως καὶ ἀμέμπτως ὑμῖν ἐγενήθημεν, ver. 13.; Rom. ix. 20. τί με ἐποίησας οὕτως; In the first passage εἶναι is not the mere *copula* (as in αὕτη, or τοιοῦτό ἐστι), but expresses the notion of *having been brought about, existing as a fact, comparatum esse*.² In Rom. ix. 20. οὕτως denotes the mode or manner of ποιεῖν, the consequence of which is his being now the person that he is. Comp. Bremi Aesch. Ctesiph. p. 278. Bhdy p. 337 f. Hm. Soph. Antig. 633. Wex Antig. I. 206. Mehlhorn in the allg. Lit.-Zeit. 1833. Ergzbl. No. 108. Lob. Paralip. p. 151.; as to Lat. Kritz Sallust. Cat. p. 306 sq. Likewise in 1 Cor. vii. 7. ἕκαστος ἴδιον ἔχει χάρισμα, ὃς μὲν οὕτως, ὃς δὲ οὕτως the adverbs are used with strict propriety: *each has his proper gift, one after this manner, and another after that.*

A closer approximation to adjectives is found

a. In certain *local* adverbs, such as ἐγγύς εἶναι, χωρὶς τινος εἶναι Eph. ii. 12., πόρρω εἶναι Luke xiv. 32. (Krü. 244.).

b. In adverbs of degree, annexed to substantives (ὄν being understood), as: μάλα στρατηγός Xen. Hell. 6, 2, 39. see Bhdy 338. Usually they are placed before the noun, but sometimes after it. Even the early expositors thus understood 1 Cor. xii. 31. καὶ ἔτι κατ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι: *a more excellent way*. The adverbial combination is placed after the noun in 1 Cor. viii. 7. τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου, Ph. i. 26. 2 Pet. ii. 23., probably also in 2 Cor. xi. 23. See Mey.

3. The adverbial notion of *intenseness* is not unfrequently expressed by prefixing to a verb a participle of the same verb, or a cognate noun in the Dative (Ablative), as: Luke xxii. 15. ἐπιθυμία ἐπεθύμησα *I have earnestly desired*, Jo. iii. 29. χαρᾶ χαίρει *impense laetatur*, Acts iv. 17. ἀπειλῇ ἀπειλησόμεθα *let us straitly threaten*, v. 28. παραγγελία παρηγγείλαμεν ὑμῖν, xxiii. 14. ἀναδέματι ἀνεδέματίσαμεν *we have bound ourselves under a great curse*, Jas. v. 17., from Sept. Mt. xiii. 14. (Isa. vi. 9.); Mt. xv. 4. θανάτω τελευτάτω (Ex. xxi. 15.). This form of expression is of frequent occurrence in the Sept. and the Revelation, and is an imitation of the Hebrew Infinitive, comp. Isa. xxx. 19. lxvi. 10. Deut. vii. 26. Ex. xxi. 20.

¹ His articles in the Landshuter Zeitschr. f. Wissensch. und Kunst III. II. 133 ff. I have not had an opportunity of comparing.

² In Jo. vi. 55. there is a Var. The most recent editors prefer ἀληθεί, see Lücke, who, however, ably combats, at the same time, the opinion of those who consider ἀληθῶς equivalent in sense to ἀληθής.

Josh. xxiv. 10. 1 Sam. xii. 25. xiv. 39. Sir. xlvi. 11. Judith vi. 4. (Vorst Hebr. p. 624 sq.); yet the same construction is sometimes found in Greek authors (Schaeff. Soph. II. 313. Ast Plat. Epin. 586. Lob. Paralip. 524.), e.g. Plat. symp. 195 b. φεύγων φυγῆ τὸ γῆρας,¹ Phaedr. 265 d. ἐμοὶ φαίνεται τὰ μὲν ἄλλα παιδιᾶ πεπαῖσθαι, Phot. cod. 80, 113. σπουδῆ σπουδάζειν, Soph. Oed. R. 65. ὕπνω εὐδοντα, Ael. 8, 15. νίκη ἐνίκησε.

Of a different nature are those constructions in which the Dative of the noun is accompanied by an adjective (or any other adjunct), as: ταῖς μεγίσταις τιμαῖς ἐτίμησαν, ζημιούτω τῇ νομιζομένῃ ζημίᾳ (Schwarz as above). This coincides with the mode of expression explained in § 32, 2. Comp. Xen. A. 4, 5, 33. Plut. Coriol. 3. Aristoph. Plut. 592. Aeschyl. Prom. 392. Hom. hymn. in Merc. 572. From the N. T., see 1 Pet. i. 8. ἀγαλλιάσθε χαρᾷ ἀνεκλαλήτῳ etc. Even the expression γάμῳ γεγαμηκώς in Demosth. Boeot. 639. has no connection with the construction in question. It means, as it were, *having espoused by marriage*, living in lawful wedlock; as γαμεῖσθαι, when alone, is applied also to concubinage. Even Xen. An. 4, 6, 25. οἱ πελτασταὶ δρόμῳ ἔδειον might be excepted, as δρόμος denotes a particular sort of running,—*course* or *trot*. As to Soph. Oed. C. 1625. (1621.), see Hm. *in loc*.

4. Certain adverbial notions were regarded by the Greeks as verbal. Accordingly, a verb which was to be qualified by one of these notions, expressed by a verb, was used in the form of an Inf. or Participle, dependent on the other as principal verb (Mtth. 1279 ff. comp. Kritz Sallust. 1, 89.), as: Heb. xiii. 2. ἐλαθόν τινες ξενίσαντες they (remained unconscious of having entertained) entertained *unconsciously*,—*without being aware of it* (Wetst. *in loc*. comp. also Joseph. bell. jud. 3, 7, 3. Tob. xii. 13.),² Acts xii. 16. ἐπέμενε κρούων he knocked *persistingly*, *with persistency* (Jo. viii. 7.) comp. Lösner obs. 203., Mr. xiv. 8. πρόελαβε μυρίσαι *antevertit ungere*, she has anointed *beforehand* (Kypke *in loc*.; φθάνω also is sometimes used with the Inf., see Wyttenbach Juliani orat. p. 181. comp. *rapere occupat* Horat. Od. 2, 12, 28.), Mt. vi. 5. φιλοῦσι προσεύχεσθαι they love to pray (comp. Ael. 14, 37. φιλῶ τὰ ἀγάλματα -- ὀρᾶν), Wetst. and Fr. *in loc*., Luke xxiii. 12., see Bornem.

¹ Lob., as above, shows that, in Greek authors, this form of expression is used only in figurative and not in a physical sense, as in Jerem. (xxvi.) xlvi. 5. Moreover, in Latin the well-known occidione occidere is analogous to this construction.

² Yet in Ael. 1, 7. οὔτοι, ὅταν αὐτοὺς λαθόντες ὑσπυράμον φάγωσι, we find the construction which corresponds to German usage. The Inf. instead of the Part. after λαθάνειν, occurs in Leo Chronogr. p. 19.

Whether also *ἑλέω* (*ἑδέλω*? Hm. Soph. Philoct. p. 238.), as a finite verb, is used to denote the adverbial notion *gladly, with pleasure* (sponte), has lately been questioned (that the Partic. of *ἑλέω* is so used is well known, comp. Mey. on Col. p. 107.).¹ The truth is, however, that Jo. viii. 44. *τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν* must be rendered: The lust of your father ye will (*are resolved and inclined to*) do (carry into effect), either in general (your hearts impel you to follow the will of Satan), or because ye go about to kill Me (ver. 40.). The propriety of the Plural here, about which de W. is at a loss, has already been explained by Lücke. In regard to Jo. vi. 21. the explanation proposed by Kühnöl is an attempt to reconcile the details of this evangelist with those of Mt. and Mr., but without foundation. At the same time, it must be admitted that *ἠθέλον ποιῆσαι* *they purposed, were inclined, to do* (Arist. polit. 6, 8.), when from the context it is obvious that the sense is not confined to a mere act of the will,² may signify *they did it designedly, spontaneously, gladly*, e.g. Isocr. Callim. 914. *οἱ ὀυστυχισίας τῆς πόλεως προκινδυνεύει ὑμῶν ἠθέλησαν* *who were ready to expose themselves to dangers in your defence* (and gave proof positive of their readiness), who cheerfully encountered dangers in your cause (Xen. Cyr. 1, 1, 3.). The phrase *ἑδέλουσι ποιεῖν*, however, when it does indicate a mere act of the will, naturally signifies: *they do it with alacrity, cheerfully* (Demosth. Ol. 2. p. 6 a.: *ὅταν μὲν ὑπ' εὐνοίας τὰ πράγματα συστή και πᾶσι ταῦτά συμφέρι - - και συμπονεῖν και φέρειν τὰς συμφορὰς και μένειν ἑδέλουσιν οἱ ἄνθρωποι*), or *they do it of their own accord, spontaneously* (Xen. Hier. 7, 9. *ὅταν ἄνθρωποι ἄνδρα ἡγησάμενοι - - ἱκανὸν - - στεφανῶσι - - και δαρεῖσθαι ἑδέλωσι*).³ Yet comp. Stallb. Plat. symp. p. 56. and Gorg. p. 36. Ast Plat. legg. p. 28. Agreeably to these explanations, Mr. xii. 38. Luke xx. 46. *τῶν θελόντων περιπατεῖν ἐν στολαῖς* *who love to go about*, would not be bad Greek (though *τῶν φιλούντων περ.* would be preferable); yet this acceptation is directly to be referred to the Hebraistic *θέλειν*

¹ In 2 Pet. iii. 5. *λανθάνει τοῦτο θέλοντας* I prefer the rendering: *latet eos hoc* (what follows) *volentes, i.e. volentes ignorant*, to the other: *latet eos* (what follows), *hoc* (what precedes) *volentes, i.e. contententes*. The former brings out more clearly the guilt of the mockers. Neither in Col. ii. 18. is *θέλων* to be taken as an adverb.

² In Jo. vi. 21. the meaning, viewed in reference to John's peculiar style, is to be confined to a mere act of the will.

³ Comp. also Orig. c. Marcion. p. 35. *Welst. τὰ δικαίως ἐν ταῖς γραφαῖς εἰρημῆνα βούλει ἀδικῶς νοεῖν* *thou art inclined to understand,—thou understandest designedly.*

τι *delectari re*, as in Mr. *Θέλειν* is immediately followed by the Accusative *ἀσπασμούς* as its object.

5. In Hebrew, adverbial notions are to a still greater extent regarded as verbal; as in that language, not only are the former grammatically construed with the latter (a circumstance which shows their essential connection), as in *הָלַךְ שָׁבָר*, that is, *he sent again*, which is imitated in Luke xx. 11 f. *προσέθετο πέμψαι* (but in Mr. xii. 4. we find *καὶ πάλιν ἀπέστειλεν*), Acts xii. 3. *προσέθετο συλλαβεῖν καὶ Πέτρον* *he proceeded further to take Peter also*, Mr. xiv. 25. Var. (thus frequently in Sept. *προστιθέναι* and Mid. *προστιθεσθαι* Gen. iv. 2. xi. 6. Ex. x. 28. xiv. 13. Deut. iii. 26. xviii. 16. Josh. vii. 12. etc., likewise with Inf. Pass. Judges xiii. 21.), but also both verbs are used as finite and joined together by *and*: *he does much and weeps* (Ewald 631.).¹ The latter usage has, in particular expressions, been retained through all periods of the language; by a perceptible merging of the one into the other (like *ἐν διὰ δυοῖν* in verbs), it became at length predominant. It was presumed that instances of this simpler construction also would be found in the N. T.,² as: Rom. x. 20. *ἀποτολμᾷ καὶ λέγει* *he is bold and says,—he expresses himself with great boldness*, Luke vi. 48. *ἔσκαψε καὶ ἐβάθυνε* *he dug deep* (Schott), Col. ii. 5. *χαίρων καὶ βλέπων* *seeing with delight* (Beng. and Schott) etc. In many passages, however, which have been referred to this head, this explanation is inappropriate, as in 2 Cor. ix. 9. *ἐσκόρπισεν, ἔδωκε τοῖς πένησιν*, which must be rendered: *he scattered, he gave to the poor* (Ps. cxii. 9.); in others it is unnecessary, as in Luke vi. 48. *he dug and deepened* (*crescit oratio*, Beza); Jo. viii. 59. *ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ* (BCrus.) means: *He concealed Himself and went away*; that is, either withdrew from their sight, became invisible (so that a miraculous disappearing of Christ may have been stated), or He concealed Himself and quickly withdrew (Lücke, Mey.). The evangelist might easily, from his point of view, combine in thought, and connect by *καί*, two events not precisely simultaneous, but following each other in rapid succes-

¹ The Sept. gives a strict and literal rendering of only some of these Hebrew constructions, e.g. Judges xiii. 10. *ἐτάχυνεν ἢ γυνὴ καὶ ἔδραμε*, 1 Sam. xxv. 42. Ps. cv. 13. Dan. x. 18. Hos. i. 6. Comp., on the other hand, Gen. xxvi. 18. xxx. 31. Job xix. 3. Ps. xxxii. 3. The phrase *עָרַב* is also rendered in the Sept. by the Part.: Gen. xxxviii. 5. *προσθείσα ἐπὶ ἔτεκεν υἱόν* etc., xxv. 1. *προσθεμίνος Ἀβραάμ ἔλαβε γυναῖκα*, Job. xxix. 1. xxxvi. 1. It occurs once also in Luke xix. 11. Besides, comp. *Thiersch de Pentat. alex.* p. 177.

² Every accurate scholar must perceive that the constructions which Kühnöl on Luke vi. 48. has adduced as analogous, from Xen., Plaut., and Persius, are quite of a different nature.

sion. Probably we should, with Bengel, prefer the first of the two expositions suggested above, as the more in accordance with the character of *this* evangelist, and that in fact which is alone admissible, if the words *διελθὼν διὰ μέσου αὐτῶν* are genuine. The word *ἀναστρέψω* in Acts xv. 16. has, in the passage quoted from the Old Testament (Amos ix. 11.), nothing corresponding to it either in the Hebrew or the Sept. The apostle's meaning in the quotation probably is: (To him) *I will turn (myself) again* (as also *בָּשׁוּ*, in many passages of the Old T., may be, by itself, rendered, e.g. Jer. xii. 15. *בָּשׁוּ אֲנִי מִיָּמִינִי* I will turn again [to them, antithetically to Jēhovah's turning away from them] and will have mercy on them;—in Sept. *ἀναστρέψω καὶ ἐλέησω αὐτούς*), as *iterum* is implied in the compounds *ἀνοικοδομήσω, ἀνορθώσω*. Likewise in Mt. xviii. 3. *ἐὰν μὴ στραφῆτε καὶ γένησθε* etc. and Acts vii. 42. *ἔστρεψεν ὁ θεὸς καὶ παρέδωκε*, this verb appears to be used as independent: *to turn one's self away*. In Luke i. 68. the separate meaning of *ἐπεσκέψατο* (*ἤρπξ*) is obvious. Rom., as above, is more like the Latin *audet dicere*. In this acceptation the import of the first verb is not regarded as a secondary notion. It has been rendered: *he is bold and says*. Ἀποστολ. indicates the frame of mind; *λέγειν*, its result, the utterance of the mental state by bold discourse.

In Col. as above, Paul probably makes a twofold statement: ¹ In spirit I am present with you, *joying* (on your account [over you], *σὺν ὑμῖν*) and beholding your order. To the general statement is annexed one that is special. It is also possible that in *βλέπων* etc. the ground of the joy is subjoined, so that *καὶ* would have to be rendered, *namely, that is*. As, however, *joying* denotes something caused by *βλέπειν*, the adverbial notion, expressed as independent by a finite verb, could in no case *precede* the principal notion.² Neither could such form of expression, if the point be distinctly investigated, be supported by Hebrew analogy.³ Jas. iv. 2. *φονεύετε καὶ ζηλοῦτε* does not mean: ye are zealous even to the death

¹ In the quotation by *Wetst.* from Joseph. bell. jud. 3, 9, 2. the Codd. read *καίρω καὶ βλέπων* or simply *βλέπων*.

² Where the adverbial idea is promoted grammatically to an independence which does not logically belong to it, such independence can only be maintained by following the principal verb. Comp. Plut. Cleom. 18. *εἰσελθὼν καὶ βιασάμενος*, the same as *βίᾳ εἰσελθὼν*.

³ The Hebrew verbs, which, being placed before other finite verbs, express either an idea considered independently, as Job xix. 3. "ye are not ashamed and ye deafen me," or a general idea which is more precisely defined by one more special, as: "he made haste and ran against the Philistines; he turned back and cut" etc. In like manner 1 Sam. ii. 3., which latter place, being poetical, cannot be adduced in explanation of the prose of the N. T.

(Schott), with a deadly zeal,¹ but, as Stolz renders it, *ye kill and are envious*; see Kern *in loc.* In Rev. iii. 19. the two verbal notions are undoubtedly to be taken separately. Others, even Züllig, think there is here a *Hysteron Proteron*; Hengstenberg's view of the passage is right.

Against the rendering of Mr. x. 21. ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ by *blande eum compellavit* (also Schott), see Mey. *in loc.*

6. As prepositions, unaccompanied by a case, are sometimes used as adverbs (see § 50. Note 2. p. 442 f.), so, *vice versa*, and that still more frequently, adverbs (especially of *place* or of *time*) are used as prepositions, and made to govern a case, as: ἅμα (in so early a writer as Her. 6, 118. ἅμα τῷ στρατῷ), which in Later Greek became almost exclusively a preposition (ἅμα αὐτοῖς Mt. xiii. 29. equivalent to σύν αὐτοῖς comp. Lucian. Asin. 41. 45. Polyb. 4, 48, 6. etc. see Klotz Devar. II. 97 sq.), ἕως, of *time* or of *place* (Klotz II. 564. comp. ἕως τούτου—for which Greek authors use ἄχρι or μέχρι; or in a *local* sense ἕως εἰς, ἕως ἐπί; yet comp. Diod. S. 1, 27. ἕως ὠκεανοῦ), also with names of persons (*as far as, even unto*, Luke iv. 42. Acts ix. 38. comp. Lament. iii. 39.), χωρίς (Jo. xv. 5. *separated from, μὴ μένοντες ἐν ἐμοί* verse 4., comp. Xen. C. 6, 1, 7. Polyb. 3, 103, 8., then very frequently *without, besides, exclusive of*), πλησίον Jo. iv. 5. with Gen., as in Sept. comp. Xen. Mem. 1, 4, 6. Aeschin. dial. 3, 3. (in Greek authors also with Dative), but παράπλησίον Ph. ii. 27. with Dat. (with very slight var. of Codd.), ἐγγύς with Gen. Jo. iii. 23. vi. 19. xi. 18. etc. and with Dat. in Acts ix. 38. xxvii. 8., ὀψέ with Gen. Mt. xxviii. 1., ἔμπροσθεν with Gen., ὀπίσω (this is exclusively Hellenistic), ὀπισθεν with Gen., ὑπέρεκεινα and ἔλαττον also, to which add ἔσω and ἔξω with Gen. Several of these are so frequently construed with a case, that they may be regarded strictly as prepositions. In ἕως, χωρίς, ἄχρι, μέχρι,

¹ Gebser gains nothing by referring to Jas. i. 11. and iii. 14. in support of this interpretation. The first passage, i. 11. ἀνέτειλεν ὁ ἥλιος - - καὶ ἐξήρανε, expresses the rapid scorching of herbage more aptly than ἀνατείλας ἐξήρανε, comp. "veni vidi vici," not "veniens vidi," or "veni vidensque vici." To rise and to scorch is one: not, "after he is risen, he sets about scorching." It is precisely by expressing the individual moments by finite verbs that their rapid succession is more graphically represented. The second passage, iii. 14. μὴ κατακαυᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας, I render (with the concurrence of Wiesinger): "boast not yourselves and lie against the truth;" κατὰ τῆς ἀλ. belongs properly to κατακαυᾶσθαι (Rom. xi. 18.). But the apostle, for the explanation of κατακ., adds forthwith a stronger expression. To explain it by μὴ κατακαυόμενοι ψεύδεσθε κατὰ τῆς ἀληθ. is only to introduce the tautology κατὰ τ. ἀλ. ψεύδεσθαι, while the κατὰ in κατακαυχ. is deprived of its meaning.

the adverbial meaning has become faint, and in *ἀνευ* (in the N. T.) it is entirely lost.

Under this head comes also Ph. ii. 15. *μέσον γενεῶς σκολιᾶς* (comp. Theophan. p. 530.), which Lchm. and Tdf. have very properly admitted into the text. But in Mt. xiv. 24. *τὸ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν* the word *μέσον* is an adjective: *navis jam media maris erat*, see Krebs *in loc.*—In general, the use of the adverb with the Gen. in the N. T. diction appears very natural, if we compare with it the far bolder constructions employed in the Greek of all periods, see Bhdy 157 f.

In Later Greek prose, adverbial combinations, such as *ἕως ἄρτι*, *ἕως πότε*, *ἕως ὅτου*, *ἕως πρῶτῆς*, *ἕως ἕξω*, *ἕως κάτω* and the like, are, indeed, quite common (in Sept. comp. *ἕως τότε* Neh. ii. 16., *ἕως τίνος*, *ἕως οὗ* Gen. xxvi. 13.), but some such had already been regularly adopted by the early writers, Bhdy 196. Krü. 266 f.—As to adverbs with the article instead of nouns, see § 20, 3.

7. Adverbs of place (originally in consequence of an attraction, Hm. Vig. 790. ad Soph. Antig. 517. Wex Antig. I. 107. Weber Demosth. p. 446. Krüger. grammat. Untersuchungen III. 306 ff.), and that not merely in relative clauses (§ 23, 2.), are by good prose authors interchanged; that is, adverbs of rest are joined to verbs of motion, when, at the same time, continuance in or at a place is to be expressed, Hm. as above, Bhdy 350. (see above, regarding *ἐν*, § 50, 4.) comp. Mt. ii. 22. *ἐφοβήθη ἐκεῖ ἀπελθεῖν*, xvii. 20. xxviii. 16. In the later writers *ἐκεῖ* came to be used constantly for *ἐκεῖσε*, *ποῦ* and *ὅπου* for *ποῖ* and *ὅποι*, and *οὗ* *where* for *whither*. They are thus used in the Sept. and also in the N. T. (where, e.g., *ὅποι* never occurs), as in Jo. xviii. 3. *ὁ Ἰούδας - ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων* (Arrian. Epict. 24, 113.),¹ Rom. xv. 24. *ὅφ' ὑμῶν προπεμφθῆναι ἐκεῖ* (to Spain), Jo. vii. 35. iii. 8. (*πόθεν ἔρχεται καὶ ποῦ ὑπάγει*), viii. 14. xi. 8. Luke xxiv. 28. Jas. iii. 4. Rev. xiv. 4. etc. This is an abuse which is easily explained in conversational speech (in *ᾧδε* and *ἐνθάδε*, *ἐνταυθοῖ*, the meanings *hic* and *huc* very early coalesced, Krü. 268.), and which one cannot deny to be the Scripture language of the N. T.²

With respect to other adverbs of place, not only *ἕσω* stands for

¹ Her. 1, 121. *ἔλθων ἐκεῖ* plainly signifies: *being arrived there* (comp. before, *ἔθι χαίρων ἐς Πέρσας*), and so might *ἔρχεσθαι* Jo. xviii. 3. at all events be rendered. Heb. vi. 20. *ὅπου πρὸδρομος εἰσῆλθε* may mean, *whither* entered, see Böhme, whom Bleek has not understood.

² Many places are cited with this view that belong to another category, e.g. Mt. xxvi. 36. Luke xii. 17. 18. Here *ἐκεῖ* and *οὗ* mean certainly: *there*, *where*. Not so Luke x. 1., which Hölemann renders erroneously: *ubi iter facere in animo erat*, since *ἔρχεσθαι* does not mean *iter facere*. Comp. Hm. Soph. Antig. p. 106.

within (ἐνδον does not occur in the N. T.) Jo. xx. 26. Acts v. 23. (Ezek. ix. 6. Lev. x. 18.), but also ἐκεῖσε for ἐκεῖ Acts xxii. 5. ἄξων καὶ τοὺς ἐκεῖσε ὄντας (see Wetst. on the place, compare especially οἱ ἐκεῖσε οἰκέοντες Hippocr. vict. san. 2, 2. p. 35. and the Index to Agathias, to Menander and to Malal. Ed. Bonn). On the other hand, Acts xiv. 26. ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι is, as even Luther saw, quite regular, comp. Mey. (and the emendation by Hemsterhuis, ἦσαν—inadmissible in any case); and Acts xxi. 3. ἐκεῖσε retains its meaning, as does ὅπου Luke xii. 17. The adverbs ἐξωθεν, ἔσωθεν, κάτω, as is well known, in prose usage represent the two meanings of “from without,” and “without,” “from beneath,” and “beneath,” etc.

In other respects the usage of the later prose writers keeps pace with that of the N. T., on which point see the Collections of Lob. Phryn. p. 43 sq. 128. Thilo Act. Thom. p. 9. Especially comp. Buttm. Philoct. p. 107. Stallb. Plat. Euthyphr. p. 95 sqq.¹ Schoem. Plutarch. Cleom. p. 186. Hartung Casus p. 85 ff.; also Kypke and Elsner on Mt. ii. 22.

That adverbs of place are also used with reference to persons, is well known, comp. Rev. ii. 13. παρ' ὑμῶν, ὅπου ὁ σαταν. κατοικεῖ Vechner hellenol. p. 234. Besides, we find them used occasionally with a loose reference, Jo. xx. 19. τ. θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί there (doors of the chamber) where, Mr. ii. 4. comp. Mt. ii. 9. (Krü. 268.).

SECTION LV.

OF NEGATIVE PARTICLES.

1. The Greek language has, as is well known, two series of negatives, οὐ, οὐτε, οὐκέτι (οὐδέεις) etc., and μή, μήτε, μηκέτι (μηδέεις) etc.

¹ It must clearly not be overlooked that forms such as ποῦ, ποῖ, also ἐκεῖ, ἐκεῖσε, may be easily exchanged by transcribers, as actually happens often in MSS. of Greek authors (Schæf. Eurip. Hec. 1062.). Nevertheless, in the case of the N. T. the number of such variations remarked is extraordinarily small. Also corrections, as Acts xxii. 5. ἐκεῖ, very rarely occur, since the readers were too much accustomed to such use of these adverbs to be startled by it. Besides, the old (Homeric) dialect coincides with the later prose in the interchange of local adverbs, while Attic prose keeps the forms more distinct.

The difference between the two series has been most distinctly unravelled by Hermann (on Vig. p. 804 ff. comp. Mth. II. 1437 ff. Mdv. 235 ff.). Οὐ, for instance, is used when something is denied in plain terms and directly (as a matter of fact); μὴ, where something is denied as mere matter of thought (according to supposition, and under conditions): the former is the objective, the latter the subjective negation.¹ And the difference between these is strictly observed even in the N. T.,² as becomes evident from two classes of passages.

a. This will appear, first of all, from the examination of those passages in which both forms of negation occur together. Jo. iii. 18. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν etc. (comp. Hm. on other places 805.): κρίνεται is denied as matter of fact by οὐ, that is, it is expressed that in fact a judgment does not take place. The second πιστεύων, however, is only on supposition negated by the particle μὴ, for ὁ μὴ πιστ.

¹ Yet comp. *L. Richter* de usu et discrim. particul. ὀ et μὴ. Crossen 1831-34. 3 Commentatt. 4., *F. Franke* de particulis negantib. linguae gr. Rintel. 1832-33. 2 Comment. 4. (reviewed by *Benfey* in n. Jahrb. f. Philol. XII. 147 ff.), *Büwlein* in d. Zeitschr. f. Alterthumswiss. 1847. nr. 97-99., and also the generally highly instructive remarks on peculiar uses of both forms of negations in *Hm. Soph. Oed. R.* 568. *Ajac.* 76. *Philoct.* 706. *Eurip. Androm.* 379. *Elmsley Eurip. Med.* p. 155. *Lips. Schaeff. Demosth.* I. 225. 465. 587. 591. II. 266. 327. 481. 492. 568. III. 288. 299. IV. 258. V. 730. *Stallb. Plat. Phaed.* p. 43. 144. (The theory of Hermann is combated on the ground of *Thiersch's* principles by *Hartung* Lehre von den griech. Partik. II. 73 ff., and he is followed by *Rost* Gramm. 743.; in the main, however, he at last agrees with *Herm.*, and the doubt through which he was led to his views has been solved by *Klotz* Devar. II. 666. *G. F. Gayler's* essay, entitled particular. gr. sermonis negantium accurata disputatio, Tubing. 1836. 8., is an industrious collection of examples, without, however, the exercise of an enlightened judgment.) On the difference between *non* and *hanc* in Latin see *Franke* I. 7 sq., the Rev. in *Hall. L. Z.* 1834. No. 145. and *Hand* Tursell. III. 16 ff. (who in like manner explains ὡς as the qualitative, μὴ as the modal negation). The comparison of the Heb. כִּי with μὴ (*Ewald* 530.) can be less perfectly carried through; certainly it does not correspond in the finer shades of meaning.

² That the N. T. authors observed almost invariably this, in itself, delicate difference, is due not to their theoretical knowledge, but to habit acquired by much intercourse with those who spoke Greek; precisely as we also learn the sometimes conventional difference between the synonyms of our mother tongue. In particular instances a foreigner might well be expected to err, since even *Plutarch* (*Schaeff. Demosth.* III. 289. *Plutarch.* V. 6. 142. 475.), *Lucian* (*Schaeff. Demosth.* I. 529. *Schoemann* *Plutarch. Agis*, p. 93. *Fritzsche* quaestion. *Lucian.* p. 44.), *Pausan.* (*Franke* I. 14.), *Aelian* (*Jacobs* *Ael. anim.* p. 187.), comp. *Mdv.* 245. *Mth.* 1444., have sometimes interchanged both negations. Comp. also on ὅτι μὴ for ὅτι ὡ *Ellendt* praef. ad *Arrian.* I. 24 sq. I cannot, however, maintain, that in every place grammatical acuteness might not be able to discover grounds of preference for ὡ or μὴ; while we must not forget that sometimes there is no stringent reason in favour of ὡ or μὴ, but either form of negation might be used according as the author conceived the matter, *Hm. Vig.* 806.

means : “ who does not believe, if one does not believe ” (ὁ οὐ πιστεύων would denote a particular individual who does not believe) ; hence also ὅτι μὴ πεπίστ., since a case is merely supposed (*quod non crediderit*). This rule is not contradicted by 1 Jo. v. 10. ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν etc. Here the apostle, in the last words, passes suddenly from the mere supposition (ὁ μὴ πιστ.) to the matter of fact : the μὴ πιστεύειν had already begun, and John represents to himself now an actual unbeliever.

Mr. xii. 14. ἔξεστι κῆρσον - - δοῦναι ἢ οὐ ; δῶμεν, ἢ μὴ δῶμεν ; where, in the first instance, inquiry is made as to the objective reason for paying tribute ; in the second, a subjective principle is expressed : *should* we give etc. Comp. Hm. Vig. 806. on Aristoph. Thesmoph. 19. and Stallb. Plat. rep. II. 270.

Eph. v. 15. βλέπετε πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ’ ὡς σοφοί ; the μὴ ὡς ἄσοφοι etc. is the direct explanation of πῶς, and, like that, dependent on βλέπετε, — hence the subjective negation.

2 Cor. x. 14. οὐ γάρ, ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς we do not overstretch ourselves (objectively negated) as though we had not reached to you, — a mere supposition ; as matter of fact it stands otherwise : comp., on the contrary, 1 Cor. ix. 26.

Rom. xi. 21. εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μὴπως οὐδὲ σοῦ φείσεται “ if God spared not ” (matter of fact, He had in reality not spared them), “ so (it is to be feared), lest He also spare not thee.” Here the apostle might have uttered the sentence categorically, “ so will He not spare thee ; ” but he preferred to give it a milder turn by using μὴπως : that perhaps the οὐδὲ σοῦ φείσεται might not be realised : every apprehension, however, is subjective (Rev. ix. 4.) ; comp. Plat. Phaed. 76 b. φοβοῦμαι, μὴ αὔριον τηλικαῶδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἶός τε τοῦτο ποιῆσαι, p. 84 b. οὐδὲν δεινόν, μὴ φοβηθῆ, ὅπως μὴ - - οὐδὲν ἔτι οὐδαμοῦ ἦ, Thuc. 2, 76. see Gayler p. 427. 430.

1 Jo. v. 16. εἰάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον - - πᾶσα ἀδικία ἁμαρτία ἐστὶ καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον (in the former clause μὴ is used as following up a subjective observation, dependent on εἰάν ἴδῃ, in the latter, οὐ ; since an objectively valid principle is expressed, a dogmatically real idea is established).

Jo. vi. 64. εἰσὶν ἐξ ὑμῶν τινες, οἳ οὐ πιστεύουσιν. ἡδεὶ γὰρ - - ὁ Ἰησ., τίνες εἰσὶν οἳ μὴ πιστεύοντες, the former clause declaring a matter of fact, the second conveying a supposition, “ who they were who

should not believe," *qui essent, qui non crederent*. Yet comp. Rom. v. 13. Jo. v. 23. xiv. 24. xv. 24. Acts iv. 20. x. 14. xxv. 17 f. 1 Jo. iv. 8. v. 12. 3 Jo. 10. 2 Th. iii. 10. Gal. iv. 8. 2 Cor. ii. 13. Heb. iv. 2. 15.¹

b. But the same result which these passages give comes out also from those in which *μή* alone occurs: Mt. xxii. 25. *μή ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῶ ἀδελφῶ αὐτοῦ*, where the *μή ἔχων* is used with reference to the law that made this provision (ἐάν τις ἀποδάνῃ *μή ἔχων* etc. verse 24): not having, he left behind etc., as one not having in the sense of the law, he left etc. (οὐκ ἔχων would exhibit the *not having* as if narrating some pure matter of fact); Mr. xii. 20. it stands in the narrative form, *οὐκ ἀφῆκε σπέρμα*.

Col. i. 23. *εἴγε ἐπιμένετε τῇ πίστει - - καὶ μή μετακινούμενοι ἀπὸ τῆς ἐλπ.*, where the *not being moved away* (in a sentence beginning with *εἴγε*) is put as a condition, consequently as something only supposed.

2 Th. i. 8. *διδόντος ἐκδίξῃσιν τοῖς μή εἰδόσι θεὸν καὶ τοῖς μή ὑπακούουσι τῷ εὐαγγ.*; the meaning is, "such as know not God," whoever they be, wherever they may be found (consequently a supposition), comp. ii. 12.

Rom. xiv. 21. *καλὸν τὸ μή φαγεῖν κρέα* (the "not eating" as something supposed: "if any one eat not:"); τὸ οὐ φαγεῖν would represent the "not eating" as something objective, as it were an actual habitual practice).

Rom. xv. 1. *ὀφείλομεν δὲ ἡμεῖς - - καὶ μή ἑαυτοῖς ἀρέσκειν* (verse 3. narratively: *καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῶ ἠρέσεν*).

Hence, naturally, the Optative is used when a pure wish is expressed (Franke I. 27.), Mr. xi. 14. *μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι* (yet some Codd. read here *φάγη*), 2 Tim. iv. 16.; and in Imperative sentences, Rom. xiv. 1. *τὸν ἀσθενοῦντα τῇ*

¹ Passages of Greek authors in which *οὐ* and *μή* appear together in the same main proposition, with more or less obvious differences, are such as follow: Sext. Emp. adv. Math. 1, 3, 68. *ταῦτα οὐκ ἀπολογουμένου ἦν, ἀλλὰ κακοῖς ἐπιπληροῦντος κακὰ καὶ μηκέτι μετρίως, ἀλλὰ ἄρδην ἐπισπωμένου τὰς ἀπορίας*, 2, 60. *λευτέον, ὡς εἰ μηδὲν ἐστὶ βητορικῆς τέλος, οὐδὲν ἐστὶ βητορικῆ* (2, 107.), 2, 110., hypotyp. 3, 1, 2. Lucian. catapl. 15. *ἐγὼ ἄτε μηδὲν ἔχων ἐνέχουσιν ἐν τῷ βίῳ, οὐκ ἀγρόν, οὐ συνοικίαν, οὐ χουσόν* etc. Soph. Antig. 686. *οὐτ' ἂν δυναίμην, μήτ' ἐπισταίμην λέγειν*, Philoct. 1048. Demosth. Callicl. 736 b, παρ. 23 a. Phorm. 604 a. Xen. C. 2, 4, 27. Aristot. polit. 6, 8. rhet. 1, 11. 31. 2, 2. and 15. Lucian. dial. mort. 16, 2. adv. indoct. 5. Strabo 3, 138. 15, 712. Himer. oratt. 23, 18. Plutarch. Pompej. 23. apophth. p. 183 f. Aelian. anim. 5, 28. Joseph. Antt. 16, 9, 3. Yet comp. Gayler p. 291. Of the Fathers, comp. Origen cont. Marc. p. 26. Wetst.; of apocryphal authors, Acta apocr. p. 107. Particularly worthy of remark is Agath. 2, 23. *ἐφ' ὅτῳ ἂν σώματι μή θάπτον καταπταίεν οἱ θρόνους ἢ οἱ κύβους οὐκ αὐτίκα ἐπιφοιτῶντες διασπαράξουσιν* etc.

πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν (xii. 11.), Ph. ii. 12., where some erroneously refer the words μὴ ὡς ἐν τῇ παρουσίᾳ etc. to ὑπηκούσατε, in which case οὐ would have been indispensable.

In virtue of the above defined difference, μὴ in general will express the weaker (comp. also Hm. Philoct. 706.), but οὐ, as categorical, the stronger negation. Nevertheless μὴ is also at times more emphatic than οὐ (Hm. Soph. Antig. 691.), in so far as, when (even) the supposition is denied, this negative expresses more than if merely the actual existence of a thing were denied. See under No. 5. In like manner is the Latin *haud* sometimes the stronger, at others the weaker negation, Franke I. 7. comp. Hand Tursell. III. 20.

Where οὐ belongs to a single word (verb), to which in the language there is a negative directly opposed, it coalesces with that word to express the exactly contrary idea, as οὐκ ἔαν “to prevent” Acts xvi. 7., οὐ θέλειν *nolle* 1 Cor. x. 1. See Franke I. 9 sq., comp. under No. 6.

Οὐ combined with nouns into one idea obliterates their meaning altogether. Rom. x. 19. παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔδνει “for a not-people,” ix. 25. καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην, 1 Pet. ii. 10. (all quotations from O. T.), comp. Thuc. 1, 137. ἡ οὐ διάλυσις “the not breaking” (it was the bridge that was not broken), 5, 50. ἡ οὐκ ἐξουσία, Eurip. Hippol. 196. οὐκ ἀπόδειξις, see Monk *in loc.* Sturz ind. ad Dion. Cass. p. 245. Fr. Rom. II. 424. As to the difference between this combination with οὐ and the substantive with μὴ (ἡ μὴ διάλυσις), see Franke as above I. 9. Numerous examples of both in Gayler p. 16 sqq.

The single accented οὐ, “no” (Mt. v. 37. Jas. v. 12. 2 Cor. i. 17 f.), occurs in answer to a question only, Mt. xiii. 29. Jo. i. 21. (for instances from Greek writers, see Gayler p. 161.); the fuller form οὐκ ἔγωγε was more usual.

2. We now come to treat of the frequently recurring cases, in which a negation is expressed by μὴ. This takes place :

a. In (wishes) commands, resolutions, encouragements, and that not only in verbs, Indicative, Imperative, and Conjunctive, Mt. vii. 1. μὴ κρίνετε, Gal. v. 26. μὴ γινώμεθα κενόδοξοι, 2 Th. iii. 10. see § 56., but also in words which are considered as integral parts of the command etc., 1 Pet. v. 2. ποιμάνετε -- μὴ ἀναγκαστῶς, 1 Pet. i. 13 f. 1 Tim. v. 9. Luke vi. 35. 1 Cor. v. 8. Rom. xiii. 13. Ph. ii. 4. Heb. x. 25. Acts x. 20.

b. In sentences expressing purpose with ἵνα, Mt. vii. 1. xvi. 20.

Rom. xi. 25. Eph. ii. 9. Heb. xii. 3. Mr. v. 43. 2 Cor. v. 15. vii. 9. Eph. iv. 14., or ὅπως Luke xvi. 26. 1 Cor. i. 29. Mt. vi. 18. Acts viii. 24. xx. 16. So also with single words of such sentences, Rom. viii. 4. Eph. ii. 12. Ph. i. 27 f. iii. 9. 2 Th. ii. 12. Heb. xii. 27.

c. In conditional sentences (Hm. Vig. 805.) with εἰ, Jo. xv. 22. εἰ μὴ ἤλθον, ἀμαρτίαν οὐκ εἴχουσαν, xviii. 30. εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν, Mt. xxiv. 22. Acts xxvi. 32. Rom. vii. 7. Jo. ix. 33., and with εἰάν Mt. v. 20. xii. 29. Rom. x. 15. 2 Tim. ii. 5., not only with reference to the whole proposition, but also to single words, which are considered as conditional, 1 Tim. v. 21. Tit. i. 6. εἰ τις ἐστὶν ἀνέγκλητος - - μὴ ἐν κατηγορίᾳ ἀσωτίας, ii. 8. Jas. i. 4. 26.

The necessity of the subjective negation appears in all these cases most clear; for every condition, design, purpose, command, falls within the province of the conditional.

In conditional sentences οὐ occurs not seldom, in the N: T. pretty often, in the older writers with logical necessity, only in cases in which a single word of the conditional sentence is negated (not, perhaps, only the Indicative verb, Krü. 271.), so that the negation coalesces with this word to express a simple idea, Hm. Vig. 833. Eurip. Med. p. 344. Soph. Oed. C. 596. Schaeff. Plut. IV. 396.¹ Mehlhorn Anacr. p. 139. Bremi Lys. p. 111. Schoemann Isae. p. 324 sq., e.g. Soph. Aj. 1131. εἰ τοὺς δανόντας οὐκ ἔξς δάπτειν if thou hinderest (Iliad. 4, 55.), Lys. Agor. 62. εἰ μὲν οὐ πολλοὶ (i.e. ὀλίγοι) ἦσαν, Thuc. 3, 55. εἰ ἀποστῆναι Ἀθηναίων οὐκ ἠδελήσαμεν, Her. 6, 9. Comp. Gayl. p. 99 sqq. Mtth. 1440. Krü. 271. (On the analogous ὅπως οὐ see Held Plut. Timol. 357.)

After this there is nothing surprising in the following passages: Mt. xxvi. 42. Luke xvi. 31. Jo. v. 47. Rom. viii. 9. 1 Cor. vii. 9. 2 Th. iii. 10. 14. 1 Tim. iii. 5. v. 8. Rev. xx. 15., and as little in 2 Cor. xii. 11. εἰ καὶ οὐδέν εἰμι.

In opposition to these views, Lipsius (de modor. in N. T. usu p. 26 sqq.) has quoted a number of other passages, which contradict the above canon, or appear to do so; since, indeed, generally in the N. T. "if not" is expressed more frequently by εἰ οὐ than by εἰ μή, which latter form most commonly signifies "except."²

¹ Schaeff. Demosth. III. 288.: οὐ poni licet, quando negatio refertur ad sequentem vocem cum eaque sic coalescit, unam ut ambae notionem efficiant; μή ponitur, quando negatio pertinet ad particulam conditionalem. Comp. Rost Gr. S. 745.

² The forms εἰ οὐ and εἰ μή are well distinguished in the same main proposition, Acta Thom. p. 57. ed. Thilo.

We divide these places quoted by Lips. into four classes :

a. Such as have nothing to do with the question, Luke xii. 26. *εἰ οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε*; for here *εἰ* is only in appearance conditional; in reality, it is equivalent to *ἐπεὶ*, Krü. 271. Translate "if" (as is clear from the alleged cases), i.e. "since you cannot do the least etc." (hence always *δαυμάζω εἰ οὐ* comp. Kühner II. 406.). So also Rom. xi. 21. Jo. iii. 12. v. 47. x. 35. Heb. xii. 25. 2. 2 Pet. ii. 4., comp. Soph. Oed. Col. 596. *εἰ Δέλοντάς γ' οὐδὲ σοὶ φεύγειν καλόν σι*, *quum te volunt recipere, ne tibi quidem decorum est exsulem esse*, and Aeschin. ep. 8. *εἰ δὲ οὐδὲ σὺν ἐκείνῳ διέγνωκας ἐξίεναι* etc., Sext. Empir. Mth. 7, 434. *εἰ οὐδ' αὐτὸ τοῦτο ἦδει* etc. Xenoph. A. 7, 1, 29. Aesop. 23, 2., see Bhdy 386. Franke Demosth. p. 202. Gayl. 118. Hm. Aeschyl. II. 148.

b. Such as are in accordance with the above canon, properly considered : not only 1 Cor. xi. 6. *εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ χειράσθω* "if a woman is unveiled, she ought also to be shorn," 2 Th. iii. 10., but also Jo. x. 37. *εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι. εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε* "if I neglect My Father's works (and thus withhold from you the proofs of My divine mission)" etc.; "but if I do them" etc. Jo. iii. 12. Rom. viii. 9. comp. Lys. accus. Agor. 76. *ἐὰν μὲν οὖν φάσκη Φρόνιχον ἀποκτεῖναι, τούτων μέμνησθε - - ἐὰν δ' οὐ φάσκη, ἔρσθε αὐτόν* etc., but if he denies it, Sext. Empir. Math. 2, 111. *εἰ μὲν λήμματά τινα ἔχει - - εἰ δὲ οὐκ ἔχει* etc. "but if he is destitute of," 9, 176. *εἰ μὲν οὐκ ἔχει, φαῦλόν ἐστι τὸ θεῖον - - εἰ δὲ ἔχει, ἔσται τι τοῦ θεοῦ κρείττον*, hypotyp. 2, 5. 160. 175. Lucian. paras. 12. Galen. temper. 1, 3. Mr. Anton. 11, 18. p. 193. Mor. (comp. also Euseb. de die dom. p. 9. Jani). Neither is there anything to object against 1 Cor. xv. 13. : *εἰ ἀνάστασις νεκρῶν οὐκ ἔστι* "if the resurrection of the dead is a nonentity," and so forth. Comp. in the preceding context *πῶς λέγουσί τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν*; Ou ver. 16. comp. Philostr. Apoll. 4, 16. p. 154.

c. Cases in which the proposition with *εἰ οὐ* merely negatives the idea which is expressed affirmatively in a corresponding proposition, without the *οὐ* coalescing with the negated word into one opposed idea : 1 Cor. ix. 2. *εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι*, *si aliis non sum apostolus, vobis certe sum*. Luke xi. 8. comp. xviii. 4. But even in such oppositions the later writers use *εἰ οὐ*, e.g. Sext. Empir. Math. 11, 5. *εἰ μὲν ἀγαθόν ἐστιν, ἐν τῶν τριῶν γενήσεται, εἰ δὲ οὐκ ἔστιν ἀγαθόν, ἦτοι κακόν ἐστιν, ἢ οὔτε κακόν ἐστιν οὔτε ἀγαθόν ἐστιν*, Diog. L. 2, 36. *εἰ μὲν γάρ τι τῶν προσόντων λέξιαν*,

διορδύσσονται, εἰ δ' οὐ, οὐδὲν πρὸς ἡμᾶς, where the sense is not : "if, however, they be *silent*," but, "if they say *nothing* suitable,"¹ comp. Jud. ix. 20. Judith v. 21. Demosth. epp. p. 125 a. Basilic. II. 525. and Poppo Xen. Anab. p. 358.

d. Cases in which οὐ likewise antithetically denies, without, however, an express affirmative proposition preceding : Jas. ii. 11. εἰ οὐ μοιχεύσεις (with reference to the preceding μὴ μοιχεύσης), Φονεύσεις δέ, γέγονας παραβάτης νόμου though thou dost not commit adultery, yet if thou killest,² i. 23. iii. 2 ; 1 Cor. xvi. 22. εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα (where the rendering, "if any one hates the Lord," would not represent the apostle's meaning) ; 2 Jo. 10. εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, Luke xiv. 26.

We may hence hold this as a rule for the later prose writers, who generally use εἰ οὐ (as the stronger and more expressive form) much oftener than the older writers (comp. also Anton Progr. de discrim. particul. οὐ et μὴ, Gorlic. 1823. 4. p. 9.) : where "not" is the emphatic word in a conditional proposition,³ εἰ οὐ (as in Latin *si non*) are used ; where "if not" stand without emphasis on the negation, εἰ μὴ are employed, corresponding to the Latin *nisi* : e.g. "if thou dost not commit adultery" (with reference to the preceding μὴ μοιχεύσης), "if any man love not the Lord" (as he ought), "if I be *not* an apostle unto others," Jo. i. 25. "if Thou be not the Christ," comp. ver. 20. The emphasis is brought out by an open antithesis (1 Cor. ix. 2.)⁴ or a concealed one (1 Cor. xvi. 22.). It lies, however, in the nature of the thing that οὐ negatives only one part of the conditional proposition, not the proposition itself.

Ὅστε (Krü. p. 272 f.), of a consequence narrated as mere matter of fact, is used in the N. T. always with μὴ and the Infinitive, Mt. viii. 28. Mr. i. 45. ii. 2. iii. 20. 1 Cor. i. 7. 1 Th. i. 8. Only 2 Cor. iii. 7. is it in logical dependence on a conditional proposition, Engelhardt Plat. apol. p. 219.

After ὅτι and ἐπεὶ "since" (in direct discourse), οὐ follows regularly, Jo. viii. 20. 37. Rom. xi. 6. Luke i. 34. Bäumlein S. 773. ; ὅτι

¹ Macar. homil. 1, 10. Comp. also εἰάν Diog. L. 1, 105. εἰάν νέος ἂν τὸν οἶνον οὐ φέροις, γέρον γενόμενος ὕδαρ οἴσεις.

² Equivalent to εἰ οὐ μοιχεύων ἔση, Φονεύων δέ, comp. Arrian. Epict. 1, 29, 35. 2, 11, 22. On the contrary, Thuc. 1, 32. εἰ μὴ μετὰ καλίας, δόξης δὲ μάλλον ἀμαρτία - ἐναντία τοιμῶμεν.

³ Mehlhorn as above gives the rule : ubi simpliciter negatio affirmationi ita opponatur, ut negandi part. voce sit acuenda, semper οὐ poni, ubi contra verbum voce inprimis notandum μὴ esse debere. Compare also Poppo on Xen. Anab. as above.

⁴ Comp., for example, Aesop. 7, 4. εἰ οὐ σοὶ ταῦτο προσέφερον, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευε; "if it were not useful to *thee*, thou wouldst not advise *us* to it."

μή occurs in conditional discourse, Jo. iii. 18. On the contrary, we have in Heb. ix. 17., in direct discourse, *διαθήκη ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει, ὅτε ζῆ ὁ διαδέμενος*, which Böhme thus explains: *μήποτε* seems here to negative the supposition of the *ἰσχύει*; consequently, in general, to deny more strongly than *οὐποτε*. Yet Böhme's rendering of *μήποτε* by *nondum* is erroneous; it means: never, never at all (Heliod. 2, 19.). And probably the author gave the preference to *μήποτε* the more on this account, as he was speaking in general terms, and not of any particular testament. Meanwhile, in later authors the subjective negation occurs more frequently in connection with *ἐπεὶ* (*ὅτι*) *quandoquidem*, not only where something is clearly designated as a subjective reason (as is perceptible even in Aelian. 12, 63., yet comp. Philostr. Apoll. 7, 16. Lucian. Hermot. 47.), but where an objectively valid reason is assigned (Gayl. 183 sqq. Mdv. p. 245.; on Lucian and Arrian in particular, Ellendt Arrian. Al. I. praefat. p. 23 sqq., comp. also Ptol. geogr. 8, 1, 3.), in so far, at any rate, as the reason falls back on a supposition. Others (Bengel, Lachm.) hold *μήποτε* as an interrogative word in Heb., as above, as indeed *ἐπεὶ* often introduces a question, Rom. iii. 6. 1 Cor. xiv. 16. xv. 29. Klotz Devar. p. 543. This seems to me, however, a rhetorical refinement too great for that style.

3. [e.] In relative sentences, with *ἄν* (*ἐάν*), Luke viii. 18. *ὃς ἂν μὴ ἔχη*, Acts iii. 23. (Sept.) *πᾶσα ψυχὴ, ἥτις ἐάν μὴ ἀκούσῃ*, Rev. xiii. 15. *ὅσοι ἂν μὴ προσκυνήσωσιν*, Luke ix. 5. In all these cases, nothing is denied as a matter of fact of any particular subject, but it is only mentioned conditionally: "whoever hath not" ("should not have"). Relative propositions without *ἄν* have regularly *οὐ*, Jo. iv. 22. *προσκυνεῖτε δ' οὐκ οἴδατε*, Luke xiv. 27. *ὅστις οὐ βασιτάζει*, Rom. x. 14. 1 Cor. v. 1. 2 Cor. viii. 10. 1 Jo. iv. 6. etc., inasmuch as they deny something as matter of fact: on the other hand, *μή* occurs often in such a connection, where the negation refers only to a supposition (presupposition, condition) (Hm. Vig. 805. Krü. 271.), 2 Pet. i. 9. *ᾧ μὴ πάρεστι ταῦτα, τυφλὸς ἐστιν* "whosoever lacketh," "if any man lack," etc., 1 Tim. v. 13. Tit. i. 11. *τὰ μὴ δεόντα* and *ἃ μὴ δεῖ* (comp. Rom. i. 28. Sophr. Phil. 583.), express a mere moral supposition: *quae, si quae non sunt honesta*; whereas *ἃ οὐ δεῖ* would denote directly *inhonesta*, the kind of unseemly things objectively present, comp. Gayl. 240 f. Col. ii. 18. *μή* before *ἑώρακεν*¹ is expunged by

¹ Comp. Philostr. Apoll. 7, 27. *δισλέγετο ἃ μὴ ἐκείνῳ προῦβαινε* *quae illi haud prodessent*. From the Sept. may be adduced Exod. ix. 21. *ὃς μὴ προσέσχε τῇ διανοίᾳ εἰς τὸ ἄημα κυρίου* in opposition to *ὁ φοβούμενος τὸ ἄημα κυρίου* ver. 20.; thus in direct opposition, like *εἰ δὲ μή*. *Οὐ* and *μή* after relat. in parallel propositions, see Arrian. Epict. 2, 2, 4.

the more recent critics; only Tischend. in the 2d Leipzig ed. restores it, and undoubtedly it has the greatest amount of external authority on its side (Mey. states the authorities imperfectly). If the negation be genuine (some authorities have *οὐ*), *μή* must stand, since even the relative clause is viewed by Paul subjectively, as *μηδεις υμ. καταβραβεύετω*.¹

Frequently *ος* is followed by *οὐ*, in cases in which, while something only supposed appears to be said, one would have expected *μή* (Lipsius de modis p. 14.), as: Mt. xxiv. 2. *οὐ μή ἀφεῖθῃ ἡδε λίθος ἐπὶ λίθον, ὅς οὐ καταλυθήσεται* (but here *μή* is not required, inasmuch as the words deny a matter of fact); but even where in Latin the Conjunctive would be used, and one would also expect *μή*, Mt. x. 26. *οὐδὲν ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται* Luke viii. 17. xii. 2. Mt. xxiv. 2. comp. 1 Kings viii. 46. For instances from Greek authors (Hm. Vig. p. 709.) see Eur. Hel. 509 sq. *ἄνῃρ γὰρ οὐδεις ᾧδε - - ὅς - - οὐ δώσει βοράν*, Lucian. sacrif. 1. *οὐκ οἶδα, εἴ τις οὕτω κατηφής ἔστι, ὅστις οὐ γελάσεται*, Soph. Oed. R. 374. *οὐδεις ὅς οὐχι τῶνδ' ὀνειδιεῖ τάχα*.

In all these cases the relative clause is considered as a definite, objective predicate, as if it were said: *ἄνῃρ οὐδεις ᾧδε οὐ δώσει βοράν*; even in construction with the Optative, Isocr. Evagor. p. 452. *οὐκ ἔστιν, ὅστις οὐκ ἂν Διακίδος προκρίνειν*, also p. 199. Plutarch. apophth. p. 196 c. Closely allied to this is the formula *τίς ἔστιν, ὅς οὐ* seq. praes. indic. Acts xix. 35. Heb. xii. 7. comp. Dion. comp. 11. ed. Schaef. p. 120., which in sense is equivalent to *οὐδεις ἔστιν, ὅς οὐ* (for which Strabo 6. 286. has *οὐδὲν μέρος αὐτῆς ἔστιν, ὃ μή - - τυγχάνει*); on the contrary, *οὐδεις ἔστιν, ὅς οὐ*, with the Preterite, is beyond the range of those cases in which one would expect *μή* in this connection, Xen. An. 4, 5, 31. Thuc. 3, 81. Lucian. Tox. 22. asin. 49. comp. Heind. Plat. Phaed. p. 233. Weber Demosth. 356 sq. Yet see Gayl. p. 257 sqq., who plainly has not properly distinguished.

4. [*f.*] With Infinitives (Mtth. 1442. Krü. 273.), not only such as depend on a verb of thinking, speaking, commanding, wishing (naturally also in the construction of the Accusative with the Infinitive) Mt. ii. 12. v. 34. 39. Luke ii. 26. v. 14. xx. 7. xxi. 14. Acts iv. 17 f. 20. v. 28. x. 28. xv. 19. 38. xix. 31. xxi. 4. xxiii. 8. xxvii. 21. Rom. ii. 21 f. xii. 3. xiii. 3. 1 Cor. v. 9. 11. 2 Cor. ii. 1. x. 2. Heb. ix. 8 etc., or by which a design is expressed 2 Cor. iv. 4. *ἐτύφλωσε τὰ νοήματα - - εἰς τὸ μή ἀργάσαι*, 1 Th. ii. 9. *ἐργαζόμενοι*

¹ In propositions with particles of time (Gayler p. 185 sqq.) *μή* does not occur in N. T., as it happens; several times *οὐ* is quite regularly associated with the temporal Indicative of time, Jo. ix. 4. xvi. 25. 2 Tim. iv. 3. Acts xxii. 11.

πρὸς τὸ μὴ ἐπιβαρῆσαι, Acts xx. 27. οὐχ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι, 1 Pet. iv. 2.—but also where the Infinitive is the subject of a proposition, 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνακέσαι, Luke xvii. 1., or, being construed with a preposition, is resolvable into a finite verb with οὐ, Jas. iv. 2. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς (ὅτι οὐκ αἰτεῖσθε ὑμεῖς) Luke viii. 6. Acts xxviii. 18. Heb. x. 2. But in that first case ἐπεγνακ. is denied only as a supposition (in fact they did know), and in the second the cause is represented not objectively, but as the supposition of the speaker. For all this see the Greek authorities in Gayler 294 sqq. comp. Rost 750. Bäumlein nr. 99. S. 788 f. Even those parts of speech which belong essentially to the Infinitive are negated by μή, e.g. 2 Cor. x. 2.

The cases in which, in the Infinitive construction, οὐ is, and can or must be used, have been pointed out by Rost 747 f. Krü. 274. Bäumlein S. 778. Jo. xxi. 25. ἐὰν γράφηται κατ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία the negation belongs to οἶμαι, comp. Xen. M. 2, 2, 10. ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, ἀγαθὰ σε οὐ δύνασθαι φέρειν. Heb. vii. 11. τίς ἐτι χρεία κατὰ τὴν τάξιν Μελχισεδ. ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι the negation does not apply to the Infinitive, but negatives the words κατὰ τ. τάξ. Ἀαρ. Yet οὐ is often, in dependent sentences, joined with a single word, Krü. S. 270.

When, after a verb of "understanding" or "saying," in direct discourse etc., assertions, observations etc., are expressed in a proposition with ὅτι, the negation is made by οὐ, Luke xiv. 24. λέγω ὑμῖν, ὅτι οὐδεὶς τῶν ἀνθρώπων - - γέυσεται τοῦ δεῖπνου, xviii. 29. Jo. v. 42. ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε etc., viii. 55. Acts ii. 31. etc. The proposition with ὅτι proceeds here as a pure objective proposition, just as in the indirect question (§ 41, 4.), as if it were οὐδεὶς - - γέυσεται, τοῦτο ὑμῖν λέγω, while the Infinitive construction brings it into immediate connection with, and consequently dependence on, λέγω, ὁρῶ etc. Comp. Krü. 253. 270. Mdv. 235.

5. [g.] With participles (Gayl. 274 sqq. Krü. 274 f.), μή is used not only when they belong to a proposition which, as expressing command, design, or condition, requires the subjective negation (see No. 2.), Eph. v. 27. Ph. i. 28. ii. 4. iii. 9. 2 Th. ii. 12. Heb. vi. 1. Jas. i. 5. Tit. ii. 9 f. Rom. viii. 4. xiv. 3. Mt. xxii. 24. Acts xv. 38. Luke iii. 11. 2 Cor. xii. 21. comp. Soph. Oed. C. 1155. 980. Plato rep. 2. 370 e. Xen. Cyr. 1, 4, 26. Krü. 275.—but also otherwise, as follows:—

α. When they refer, not to particular persons, but to a supposed genus: Mt. xii. 30. ὁ μὴ ἂν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν "he who is not with Me," that is, whoever belongs to those men whom I represent to Myself, *si quis non stet a meis partibus*, Hm. Vig. 805. Mtth. 1441 sq. Krü. 174. (ὁ οὐκ ἂν μετ' ἐμοῦ would mean a particular individual who actually was not with Him), Mt. xxv. 29. Luke vi. 49. Jo. x. 1. xii. 48. xx. 24. Rom. iv. 5. xiv. 22. Jas. ii. 13. iv. 17. 1 Jo. ii. 4. 1 Cor. vii. 37., hence with πᾶς Mf. xiii. 19. Jo. xv. 2. Also 2 Jo. 7. πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χρ. etc. belongs to this division. The words do not mean: many deceivers—namely, those who do not confess (οἱ οὐχ ὁμολ.)—but many deceivers, all those who do not confess, "quicumque non profitentur."

β. When they apply to particular persons indeed, but only a particular affection is ascribed to them, and brought into the supposition: Luke xi. 24. ὅταν -- ἐξέλθῃ -- διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει "if he finds it not, in case he does not find it etc." Rom. ii. 14. Gal. vi. 9. Θερίσομεν μὴ ἐκλυόμενοι, Luke xii. 47. ἐκεῖνος ὁ δοῦλος (ver. 45 f.) ὁ μὴ ἐτοιμάσας μὴδὲ ποιήσας πρὸς τὸ θελημα δαρήσεται (this is propounded as one of two possible cases); 1 Cor. x. 33. πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ συμφέρον "I seek to please all, (supposition) as one who, as far as I, etc." ix. 21. 2 Cor. vi. 3. Rom. xv. 23. 1 Th. iii. 1. 5. (against Rück. see Lünemann *in loc.*); Jo. vii. 15. πᾶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; since He has not yet learned (since we know Him to be such a one as has never learned? comp. Philostr. Apoll. 3, 22. ὃς καὶ γράφει μὴ μαδῶν γράμματα). Luke vii. 33. ἐλήλυθεν Ἰωάννης μῆτε ἐσθίειν ἄρτον μῆτε πίνων οἶνον without having eaten—drunken (spoken in the person of those who, having observed this, are introduced as saying so); οὔτε ἐσθίειν οὔτε πίνων would express a purely matter-of-fact predicate. Luke iv. 35. τὸ δαιμόνιον ἐξῆλθεν ἀπ' αὐτοῦ μὴδὲν βλάβαν αὐτόν, by the last words the author means not to relate a mere matter of fact (οὐδὲν βλάβαν αὐτόν, and did not hurt him), but only to place farther off the idea, as if the evil spirit had in any way injured the possessed: he had not (as one might perhaps have thought) injured him.

Thus μὴ is very often to be understood: Acts v. 7. xx. 22. Heb. xi. 8. xiii. 27. Mt. xxii. 12. Comp. what Klotz says, Devar. p. 666.: quibus in locis omnibus propterea μὴ positum est, non οὐ, quod ille, qui loquitur, non rem ipsam spectat sed potius cogitationem rei, quam vult ex animo audientis amovere (Plut. Pompej. c. 64.) Hm.

Vig. 806. Mt. xviii. 25. *μη ἔχοντος αὐτοῦ ἀποδοῦναι ἐπέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶξιαι* etc. the first words indeed express a fact, "since he had not;" but in this construction they are in close relation with *ἐκέλ.*: "he commanded, since that man had not," since his lord knew that he had not, and so forth. So also Acts xxi. 34. Luke ii. 45. xxiv. 23. Acts ix. 26. xiii. 28. xvii. 6. xxvii. 7. 20. 1 Pet. iv. 4. 2 Pet. iii. 9. comp. Plut. Pompej. c. 23. and Alex. 51. Polyb. 17; 7, 5. 5, 30, 5. On Rom. ix. 11. see Fr. *in loc.*

Acts xx. 29. *οἶδα ὅτι εἰσελεύσονται - - λύκοι βαρεῖς εἰς ὑμᾶς, μη φειδόμενοι τοῦ ποιωνίου* is, as the Future shows, to be taken altogether as a supposition [a case represented to the mind—not an actual fact]. Also Heb. ix. 9. *μη δυνάμεναι κατὰ συνείδησιν τελειῶσαι* etc. is spoken in the view of the writer; had it been *οὐ δυνάμ.*, an actual inherent property would have been signified (not being able), but such offerings the Israelites would not have presented.

1 Cor. i. 28. *ἐξελέξατο ὁ Θεὸς τὰ μη ὄντα, ἵνα τὰ ὄντα καταργήσῃ*, where *τὰ οὐκ ὄντα* (Hm. Vig. 889.) would have expressed "the non-existing" (as a negative idea), but *τὰ μη ὄντα* is meant to express, "which were reckoned as things that did not exist;" the *ὄντα* is negated as a supposition, not spoken actually of *nonentities*.¹ 2 Cor. iv. 18. (even in the second proposition, which is categorical) to *τὰ βλέπόμενα* stands opposed *τὰ μη βλέπ.*, not *τὰ οὐ βλέπ.* (Heb. xi. 1.). The latter form would denote what was actually not seen (*τὰ ἀόρατα*), but *τὰ μη βλέπ.* expresses, in conjunction with *μη σκοπούντων ἡμῶν*, the subjective stand-point of the believer, comp. Heb. xi. 7. Also 2 Cor. v. 21. *τὸν μη γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησε*, the *μη γν.* carries us back to the conception of Him who made Him to be sin; *τὸν οὐ γνόντα* would be objective, and equivalent to *τὸν ἀγνοῦντα*.² Isa. i. 11. and Schoem. *in loc.* Yet comp. Luke vii. 30. Jo. vii. 49. 1 Cor. ix. 20 f. So with *ὡς* in subjective speech, 1 Cor. iv. 7. *τί καυχᾶσαι ὡς μη λαβῶν*; iv. 18. vii. 29. 2 Cor. x. 14. 1 Pet. ii. 16. Gayler 278 sq. (otherwise 1 Cor. ix. 26., see below).

On the contrary, *οὐ* negatives with participles (and adjectives), where it much seldomer occurs, actually and directly (Gayl. 287 sq. Mtth. 1442.), and hence stands especially with predicates which are denied of persons considered under some express condition:³ Ph.

¹ *Μη ὄντα* and *οὐκ ὄντα* are united, Xen. An. 4, 4, 15.

² The remark of Rückert on this place, that in Greek *οὐ* never stands between the article and participle, but always *μη*, is both empirical and false, and has been properly refuted by Mey.

³ The difference between *οὐ* and *μη* with participles is well illustrated by Plat. Phaed. 63 b. *ἠδίκουν ἂν οὐκ ἀγανακτῶν* injuste facerem ego, qui non indignor;

iii. 3. ἡμεῖς ἐσμεν ἢ περιτομή, οἱ πνεύματι θεῷ λατρεύοντες -- καὶ οὐκ ἐν σαρκὶ πεποιθότες (for ἡμεῖς, since they actually are πνεύμ. θεῷ λατρ., are denied to be ἐν σαρκὶ πεποιθότες); 1 Pet. ii. 10. ὑμεῖς -- οἱ οὐκ ἐλεημένοι, νῦν δὲ ἐλεηθέντες, Rom. ix. 25. (LXX.); Heb. xi. 35. ἔλαβον γυναῖκες -- ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν ("not accepting," i.e. spurning it); Col. ii. 19. εἰκὴ φυσιοῦμενος -- καὶ οὐ κρατῶν, although the sentence is imperative (ver. 18. μηδεὶς ὑμᾶς καταβραβεύετω and ἂ μὴ ἐώρακεν etc.), yet in οὐ κρατ. the apostle passes to a predicate denoting matter of fact, Acts xvii. 27. Luke vi. 42.; 1 Cor. ix. 26. ἐγὼ οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρω (οὐκ ἀέρα δέρ. a concrete predicate which Paul attributes to himself, ὡς is qualitative; ὡς μὴ ἂ. δ. would be "as if I were not beating the air"), Gal. iv. 27. (LXX.) εὐφράνθητι στεῖρα ἢ οὐ τίκτουσα etc. "not-bearing"! of a historic person; yet see 1 Cor. iv. 14. 2 Cor. iv. 8 f. Acts xxvi. 22. xxviii. 17. Heb. xi. 1. (adjectives with οὐ Rom. viii. 20. Heb. ix. 11.), comp. Xen. Cyr. 8, 8, 6. Her. 9, 83. Plato Phaed. 80 e. Demosth. Zenothem. p. 576 b. Strabo 17. 796. and 822. Diod. S. 19, 97. Philostr. Apol. 7, 32. Aelian. 10, 11. Lucian. philops. 5. peregr. 34.

In 1 Pet. i. 8. both the negatives are used in combination: ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὄρωντες πιστεύοντες δὲ ἀγαλλιάσθε etc.; the οὐκ εἰδ. expresses the negative idea (personally), "unknown" as a matter of fact; the μὴ ὄρ. means: "although ye see not," referred to the conception of the persons addressed: believing, ye rejoice in Him, and the conception that ye see Him not does not restrain you from rejoicing. (In like manner, in one principal proposition, οὐ and μὴ are construed with participles, Lucian. indoct. 5. καὶ ὁ κυβερνᾶν οὐκ εἰδὼς καὶ ἰππεύειν μὴ μεμελητηκῶς etc., comp. also Lycurg. 11, 9. and Blume in loc.)

Rom. i. 28. we find παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, but Eph. v. 3 f. πορνεία καὶ πᾶσα ἀκαθαρσία -- μὴδὲ ὀνομαζέσθω ἐν ὑμῖν -- ἢ εὐτραπέλία, τὰ οὐκ ἀνήκοντα. The phrase in the latter passage must be explained as in apposition: "which are unseemly things" (which a Christian is bound to shun), which actions are not seemly (as indeed some Codd. have: ἂ οὐκ ἀνήκεν). Gal. iv. 8. τότε οὐκ εἰδότες θεὸν ἐδουλεύσατε etc. is a retrospect on a state historically past, and οὐκ εἰδ. form one idea: *ignorantes deum*, ἄθεοι; on the contrary, 1 Th. iv. 5. τὰ

on the contrary, ἢδ. ἂν μὴ ἄγαν. (according to Olympiod.) injuste facerem si non indignarer. Comp. also Joseph. Antt. 16, 7, 5. ὁ δὲ Φερώρας εἰς μέσση ἀπέλιπτο, μὴδὲν εὐσχημον εἰς ἀπολογίαν ἔχων -- ἀκούσαι δ' οὐ πιστευόμενος.

ἔδνη τὰ μὴ εἰδόμενα τὸν Θεόν, and 2 Th. i. 8. τοῖς μὴ εἰδόσι Θεόν, in dependent construction.

Sometimes, however, μὴ would appear to stand for οὐ, but Rom. iv. 19. καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησε τὸ αὐτοῦ σῶμα etc. means: "he regarded not his body" *quippe qui non esset imbecillis*; κατενόησε expresses a fact; "the weakness of his faith" is only a supposition, which he would deny (οὐκ ἀσθενήσας would mean: strong in the faith). In another arrangement, it might also have properly stood thus: οὐκ ἠσθένησεν - - ὥστε κατανοῆσαι etc., comp. Plut. reg. apophth. p. 81. Tauchn.

On the contrary, Heb. vii. 6. ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ admits of a good explanation on the principle, that in antitheses (comp. verse 5.), in which a peculiarly strong and emphatic negation is intended, the Greeks use μὴ, by which even the supposition is denied. See above, No. 1. and Hm. Soph. Antig. 691., which place will be presently referred to. Luke i. 20. ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι the subjective negation is so much the more fitting, as a particular condition, as just announced, is therefore indicated in the statement (ἔση). So also Acts xiii. 11.

The connection of the subjective and objective negation appears very remarkably Acts ix. 9. ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν (comp. Epiph. Opp. II. 368 etc. ἦν δὲ ὁ βασιλεὺς μὴ δυνάμενος λαλῆσαι). But here the not eating and not drinking are related as matter of fact; whereas the βλέπειν, which, from verse 8., one might have supposed to be returning, is, as a supposition, antithetically denied. The remark of Hm. Soph. Antig. 691. is applicable here: μὴ fortius est, quia ad oppositum refertur: nam οὐκ εἶν simpliciter est prohibere, μὴ εἶν autem dicitur, quum, quem credas siturum, non sinit. Had οὐ βλέπων been used there, it would have meant "stark blind;" μὴ βλέπων only affirms "not seeing" of one who formerly had his sight and might be supposed to recover it.

Comp. also Jo. vii. 49. ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον, where the ὄχλος is denied an attribute which it could and should have had; μὴ γινώσκ. conveys a censure, οὐ γινώσκ. would be a simple predicate: unacquainted with the law. Yet see Luke xiii. 11. Mr. v. 26. Acts ix. 7. (comp. verse 3.). However there may be truth in what Schaefer says, Demosth. III. 495.: "in scriptis cadentis graecitatis vix credas, quoties participialis constructio (namely that of the Genit. absol.) non οὐ etc., ut oportebat, sed μὴ etc. adsciscat," comp. also Plut. V. 6. Thilo Acta Thom. p. 28. and above, p. 491. note., yet it is indispensable to study with care every place alleged from the writers of the κοινή, before concluding that μὴ stands for οὐ (Fr. Rom. II. 295.); in particular, as has been already remarked, it should never be overlooked, that in the construction of negatives with participles, much depends on the mode in which the

author conceives of his subject, Hm. Vig. 804. 806. Mth. 1437. 1441. On the question generally, however, comp. Jacobs Anthol. pal. III. 244. Bähr in Creuzer Melet. III. 20. Schaeff. Eurip. Med. 811. ed. Porson.¹

6. A continued negation is, as is well known, expressed by the compound negatives οὐδέ, μηδέ, and οὔτε, μήτε.² The difference between the two words is often discussed in the newer Philology, but has not yet been settled with unanimity, nor developed in all its relations. See especially Hm. Eurip. Med. 330 sqq. (also in his Opusc. III. 143 sqq.) and ad Philoctet. p. 140., then Franke comm. II. 5 sqq. Wex Antig. II. 156 sqq. Klotz Dev. II. 706 sqq.³

It is undoubted that οὐδέ and οὔτε run parallel with the conjunctions δέ and τε, and must be explained from their meaning; and we may say with Herm. that οὔτε, μήτε are adjunctive, οὐδέ, μηδέ disjunctive (δέ is properly *but*, and denotes an opposition, Franke II. 5.): that is, the latter add negation to negation, the former divide a single negation into parts, which, again, naturally are mutually exclusive of each other.⁴ For instance, Mt. vii. 6. μη δῶτε τὸ ἄγιον τοῖς κυσί, μηδὲ βάλητε τοὺς μαργαρίτας etc. "give not — and cast not" (two different actions are equally denied, *i.e.* interdicted); Mt. vi. 26. οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συναγουσιν etc. "they sow not, neither do they reap, nor gather." On the other hand, Mt. xii. 32. οὐκ ἀφεθήσεται αὐτῶ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι the forgiveness will not take place, neither in this world, nor in that which is to come (the single negation

¹ On Aelian. 3, 2. ὁ δὲ μηδὲν διαταραχθεὶς εἶπεν, 14, 33. ὃς οὐδὲν διαταραχθεὶς εἶπεν, see Fr. Rom. II. 295. Otherwise we find οὐ for μή used with particip. sometimes in Plut., see *Held* Plutarch. Tim. p. 457 sq., also in Aelian, see Jacobs Aelian. anim. II. 187. In like manner I suppose οὐ to stand for μή: Basilic. I. 150. παίδων οὐχ ὑπόντων *si filii non exstant*. That means, if children are not in existence. (Polyb. 7, 9, 12. τῶν θεῶν οὐ δόντων ἡμῖν καὶ ἡμῖν, which place Gayler quotes, p. 591., is merely a conjectural reading of Casaubon.) In Lucian. saltat. 75., on the contrary, the transition of μήτε into οὔτε depends on an anacoluthon. οὐ and μή are differently construed with participles, Aelian. anim. 5, 28. see Jacobs in loc.

² Where οὐδέ does not refer to a preceding negation, it denotes *also not*, or *not at all* (Klotz Devar. 707.). On the latter meaning see Franke II. 11.

³ Comp. Hand de partic. τε dissert. 2. p. 9 sqq. Engelhardt Plat. Lach. p. 69 sq. Stallb. Plat. Lach p. 65., also Jen. Lit.-Zeit. 1812. No. 194. S 516. and Hartung Partik. I. 191 ff.

⁴ Benfey in the new Jahrb. f. Philol. XII. 165.: "As τε - τε can only be used antithetically in relation to an idea or proposition supplementing a unity, so οὔτε - οὔτε can only combine such propositions. This higher unity is divided by the negated parts which mutually supplement each other; in these, neither the negation of the one nor of the other is a whole, but each must be supplemented."

οὐκ ἄφεδ. is divided into two parts, in reference to the time); Luke ix. 3. μηδὲν ἀρετε εἰς τὴν οὐδὸν μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον.

In this acceptance the following particles are usually correlative :

a. Οὐ - οὐδέ Mt. vi. 28. vii. 18. Luke vi. 44. Jo. xiii. 16. xiv. 17. Acts ix. 9. Rom. ii. 28., μή - μηδέ Mt. vi. 25. x. 14. xxiii. 9 f. Mr. xiii. 15. Luke xvii. 23. Jo. iv. 15. Acts iv. 18. Rom. vi. 12 f. 2 Cor. iv. 2. 1 Tim. i. 3 f., οὐ - οὐδέ - οὐδέ Mt. xii. 19. Jo. i. 13. 25.,¹ μή - μηδέ - μηδέ Rom. xiv. 21. Col. ii. 21. Luke xiv. 12. (*not - neither - neither*).

b. Οὐ - οὔτε - οὔτε Mt. xii. 32., μή - μήτε - μήτε 1 Tim. i. 7., μή - μήτε - μήτε - μήτε Jas. v. 12. (μήτε three times) Mt. v. 34. (μήτε four times) *neither - nor - nor* etc.; but still more frequently without a simple negation preceding, Jo. v. 37. οὔτε φωνὴν αὐτοῦ ἀκηκούατε πάποτε οὔτε εἶδος αὐτοῦ ἐωράκατε, Mt. vi. 20. xxii. 30. Luke xiv. 35. Jo. viii. 19. ix. 3. Acts xv. 10. 1 Thess. ii. 5 f. Rom. viii. 38. (ten times), Mt. xi. 18. ἤλθε Ἰωάννης μήτε ἐσθίων μήτε πίνων, Acts xxvii. 20. Heb. vii. 3.² *neither - nor* etc. Accordingly, οὔτε regularly refers to another οὔτε; and μήτε, to another μήτε.³ Also τε - τε (τε - καί) correspond to each other. But οὐδέ and μηδέ are preceded respectively by οὐ or μή, as, in general, δέ refers to something that precedes. Hence it may be laid down as a principle (conformably to the respective import of τε and δέ), that οὔτε - οὔτε denote a more intimate connection than οὐ - οὐδέ. Klotz Devar. 707 sq.⁴ In this correlation, however, it is quite the same, whether the things denied are individual words (conceptions) or entire sentences; and entire sentences are, with equal propriety, rendered negative by οὔτε - οὔτε Acts xxviii. 21. (Plato rep. 10. 597 c. Phaedr. 260 c.), as individual words are by οὐ - οὐδέ.⁵ In the latter case the

¹ In Judges i. 27. we find οὐ followed by οὐδέ 14 times in succession.

² 1 Cor. vi. 10. οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὐ - οὐ etc. is remarkable only for the accumulation of negatives. There is nothing singular in οὐ coming after οὔτε, even were it not sanctioned by the passage quoted by Gayl. 386. from Soph. Antig. 4 f. comp. (Dio C. 205, 6. 412, 59.) Klotz l. c. 711.

³ As to a single μήτε with the suppression of the other, see *Hm.* Soph. Philoct. p. 139 sq. and, in general, *Franke* II. 13 sq.

⁴ Cum οὔτε et ad priora respicere possit et ad sequentia, aptior connexio est singulorum membrorum per eas particulas, multo autem dissolutior et fortuita magis conjunctio membrorum per οὐδέ - οὐδέ particulas, quia prius οὐδέ nunquam respicit ad ea quae sequuntur sed ad priora - alterum autem οὐδέ per aliquam oppositionis rationem, quam habet δέ particula, sequentia adiungit prioribus, non apte connexa, sed potius fortuito concursu accidentia. On this account, however, δέ is still stronger than τε. *Franke* II. 6. 15.

⁵ Hence *Mth.* 1444. does not express himself with accuracy.

verb applies to all the negative members. Mt. x. 9. *μη κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκόν.* 2 Pet. i. 8. *οὐκ ἄργους οὐδὲ ἀκάρπους καδίστησιν* etc. Mt. xxii. 29. xxiv. 20. xxv. 13. 1 Jo. iii. 18. In Mt. x. 9. the other form of negation might have been employed, if the Evangelist had said: *μηδὲν κτήσ. μήτε χρυσὸν μήτε ἄργ.* etc. comp. Franke II. 8. Further, Mt. vi. 20. and Mt. x. 9. compared with Luke ix. 3. throw peculiar light on the distinction between *οὐδὲ* and *οὔτε*.

According to what has latterly become the usual mode of connecting the sentences, *οὔτε - οὔτε - καὶ οὐ* Jo. v. 37 f. would, in point of arrangement, be no more liable to any grammatical objection than *οὔτε - τε οὐ* Hm. Soph. Antig. 759. Poppo Thuc. III. I. p. 68., yet the sentence, with *καί - οὐ*, does not indicate precisely the same relation as if *οὔτε* were employed. I consider it, therefore, preferable not to comprehend *καί - οὐ* in the partition. See Mey. *in loc.*

From this the following additional principles are deduced :

a. *Οὐδέ - οὐδέ, μηδέ - μηδέ*, in the sense of *neither - nor* (when a single negation does not precede), cannot be correlative (on Thuc. 1, 142. see Poppo *in loc.*, and as to Xen. Anab. 3, 1, 27. his Index to the Anab. p. 535.); but where one negation is annexed to another, or where a series of negations occurs, the first is expressed by *οὐ* or *μή*, and the second gives occasion to the use of the antithetical disjunctive *δέ*.¹ Mr. viii. 26. *λέγων, μηδὲ εἰς τὴν κόμην εἰσέλθῃς μηδὲ εἰπῆς τινί* etc. cannot signify *neque - neque*; but the first *μηδέ* denotes *ne - quidem*, and the second, *nor even*, see Mey. *in loc.* Comp. Eurip. Hippol. 1052. and Klotz Devar. 708. The case is not exactly the same, when the sentence is connected by the first *οὐδέ* to what precedes, as, e.g., in regard to *οὐδὲ γάρ* in Gal. i. 12. *οὐδὲ γάρ ἐγὼ παρὰ ἄνδρ. παρέλαβον αὐτὸ οὐδὲ ἐδιδάχθην*, yet see below on this passage.

b. As *οὔτε* and *μήτε* always introduce co-ordinate members of a partition, *μήτε* is incongruous in Mr. iii. 20. *ὥστε μὴ δύνασθαι μήτε ἄρτον φαγεῖν*,² for *μὴ φαγ.* is there dependent on *δύνασθαι*. As the text now stands, the meaning must be: *that they neither had power,*

¹ On *οὐδέ* and *μηδέ* after an affirmative sentence, see Engelhardt Plat. Lach. p. 64 sq. Franke p. 6. 8 sq.

² That even in the latest editions of Griesbach's N. T. *οὔτε* should remain unchanged, is remarkable. What is still more strange, however, is, that neither Griesbach nor Schulz has even once adverted to the Var. *μηδέ* in the most approved Codd. See, on the other hand, Scholz *in loc.*

nor ate (the first μή being used for μήτε). The sense, however, obviously is: *that they were not able even to eat*. Accordingly, μηδέ must be adopted on the authority of the better Codd. (see Fr. *in loc.*). This has been done by Lchm. and Tdf., but not by Scholz. In the same way, we must read in Mr. v. 3. οὐδὲ ἀλύσει, in Luke xii. 26. οὐδὲ ἐλάχιστον δύνασθε, in vii. 9. οὐδὲ ἐν τῷ Ἰσραήλ,¹ and in Luke xx. 36., where οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται (as good Codd. read) is not a parallel to the preceding sentence, οὔτε - οὔτε, but a confirmation of it: *neque enim*.² Comp. also Mt. v. 36. In all these passages Scholz has reprinted the old blunders.

c. As οὔτε - οὔτε introduce negative members of a partition, and these rigorously exclude each other (Hm. Med. p. 332.), the reading of some Codd. οὔτε οἶδα οὔτε ἐπίσταμαι (which Lchm. and Tdf. have received into the text) in Mr. xiv. 68. cannot be supported: *neque novi neque scio*,—these two verbs being nearly identical in sense. Comp. Franke II. 13. Schaef. Demosth. III. 449. Fr. *in loc.* Griesb. had received into the text οὐκ οἶδα οὐδὲ ἐπίσταμαι. Comp. Cic. Rosc. Am. 43. non (not *neque*) novi *neque* scio, which, conformably to the meaning of the two verbs, is unobjectionable.³

d. Οὔτε may indeed follow οὐ, inasmuch as, in reference to its signification, οὐ is to be taken for οὔτε, see Hm. as above, p. 333 sqq. 401. and Soph. Antig. p. 110. in opposition to Elmsley Eurip. Med. 4. 5. and Soph. Oed. T. 817. comp. Franke II. 27 sq. Maetzner Antiphon p. 195 sq. Ellendt Lexic. Soph. II. 444. Klotz as above, 709 sq.⁴ Accordingly, οὔτε⁵ in Rev. ix. 21. is unassailable, Mthh.

¹ On the same ground οὐδέ should be printed also in Act. apocr. p. 168. Döderlein Progr. de brachylogiâ serm. gr. p. 17. considers οὔτε correct in such case, maintaining that this negation may be used in the sense of *ne - quidem*, as both τε and καί denote *etiam*.

² Bornem. insists on construing οὔτε with καί following but the clause καί υἱοί etc. depends on ἰσάγγελοι γάρ.

³ When οὔτε - οὔτε is used, "the two notions are really regarded as forming one compound thought" (Mey.); but this supposes that there are actually *two* notions, which may be connected affirmatively by *as well - as*.

⁴ "In rare cases, and in virtue of a rhetorical figure, it is allowable to drop the complementary particle of the one οὐ, and so impart to the member, thus stripped of its complementary symbol, greater apparent independence, and, consequently, greater rhetorical force; exactly as German poets, for *weder Vater noch Mutter*, say: *nicht Vater noch Mutter* etc." Benfey, as above, 155. Comp. Hm. l. c. 333. 401. and Franke (who differs somewhat) II. 27. (also Döderlein Progr. de brachylogia p. 6.).

⁵ Οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν - - οὔτε ἐκ τῆς - - οὔτε ἐκ τῶν etc. (instead of the regular οὐ μετεν. οὔτε ἐκ τῶν φόνων οὔτε etc.) is as allowable as Odys. 9, 136 ff. ἴν' οὐ χρωῶ πείσματός ἐστιν, οὔτ' εὐνάς βαλέειν, οὔτε πρυμνήσι ἀνάψαι, or Odys. 4, 566. see Klotz Devar. 710. A Var. in Rev. as above has not been noticed.

1448., though the usage in question is properly poetical—Franke II. 28. The same correlation is to be recognised in Rev. v. 4. οὐδείς ἄξιός ἐυρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό (according to the reading adopted also by Tdf.), comp. Klotz Devar. II. 709 sq. and the passages there adduced from Aristot. polit. 1, 3., though the writer might also have said: οὐδείς ἄξ. ἐυρέθη οὔτε ἀνοῖξαι τὸ βιβλίον οὔτε βλ. But μή - μήτε cannot be maintained in Eph. iv. 27., where the best MSS. give μηδέ, which Lchm. has admitted into the text. This usage is a sort of *anakoluthon*. In employing οὐ the writer had not yet the subsequent parallel member in view. Sometimes it may have been adopted purposely, in order to give prominence to the first word. Likewise in Rev. xii. 8. οὐδέ appears to me the more correct expression, and it has been adopted by Knapp. On the other hand, in Jo. i. 25. εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἡλίας οὔτε ὁ προφήτης linguistic propriety does not require that οὐδέ should be employed (comp. Hm. Soph. Philoct. p. 140.), yet the better Codd. give that reading. Likewise in Rev. v. 3. οὐδείς ἠδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὐδὲ βλέπειν αὐτό the relation of the negations is appropriate: *No one—neither on the earth—nor—to open, nor even to look upon it.*

e. As to οὔτε (several times) - οὐδέ Acts xxiv. 12 f., according to Lach. and Bornem. from Cod. B, see Hm. Soph. Oed. C. 229. Franke II. 14 sqq. Klotz Devar. II. 714. The οὐδέ is not equivalent to οὔτε, but commences a new sentence: They *neither* found me in the temple—*nor* in the synagogues,—*neither* can they etc. Most of the Codd., however, give οὔτε ver. 13. Further, οὔτε - - εὐρόν με - - οὔτε παραστήσαι δύνανται are correlative, and belong to the first sentence as subordinate members to οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ πόλιν. As to Luke xx. 36., see p. 512 f.

That in negative sentences the subordinate members are introduced by ἢ, has already been stated, § 53, 6. On the other hand, in Acts xvii. 29., according to the reading (adopted by Bornem.) of Cod. D, οὐκ ὀφείλομεν νομίζειν οὔτε χρυσῶ ἢ ἀργύρῳ etc., the ἢ is coordinate with οὔτε, a usage of which scarcely another example is to be found, Mtth. Eurip. VII. 178. As, however, τε - ἢ is used (Klotz Devar. II. 742 sq.), οὔτε - ἢ may also be regarded as allowable. At the same time, the other authorities omit οὔτε in the passage in question.

It is more difficult to determine whether or not μήτε, οὔτε can be used after μηδέ, οὐδέ. Almost all recent scholars decide in the ne-

gative, see Mth. II. 1446. (Engelhardt as above, p. 70. Lehmann Lucian. III. 615 sq. Franke II. 18. and others), on the ground that, when the stronger expression οὐδέ (Mth. 1444. 1446.) precedes, the weaker οὔτε cannot follow, comp. also Fr. Mr. p. 158.¹ Yet in the various editions of Greek authors there occur many passages in which οὐδέ is followed by an οὔτε (Thuc. 3, 48. see Poppo *in loc.*, Lucian. dial. mort. 26, 2. catapl. 15. Plat. Charm. 171 b. Aristot. physiogn. 6. p. 148. Franz). This, however, is usually corrected, according to the greater or less authority of the Codd. That οὔτε and μήτε cannot be, respectively, put on a footing of equality with οὐδέ and μηδέ, may hold as a general rule (though the reason alleged does not appear to me convincing); yet, when these particles are not connected with οὐδέ (or μηδέ) as conjunctions, οὔτε (μήτε) may follow οὐδέ (μηδέ) in the two following cases (comp. also Döderlein in Passow's Lexicon under οὐδέ):

a. When οὐδέ means *ne - quidem* (Klotz Devar. 711. comp. 2 Macc. v. 10.) or *neither*, or connects the negative sentence, to which δέ points, with a preceding sentence.² In Gal. i. 12. οὐδὲ γὰρ ἐγὼ -- παρέλαβον αὐτὸ οὔτε ἐδιδάχθην the common reading is to be maintained, if the passage is to be rendered: *for neither did I receive it,—nor was I taught it*, or *neque enim ego (for οὐ γὰρ) accepi didicique (-ve)*, comp. Hoogveen doctr. particul. II. 980 sq. See Plat. Charm. 171 b. Hom. in Cerer. 22. (Hm. emend. p. 39.) Lysias orat. 19. p. 157. Steph. The οὐδέ of good Codd. for οὔτε is probably a correction.

b. When οὐδέ (μηδέ) is followed by οὔτε (μήτε); but the latter is subordinate to the former, and not co-ordinate with it, *e.g.*: Xen. Mem. 2, 2, 11. μηδ' ἐπεισθαι μηδὲ πείθεσθαι μήτε στρατηγῶ μήτε ἄλλω ἀρχοντι (where, however, the first two words are suspicious), Cyrop. 8, 7, 22. μήποτ' ἄσεβες μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε, Plato legg. 11. 916 e. The negation μηδέ is here divided into two members (μήτε - μήτε), Dem. Callipp. 718 c. Judith viii. 18. comp. Held Plut. Timol. p. 433 sq. Mth. 1445. Kühner II. 440. Agreeably to this, Acts xxiii. 8. μὴ εἶναι ἀνάστασιν, μηδὲ ἀγγελλον (μηδὲ

¹ Οὔτε after οὐδέ is upheld by Bornem. Xenoph. Anab. p. 26. Hand, as above, p. 13.

² Hand as above: intelligitur, nexum, quem nonnulli grammatici inter οὐδέ et οὔτε intercedere dixerunt, nullum esse, nisi quod οὐ in voc. οὐδέ cum οὔτε cohaereat. Nam si in aliquibus Hom. locis ista vocc. hoc quidem ordine nexa videntur exhiberi, in iis δέ pertinet ad superiora conjungenda. Comp. Hartung I. 201. Klotz p. 711.

εἶναι μήτε ἄγγ.) μήτε πνεῦμα would be admissible, and supported by τὰ ἀμφοτέρω immediately following.¹ Tdf. has so printed the text in his 2d Leipsic edition of the N. T. The sentence would be simpler with μηδὲ πν., or, as the better Codd. have it, μήτε ἄγγ. μήτε πν. The latter reading has been preferred by Lchm. and Bornem. The more usual, however, might easily have been introduced as a correction for the more unusual. In 1 Th. ii. 3., owing to the notions connected, οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ appears to me the more suitable (and so the better Codd. have, and Lchm. has so printed the passage). My conviction is, moreover, that very accurate writers would, for the sake of perspicuity, use ἢ instead of οὔτε, see § 53, 6.

In 1 Cor. iii. 2. the best Codd. have, instead of οὔτε as in the rec., ἀλλ' οὐδὲ ἐπι νῦν δύνασθε *ne nunc quidem* (comp. Acts xix. 2. Lucian. Hermot. 7. conscr. hist. 33. and Fr. Mr. p. 157.), and, in 2 Th. ii. 2., instead of μήτε, εἰς τὸ μὴ ταχέως σαλευθῆναι - - μηδὲ θροεῖσθαι μήτε διὰ πνεύματος etc. (Lchm. and Tdf.). In 2 Th. iii. 8. οὐδέ is the only correct reading. In Luke vii. 9. xii. 27. Acts xvi. 21. Griesb. properly adopted οὐδέ: the same should be admitted into the text in Acts iv. 12. In Jas. iii. 12. recent editors (besides Lchm. and Tdf.) give οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ. This reading can only be countenanced by supposing that James had in his mind, as the antecedent clause, οὔτε δύναται συκὴ ἐλαίας ποιῆσαι etc. That, however, would be a harsh solution of the difficulty. Otherwise, we must read, on the authority of some good Codd. οὐδέ.

Passages such as Luke x. 4. μὴ βαστάζετε βαλλάντιον, μὴ πήραν μηδὲ ὑποδήματα (*not - nor - neither*), Mt. x. 9. μὴ κτήσησθε χρυσὸν μηδὲ ἀργυρὸν μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πήραν εἰς ὀδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα etc., present nothing that is singular.

It may here be incidentally remarked, that the distinction between οὐδέ, μηδέ, and καὶ οὐ, καὶ μὴ, as explained by Engelhardt Plat. Lach. p. 65., and still more fully by Franke II. 8 sq. (*καὶ οὐ, καὶ μὴ* after affirmative sentences *and not, not, however, and yet - not, et non, ac non*), appears to have a logical foundation, and is observed likewise in the N. T., comp. καὶ οὐ Jo. v. 43. vi. 17. vii. 36. Acts xvi. 7. 2 Cor. xiii. 10., καὶ μὴ Jas. i. 5. iv. 17. 1 Pet. ii. 16. iii. 6. Heb. xiii. 17.

¹ See Hoogveen doct. particul. I. 751. Kühnöl insists on rendering τὰ ἀμφοτέρω *tria ista*; but that rendering is not supported by Odyss. 15. 78. ἀμφοτέρων, κούδ' τε καὶ ἀγλαΐη καὶ ὄνειρα, where the two first words, connected by τε καὶ, denote *one* principal notion. In Acts, as above, were we to read μηδὲ, ἀμφοτέρω could not mean *tria*; but the writer regarded ἄγγ. and πνεῦμα, agreeably to their logical import, as *one* leading conception.

For passages in Greek authors which throw especial light on the distinction between οὐδέ and οὔτε, see Isocr. Areop. p. 345. οὐκ ἀνωμαλῶς οὐδὲ ἀτάκτως οὔτε ἐδεράπυον οὔτε ἀργιάζον etc., permut. p. 750. ὥστε μὴδένα μοι πάποτε μῆδ' ἐν ὀλιγαρχίᾳ μῆδ' ἐν δημοκρατία μῆτε ὕβριν μῆτε ἀδικίαν ἐγκαλέσαι, Her. 6, 9. Isocr. ep. 8. p. 1016. Xen. Ages. 1, 4. Demosth. Timocr. 481 b. Comp. Mtth. p. 1445.

7. In two parallel sentences, sometimes οὔτε (μήτε) is followed, not by a negative, but by a simple copula (καί or τε), e.g. Jo. iv. 11. οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ, as in Latin *nec haustum habes et puteus* etc. (Hand Tursell. IV. 133 sqq.), 3 Jo. 10., comp. Arrian. Al. 4, 7, 6. ἐγὼ οὔτε τὴν ἄγαν ταύτην τιμαρίαν Βήσσου ἐπανῶ -- καὶ ὑπαρχθῆναι Ἀλέξανδρον ζύμφημι etc., Paus. 1, 6, 5. Δημήτριος οὔτε παντάπασιν ἐξειστήκει Πτολεμαίῳ τῆς χώρας, καὶ τινὰς τῶν Αἰγυπτίων λοχίστας διέφθειρεν, Lucian. dial. mar. 14, 1. Stallb. Plat. Protag. p. 20. (τε is more frequent, Jacobitz Lucian. Tox. c. 25. Weber Demosth. p. 402 sq.) see Hartung Partik. I. 193. Klotz Devar. p. 713. 740. Götting. Anzeig. 1831. p. 1188. On the other hand, in Jas. iii. 14. the negation is omitted the second time, or rather affects also the annexed sentence, as: μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. So also in 2 Cor. xii. 21. Mt. xiii. 15. Mr. iv. 12. Jo. xii. 40. Acts xxviii. 27. comp. Sext. Emp. adv. Math. 2, 20. Diod. S. 2, 48. Aelian. anim. 5, 21. Gataker Advers. miscell. 2, 2. p. 268. Jacobs Aelian. anim. II. 182. Boissonade Nicet. p. 390. *Vice versa*, many expositors suppose that in Eph. iv. 26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε stands for μὴ ὀργ. καὶ (μὴ) ἁμαρτ. So in Greek authors (even prose) οὐδέ and οὔτε are frequently used in the second member of a sentence, and have to be supplied in the first, see Schaeff. Bos ellips. p. 777. Hm. Soph. Aj. 239. 616. Döderlein brachylog. p. 5 sq. Poppo Thuc. III. IV. 841. This, however, would be extremely harsh for N. T. prose, and in the preceding passage not required (especially μὴ ἁμαρτ. is not to be admitted), see § 43, 1. note. On the other hand, in Luke xviii. 7., according to the accredited reading, ὁ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ -- καὶ μακροθυμεῖ ἐπ' αὐτοῖς; especially if the latter verb means *delay*, the negative particle would be omitted in the second clause, and merely the interrogative μὴ *num* would have to be repeated. Bornem. in the Sächs. bibl. Studien I. 69.

Οὐδέ - δέ Heb. ix. 12. hardly requires any observation, as οὐ - δέ is of so very frequent occurrence.

8. It has frequently been laid down as a rule, that sentences which contain a single negation, or in which *οὐ* (*μή*) forms an antithesis to a preceding affirmative sentence (Mt. ix. 13. Sept. Heb. xiii. 9. Luke x. 20.), are not always (as, *e.g.*, Mr. v. 39. τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει, where the latter notion distinctly overturns the first, Mt. ix. 12. x. 34. xv. 11. 2 Cor. xiii. 7.) to be understood as purely negative, but (in consequence of a construction which, though Hebraistic, occurs also in Greek prose) must be rendered: *not so much - as* (*non tam - quam*, οὐ τοσοῦτον - ὅσον Heliod. 10, 3. Xen. Eph. 5, 11., οὐχ οὕτως - ὡς Dio Chr. 8. 130., οὐ μᾶλλον ἢ Xen. Hell. 7, 1, 2.), or: *not only - but also*, *non solum - sed etiam*,¹ comp. Blackwall auct. class. sacr. p. 62. Glass. I. 418 sqq. Wetst. and Kypke ad Mt. ix. 13. Heumann on 1 Cor. x. 23 f. Kuinoel Acta p. 177. Haab Gr. 145 ff. Bos ellips. p. 772 sq. and others (Valcken. Opusc. II. 190. ad Dion. H. IV. 2121. 10. Jacobs Anthol. pal. III. p. 69.): *e.g.* Acts v. 4. οὐκ ἐψεύσα ἀνδράποισ, ἀλλὰ θεῷ *not so much to man* (the Apostle Peter), *as to God* etc.; 1 Cor. xv. 10. οὐκ ἐγὼ δὲ (ἐκοπίασα), ἀλλ' ἡ χάρις τοῦ θεοῦ ἢ σὺν ἐμοί, Augustin.: *non ego solus, sed gratia Dei mecum* (Jo. v. 30.);² Luke x. 20. μὴ χαίρετε ὅτι - - χαίρετε δὲ ὅτι etc. *nolite tam propterea laetari - - quam potius.*

In entering more minutely into the matter, we have to remark, in reference to the passages adduced under this head from the N. T., that—

a. Either an *unconditional* negation is intended, as may be gathered from a careful examination of the context: Mt. ix. 13.

¹ The first acceptance, *non tam - quam*, is, as the examples which follow show, by far the most usual in the N. T.; and this is apparently accounted for by the fact, that in the N. T. *non solum - sed* is frequently, but *non tam - quam* never actually expressed in Greek.

² It is by no means strange that expositors should have been partial to such a weakening of the preceding idiom, as even philologists supposed it necessary to soften a strong expression in passages of the ancients where there was not the slightest occasion. Thus Dion. H. IV. 2111. δόξη τὸ ἀνδρεῖον ἐπιτηδεύων οὐκ ἀληθείᾳ was translated by Reiske: *te fortitudinis studiosum esse opinione magis quam re ipsa*. For a similar impropriety, see Alberti observ. p. 71. As to the misapprehension of Palairct (obs. p. 236.) in reference to Macrob. Saturn. 1, 22., see Winer's grammatischen Excursus p. 155. Even Cic. off. 2, 8, 27. is not easily disposed of, according to the preceding remarks. Moreover, any one may see in Glass. as above, p. 241., how the old Biblical interpreters allowed themselves to be influenced by doctrinal considerations in explaining this idiom. In 1 Pet. i. 12. the weakening of *οὐ - δὲ* into *non tam - quam* (see Schott even in the latest edition) arose from misunderstanding διακονεῖν. Flatt, 1 Cor. vii. 4., resolved to qualify even the simple *οὐ* with a *μόνον*. On 1 Cor. ix. 9. the passage of Philo quoted by expositors throws sufficient light.

ἔλεον θέλω καὶ οὐ θυσίαν, where Christ, by the words of the prophet (Hos. vi. 6.), desires that the affection of mercy should be (*really*) put in the place of sacrifices (mere symbols), comp. what follows : οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλούς; Jo. vii. 16. ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με, where Jesus speaks of the origin of His doctrine (verses 15. 17. 18.): *My doctrine* (which ye consider Mine, comp. verse 15.) *belongs not to Me, but to the Father,*—has for its author not Me, but the Father (Christ calls it ἡ ἐμὴ διδ. in reference to the notion of the Jews, who, in the words πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς, spoke of it as something acquired by means of study),¹ comp. Jo. v. 30.² xii. 44.; Jo. vi. 27. ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰών., ἣν ὁ υἱὸς τοῦ ἀνδρ. ὑμῖν δάσει, where Jesus condemns the conduct of those who came to Him as the Messias. The rendering (by Kühnöl) : *labour not so much for ordinary food, as for heavenly,* would not be appropriate. As to verse 26., see Lücke. In 1 Cor. vii. 10. Paul makes a distinction between *the Lord's* and *his own* injunctions, as in verse 12. he does, inverting the order; yet he there alludes to Christ's declaration Mt. v. 32. Recent expositors take the right view. As to 1 Cor. xiv. 22. comp. 23. no doubt can arise; comp., however, 1 Cor. x. 24. (Schott) and Mey. *in loc.*, Eph. vi. 12. Heb. xiii. 9. 1 Cor. i. 17. and Mey. *in loc.* Likewise 2 Cor. vii. 9. χαίρω οὐχ ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, in the first clause ἐλυπήθηται is in itself (so far as the notion lies in λυπηθ.) and purely denied, but is to be repeated in the second clause with the closer specification εἰς μετάνοιαν. So in *non bonus sed optimus* (see afterwards, Note), *non* cancels (in the positive) good (*good* he is not), in order to put in its place the appropriate *optimus*, which, of course, comprehends *bonus*.

b. Or, as in other passages, an absolute negation is, on rhetorical grounds, employed instead of a conditional (relative), not for the purpose of really (logically) cancelling the first conception, but in

¹ Bengel: *non est mea, non ullo modo discendi labore parta.*

² Similar to this would be saying, *e.g.* of one of many Biblical expositors that might be mentioned: *thy learning is not thy learning, but Wetstein's.* The first *thy learning* is put only problematically; and were the speaker from this to ascribe to the party concerned positive learning in any degree, the inference would not be *logical*, but simply *grammatical.* *Hm.* Eurip. Alcest. p. 29. has already glanced at *non bonus sed optimus* (*Fr. diss.* 2. in 2 Cor. p. 162.). Of a similar kind are the passages by *Neumann* as above: Cic. Arch. 4, 8. *se non interfuisse sed egisse,* and Vell. Pat. 2, 13. *vir non saeculi sui sed omnis aevi optimus.*

order to direct the undivided attention to the second, so that the first may almost disappear (comp. Mey. on Acts v. 4.): 1 Th. iv. 8. (Schott): *despiseth not man, but God*.¹ Undoubtedly he likewise rejects the apostle, who announced the divine truth; but the apostle's intention was to present forcibly to the mind the fact, that it is properly God, as the real author of the truth announced, who is rejected. The force of the statement is immediately impaired, if the passage is rendered: *he rejects not so much man as God*. To give such a translation would be like spoiling, e.g., an *usyndeton* (the nature of which also is rhetorical) by subjoining a copula. It therefore appears to me that *οὐκ - ἀλλά*, when it logically means *non tam - quam*, is always a part of the rhetorical tincture of the composition, and, for that reason, is to be preserved in the translation (as is done by all good translators). This negative was *designedly* employed by the speaker, and the expression is not to be considered as of a purely grammatical nature. Whether, however, this peculiarity really exists in any particular case, is to be deduced from the context, and the nature of the thoughts that are connected, and must not be made to depend on the accidental impression of the translator. The following passages are to be expounded conformably to this principle: Mt. x. 20. (Schott) *οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν*, Mr. ix. 37. (Schott) *ὅς ἐάν ἐμὲ δέξῃται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με*, 1 Cor. xv. 10. *περισσότερον αὐτῶν πάντων ἐκοπίασα οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἢ σὺν ἐμοί*, Jo. xii. 44. *ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με*, Acts v. 4. (comp. Plutarch. apophth. Lac. 41. see Duker Thuc. 4, 92.) Luke x. 20. (where many MSS. insert a *μᾶλλον* after *δέ*) 2 Cor. ii. 5. (Schott). As to Luke xiv. 12 f. see Bornem. and de W. *in loc.*²

¹ Comp. Demosth. Euerg. 684 b. *ἡγησάμενη ὑβρίσθαι οὐκ ἐμέ* (but he had been outraged actually) *ἀλλ' ἐαυτήν (τὴν βουλήν) καὶ τὸν δῆμον τὸν ψηφισάμενον* etc., Aesop. 148, 2. *οὐ σύ με λοιδορεῖς, ἀλλ' ὁ πύργος, ἐν ᾧ ἴστασαι*. Klotz Devar. p. 9.: *οὐκ ἐκινδύνευσεν, ἀλλ' ἔπαθεν* est: *non periclitatus sed passus est*, quibus verbis hoc significatur: non dico istum periclitatum esse sed passum, ita ut, cum ille dicatur passus esse, jam ne cogitetur quidem de eo, quod priori membro dictum est.

² Against this view, propounded in the first edition of this work, *Fr.* dissert. in 2 Cor. II. 162 sq. declared himself, in accordance with the remarks of *de W.* (A. L.-Z. 1816. nr. 41. p. 321.) and those of a critic in the *Theol. Annal.* 1816. p. 873.). The objections of *Fr.* were examined by *Beyer* in *N. Krit. Journ.* d. *Theol.* 3 B. 1 St.; but *Fr.* discussed the subject anew in *Exc.* 2. on Mr. 773 sq. and substantially agreed with the opinion expressed in the second edition of this Grammar, and in my *grammat. Excursen* p. 155. *Meyer* and *BCrusius* distinctly agree with me in regard to the different passages adduced above. Moreover, it gives me great pleasure to refer to the remarks of my acute colleague

When (οὐ) μὴ - ἀλλὰ καὶ are correlative, as in Ph. ii. 4. *μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος*, the original plan of the sentence comprehended οὐ - ἀλλά, but καὶ was subsequently introduced, as the writer, on reaching the second member, determined to soften and qualify the statement. Passages of a similar sort are not unfrequent in Greek authors, see Fr. Exc. 2. ad Mr. p. 788. comp. Thuc. ed. Poppo III. III. 300. (on the Latin *non - sed etiam* or *quoque*, see Ramshorn p. 535 f. Kritz Vell. Pat. p. 157 f.). The reverse occurs in regard to οὐ μόνον - ἀλλά (without καὶ, see Lehmann Lucian. II. 551.), when the writer suppresses μόνον, and, instead of a thought equivalent to the first, subjoins one that is stronger, usually including the former, see Stallb. Plat. symp. p. 115. Fr. as above, 786 ff. and Klotz Devar. p. 9 sq. So Acts xix. 26. *ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον* that he not only at Ephesus, but in all Asia etc., where strict propriety required: but also in other places, comp. 1 Jo. v. 6. *οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι*. As to the Lat. *non solum* (*modo*) - *sed*, see Hand Tursell. IV. 282 sqq. Kritz Sallust. Cat. p. 80. The second member is heightened in a different way in Ph. ii. 12. 1 Tim. v. 23. *μηκέτι ὕδροπότει, ἀλλ' οἶνω ὀλίγω χρόνῳ* is to be rendered: Be no longer a water-drinker (*ὑδροποτεῖν* comp. Her. 1, 71. Athen. 1. 168.), but use a little wine. *Ὑδροποτεῖν* differs from *ὑδωρ πίνειν*, and signifies to be a water-drinker, i.e. to drink water usually and exclusively. One who uses a little wine ceases to be a water-drinker in this sense (a total abstainer), and it is quite unnecessary to supply μόνον. Matthies in loc. is not accurate.

9. Two negatives employed together in one principal clause¹ (Klotz Devar. p. 695 sqq. E. Lieberkühn de negationum graec. cumulatione Jen. 1849. 4.), either—

a. Produce an affirmation, Acts iv. 20. *οὐ δυνάμεθα ἡμεῖς, ἃ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν*, non possumus - non dicere, i.e. we must declare (comp. Aristoph. ran. 42. *οὔτοι μὰ τὴν Δήμητρα δύναιμαι μὴ γελᾶν*), 1 Cor. xii. 15. *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος* therefore, it is still of the body (belonging to it). In the first passage the particles of negation belong to different verbs (the οὐ to *δυνάμεθα*, and the μὴ to *λαλεῖν*); in the second, οὐκ ἔστιν denotes one notion which is denied by the first οὐ,—the not belonging to the body does not exist (comp. thus οὐκ εἶναι in a negative sentence

Klotz ad Devar. p. 9 sq. in support of my view. As to *non - sed*, comp. Kritz Sallust. Jug. p. 533. Hand Tur. IV. 271.

¹ The case of two negatives equivalent to an affirmative, and occurring in a clause produced by the blending of two distinct clauses by attraction, requires no special notice.

Demosth. Androt. 420 c. Aelian. 12, 36.). See also Mt. xxv. 9. rec. Comp. Poppo Thuc. III. IV. 711. Mtth. II. 1449.—Or,

6. They (two or more negations) produce *one* negation (which is the more frequent case), and serve (originally) to make the principal negation more distinct and forcible, and exhibit the sentence as negative in all its parts: ¹ Jo. xv. 5. *χαρὶς ἐμοῦ οὐ δύνασθε ποιῆν οὐδέν non potestis facere quidquam*, i.e. nihil pot. fac. (Dem. Callip. 718 c.), 2 Cor. xi. 8. *παρὰν - - οὐ κατενάρησα οὐδενός*, Acts xxv. 24. *ἐπιβοῶντες μὴ δεῖν αὐτὸν ζεῖν μηκέτι*, Mr. xi. 14. *μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγη*, 1 Cor. i. 7. *ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματος*, Mt. xxii. 16. Mr. i. 44. v. 37. vii. 12. ix. 8. xii. 34. xv. 4 f. Mt. xxiv. 21. Luke iv. 2. viii. 43. (51. Var.) x. 19. xx. 40. xxii. 16. Jo. iii. 27. v. 30. vi. 33. ix. 33. xvi. 23 f. xix. 41. Acts viii. 16. 39. Rom. xiii. 8. 1 Cor. viii. 2. (Var.) 2 Cor. vi. 3. 2 Th. ii. 3. 1 Pet. iii. 6. 2 Th. ii. 3. 1 Jo. i. 5. Rev. xviii. 4. 11. 14. etc.² So, in particular, where the notion *every, always, every time*, or *everywhere*, is added for the logical or rhetorical extension of the meaning (Böckh nott. Pind. p. 418 sq.),³ or where the negation is divided into parts, Mt. xii. 32. *οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι*.⁴ In this way one sentence may contain a series of negations: Luke xxiii. 52. *οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος*, Mc. v. 3. (comp. Aelian. anim. 11, 31. *ὡς οὐδέποτε οὐδένα οὐδὲν ἀδικήσας*, Plat. Parmen. 166 a. *ὅτι τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῆ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει*, Phaed. 78 d., Her. 2, 39. *οὐδὲ ἄλλου οὐδενός ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδεὶς*, Lysias pro Mantith. 10. Xenoph. A. 2, 4, 23. Plat. Phil. 29 b. and soph. 249 b. Lucian. chronol. 13. Dio C. 635, 40. 402, 35. 422, 24.) see Wytttenb. Plat. Phaed. p. 199. Ast Plat. polit. p. 541. Boisson. Philostr. Her. p. 446. and Nicet. p. 243. especially also Hm. Soph. Antig. p. 13. Gayl. p. 382 sq. When *οὐδὲ ne quidem* is employed, it is usual in Greek to prefix another negative

¹ As in popular German. The accumulation of negatives is genuine German, and has fallen into disuse, in the diction of the educated, only through the influence of the Latin, which our literary culture has rendered so powerful. As to negatives in Latin, see *Jani ars poet. lat.* p. 236 sq.

² In the Sept. comp. Gen. xlv. 1. Num. xvi. 15. Ex. x. 23. Deut. xxxiv. 6. Josh. ii. 11. 1 Sam. xii. 4. especially Hos. iv. 4. *ὅπως μηδεὶς μήτε δικάζεται μήτε ἐλέγχθη μηδεὶς*. Transcribers have, in such sentences, sometimes omitted a negative, see *Fr. Mr.* p. 107.

³ But this mode of expression is not always employed, comp. Acts x. 14. *οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον* (without var.), 1 Jo. iv. 12.

⁴ *Klotz Devar.* II. 698.: in hac enuntiatione ita repetita est negatio, quod unumquodque orationis membrum, quia eo amplificabatur sententia, quasi per se stare videbatur.

to the verb (comp. Stallb. Plat. rep. I. 279. Poppo Thuc. III. II. 460.). So Luke xviii. 13. οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάρει.

In 1 Cor. vi. 10. the negation is, for the sake of perspicuity, again repeated with the predicate βασιλείαν Θεοῦ οὐ κληρονομήσουσι, after a series of partitive clauses (οὔτε, οὔτε, οὐ, οὐ). The best Codd., however, and Lchm. have omitted it. In Rev. xxi. 4. ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι, the writer might, without hesitation, have dispensed with the second οὐ. We find, however, what is nearly the same in Aesch. Ctesiph. 285 b. οὐδὲ γε ὁ πονηρὸς οὐκ ἂν ποτε γένοιτο δημοσίᾳ χρηστός, see Bremi *in loc.* (c. 77.) comp. also Plat. rep. 4. 426 b. and Hm. Soph. Antig. as above. On the other hand, οὐκ ἔσται ἔτι οὔτε πένθος etc. would be quite according to rule. In Acts xxvi. 26. the *rec.* gives: λανθάνειν αὐτὸν τι τούτων οὐ πείθομαι οὐδέν. The better Codd., however, omit either οὐδέν or τι.

As to the pleonasm of μή after verbs in which negation is already implied, see § 65.

Note. The conjunction εἰ with an *aposiopesis* of the *apodosis*, constitutes a peculiar kind of negation in forms of swearing, as: Mr. viii. 12. ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *i.e.* no sign shall be given; Heb. iii. 11. iv. 3. Sept. ὥμοσα, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. This is an imitation of the Hebrew דַּס (comp. Gen. xiv. 23. Deut. i. 35. 1 Kings i. 51. ii. 8. 2 Kings iii. 14. etc.); and a form of imprecation requires always to be supplied as an *apodosis* with this idiom: *then shall I not live, not be Jehovah.* In passages where the speaker is a human being, it is necessary to supply: *so may God punish me* (comp. 1 Sam. iii. 17. 2 Sam. iii. 35.), *then shall I not be alive*, or the like. Ewald *krit.* Gr. 661. (comp. Aristoph. *equit.* 698 f. εἰ μὴ σ' ἐκφάγω - - οὐδέποτε βιώσομαι, Cic. *fam.* 9, 15, 7. *moriar*, si habeo). Ἐάν is thus used in Neh. xiii. 25. Song of Sol. ii. 7. iii. 5. Sept. Of the opposite, εἰ μὴ or εἰ μή (affirmatively), no instance occurs in the N. T. (comp. Ezek. xvii. 19.). Haab p. 226. most unwarrantably referred to this head Mr. x. 30. 2 Th. ii. 3.

SECTION LVI.

CONSTRUCTION OF NEGATIVE PARTICLES.

1. The (subjective) negative μή *ne* (with its compounds) is used in independent sentences to express a negative wish or warning, and is construed—

a. With the Optative (Aor.), when a wish is expressed (Franke I. 27.), e.g. in the frequently recurring *μη γένοιτο* Luke xx. 16. Rom. iii. 6. ix. 14. Gal. ii. 17. (Sturz dial. Alex. 204 sq.), and *μη αὐτοῖς λογισθεῖη* 2 Tim. iv. 16. (Plat. legg. 11. 918 d.). So also *μηκέτι*, according to the text. rec., Mr. xi. 14. *μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι* may no one ever again etc. The Con-junctive *φάγη*, however, would here be more appropriate in the mouth of Christ, and would be the preferable reading, had it more external authority in its favour. Besides, see Gayl. p. 76 sqq. 82.

b. When a warning is expressed, it is construed (α) sometimes with the Imperative Present, usually to denote something already begun, something continuing (Hm. Vig. 809.), Mt. vi. 19. *μη θησαυρίζετε ὑμῖν*, vii. 1. *μη κρίνετε*, Jo. v. 14. *μηκέτι ἀμάρτανε*, comp. Mt. xxiv. 6.¹ 17. Jo. xiv. 1. xix. 21. Mr. xiii. 7. 11. Rom. xi. 18. Eph. iv. 28. 1 Tim. v. 23. 1 Pet. iv. 12.;—sometimes (β) with the Con-junctive Aor., when something transient, which should not be begun at all, is denoted (Hm. as above), as: Luke vi. 29. *ἀπὸ τοῦ ἀβροντός σου τὸ ἰμάτιον καὶ τὸν χιτῶνα μη κωλύσης*, Mt. x. 34. *μη νομίσητε* (do not conceive), *ὅτι ἦλθον* etc., vi. 13. Luke xvii. 23. Acts xvi. 28. So in legislative prohibitions, Mt. vi. 7. Mr. x. 19. Col. ii. 21., where not the repetition or continuation, but the action is in itself and absolutely interdicted. The Imperat. Aor., which has specially this acceptation, and is not rare in later Greek (Gayl. p. 64.),² does not occur in the N. T. (and is doubtful in the Sept. also). On the other hand, the Imperat. Pres. also is often used in reference to what should not be begun at all (Hm. as above, Franke I. 30.) comp. Mt. ix. 30. Eph. v. 6. 1 Tim. v. 22. 1 Jo. iii. 7. In general, see Hm. de praeceptis Atticistar. p. 4 sqq. (Opusc. I. 270 sqq.) comp. Soph. Aj. p. 163. Bhdý 393 f. Franke I. 28 sqq. The Imperat. and Con-junctive are both employed in one sentence in Luke x. 4.

The Imperat. Pres. is also construed with *μη* in Rom. xiii. 8. *μηδενὶ μηδεν ἀφείλετε*. Owing to the subjective negatives, *ἀφείλ.* cannot be taken as an Indicative. Reiche's observations on the other side are a strange mixture of the obscure and the half true. If, however, he means to say that the subjective negatives are used

¹ There must here be a comma after *ὁρᾶτε*, as H. Stephanus accurately remarked in the preface to his edition of the N. T. 1576. If *ὁρᾶτε μη* be immediately connected, without a comma, *θροῦσθε* must be put for *θροσίουθ.* Titf has not attended to this.

² Comp. *Bremi* excurs. 12. ad Lys. p. 452 sqq.

in the same manner in some of the passages adduced by Wetstein, he is very much mistaken; for in the passages in question the Inf. or Participle is employed, with either of which *μή* may be properly construed.

As to *οὐ* with the Indic. Fut., partly in quotations of passages of the law from the O. T., as in Mt. v. 21. *οὐ φονεύσεις*, xix. 18. Acts xxiii. 5. Rom. xiii. 9., and partly in the N. T. style itself, as in Mt. vi. 5. *οὐκ ἔσσεσθε ὡσπερ οἱ ὑποκριταί*, where *μή* with the Conjunctive might have been expected, comp. § 43, 5. Not unlike this is Xen. Hell. 2, 3, 34. see Locella Xen. Ephes. p. 204. Franke I. 24. On *μή* with the Fut. Indic. in a mildly prohibitive sense, see Weber Demosth. p. 369.

When *μή* in a prohibitive sense is joined with the third Person (as frequently in laws, see Franke, as above, p. 32.), the Imperat. is used (always in the N. T.), not the Conjunctive (Hm. Soph. Aj. p. 163.); the Imper. Pres. when what is forbidden has already commenced, and the Imper. Aor. when it has not yet commenced, but is to be avoided (also for the future): Rom. vi. 12. *μή οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*, xiv. 16. 1 Cor. vii. 12. 13. Col. ii. 16. 1 Tim. vi. 2. Jas. i. 7. 1 Pet. iv. 15. 2 Pet. iii. 8.; but Mt. vi. 3. *μή γνώτω ἡ ἀριστερά σου* etc., xxiv. 18. *μή ἐπιστρέψατω ὀπίσω*, Mr. xiii. 15. *μή καταβάτω εἰς τὴν οἰκίαν* (also in Mt. xxiv. 17. according to good Codd., where the *rec.* has *καταβανέτω*). Comp. Xen. C. 7, 5, 73. 8, 7, 26. Aeschin. Ctes. 282 c. Mtth. II. 1157. Kühner II. 113. Instances from the Sept. are not required here; otherwise, besides Deut. xxxiii. 6. and 1 Sam. xvii. 32., many could be adduced, as: Josh. vii. 3. 1 Sam. xxv. 25. 2 Sam. i. 21. Jud. vi. 39.

If a dehortation in the 1. Pers. (Plur.) is to be expressed, *μή* takes the Conjunctive, either the Pres. or the Aor. according to the meaning to be conveyed (Hm. Soph. Aj. p. 162.), e.g. Jo. xix. 24. *μή σχίσωμεν*, but 1 Jo. iii. 18. *μή ἀγαπῶμεν λόγον* (as some do), Gal. vi. 9. 1 Th. v. 6. Rom. xiv. 13. 1 Cor. x. 8. In Gal. v. 26. the Codd. vary, some having *μή γινώμεθα κενόδοξοι* (text. *rec.*), and others *γενώμεθα*. The former is the reading of the better Codd. (and has been adopted by Lehm. and Tdf.). The apostle may have wished to reprove a failing already prevalent in the Church; and that this was the case, seems probable from the preceding context. Mey. takes a different view. From Greek authors, see evidence for the use of the 1. Pers. Plur. Conj. in Gayl. 72 sq.

2. In dependent clauses *μή* (*μήπως*, *μήποτε* etc.) is used,

a. In the sense of *in order that not* (for which *ἵνα μή* is more commonly employed), with the Conjunctive after Pres. and Imperf., 1 Cor. ix. 27. ὑπωπιάζω μου τὸ σῶμα - - μήπως - - ἀδόκιμος γένομαι, 2 Cor. ii. 7. xii. 6. Mt. v. 25. xv. 32. Luke xii. 58.; with the Optative after a Preterite, Acts xxvii. 42. τῶν στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι, but good Codd. have here διαφύγη, which Lchm. and Tdf. have adopted (Bhdy 401. Krü. 168.). The latter reading, however, may be a correction or an error of transcribers. The Conj. is so used in the O. T. quotation Mt. xiii. 15. Acts xxviii. 27., where, however, it is less questionable, as a *permanent* result is meant. The Indic. Fut. (along with a Conj. Aor.) Mr. iv. 12. Sept. μήποτε ἐπιστρέψωσι καὶ ἀφεθήσεται (according to good Codd.) it is not necessary to regard as likewise dependent on μήποτε, though that construction also would be quite proper, see Fr. This applies to ἰάσομαι Acts xxviii. 27. (Born. ἰάσωμαι) comp. Luke xiv. 8 f. In Mt. vii. 6. Lchm. and Tdf. read μήποτε καταπατήσουσιν, where Griesb. and Scholz take no notice of any Var.

b. In the sense of *that not, lest*, after ὄρα, βλέπε or φοβοῦμαι, and the like (Hm. Vig. 797. Rost Gr. 650 f.). In this connection the particle is followed—

(a.) By the Indicative, when an apprehension (fear) that something is, may be, or has been, a matter of fact, is also expressed: Indic. Pres. Luke xi. 35. σκόπει, μή τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν (Hm. Soph. Aj. 272. μή ἐστί verentis quidem est ne quid nunc sit, sed indicantis simul, putare se ita esse, ut veretur, comp. Gayl. 317 sq.) Protev. Jacobi 14.;¹ Indic. Fut. Col. ii. 8. βλέπετε, μή τις ἔσται ὑμᾶς ὁ συλαγωγῶν ne futurus sit, ne existat, qui etc. Heb. iii. 12. Mr. xiv. 2. Her. 3, 36. Plat. Cratyl. 393 c. Achill. Tat. 6, 2. (p. 837. Jac.) Xen. C. 4, 1, 18. etc. (comp. Stallb. Plat. rep. I. 336.); Indic. Pret. after a Pres. Gal. iv. 11. φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα (may have laboured), see Hm. Eurip. Med. p.

¹ We must not with de Wette pronounce this acceptance inadmissible, on the ground that "an absolute, general warning is here expressed." That is the question. An injunction to examine carefully lest such might be the case, Jesus might undoubtedly publish to His cotemporaries, as their predominant religious character is, in the N. T., generally taken for granted; and this injunction is, in reality, general. Let every one take care lest the second of the two cases mentioned in verse 34. should apply to him. The apprehension, that Jesus would thus be countenancing the doctrine of the complete extinction of human reason, is groundless; and Niemeyer (Hall. Pred. Journ. 1832. Nov.) should not have been induced by such apprehension to take the Indicative for the Conjunctive, an interpretation which he supports by passages of a totally different nature.

356. Poppo Thuc. I. 1. 135. Stallb. Plat. Menon p. 98 sqq. comp. Thuc. 3, 53. Plato Lys. 218 d. Diog. L. 6, 5. Lucian. Piscat. 15. (Job i. 5.), see Gayl. 317. 320.

(β.) The Conjunctive (Gayl. 323 sqq.), when the object of a mere apprehension, which may perhaps prove groundless, is indicated: Conjunct. Pres. Heb. xii. 15. Sept. ἐπισκοποῦντες -- μή τις ρίζα πικρίας -- ἐνοχλῆ (Hm. Soph. Aj. 272. μή ἤ verentis est, ne quid nunc sit, simulque nescire se utrum sit nec ne significantis); usually the Conj. Aor. in reference to something still future: Mt. xxiv. 4. βλέπετε, μή τις ὑμᾶς πλανήσῃ, 2 Cor. xi. 3. φοβοῦμαι, μήπως -- φθαρῆ τὰ νοήματα ὑμῶν, xii. 20. Luke xxi. 8. Acts xiii. 40. 1 Cor. viii. 9. x. 12. The same mood is employed in narration after a Pret. Acts xxiii. 10. εὐλαβηθεὶς μή διασπασθῆ -- ἐκέλευσε, xxvii. 17. 29., as after verbs of fearing (where this construction appears sufficiently accounted for, Rost p. 650.) even in the best Greek prose authors, Xen. A. 1, 8, 24. Κῦρος δέισσας, μή ὄπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν, Cyr. 4, 5, 48. πολὺν φόβον ἡμῖν παρείχετε, μή τι πάδητε, Lysias caed. Eratosth. 44. ὃ ἐγὼ δεδιὼς μή τις πύδηται ἐπεθύμουν αὐτὸν ἀπολέσαι, comp. also Thuc. 2, 101. Plato Euthyd. 288 b. Herod. 4, 1, 3. 6, 1, 11. see Mttth. II. 1189. Bornem. Xen. sympos. p. 70. Gayl. 324 f. The Indic. Fut. and Conjunct. are connected 2 Cor. xii. 20 f. φοβοῦμαι, μήπως οὐχ οἴους θέλω εὐρῶ ὑμᾶς κἀγὼ εὐρέθῳ ὑμῖν -- μή πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός etc.

In accordance with this are to be viewed likewise such elliptical sentences (Gayl. 327.) as Mt. xxv. 9. μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν lest there be not enough, i.e. it is to be feared that there may not be enough (according to the text. rec., where, however, recent editors give μήποτε οὐ μὴ ἀρκέσῃ, though without preponderant authority; and then μήποτε by itself would be taken for in no wise). Rom. xi. 21. εἰ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται (by far better supported than φείσεται) if God has not spared, (I infer and fear) that He will not spare thee, ne tibi quoque not sit parciturus, comp. Gen. xxiv. 39.

In Gal. ii. 2. ἀνέβην -- ἀνεδέμην -- μήπως εἰς κενὸν τρέχω ἢ ἔδραμον Fr. (Conject. I. note, p. 50.) considered the translation: ne operam meam luderem aut lusissem, faulty in two respects. He thought that instead of τρέχω (after a Preterite) the Optative was here to be expected; and that ἔδραμον here would mean, what the apostle could not say, that he had laboured in vain. Hence Fr. took the words as a direct question: num frustra operam meam in evangelium insumo an insumsi? He himself, however, afterwards

felt that this explanation is forced, and in the Opuscul. Fritzschorum p. 173 sq. gave a different rendering. The difficulty in regard to *τρέχω* entirely disappears, so far as the N. T. is concerned. Even the Conjunctive Pres.¹ is allowable, as Paul is speaking of apostolic activity, still *continued*. The Pret. Indic. *ἔδραμον*, however, would be justified by the assumption that Paul gave to the whole sentence the same turn of expression that he would have employed, had he uttered the words in a positive form: lest I am running or have run (for *may be running*, or *may have run*), comp. above, p. 303. The view of Fr., however, is simpler, who takes the Preterite in a hypothetical sense; comp. Mtth. II. 1185. Hm. de partic. *ἄν* p. 54.: *ne forte frustra cucurrissem* (which might perhaps have been the case, had I not shown forth my doctrine in Jerusalem). Undoubtedly, however, it is not necessary to refer *ἀνεδέμην* (as Fr. does) to an intention of Paul to instruct himself (for not the mere proposal, but the consent of the apostles, could have secured him from *having run in vain*): on the contrary, Paul must have been satisfied in his own mind that his views were correct, and only sought to obtain the very important declaration of the apostles in his favour, without which his apostolic labours for the present and the past might prove fruitless, see de Wetten *in loc.*

In 1 Th. iii. 5. *μήπως* is construed with both Indic. and Conjunct.: *ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν* I sent to ascertain your faith, (fearing) lest the tempter had tempted you, and my labour might be fruitless. The two different moods are here obviously accounted for. The temptation (having for its effect their wavering in the faith) might have already taken place; but the apostle's thus having laboured in vain depended on the yet unknown result of the temptation, and might be dreaded imminent. Fr. renders it (Opuscul. Fritzschor. p. 176.): *ut - - cognoscerem, an forte Satanas vos tentasset et ne forte labores mei irriti essent*. This appears to me harsh, as *μήπως* would thus be taken in a double acceptance. I cannot admit that, according to my view of the passage, the Fut. *γενήσεται* would be required instead of *γένηται*. The Fut. would rather denote an apprehension that might also prove groundless, or, at worst, be verified only at some remote period. See also Hm. Soph. Aj. p. 48. and partic. *ἄν* p. 126 sq. Mtth. II. 1186.

Note. Verbs of *fearing* are, according to the rule, followed by the simple *μή*, *μήπως*, or the like, and not by *ἵνα μή*: hence in Acts v. 26. *ἵνα μὴ λιθασθῶσι* must not be connected with *ἐφοβοῦντο τὸν λαόν*, as is done by most expositors (even Mey.); but is dependent

¹ Usteri and Schott inferred that *τρέχω* is the Indicative, because followed by *ἔδραμον*, forgetting that different moods, according to different conceptions, may be and sometimes are connected with one and the same particle.

ον ἤγαγεν αὐτοὺς οὐ μετὰ βίας, and the words ἐφοβοῦντο γὰρ τὸν λαόν are to be considered as parenthetical.

3. The intensive οὐ μὴ (in reference to what *in no wise* will or should take place)¹ is sometimes, and indeed most frequently, construed with the Conjunctive Aorist, sometimes with the Conjunct. Pres. (Stallb. Plat. rep. I. 51. see below), and sometimes with the Indic. Fut. (Bengel on Mt. v. 18. is mistaken), see Ast Plat. polit. p. 365. Stallb. Plat. rep. II. 36 sq. Ellendt Lexic. Soph. II. 409 sqq. Gayl. p. 430 sqq. The difference between the Conj. Aor. and the Fut. Indic. (which alone occurs in the N. T.) is described by Hm. Soph. Oed. Col. ver. 853. thus: *Conjunctivo Aor.* locus est aut in eo, quod jam actum est (see, however, Ellendt as above, p. 411 sq.), aut in re incerti temporis, sed semel vel brevi temporis momento agenda; *Futuri* vero usus, quem ipsa verbi forma nonnisi in rebus futuris versari ostendit, ad ea pertinet, quae aut diuturniora aliquando eventura indicare volumus aut non aliquo quocunque, sed remotiore aliquo tempore dicimus futura esse. The difficulty of determining whether or not this difference is really observed in the N. T., is greatly increased by the variations of MSS., of which, in many passages, some have the Indic. Fut., and some the Aor. Conj. So far as readings have, as yet, been fully established, the Conj. occurs in Mt. v. 18. 20. 26. x. 23. xviii. 3. xxiii. 39. Mr. xiii. 2. 19. 30. Luke vi. 37. xii. 59. xiii. 38. xviii. 17. 30. xxi. 18. Jo. viii. 51. x. 28. xi. 26. 56. 1 Th. iv. 15. 1 Cor. viii. 13. 2 Pet. i. 10. Rev. ii. 11. iii. 3. 12. xviii. 7. 21 f. xxi. 25. 27. There is a preponderance of evidence for the Conj. in Mt. xvi. 28. xxvi. 35. Mr. ix. 41. xvi. 18. Luke i. 17. ix. 27. xviii. 7. 30. xxii. 68. Jo. vi. 35. viii. 12. 52. xiii. 8. Rom.

¹ Thus οὐ μὴ regularly refers to the future (Mt. xxiv. 21. οἶα οὐ γέγονεν - οὐδ' οὐ μὴ γένηται). Moreover, it is now the predominant opinion of scholars, that this idiom is to be considered elliptical: οὐ μὴ παύσῃ for οὐ δέδοικα or οὐ φόβος, οὐ δέος ἐστὶ μὴ π. see Ast Plat. polit. p. 365. *Matthiae* Eurip. Hippol. p. 24. Sprachl. II. 1174. *Hm.* Soph. Oed. C. 1028. *Hartung* II. 156. This is assuming that the Greek had lost sight of the origin of the expression; for in many passages "there is no fear that" would be inappropriate (in the N. T. Mt. v. 20. xviii. 3. Luke xxii. 16. Jo. iv. 18. Var.). At an earlier period *Hm.* (Eurip. Med. p. 390 sq.) had explained the idiom differently, comp. also *Gayl.* p. 402. The combination οὐδὲ μὴ (καὶ οὐ μὴ) occurs in the N. T. only in Rev. vii. 16. (Var.), but more frequently in the Sept., e.g.: Ex. xxii. 21. xxiii. 13. Josh. xxiii. 7.; and οὐδὲ μὴ in Wisd. i. 8. Generally, οὐ μὴ is of very frequent occurrence in the Sept., and its prevalence may be referred to that peculiarity of the later language, according to which it aimed at force of expression. The instances have been collected by *Gayl.* p. 441 sqq. It is not the fact, however, that in the N. T. (*Hitzig* Joh. Marc. p. 106.) Mark and the Revelation display a predilection for οὐ μὴ. A Concordance will show the contrary.

iv. 8. Gal. v. 16. 1 Th. v. 3. There is at least as much evidence for the Conj. as for the Fut. in Mr. xiv. 31. Luke xxi. 33. Mt. xv. 5. xxiv. 35. Gal. iv. 30. Heb. x. 17. Rev. ix. 6. (xviii. 14.).¹ The Fut. is decidedly better supported in Luke x. 19. xxii. 34. Jo. iv. 4. x. 35. The Fut. is without any Var. in Mt. xvi. 22. οὐ μὴ ἔσται σοι τοῦτο (absit) ne tibi accidat hoc. The Conj. is, however, unquestionably predominant in the N. T. (comp. Lob. Phryn. p. 722 sq.), and the same is the case also in Greek authors, see Hartung Partik. II. 156 f. Hermann's rule, however, does not apply to the N. T.; for, though it may serve to account for the construction in some passages, it is at variance with it in others, and the Aor. is employed where, according to Hm., the Fut. should have been used, as, e.g.: 1 Th. iv. 15. ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, where the exact moment is specified as *on the day of Christ's second coming*; and Heb. viii. 11., where there is reference to a precise time (the period of Messiah's reign, ver. 10.), and duration also is indicated, comp. Rev. xxi. 25. In fact, the Conj. Aor. in this sense had become usual in later Greek, comp. Lob. as above, p. 723. Thilo Act. Thom. p. 57. Likewise Mdv. p. 127. maintains that there is no discernible difference between the Fut. and the Aor. in this construction. Gayl. 440 sqq. has specified all the passages in the Sept. where οὐ μὴ occurs.

The statement of Dawes, however, which admits a difference of meaning between the Aor. and Fut. in this construction, but, in regard to the former, allows only the 2. Aor. Act. and Mid. in Greek texts, has been almost universally rejected (see Mith. II. 1175 f. Stallb. Plat. rep. II. 343., but on the other side, Bhdy 402 f.), and certainly does not apply to the N. T., where the 1. Aor. is as frequent as the 2. Aor., even in verbs that have a 2. Aor. very much in use (Var. see Rev. xviii. 14.).

Sometimes οὐ μὴ is followed, according to a few Codd., by a Pres. Indic., as in Jo. iv. 48. εἰ μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύετε, and Heb. xiii. 5. Sept. οὐ μὴ σε ἐγκαταλείπω. One Cod. (quoted by Griesb.) has in Rev. iii. 12. the Optative, οὐ μὴ ἐξέλθοι. The last is undoubtedly a mistake of a transcriber, misled by the ear (the case is different in orat. obliq. in Soph. Philoct. 611. comp. also Schaef. Demosth. II. 321.), and the Conjunctive was long ago restored. In Heb. as above, ἐγκαταλείπω is undoubtedly the true

¹ It must not be overlooked that sometimes the Future form may be occasioned in MSS. by a Future following or preceding, as in Jo. viii. 12. οὐ μὴ περιπατήσει - - ἀλλ' ἔξει.

reading.* In Jo. iv. 48. the reading should probably be πιστεύητε, as the Conj. Pres. is so used in Greek authors also, as in Soph. Oed. Col. 1024. οὐς οὐ μὴ ποτε χάρας Φυγόντες τῆςδ' ἐπεύχωνται θεοῖς (according to Hm. and others), Xen. C. 8, 1, 5. An. 2, 2, 12. (see Hm. Eurip. Med. Elmsl. p. 390. Stallb. Plat. polit. p. 51. Ast Plat. pol. p. 365.), and in Jo. as above; and after a conditional clause with εἰ in Xen. Hier. 11, 15. εἰν τοὺς φίλους κρατῆς εὐ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμιοι, and frequently in Demosth. (Gayl. p. 437.). In Jo. as above, however, there is preponderant MS. authority for πιστεύσητε, which Lchm. and Tdf. have received into the text. What Hm. Iphig. Taur. p. 102. says of an Indic. Pres. after οὐ μὴ, could not be substantiated according to the received text. As to Luke xviii. 7. see § 57.

This intensive οὐ μὴ is used also with ὅτι in dependent clauses, not merely in relative, as in Mt. xvi. 28. Luke xviii. 30. Acts xiii. 41., but also in objective clauses, as in Luke xiii. 35. xxii. 16. Mt. xxiv. 34., Jo. xi. 56. τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; *what think ye? that He will not come to the feast?* Likewise in direct questions with τίς, as in Rev. xv. 4. τίς οὐ μὴ φοβηθῆ; Comp. with the former passages Xen. C. 8, 1, 5. τοῦτο γὰρ εὐ εἶδέναι χρή, ὅτι οὐ μὴ ὀνηται Κῦρος εὐρεῖν etc. Thuc. 5, 69., and with the latter, Neh. ii. 3. διὰ τί οὐ μὴ γένηται πονηρόν etc. On οὐ μὴ in an interrogative clause, without an interrogative pronoun, construed with a Conjunctive or Fut. (Ruth iii. 1.), see 57, 3.

Note. *Not, no one—nothing—except, but,* are usually denoted by οὐ -, οὐδεῖς -, οὐδέν - - εἰ μὴ, as in Mt. xi. 27. xxi. 19. Luke iv. 26. Jo. xvii. 12. etc. (Klotz Devar. p. 524.). More rarely the negation is followed by πλὴν, as in Acts xx. 23. xxvii. 22.; or simply by ἢ, as in Jo. xiii. 10. according to the *rec.*: ὁ λελουμένος οὐκ ἔχει χρεῖαν ἢ τοὺς πόδας νίψασθαι. Most Codd. have εἰ μὴ, and this Lchm. has adopted. This, however, might be a correction of the rarer ἢ, which does occasionally occur, as in Xen. C. 7, 5, 41

SECTION LVII.

OF INTERROGATIVE PARTICLES.

1. In the N. T., interrogative sentences (comp. Krü 250 f.) which commence neither with an interrogative pronoun, nor with a special interrogative adverb (πῶς, ποῦ etc.),

* At the date of the old MSS. extant, εἰ and ἰ, as well as οἰ and η, were pronounced by the Greeks exactly alike. See Prolegomena.—Tr.

a. In *direct* questions, have usually no interrogative particle (Jo. vii. 23. xiii. 6. xix. 10. Acts xxi. 37. Luke xiii. 2. 1 Cor. v. 2. Rom. ii. 21. Gal. iii. 21. etc.).¹ Sometimes, however, contrary to the usage of the written language of the Greeks, *εἰ* is employed before a question, in which the inquirer merely intimates his want of information, without further indication of his expecting a reply (see No. 2.).

b. *Indirect* questions are introduced by *εἰ* (which is then also the conditional conjunction).² In direct double questions *πότερον* - *ἢ* is used only once, Jo. vii. 17. In all other passages, the first question stands without an interrogative particle, Luke xx. 4. Gal. i. 10. iii. 2. Rom. ii. 3. etc., and the second has merely *ἢ*, and, if negative, *ἢ οὐ* Mt. xxii. 17. Luke xx. 22., or *ἢ μή* Mr. xii. 14. comp. Bos Ellips. p. 759. Klotz Devar. 576 sq. Sometimes, however, *ἢ* is used in an interrogative sentence which refers to a preceding one that is categorical (like the Latin *an*, see *Hand Tursell*. I. 349.) 2 Cor. xi. 7. *εἰ καὶ ἰδιώτης τῶ λόγῳ, ἀλλ' οὐ τῇ γνώσει* - - *ἢ ἁμαρτίαν ἐποίησα ἐμὰντὸν ταπεινῶν*; *Have I committed an offence?* Rom. vi. 3. (Dio C. 282, 20.) etc. comp. Lehmann Lucian. II. 331 sq.

2. The following are instances of the singular use of *εἰ* in *direct* questions (especially in Luke): Acts i. 6. *ἐπηρώτων αὐτὸν λέγοντες κύριε, εἰ - - ἀποκαθίστάνεις τὴν βασιλείαν*; Luke xxii. 49. *εἶπον κύριε, εἰ πατάξομεν ἐν μαχαίρῃ*; Mt. xii. 10. xix. 3. Luke xiii. 23. Acts xix. 2. xxi. 37. xxii. 25. Mr. viii. 23. (as to Mt. xx. 15. see Mey.) comp. Sept. Gen. xvii. 17. xliii. 6. 1 Sam. x. 24. 2 Sam. ii. 1. xx. 17. 1 Kings xiii. 14. xxii. 6. Jon. iv. 4. 9. Joel i. 2. Tob. v. 5. 2 Macc. vii. 7. Ruth i. 19. Perhaps this idiom originated in an ellipsis: *I should like to know* (Mey. on Mt. xii. 10.). At that period, however, now under consideration, in the history of the Greek language, *εἰ* was a regular interrogative particle (comp. Schneider Plat. civ. I. 417.), and in later Greek it is used also in direct questions. It would be quite forced to represent *εἰ* as equivalent to the indirect *an* (Fr. Mt. p. 425. Mr. p. 327.).

¹ Hence it is sometimes matter of dispute among commentators whether a particular sentence is to be taken as interrogative or not, e.g. Jo. xvi. 31. Rom. viii. 33. xiv. 22. 1 Cor. i. 13. 2 Cor. iii. 1. xii. 19. Heb. x. 2. Jas. ii. 4.; or how many words are comprehended in an interrogative sentence, e.g. Jo. vii. 19. Rom. iv. 1. On this, Grammar can lay down no general rule that could decide in all cases.

² How *εἰ* generally acquired an interrogative meaning, see *Hartung Partik.* II. 201 ff. comp. *Klotz Dev.* 508.

Si, by which *εἰ* is rendered in the Latin Vulgate, had, in the same way, been changed from an indirect (Liv. 39, 50.) into a direct interrogative particle. That even in Greek authors, *εἰ* is sometimes used in *direct* questions (Hoogev. doctr. partic. I. 327.), was maintained by Stallb. Phileb. p. 117., but very properly denied, in regard to Attic prose, by Bornem. Xen. Apol. p. 39 sq. Stallb. recalled his statement Plat. Alcib. I. 231. comp. further, Herm. Lucian. conscr. hist. p. 221. Fr. Mr. p. 328. and Klotz Dev. 511. In the passage, Odys. 1, 158., adduced by Zeune Vig. p. 506., *εἰ* was long ago corrected, and changed into *ἦ*. In Aristoph. nub. 483. (Palairot observatt. p. 60.), *εἰ* does not mean *num*, but *an*, in an indirect question. So also in Demosth. Callicl. p. 735 b. On the other hand, Dio Chr. 30, 299. εἴ τι ἄλλο ὑμῶν προσέταξεν, ἐπέστειλεν ἢ διελέγχεθῃ; where follows the answer: πολλὰ καὶ δαιμόνια—which is probably corrupted (Reiske prefers: ἦ τι ἄλλο), or it is to be taken as an indirect question: *but if any one has given you any other injunction?* (may be asked, some one will, perhaps, ask). Schneider, even in Plat. civ. 4, 440 e., retains *εἰ*, which more recent editors have, on manuscript authority, changed into (ἄλλ.) ἦ; but he explains this use of the particle in questions, only in appearance direct, by assuming an ellipsis, and has suppressed the mark of interrogation. Some, but on insufficient grounds, have thought that in the N. T. ὅτι likewise is to be taken as introducing a direct question, see § 53, 10. 5.

The interrogative ἄρα was, originally, ἄρα with the acute accent; and in an interrogative sentence, distinguished as such by the voice, denotes the conclusion from what precedes, whether a negative answer (where ἄρα = *num igitur*), or an affirmative (*ergone*) Klotz Devar. 180 sqq.¹ The former is the more usual in prose (Hm. Vig. 823.), and occurs in the N. T. Luke xviii. 8. ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς; shall He find faith on the earth? and ἄράγε Acts viii. 30. comp. Xen. Mem. 3, 8, 3. ἄράγε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πῦρετοῦ ἀγαθόν; οὐκ ἐγωγ', ἔφη. On the other hand, in Gal. ii. 17. ἄρα might be rendered by *ergone*: is therefore Christ the minister of sin? (comp. Schaef. Melet. p. 89. Stallb. Plat. rep. II. 223. Poppo Thuc. III. I. 415.). Others read ἄρα with a question. Against this, however, is the fact, that Paul invariably makes a question precede μὴ γένοιτο, see Mey. *in loc.*

To the interrogative particles, πῶς, πότε, ποῦ etc., appropriated

¹ A different view is expressed by Leidenroth de vera vocum origine ac vi per linguar. comparationem investiganda (Lips. 1830. 8.) p. 59 sqq. Further, see on ἄρα and ἄρα Sheppard in the Classical Museum, No. 18.

to direct questions, correspond, as is well known, in indirect questions (or obliqua oratio) the relative forms ὅπως, ὅποτε, ὅπου, etc. (Btm. II. 277.). Even Attic authors, however, do not always observe the distinction (see Kühner II. 583. Hm. Soph. Antig. p. 80. Poppo ind. ad Xenoph. Cyrop. under πῶς and ποῦ), and in later writers it is frequently disregarded. In the N. T., even in the *obliqua oratio*, the interrogative forms are predominant (πῶθεν Jo. vii. 27., ποῦ Mt. viii. 20. Jo. iii. 8. As to πῶς, see Wahl Clav. 439.). Ὅπου is, in the N. T., employed rather as strictly a relative.

3. In *negative* interrogative sentences,

a. Where an affirmative answer is expected (Hartung Partik. II. 88.), οὐ (= *nonne*) is commonly used, as in Mt. vii. 22. οὐ τῶ σῶ ὀνόματι προσητεύσαμεν; *have we not?* etc. xiii. 27. Luke xii. 6. xvii. 17. Jas. ii. 5. Heb. iii. 16. 1 Cor. ix. 1. xiv. 23. Sometimes, when the speaker assumes a negative answer, οὐ is accompanied with an expression of indignation and reproach, as: Acts xiii. 10. οὐ παύση διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας; *wilt thou not cease etc.?* The tone employed indicates, as in German (or any other language), the particular cast of the question. WILT thou (really) not cease? is equivalent to *nonne desines?* but, *wilt thou NOT cease?* means *non desines?* The οὐ here denies the notion of the verb (*non desinere* = *pergere*), see Franke I., 15. Comp. Plut. Lucull. c. 40. οὐ παύση σὺ πλουτῶν μὲν ὡς Κράσσος, ζῶν δ' ὡς Λούκουλλος, λέγων δὲ ὡς Κάτων; So also Luke xvii. 18. Mr. xiv. 60.—In Acts xxi. 38. οὐκ ἄρα means *non igitur, not, then* (as I presumed, but as I now perceive denied), *art thou not, then?* etc. Klotz Devar. 186. (*nonne*, as the Latin Vulgate renders it, would perhaps, taken in connection with *nevertheless*, be ἄρ' οὐ or οὐκουν, see Hm. Vig. 795. 824.).

b. Μή (μήτι) is used, when a negative answer is presumed or expected (Franke as above, 18.).¹ Jo. vii. 31. μή πλείονα σημεῖα ποιήσει; *will he do more miracles than these?* (that is not conceivable), xxi. 5. Rom. iii. 5. (Philippi is mistaken) ix. 20. xi. 1. Mt. vii. 16. Mr. iv. 21. Acts x. 47. etc. Both interrogatives are (in accordance with the above distinction) found consecutively in Luke vi. 39. μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθρον πεσοῦνται; The assertion of Hm. (Vig. 789.), that μή sometimes anticipates an affirmative answer, has been contested by Franke *l. c.* and others. Some, however, think that it is sometimes to be so taken in the N. T. (Lücke Joh. I. 602. comp. Fr. Mtth. p. 432.). But the speaker, in such case, always leans to a negative answer,

¹ As to the Latin *num*, see *Hand Tursell*. p. 320.

and would not be surprised if he received one : Jo. iv. 33. *Has any one brought Him anything to eat?* (I do not think so, especially as we are here in the country of the Samaritans); viii. 22. : *will he kill himself?* (yet we cannot believe that of him), comp. Mt. xii. 23. Jo. iv. 29. vii. 26. 35. Occasionally an inclination is implied to believe what is asked; while, at the same time, the question is put negatively, if the speaker assumes the appearance, at least, of wishing a negative reply. Some, but without ground, take μή in the sense of *nonne* likewise in Jas. iii. 14. : εἰ ζῆλον πικρὸν ἔχετε - - μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. The sentence is categorical: *do not thus be puffed up* (in reference to *knowledge*, ver. 13.) *against the truth.*—When μή οὐ occurs in a question, οὐ belongs to the principal verb of the sentence, and μή alone is interrogatory, as in Rom. x. 18. μὴ οὐκ ἤκουσαν; *have they not heard? have been still without hearing?* ver. 19. 1 Cor. ix. 4. 5. xi. 22. (Judges vi. 13. xiv. 3. Jer. viii. 4. Xen. Mem. 4, 2, 12. Plat. Meno p. 89 c. and Lysias 213 d. Acta Apocr. p. 79.). On the other hand, οὐ μὴ merely serves as a strengthened form of a simple negation: Jo. xviii. 11. οὐ μὴ πῖω αὐτό; *shall I not drink it?* Arrian. Epictet. 3, 22, 33. see § 56, 3.

Acts vii. 42. μὴ σφάγια καὶ θυσίας προσηγάκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ; (from Amos): *have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness?* (You surely do not pretend to say that you have). The speaker then proceeds with καὶ ἀνυπόβητε, as the question implies: *ye have not etc., and (even) ye have etc.* A different view is given by Fr. Mr. p. 66. See, on the other hand, Mey. The passage in Amos has not, as yet, been itself fully explained. Probably the prophet alludes to some statement in the Pentateuch. As to Luke xviii. 7. see above, p. 438 of original.

In Mt. vii. 9. τίς ἐστὶν ἐξ ὑμῶν ἀνθρώπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; two questions are blended: *who is there among you that - - would give?* and, *would one give—* (surely he would not give)—*if asked for?* Comp. Luke xi. 11. and Bornem. *in loc.*

Note. As to Jo. xviii. 37., see, in particular, Hm. Vig. 794. οὐκοῦν is *non (nonne) ergo* with or without a question, οὐκοῦν *ergo* (if the negation be dropped). Were the question οὐκοῦν βασιλεὺς εἶ σύ; it would mean, *art thou, notwithstanding, a king? nonne ergo* (Hm. Vig. 795.) *rex es?* and the speaker might conceive an affirmative reply possible (in reference to what Jesus said, ἡ βασιλεία ἡ ἐμὴ etc.). But οὐκοῦν (as editors have it) βασιλεὺς εἶ σύ; *art thou, nevertheless, a king? ergo rex es?* (probably with suppressed irony,

see Bremi Demosth. p. 238.) with or without a question (Xen. Cyr. 2, 4, 15. 5, 2, 26. 29. Aristot. rhet. 3, 18, 14. etc.). *Οὐζοῦν* has the meaning of *then, thus, consequently*, because it was originally interrogative, *Thou art a king, then?* (Is it not so? Is that not true?) see Hm. Vig. p. 794 sq. comp. Ellendt Lexic. Soph. II. 432 sq.¹ The interrogatory form appears to me more suitable to the speaker, and Lücke has expressed the same opinion. At all events, *οὐζοῦν* cannot signify *non igitur*, as Kühnöl and Bretschneider would render it. It would, if so understood, require to be written with a separation, *οὐζ οὔν*.

B.

STRUCTURE OF SENTENCES.

SECTION LVIII.

ELEMENTS OF A SENTENCE.

1. The necessary parts of a simple sentence are—the Subject, the Predicate, and the Copula. As, however, the Subject and the Predicate may be completed and extended in a great variety of ways by means of adjuncts; so, on the other hand, the Predicate may frequently, and the Subject sometimes, be blended with the Copula. The limits of the Copula are never doubtful; but it may sometimes be uncertain which and how many words constitute the Subject or the Predicate, as in Rom. i. 17. 2 Cor. i. 17. xi. 13. xiii. 7. In the latter case, the point is to be decided, not on grammatical, but on hermeneutical grounds.

The Infinitive (by itself), when it stands for the Imperative (Ph. iii. 16.), see § 43, 5., cannot form a complete sentence, as it conveys no notion of the Subject,—an element which, in every sentence, is employed in the person of the verb.

2. The Subject and the Predicate are, ordinarily, nouns (including substantivised Infinitives, Ph. i. 22. 29. 1 Th. iv. 3.). Sometimes, however, they may consist of a complete sentence, as: Luke xxii. 37. τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη, 1 Th. iv. 1. παρελάβετε παρ' ἡμῶν τὸ πᾶς δεῖ ὑμᾶς περι-

¹ Rost 742. and Gayl. p. 149. are opposed to the distinction by means of the Accent.

πατῶν, Mt. xv. 26. οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων etc. The case of the Subject (in independent sentences) is, as everybody knows, the Nominative; but the Partitive Genitive likewise may elliptically denote the Subject, Acts xxi. 16. see § 30, 8. On the other hand, the alleged use of ἐν as *nota nominativi*, in imitation of the Hebrew $\text{א} \text{essentiae}$, does not merit a moment's consideration, and the latter itself is a mere figment.

A Predicate sometimes consists of a participle with the article, as in Mt. x. 20. οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, Jo. v. 32. xiv. 28. Ph. ii. 13. Rom. viii. 33. Gal. i. 7. etc. This idiom, which deserves special attention, is to be carefully distinguished from the use of the participle without the article, comp. Mtth. 717. Fr. Rom. II. 212 sq.

3. Ordinarily, as every one knows, the Copula agrees in number, and the Predicate in number and gender, with the Subject; but the Predicate, if it consist of a substantive, may have a different gender and number from the Subject, as, e.g.: 2 Cor. i. 14. καύχημα ὑμῶν ἐσμέν, 1 Th. ii. 20. ὑμεῖς ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά, Jo. xi. 25. ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή, viii. 12. 2 Cor. iii. 2. Rom. vii. 13. Eph. i. 23. ἥτις (ἡ ἐκκλησία) ἐστὶ τὸ σῶμα αὐτοῦ (see § 24, 3.) 1 Cor. xi. 7. Col. iv. 11. Luke xxii. 20.¹ Yet deviations from the preceding rule occur, even in prose, when the writer gives a preponderance to the *meaning* of the Subject, over its grammatical *form*. This takes place more frequently in Greek than in Latin.

a. A Sing. Predicate (with Copula) agrees with a Nenter Plural, mostly when the Subject is *material*, and may be regarded as a mass (Bhdy 418. Mtth. 761.) Jo. x. 25. τὰ ἔργα -- μαρτυρεῖ περὶ ἐμοῦ, 2 Pet. ii. 20. γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων, Acts i. 18. xxvi. 24. Jo. ix. 3. x. 21. iii. 23. xix. 31. Rev. viii. 3.

(α.) It is only when prominence is to be given to the plurality and distinct existence of the Subject, that the Predicate is put in the Plur. (Weber Demosth. p. 529.), Jo. xix. 31. ἵνα καταργῶσιν αὐτῶν (of the three persons crucified) τὰ σκέλη (previously ἵνα μὴ μείνη τὰ σώματα is used, comp. also vi. 13. Rev. xxi. 12. xx. 7. Xen. An. I, 7, 17.); seldom otherwise, 1 Tim. v. 25. τὰ ἄλλως ἔχοντα (ἔργα) κρυβῆναι οὐ δύνανται, Rev. i. 19. ἃ εἶδες καὶ ἃ εἰσίν (but immediately afterwards ἃ μέλλει γίνεσθαι), Luke xxiv. 11. (not Rom. iii. 2. see § 39, 1.). In 2 Pet. iii. 10. both Sing. and Plur. are used in connection. Likewise in Greek authors (Rost 475. Kühner II. 50.)

¹ Likewise cases in which Neuters imply disapprobation, as in 1 Cor. vi. 11., come, in a grammatical point of view, under this head.

the Plur. of the verb is not unfrequently used, especially when, instead of the Neut., another substantive, Masculine or Feminine, may be in the mind (Hm. Soph. Elect. p. 67. Poppo Thucyd. I. I. 97 f. and Cyrop. p. 116., yet see Schneider Plat. civ. I. 93.). Comp., moreover, Xen. Cyr. 2, 2, 2. Anab. 1, 4, 4. Hipparch. 8, 10. Thuc. 6, 62. Ael. anim. 11, 37. Plat. rep. 1. 353 c.

(β.) Neuters, however, which denote or simply imply Subjects, especially persons, are almost invariably construed with a Plural Pred., as: Mt. x. 21. ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς, Jas. ii. 19. τὰ δαιμόνια πιστεύουσιν καὶ φρίσσοουσιν, Jo. x. 8. οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα, Mr. iii. 11. v. 13. vii. 28. Mt. vi. 26. xii. 21. 2 Tim. iv. 17. Rev. iii. 2. xi. 18. xvi. 14. xix. 21. (Mt. xxvii. 52. πολλὰ σώματα τῶν κέκοιμημένων ἁγίων ἠγέρθησαν, Rev. xi. 13.). In other passages the Codd. vary remarkably, but there is a preponderance of authority for the Sing. in Mr. iv. 4. Luke iv. 41. viii. 38. xiii. 19. Jo. x. 12. 1 Jo. iii. 10. iv. 1. In Luke viii. 2. the Sing. is found without *Var.* ἀφ' ἧς δαιμόνια ἑπτὰ ἐξέηλύθει, ver. 30. εἰσήλθεν δαιμόνια πολλά, and 1 Jo. iii. 10. φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τ. τοῦ διαβόλου. Comp. also Eph. iv. 17. and Rom. ix. 8. The Sing. and Plur. are connected in Jo. x. 4. τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ, 27. τὰ πρόβατα τῆς φωνῆς μου ἀκούει καὶ ἀκολουθοῦσί μοι, comp. 1 Sam. ix. 12. In conclusion, Rev. xvii. 12. τὰ δέκα κέρατα δέκα βασιλεῖς εἰσὶν the Plur. of the verb is the more appropriate, on account of the Predicate noun, comp. 1 Cor. x. 11. The use of the Plural Predicate, in reference to animate Subjects, is, in Greek authors also, the rule, comp. Xen. Cyr. 2, 3, 9. τὰ ζῶα ἐπίστανται, Plat. Lach. 180 e. τὰ μείρακια ἐπιμέμνηται, Thuc. 1, 58. 4, 88. 7, 57. Eur. Bacch. 677 f. Arrian. Alex. 3, 28, 11. 5, 17, 12. see Hm. Vig. 739.

In general, the construction of Neuters with Plur. verbs, is, in Greek prose authors, more frequent than is usually supposed (though the Codd. vary remarkably), Reitz Lucian. VII. 483. Bip. Ast Plat. legg. p. 46. Zell Aristot. Ethic. Nicom. p. 4. and 209. Bremi exc. 10. ad Lys. p. 448 sq. Held Plutarch. Aem. Paull. p. 280. Ellendt praef. ad Arrian. I. 21 sq. Bornem. Xen. Cyrop. p. 173., but chiefly in later writers, and that without any distinction (Agath. 4, 5. 9, 15. 26, 9. 28, 1. 32, 6. 39, 10. 42, 6. etc. Thilo Apoc. I. 182. Boisson. Psell. p. 257 sq. Dresser ind. to Epiphan. monach. p. 136.). The proposal of Jacobs (Athen. p. 228., comp. also Heind. Cratyl. p. 137.), to substitute the Singular in all such passages, was, it would appear, subsequently retracted by that distinguished scholar himself (comp.

Jacobs Philostr. imag. p. 236.), though, where Codd. give the Singular, it might, agreeably to the view of Boisson. Eunap. p. 420. 601., be, in the better author, preferred.

What was said of the Sing. of the Predicate after Neuters, must be confined to the form of the verb. If the Predicate consist of *εἶναι* or *γίνεσθαι* with an adjective, the latter is put in the Plur., while the verb is used in the Sing., as in Gal. v. 19. *φανερὰ ἐστὶν τὰ ἔργα τῆς σαρκός*, 1 Cor. xiv. 25. *τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται*.

4. *b. Collectives*, denoting animate objects, are construed with a Plural Predicate: Mt. xxi. 8. *ὁ πλεῖστος ὄχλος ἐστράψαν ἑαυτῶν τὰ ἱμάτια* (Mr. ix. 15. Luke vi. 19. xxiii. 1.), 1 Cor. xvi. 15. *οἴδατε τὴν οἰκίαν Στεφανῶ, ὅτι - - εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς*, Rev. xviii. 4. *ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου* (Hesiod. scut. 327.), also ix. 18. *ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνδρώπων*, viii. 9. (but Sing. viii. 8 f. 11.) Luke viii. 37. Acts xxv. 24. Elsewhere the Plur. and Sing. of the verb or Pred. occur in connection, as in Jo. vi. 2. *ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων* (xii. 9 f. 12 f. 18.), Luke i. 21. *ἦν ὁ λαός προσδοκῶν καὶ ἐθαύμαζον*, Acts xv. 12. (1 Cor. xvi. 15.). The Plural, in reference to a Collective, occurs in Luke ix. 12. *ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες - - καταλύσωσι* etc. When the Pred. consists of an adjective with *εἶναι*, the adjective is, naturally, not Plur. but Masc., as in Jo. vii. 49. *ὁ ὄχλος οὗτος - - ἐπάρατοί εἰσιν*. On the other hand, adjectival words may, in such constructions, be put either in the Plur. or the Sing. They are put in the Sing. when they precede the Substantive: Mr. ix. 15. *πᾶς ὁ ὄχλος ἰδόντες - - ἐξεθαμβήθησαν* (Luke xix. 37. Acts v. 16. xxi. 36. xxv. 24.), Luke xxiii. 1. *ἀναστὰν ἅπαν τὸ πλῆθος ἠγαγον αὐτόν*. Yet, in the N. T., the regular construction of Collectives with a Sing. Pred. is the more usual. The same construction often occurs likewise in the Sept., as in Judg. ii. 10. Ruth iv. 11. 1 Sam. xii. 18 f. 1 Kings iii. 2. viii. 66. xii. 12. Isa. li. 4. Judith vi. 18. (*λαός* is almost invariably construed with a Plural verb), as they not unfrequently are in Greek authors, as: Her. 9, 23. *ὡς σφι τὸ πλῆθος ἐπεβοήθησαν*, Philostr. her. p. 709. *ὁ στρατός ἄδυμοι ἦσαν*, Thuc. 1, 20. 4, 128. Xen. Mem. 4, 3, 10. Aelian. anim. 5, 54. Plutarch. Mar. p. 418 c. Pausan. 7, 9, 3. see Reitz Lucian. VI. 533. Lehm. Jacobs Achill. Tat. p. 446. Krieger Dion. H. p. 234. Poppo Thuc. III. I. 529 sq. Ellendt Arrian. Alex. I. 105.

Under this head essentially come also 1 Tim. ii. 15. *σωθήσεται δὲ (ἡ γυνή) διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν (αἱ γυναῖκες) ἐν πίστει,*

for ἡ γυνή, which is to be supplied, is to be understood of the whole sex. But in Jo. xvi. 32. ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, the verb is not to be directly referred to ἕκαστος, but ἕκαστος is annexed, as explanatory, to the Plural, as in Acts ii. 6. ἤκουον εἰς ἕκαστος τῆ ἰδία διαλέκτῳ, Rev. xx. 13. 1 Pet. iv. 10. Acts xi. 29. see Hes. scut. 283. Aelian. anim. 15, 5. Var. Hist. 14, 46. Wesseling Diod. Sic. II. 105. Brunck Aristoph. Plut. 784. Jacobs Achill. Tat. p. 622. Similar to this is Acts ii. 12. and 1. Cor. iv. 6. ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. But in Acts ii. 3. the notion of a Singular Subject to ἐκάτισε (for ἐκάτισαν is obviously a correction, to make a conformity to ἀφθισαν), is implied in ἐφ' ἕνα ἕκαστον αὐτῶν. Other instances of a transition from the Plur. to the Sing. of a verb have been collected by Heind. Plat. Protag. p. 499. Jacobs Aelian. anim. II. 100.

Collectives have influenced the gender of the Pred. only in Luke x. 13. εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις -- πάλαι ἂν ἐν σάκκῳ καθήμενοι (the inhabitants) μετενόησαν.

Note 1. Some have thought that a preceding Sing. verb construed with a Plur. Subject (Masc. or Fem.)—the Schema Pindaricum (Mtth. 766. Hm. Soph. Trach. p. 86.)—occurs in Luke ix. 28. ἐγένετο -- ὥσει ἡμέραι ὀκτώ. But ἐγένετο is to be taken by itself, and ὥσει ἡμέραι ὀκτώ is to be understood as a parenthetical clause relating to time, without regular connection, see § 62. *Vice versa*, in Luke ix. 13. εἰσὶν is not construed with πλεόν, but the latter is an unconnected insertion (comp. Xen. Anab. 1, 2, 11.), and εἰσὶν belongs to ἡμέραι.—That the Imperat. ἄγε, which is nearly a pure interjection, is connected with a Plur. Subject without disturbing the construction, in Jas. iv. 13. ἄγε νῦν οἱ λέγοντες and v. 1. ἄγε νῦν οἱ πλούσιοι, is quite obvious. This usage is frequent in Greek authors, e.g. Xen. Cyr. 4, 2, 47. 5; 3, 4. Apol. 14. comp. Alberti observ. on Jas. iv. 13. Palaiet observ. p. 502 sq. Wetsten. N. T. II. 676. Bornem. Xen. Apol. p. 52. (similar to which is the Latin *age* Hand Tursell. I. 205.). Likewise φέρῃ is so used Himer. orat. 17, 6.

Note 2. Here may be introduced a remark, in passing, on the usage according to which a Plur. verb and pronoun are employed by a single speaker, in reference to himself (Glass. I. 320 sqq.). The communicative meaning is also manifest in Mr. iv. 30. πῶς ὁμοιωσωμεν τὴν βασιλείαν τοῦ Θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θᾶμεν; Jo. iii. 11. It occurs much more frequently in the Epistles (as among the Romans *scripsimus*, *misimus*), where the author speaks in his apostolic character, as in Rom. i. 5. comp. ver. 6. (otherwise explained by van Hengel Rom. p. 52.), Col. iv. 3. comp. the immediately following ὀδέμεναι, Heb. xiii. 18. comp. ver. 19., Gal. i. 8. Only it is necessary to distinguish from this usage the case in which the writer really includes other persons, though it may be difficult, in such instances, to specify when and what persons he means besides himself, and the point cannot always be determined on merely

grammatical grounds. In Eph. i. 3 ff. and 1 Cor. iv. 9. the Plural proper is undoubtedly used. As to Jo. xxi. 24. see Mey. According to L.A., in 1 Cor. xv. 31. *καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ἡμετέραν κούρησιν, ἣν ἔχω*, the Sing. and Plur. would occur in the same connection. But the reading *ἡμετέραν* is here decidedly to be preferred.

5. Such sentences as the following are *not* to be regarded in the light of a grammatical discordance: Mt. vi. 34. *ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς*, 2 Cor. ii. 6. *ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῆ*. The Neuters are here used as substantives: *a sufficiency for such a one is*, like *triste lupus stabulis* (Virg. ecl. 3, 80.), *a sad thing for the stalls* (Ast Plat. polit. p. 413. Hm. Vig. p. 699.). Instances in Greek authors are: Her. 3, 36. *σοφὸν ἡ προμηθεΐη*, Xen. Hi. 6, 9. *ὁ πόλεμος φοβερὸν*, Diog. L. 1, 98. *καλὸν ἡσυχία*, Xen. M. 2, 3. 1. Plat. legg. 4. 707 a. Plut. paedag. 4, 3. Lucian. philops. 7. Isocr. Demon. p. 8. Plat. conviv. p. 176 d. Aristot. rhet. 2, 2, 46. and eth. Nic. 8, 1, 3. Lucian. fug. 13. Plut. mul. virt. p. 225. Tauchn. Aelian. anim. 2, 10. Dio Chr. 40. 494. Sext. Emp. math. 11, 96. Comp. Georgi Hierocr. I. 51. Wetsten. I. 337. Kypke obs. I. 40. Fischer Well. III. a. p. 310 sq. Elmsley Eurip. Med. p. 237. ed. Lips. Held Plut. Timol. p. 367 sq. Kühner Gr. II. 45. Waitz Aristot. categ. p. 292. In Lat. comp. Ovid. amor. 1, 9, 4. Cic. off. 1, 4. famil. 6, 21. Virg. eclog. 3, 82. Aen. 4, 569. Stat. Theb. 2, 399. Vechner hellenol. p. 247 sqq. As to the rhetorical emphasis sometimes involved in this use of the Neuter, see Dissen Demosth. cor. p. 396.

Another form of the same idiom, also deserving of notice, occurs in 1 Pet. ii. 19. *τοῦτο γὰρ χάρις*, comp. *τοῦτό ἐστιν ἀνάμνησις* Demosth. and Schaefer appar. V. 289. Herm. Lucian. conscr. hist. p. 305.

6. If the Subject, or the Predicate, or both, be complex, the grammatical form of the Predicate is determined according to the following distinctive cases:

a. If the Subject be of the 1. and 3. Person, the verb is put in the 1. Pers. Plur., as: Jo. x. 30. *ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν*, 1 Cor. ix. 6. *ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἕξουσίαν* etc. (1 Cor. xv. 11.) Mt. ix. 14. Luke ii. 48. (Eurip. Med. 1020.). Only in Gal. i. 8. we find *ἐὼν ἡμεῖς ἡ ἀγγελὸς ἐξ οὐρανοῦ εὐαγγελίζηται*, the latter Subject being regarded as the more exalted, Isae. xi. 10. When, on the other hand, to the 2. Pers. is annexed a third, the former re-

ceives the preference as the more important, and the (preceding) verb is put in the 2. Pers., as in Acts xvi. 31. *σωθήσῃ σὺ καὶ ὁ οἶκός σου* xi. 14.

b. When the greater number of Subjects are of the 3. Person, or are impersonal objects,

(α.) The Pret., when it follows the Subjects, is invariably put in the Plur., as in Acts iii. 1. *Πέτρος καὶ Ἰωάννης ἀνέβαινον* iv. 19. xii. 25. xiii. 46. xiv. 14. xv. 35. xvi. 25. xxv. 13. 1 Cor. xv. 50. Jas. ii. 15. In this construction, sometimes an adjective or participle, referring to all, agrees with the first or the principal substantive, as in Acts v. 29. *ἀποκριθεὶς Πέτρος καὶ οἱ ἀπόστολοι εἶπαν*. But the opposite is the case in Acts iv. 19. Where the nouns are of different genders, the participle is in the Masc., as in Acts xxv. 13. *Ἀγρίππας καὶ Βερνίκη κατήντησαν - - ἀσπασάμενοι τὸν Φῆστον*, Jas. ii. 15. Likewise when the disjunctive ἢ is used, a Singular Pred. follows several Subjects, as in Mt. v. 18. xii. 25. xviii. 8. Eph. v. 5.

(β.) When the Pred. precedes, it is put in the Plur., if the author had in his mind a plurality of Subjects, as in Mr. x. 35. *προσπορεύονται αὐτῶ Ἰάκωβος καὶ Ἰωάννης*, Jo. xxi. 2., hence with καί - καί or τε - καί Luke xxiii. 12. *ἐγένοντο φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης* (Acts i. 13. iv. 27. v. 24. viii. 5.), Tit. i. 15. *μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις*; or, when the Subjects are to be conceived separately, in the Sing., as in 1 Tim. vi. 4. *ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι* etc. Rev. ix. 17. (Thuc. 1, 47. Plat. Gorg. 503 e. 517 d. Lucian. dial. mort. 26, 1. Quint. inst. 9, 4, 22.), 1 Cor. xiv. 24. *εἰὰν εἰσέλθῃ τις ἄπιστος ἢ ἰδιώτης* (so usually when there is a disjunction by ἢ 1 Cor. vii. 15. 1 Pet. iv. 15.), Acts v. 38. xx. 4. 1 Cor. vii. 34.; or only the first Subject, usually the principal, is specially taken into consideration, as in Jo. ii. 2. *ἐκλήθη (καὶ) ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ*, iv. 53. viii. 52. xviii. 15. xx. 3. Acts xxvi. 30. Luke xxii. 14. Mt. xii. 3. Philem. 24. Rev. i. 3. etc. Plat. Theag. 124 e. Paus. 9, 13, 3, 9, 36, 1. Mdv. p. 3 f. In such case, a predicative participle or adjective is put in the Plur., as in Luke ii. 33. *ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες*, Rev. viii. 7. Comp., in general, Viger. p. 194. d'Orville Charit. 497. Schoem. Isae. 462. When the Subjects are connected by ἢ, Greek authors usually employ the Plur. of the verb, comp. Porson Eurip. Hecub. p. 12. Lips. Schaeff. Melet. p. 24. Schoem. Isae. p. 295. (exactly as after ἄλλος ἄλλω and the like, see Jacobs Philostr. p. 377.). The distinction which Matth. Eurip. Hec. 84. Sprachl. II. 768. established, is, in

the N. T. at least, not perceptible. The Sing. is adopted owing to the order of the words in this arrangement, *εἰ δὲ πνεῦμα ἐλάλησεν αὐτῶ ἢ ἄγγελος* - - Acts xxiii. 9.

By means of this construction a distinct prominence is imparted to one subject out of several, as in Jo. ii. 12. *κατέβη εἰς Καφαρναοὺμ αὐτός καὶ οἱ μαθηταὶ αὐτοῦ*, iv. 12. 53. Luke vi. 3. viii. 22. Acts vii. 15. The propriety of using the Singular of the Pred. is here obvious. Such a mode of expression is of frequent occurrence in Hebrew (Ges. Lehrs. 722.), and (even in the form of *αὐτός τε καὶ* or *καὶ αὐτός καί* Ruth i. 3. 6.) is not rare in Greek authors, Matth. Eurip. Iphig. A. 875. Weber Demosth. 261. Fr. Mr. p. 70. 420. comp. Demosth. Euerg. 688 a. *εἰ διομῆ ἐπὶ Παλλαδίῳ αὐτός καὶ ἡ γυνή καὶ τὰ παιδία* etc. Alciph. 1, 24. *ὡς ἂν ἔχοιμι σάζεσθαι αὐτός καὶ ἡ γυνή καὶ τὰ παιδία*.

7. When a sentence contains several Subjects or Predicates, the copulative particle is, according to the most simple construction, put before the last. On the contrary, the disjunctive *ἢ* is employed before each of the successive words, as in Mt. vi. 31. *τί φάγομεν ἢ τί πίνωμεν ἢ τί περιβαλώμεθα*; Luke xviii. 29. *ὅς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα*. Even the copulative is sometimes used in this manner, as in Rom. ii. 7. *τοῖς δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι*, xi. 33. xii. 2. (Lucian. Nigr. 17.) see Fr. Rom. II. 553. The connecting particle is thus not unfrequently repeated before each word of a whole series (*polysyndeton*), a usage which is partly to be considered an imitation of the Hebrew mode of expression (Ewald krit. Gr. 650.) Mt. xxiii. 23. Rev. xviii. 12. xxi. 8., and partly arises from an effort to secure due attention to the import of each word, as in Rom. vii. 12. *ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή*, ix. 4. *ὣν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαδῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι*, Luke xiv. 21. *τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε*, 1 Pet. i. 4. iii. 8. Jo. xvi. 8. Acts xv. 20. 29. xxi. 25. Rev. v. 12. Philostr. Apoll. 6, 24. So in particular with proper names, as in Acts i. 26. xiii. 1. xx. 4. Mt. iv. 25. Jo. xxi. 2. On the other hand, the connecting particle of the different parts of a sentence is often entirely omitted (*asyndeton*),

a. In enumerations, as in 2 Tim. iii. 2. *ἔσονται οἱ ἄνδρωποι φίλαντοι, φιλάργυροι, ἀλάζονες, ὑπερήφανοι, βλάσφημοι* etc., 1 Cor. iii. 12. *ἐποικοδομοῦν ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην*, 1 Pet. iv. 3. Heb. xi. 37. 1 Tim. i. 10. iv. 13. Rom. i. 29 ff. ii. 19. Ph. iii. 5. Jo. v. 3. 1 Cor. xiii. 4-8. xiv. 26. ii.

4 f. Jas. v. 6. 1 Pet. ii. 9. Mt. xv. 19. (Col. iii. 11. is peculiar). Similar to this are Demosth. Phil. 4, p. 54 a. and Pantaen. p. 626 a. Plat. Gorg. p. 503 e. 517 d. rep. 10. p. 598 c. Lycurg. 36, 2. Lucian. dial. mort. 26, 2. Heliod. 1, 5.

b. In parallelisms and antitheses, which thus receive additional prominence, as in 2 Tim. iv. 2. ἐπίστηδι εὐκαίρως ἀκαίρως (like nolens volens, honesta turpia, digni indigni, ἄνω κάτω, Aristoph. ran. 157. ἀνδρῶν γυναικῶν, Beier Cic. off. I. 135. Kritz Sall. I. 55. II. 323.), 1 Cor. iii. 2. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα; vii. 12. Jo. x. 16. Jas. i. 19. Yet the *asyndeton*, in such cases, is not necessary, as in Col. ii. 8. 1 Cor. x. 20. comp. Fr. Mr. p. 31 sq. The distinction, however, which has been drawn between the two modes of expression, seems to me too subtle.

When the greater number of the Subjects are in the Plural, the Plural of the verb following is used. This, however, is not indispensable, Diod. S. 20, 72. δάκρυα καὶ δέησεις καὶ θρήνος ἐγένετο συμφορητός, Xen. rep. Ath. 1, 2.

Note. When several substantives, either in the Subject or the Pred., are connected by καί, the first sometimes denotes an individual comprehended in the second as its genus, as Ζεὺς καὶ θεοί. After the second, λοιποί is supplied; but the intension of the expression is to give prominence to one as the principal, as in Acts v. 29. ὁ Πέτρος καὶ οἱ ἀπόστολοι (Theodoret. III. 223. see Schaeff. Sophocl. II. 314. 335.), i. 14. Mr. xvi. 7. Mt. xvi. 14. (yet see Mey. *in loc.*) comp. Mr. x. 14.

This schema κατ' ἐξοχήν (Lob. Soph. Aj. p. 221.) is an established idiom in Greek authors, comp. Plat. Protag. p. 310 d. ὦ Ζεῦ καὶ θεοί (Plaut. capt. 5, 1, 1. Jovi diisque ago gratias), Iliad. 19, 63. Ἐκτορι καὶ Τρωσὶ, Aeschin. Timarch. p. 171 c. Σόλων ἐκείνος, ὁ παλαιὸς νομοθέτης, καὶ ὁ Δράκων καὶ οἱ κατὰ τοὺς χρόνους ἐκείνους νομοθέται, Aristoph. nub. 412. (Chrysippus et Stoici Cic. Tusc. 4, 5, 9.) see Ast Theophr. char. p. 120. Stallb. Plat. Protag. p. 25. As to Eurip. Med. 1141., which Elmsley adduces as an instance of this idiom, see Hm. Med. p. 392. ed. Lips., besides Locella Xen. Ephes. p. 208.

8. If two predicative verbs have one common *object*, and both verbs govern the same case, the object is expressed only once, as in Luke xiv. 4. ἰάσατο αὐτὸν καὶ ἀπέλυσεν, Mt. iv. 11. In Greek authors the object is but once expressed, even when the verbs govern different cases, Krü. 227. In the N. T., when the verbs govern different cases, the object is usually repeated in the form of a pronoun, as in Luke xvi. 2. φωνήσας αὐτὸν εἶπεν αὐτῷ, yet comp. Acts

xiii. 3. ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν, Eph. v. 11. μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις, μᾶλλον δὲ ἐλέγχετε, 2 Th. iii. 15. 1 Tim. vi. 2. see § 22, 1.

9. Of the three constituent parts of a sentence, the Subject and the Pred. are indispensable; but the simple copula is implied in the mere juxtaposition of the Subject and Predicate: ὁ Θεὸς σοφός (which in Greek can only mean: *God is wise*). The same holds also when the Subject and the Predicate are extended, as in Heb. v. 13. πᾶς ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, 2 Cor. i. 21. Rom. xi. 15. see § 64. As, however, the Predicate is usually combined with the copula, so the Subject may be implied in the copula, or in the copula blended with the Predicate. This usually takes place, abstracting from any special context,

a. When the verb is in the 1. or 2. Pers. (when the Subjects are conceived as present, Mdv. p. 6.), Jo. xix. 22. ὁ γέγραφα, γέγραφα, Rom. viii. 15. οὐκ ἐλάβετε πνεῦμα δουλείας, as here even the pronouns ἐγώ, σύ are expressed only when emphasis is intended, see § 22, 6. If the name of the Subject be annexed to the pronoun of the 1. or 2. Pers., as in Gal. v. 2. ἐγὼ Παῦλος λέγω ὑμῖν (Eph. iii. 1. Rom. xvi. 22. 2 Cor. x. 1. Philem. 19. Rev. i. 9. xxii. 8. etc.), Gal. ii. 15. ἡμεῖς φύσει Ἰουδαῖοι - - εἰς Χριστ. Ἰησ. ἐπιστεύσαμεν (2 Cor. iv. 11.) Luke xi. 39., the adjunct is in apposition.

b. When the verb is in the 3. Pers. (impersonally), and then

(α.) A Plur. Active is used, if merely (acting) Subjects generally are meant, Mdv. p. 7. Mt. vii. 16. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν; do *they* (people) gather etc.? Jo. xv. 6. xx. 2. Mr. x. 13. Acts iii. 2. Luke xvii. 23. See Fischer Weller. III. I. 347. Duker Thucyd. 7, 69. Bornem. Schol. p. 84.

(β.) A Sing. Active, when no definite Subject is meant (Mdv. p. 7.) of which the verb is predicated, but only the action or condition is indicated as a fact: ἕει, βροντᾶ (Jo. xii. 29. βροντῆ γίνεται) *it rains*, etc., 1 Cor. xv. 52. σαλπίζει *the trumpet shall sound*, also 2 Cor. x. 10. αἱ ἐπιστολαί, φησί, βαρεῖαι, *it is said* (Wisd. xv. 12.). Yet, according to the concrete conception of the Greeks, this idiom may, strictly, be elliptical: ἕει, βροντᾶ Ζεὺς (Xen. H. 4, 7, 4.), σαλπίζει ὁ σαλπινγκτής, like the ἀναγνώσεται of the orators, see § 64. As to the (parenthetical) φησί, not unfrequent in Greek authors, see Wolf Demosth. Lept. p. 288. Wyttenbach Plut. mor. II. 105. Boisson. Eunap. p. 418. (in Latin *inquit*, *ait* is similar, see Heindorf Horat. sat. p. 146. Ramshorn Gramm. p. 383.). More frequently, however, in such cases the verb is used in an impersonal sense.

(γ.) A Sing. Passive (Mdv. p. 8.), as in 1 Cor. xv. 42. *σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ* (see v. Hengel *in loc.*), 1 Pet. iv. 6. *εἰς τοῦτο καὶ νεκροῖς εὐηγγελίσθη* etc., Mt. vii. 2. 7. v. 21. etc. This form is connected with the 3. Per. Plur. in a parallelism in Luke xii. 48. *ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ὃ παρέδεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν.*¹

The forms of quotation, *λέγει* 2 Cor. vi. 2. Gal. iii. 16. Eph. iv. 8. etc., *φησὶ* 1 Cor. vi. 16. Heb. viii. 5., *εἶρηξε* Heb. iv. 4. (comp. the Rabb. ריבוי, see Surenhus. *ביבל. καταλλ.* p. 11.), *μαρτυρεῖ* Heb. vii. 17. (*εἶπε* 1 Cor. xv. 27.), were probably never intended by the N. T. writers to be taken impersonally. For the most part, the Subject (*Θεός*) is directly or indirectly implied in the context, as in 1 Cor. vi. and Mt. xix. 5.: and in the apostolic *φησὶ* there is an ellipsis (of *ὁ Θεός*). Lastly, in Heb. vii. the best authorities give *μαρτυρεῖται*.

There is impersonal application in Jo. xii. 40. (one acquainted with the Scriptures easily supplies *ὁ Θεός*), 1 Cor. xv. 25. (*Ὁ* scilicet *Χριστός*, gathered from *αὐτόν*), Rom. iv. 3. 22. *ἐπίστευσεν Ἄβρ. τῷ Θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην* sc. *τὸ πιστεῦσαι* from *ἐπίστευσ.*, Jo. vii. 51. *εἰ μὴ ἀκούσῃ*, where *ὁ νόμος*, personified as a judge, is to be repeated, 1 Jo. v. 16., where from *αἰτήσῃ* the word *αἰτούμενος* (*Θεός*) might admissibly be supplied as the Subject of *δάσει*. Lastly, in Heb. x. 38. *εἰ μὴ ὑποστείληται*, the most natural explanation is to supply the general term *ἄνθρωπος* from *ὁ δίκαιος*.

The Predicate is involved in *εἶναι*, which, of itself, signifies *existere*, in Mt. xxiii. 30. *εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων* etc., Jo. viii. 58., Rev. xxi. 1. *ἡ θάλασσα οὐκ ἔστιν ἐτι*. In this sense adverbs are annexed for closer specification in 1 Cor. vii. 26. *καλὸν ἀνδρῶν τὸ οὕτως εἶναι*.

SECTION LIX.

EXTENSION OF A SIMPLE SENTENCE IN ITS SUBJECT AND PREDICATE: ATTRIBUTIVES, APPPOSITION.

1. The Subject and the Predicate of a sentence may be extended in a great variety of ways by adjuncts. The first sort of these are *attributives*, most commonly consisting in adjectives. Personal nouns, in particular, which denote office, character, etc., receive,

¹ It cannot, however, be inferred from this, that the 3. Plural Active strictly has a Passive sense (as in Chald. see Winer's Ch. Gram. § 49.), for even in Luke xii. 20. *ἀπαιτούσιν* may be taken concretely. See Bornem. *in loc.*

with little extension of signification, general personal attributes in the substantives *ἄνθρωπος*, *ἄνθρωπος*, *γυνή* etc. (Mtth. 967.), Mt. xviii. 23. *ὁμοιωθή* - *ἄνθρώπων βασιλείῃ*, xiii. 45. xx. 1. xxi. 33. (Iliad. 16, 263. *ἄνθρωπος ὀδύτης*, Xen. Cyr. 8, 7, 14. Plato Gorg. 518 c.), Acts iii. 14. *ἤτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν*, i. 16. Luke xxiv. 19. (Plat. Ion p. 540 d. *ἄνθρωπος στρατηγός*, Thuc. 1, 74.; Palaeph. 28, 2. *ἄνθρωπος ἀλιεύς*, 38, 2. Plat. rep. 10. 620 b. Xen. Hi. 11, 1. see Fischer ind. ad Palaeph. sub *ἄνθρωπος*, Vechner Hellenol. p. 188. Comp., as to the Hebrew idiom, Winer's Simonis p. 54.). On the other hand, in 1 Cor. ix. 5. *γυναῖκα* is to be taken predicatively; and it would be wrong to refer to this head passages in which the attributive is used strictly as an adjective, as in Acts i. 11. xvii. 12. Jo. iv. 9. In the addresses *ἄνδρες Ἰσραηλῖται* Acts ii. 22., *ἄνδρες Ἀθηναῖοι* xvii. 22. xix. 35. the emphasis lies in *ἄνδρες*, and renders the compellation one of respect (comp. Xen. An. 3, 2, 2.). Similar forms of address are frequent in the Greek orators.

2. Adjectives (and participles), employed attributively with substantives, are usually placed *after* them, Luke ix. 37. *συνήτησεν αὐτῷ ὄχλος πολὺς*, Rev. xvi. 2. *ἐγένετο ἔλκος κακὸν καὶ πονηρὸν*, Mt. iii. 4. Jo. ii. 6. 2 Tim. iv. 7. *τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι*, Luke v. 36 ff., as the thing itself presents itself to the mind before its Predicate. When, however, the adjective word is to receive any degree of prominence, as directly or indirectly antithetical, it is put *before* the substantive. This is peculiarly frequent in the didactic style: Mt. xiii. 24. *ὁμοιωθή ἡ βασιλεία τοῦ οὐρανοῦ ἄνθρώπων σπείραντι καλὸν σπέρμα* (ver. 25. *ἔσπειρον ζιζάνια*), Luke viii. 15. *τὸ (πεσόν) ἐν τῇ καλῇ γῆ* (ver. 12. 13. 14.), Jo. ii. 10. *πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσονα* (Rom. i. 23. xiii. 3. Mr. i. 45. Mt. xii. 35.), 1 Cor. v. 6. *ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ* (Jas. iii. 5.), 1 Pet. iv. 10. *ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς ἀπὸ διακονούντων ὡς καλοὶ οἰκονόμοι* (the *κακοὶ οἰκ.* do not so), Heb. x. 29. (comp. ver. 28.) viii. 6., Rom. vi. 12. *μὴ βασιλεύετω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι* (even because the *σῶμα* is *θνητόν*, it would be absurd to allow such dominion), 2 Pet. i. 4. Mr. xiv. 6. Heb. ix. 11. 12. 1 Tim. i. 19. 1 Cor. v. 7. 1 Pet. iv. 10. 19. Hence in the apostolic diction *καινὴ κτίσις, καινὸς ἄνθρωπος*, for the most part *ἡ καινὴ διαθήκη*. But even the adjective put after the substantive may be emphatic when made prominent by the article, as in Jo. iv. 11. *πῶθεν ἔχεις τὸ ὕδωρ τὸ ζῶν*; x. 11. *ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός*, or when placed at the end of the sentence, as in Mr. ii. 21. *οὐδεὶς - - ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν*, Jo. xix. 41. Mr. xvi. 17.

γλώσσαις λαλήσουσι καιναῖς. We find in one and the same verse an adjective preceding and another following the substantive, Tit. iii. 9. *μωρὰς ζητήσεις - μάχας νομικάς*. In general, it must not be forgotten that it often depends on the writer's feeling at the moment, whether the adjective word is intended to be emphatic or not. Thus, in Jo. xiii. 34. 1 Jo. ii. 7. 8. *καινήν ἐντολήν* might have been put in distinct antithesis to the old commandment, but the Apostle says *ἐντολήν καινήν*, a commandment which is new. In Rev. iii. 12. we find *τῆς καινῆς Ἱερουσ.*, but xxi. 2. *Ἱερουσ. καινήν*: and in 2 Pet. iii. 13. *καινοὺς οὐρανοὺς καὶ γῆν καινήν*, it would have been sufficient to have made the adjective emphatic merely the first time. In Acts vii. 36. Heb. xi. 29. we find *ἐρυθρὰ θάλασσα*, but in the Sept. frequently *θάλασσα ἐρυθρά*.

When two or more adjectives are joined by *καί* to *one* substantive, they are put before or after it, in accordance with the preceding distinctions, as in 1 Tim. ii. 2. *ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν*, Mt. xxv. 21. *δοῦλε ἀγαθὲ καὶ πιστέ*, Luke xxiii. 50. *ἀνὴρ ἀγαθὸς καὶ δίκαιος*, Acts xi. 24. Rev. iii. 14. xvi. 2. Such arrangements of words as in Mt. xxiv. 45. *ὁ πιστὸς δοῦλος καὶ φρόνιμος*, Heb. x. 34. are to be accounted for by the circumstance, that the writer afterwards introduces a second adjective to complete the sense, or, for the sake of force, had reserved it for the end of the sentence.

3. Two or more adjectives regularly connected by *καί* are joined to substantives, 1 Pet. i. 4. *εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον*, verse 19. 2 Pet. ii. 14. etc. When the copula is omitted, it is either because the intention of the writer is to enumerate certain qualities deserving of special attention (§ 58, 6.), 1 Tim. iii. 2 ff. *δεῖ τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, νηφάλιον, σώφρονα, κόσμιον* etc. Tit. i. 6. ii. 4 f. (Job i. 8.) see § 58, 7., probably with comparison Luke vi. 38. (Mtth. 998.); or because one of the adjectives is more closely combined with the substantive, and forms with it, as it were, *one* notion, 1 Pet. i. 18. *ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου*, Jo. xii. 3. *μύρου νάρδου πιστικῆς πολυτίμου*, where *νάρδος πιστικῆ* indicates, as it were commercially, a certain sort of spikenard, which is then declared to be *πολύτιμος*, Jo. xvii. 3. *ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν Θεόν*, Gal. i. 4. 1 Cor. x. 4. Rev. i. 16. xii. 3. xv. 6. xx. 11. (which sometimes is made clear by the mere position of the words, as in Jo. vii. 37. *ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῆ μεγάλης τῆς ἑορτῆς*, Heb. ix. 11.). Comp. Her. 7, 23. *σῆτος πολλὸς ἐφοῖτα ἐκ τῆς Ἀσίας ἀληλεσμένος*, Dion. H. IV. 2097. *συναγαγόντες*

ἰδιωτικὸν συνέδριον πατρικόν, see Mthh. 998. Dissen Pindar. ed. Goth. 303 sq. Hm. Eurip. Hec. p. 54. Elmsley Eurip. Med. 807. Bornem. Xen. Cyr. p. 71. comp. Kritz Sallust. Jug. 172. (When the second Predicate is a real participle, a connecting καί is, of course, not to be expected, as in Acts xxvii. 6. εὐρῶν πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, Mr. xiv. 14.)

When πολὺς is annexed to a substantive that has already an adjective, it will either be construed according to the preceding rule, as in Jo. x. 32. πολλὰ καλὰ ἔργα ἔδειξα, 1 Tim. vi. 9., or as in Acts xxv. 7. πολλὰ τε καὶ βαρέα αἰτιώματα, where the word expressing the quality is made prominent: *many and (indeed) heavy* etc. Comp. Her. 4, 167. 8, 61. Xen. Mem. 2, 9, 6. see Mthh. 998. Under this head come also Jo. xx. 30. πολλὰ καὶ ἄλλα σημεῖα (but xxi. 25. ἀλλὰ πολλὰ), and Luke iii. 18. πολλὰ καὶ ἕτερα (which is not unusual in Greek authors, see Kypke on the first passage) *many and other*, for which we say, *many other*.

4. From the natural rule, that an adjective must agree with its substantive in gender and number, there is sometimes a deviation, when the writer allows the consideration of the meaning to prevail over the grammatical form.

a. Masculine adjectives are joined to Neuter or Feminine substantives that signify persons (Hm. Vig. p. 715.) Rev. xix. 14. τὰ στρατεύματα - - ἠκολούθει αὐτῶ - - ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν, Eph. iv. 17. 18. 1 Cor. xii. 2. Mr. ix. 26. (Xen. Mem. 2, 2, 3. αἱ πόλεις - - ὡς παύσοντες, Cyr. 1, 2, 12. 7, 3, 8. Joseph. anti. 6, 11, 6. [Liv. 7, 2.]; still more bold is Aristid. I. 267. extr. Jebb. ἀμιλλὰ καὶ σπονδὴ τῶν ἐκατέρωθεν μεγίστων πόλεων, καλούντων τι ὡς αὐτούς), Rev. xi. 15. ἐγένοντο φωναὶ μεγάλαι - - λέγοντες (v. 13 f.), iv. 8. τὰ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχων ἀνά πτέρυγας ἕξ, - - καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες.

In Eph. iv. 18. ἐσκοτισμένοι does not belong to the accessory clause καθὼς καὶ τὰ ἔδνη, but to ὑμᾶς; but in 2 Jo. 4. εὐρηκα ἐκ τῶν τέκνων σου περιπατοῦντας does not accord with the above usage.

b. Singular collectives (comp. § 58, 4.) are sometimes joined to adjectives in the Plural, as in Acts v. 16. συνήρχετο τὸ πλῆθος τῶν πέριξ πόλεων Ἱερ. φέροντες ἀσθενεῖς etc. (xxi. 36. Luke xix. 37. comp. Diod. S. 5, 43. Xen. Eph. 1, 3. Palairet observ. p. 201.), iii. 11. συνέδραμεν πᾶς ὁ λαὸς - - ἑκδαμβοι, Jo. xii. 12. Rev. vii. 9. xix. 1.

(Philostr. Apoll. 2, 12.), Luke ii. 13. *πλήθος στρατιᾶς οὐρανοῦ αἰνούστων τὸν Θεόν* etc. On the other hand, in Rev. iii. 9. *τῶν λεγόντων* is not to be taken as an epithet to *συναγωγῆς*, but as a partitive. The Sing. and Plural connected, occur in Mr. viii. 1. *παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων, τί φάγωσι*, Acts xxi. 36. comp. Diod. S. 14, 78. *τοῦ πλήθους συντρέχοντος* -- *καὶ τοὺς μισθοὺς πρότερον ἀπαιτούντων*, Virg. Aen. 2, 64. *undique visendi studio Trojana juvenus circumfusa ruit certantque illudere capto*. Further, see Poppo Thuc. I. 102 sq. Bornem. Xen. Apol. p. 36. Anab. p. 354. Jacobs Anthol. pal. III. 811. Hm. Lucian. conscr. hist. p. 301. Ast Plat. legg. p. 103 sq. Mthh. 976 f.

The combination of an adjective of one gender with a substantive of another, is deserving of attention, in Rev. xiv. 19. *ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν*, as even Tdf. reads (*ληνός* is sometimes Masc. in the Sept., as in Gen. xxx. 38. 41. Vat.).¹ But in Acts xi. 28. Luke undoubtedly wrote *λιμὸν μεγάλην* -- *ἦτις*, see Bornem. *in loc.* In Ph. ii. 1. all recent editors have substituted *εἴ τινα* for *εἴ τις σπλάγχνα*.

5. When an adjective refers to two or more substantives of different genders or numbers,

a. The adjective is usually repeated with each substantive, as in Mr. xiii. 1. *ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί*, Jas. i. 17. *πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον*, Rev. xxi. 1. *οὐρανόφωτον καὶ γῆν καινὴν*, Jo. xi. 33. Acts iv. 7. 1 Cor. xiii. 2. Eph. i. 21. 1 Pet. ii. 1. 2 Pet. iii. 13 (3 Esr. iii. 5.) comp. Aristot. Nicom. 7, 9, 1. Demosth. pac. 23 b.

b. When it is used only once, it precedes with the gender and number of the first substantive, as in Luke x. 1. *εἰς πᾶσαν πόλιν καὶ τόπον*, 1 Th. v. 23. Rev. xiii. 7. vii. 9. comp. Diod. S. 1, 4. *μετὰ πολλῆς ἁκακοπαθείας καὶ κινδύνων*, Dem. Con. 728 a. Plutarch. mor. 993 a. On the other hand, when placed after the substantives, it is sometimes in the Plur. and sometimes in the Sing., and its gender is that of the nearest or principal substantive, as in Heb. ix. 9. *δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι* etc., iii. 6. *ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα μέχρι τέλους βεβαίαν*

¹ Lücke (Apokal. II. 464.) maintains that either we should read, with one Codex, *τοῦ μεγάλου* (which is probably a correction), or admit a *constructio ad sensum*, on the ground, according to him, that the writer, in using *τὸν μέγαν* thought only of *θυμὸς τοῦ Θεοῦ*. Lücke himself must feel that the latter assumption is somewhat forced and harsh. See also Matthäi's small edition, p. 63.

κατάσχωμεν (Var.). Comp. Iliad. 2, 136 sq. αἱ ἡμέτεραί τ' ἄλλοχοι καὶ νήπια τέκνα εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι, Thuc. 8, 63. πυθόμενος - - καὶ τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπειληυδότα, Xen. Cyr. 7, 5, 60. If the substantives are of the same gender, or if the adjective employed has not a separate form in use to express each gender, it is usually expressed but once, and joined to the first substantive, as in Acts ii. 43. Mt. iv. 24. Mr. ii. 15. Eph. i. 21. 1 Cor. xi. 30., or to the second, as in 2 Cor. i. 6.

The Plur. of an adjective which belongs to two substantives, may appear inappropriate in 1 Pet. i. 18. οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ: but φθαρτ. must be regarded as a substantive, and ἀργ. and χρ. as explanatory specifications, in apposition to it: *not with corruptible things, silver or gold* etc.

6. *Predicative amplifications*, which we should introduce by *as, for, to*, are very frequent: 1 Tim. ii. 7. εἰς ὃ ἐπέδην ἐγὼ κῆρυξ, 1 Cor. x. 6. ταῦτα τύποι ἡμῶν ἐγενήθησαν ver. 11. xv. 26. Mt. i. 28. Jo. iii. 2. xii. 46. 2 Tim. i. 11., 1 Pet. ii. 5. αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, 1 Cor. ix. 5. ἀδελφὴν γυναῖκα περιάγειν, Rom. iii. 25. ὃν πρόεδετο ὁ Θεὸς ἱλαστήριον, Jas. v. 10. ὑπόδειγμα λάβετε - - τοὺς προφήτας, Acts vii. 10. xix. 19. xx. 28. xxv. 14. xxvi. 5. Luke xx. 43. 1 Cor. xv. 20. 23. 2 Cor. iii. 6. 1 Jo. iv. 10. 14. (2 Th. ii. 13. according to the reading ἀπαρχήν) Heb. i. 2. xii. 9. Sometimes such a Predicate is made prominent by the comparative particle ὡς, as in 2 Cor. x. 2. λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας, 1 Cor. iv. 1. comp. 2 Th. iii. 15. 1 Tim. v. 1 f.; or the Hebraistic usage with εἰς is adopted, as in Acts xiii. 22. ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλεία ver. 47. vii. 21. see p. 241. As to making the Predicate precede, see § 61.

The Predicate is sometimes an adjective, as in Heb. vii. 24. ἀπαράβατον ἔχει τὴν ἰερωσύνην, Mr. viii. 17. Heb. v. 14. 1 Cor. xii. 12., Mt. xii. 13. ἀπεκατεστάθη (ἡ χεὶρ) ὑγιής, Acts xiv. 10. xxvii. 43. xxviii. 13. Rom. x. 19. 1 Cor. iv. 9. ix. 17. Mr. iv. 28.; or a pronoun, as in Rom. ix. 24. οὗς (σκεῦη ἐλέους) καὶ ἐκάλεσεν ἡμᾶς, Jo. iv. 23. Heb. x. 20. *Vice versa*, a Predicate is sometimes annexed to a pronoun, as in 1 Pet. iii. 21. ὃ (ὕδωρ) καὶ ἡμᾶς ἀντίτυπον νῦν σώζει.

Such Predicates are sometimes to be taken *proleptically* (Bornem. Luc. p. 39. Krü. 210.), as in Mt. xii. 13. ἀπεκατεστάθη ὑγιής, i. e. ὥστε γενέσθαι ὑγιή (Luke xiii. 35. Var.) Ph. iii. 21. 1 Cor. i. 8. 1 Th. iii. 13.

7. Especially are the *appositive* adjuncts, which, annexed *asyn-detically*,¹ are intended mainly to specify more closely one *nominal* (or pronominal) notion by another. But apposition is,

a. *Synthetical*, in the case of proper names, which are distinguished by the species or genus, or, if they relate to a plurality of persons or a community of objects, by a distinctive quality: Mt. iii. 6. ἐν τῷ Ἰορδάνῃ ποταμῷ, Heb. xii. 22. προσεληλύθατε Σιών ὄρει, Acts x. 32. οἰκία Σίμωνος βυρσέως, Heb. vii. 4. δεκάτην Ἀβραὰμ ἔδωκεν - - ὁ πατριάρχης, Acts xxi. 39.

b. *Partitive* (Rost 484.): 1 Cor. vii. 7. ἕκαστος ἴδιον ἔχει χάρισμα, ὁ μὲν οὕτως, ὁ δὲ οὕτως, Mt. xxii. 5. Acts xvii. 32. xxvii. 44., more simply in Acts ii. 6. ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ etc., Eph. iv. 25.

c. *Parathetical*, when a quality of a person or thing is expressed, as in Luke xxiii. 50. Ἰωσήφ, ἀνὴρ ἀγαθὸς καὶ δίκαιος, Jo. xiii. 14. εἰ ἐγὼ ἐνῆσα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, viii. 40. Heb. ix. 24. Acts xxii. 12. Jas. i. 8. Mt. xiv. 20. comp. 1 Pet. v. 1. etc.

d. *Epxegetical*, when a more precise expression is employed, which *we* would introduce by *namely, that is to say*, as in Eph. i. 7. ἐν ᾧ ἔχομεν (ver. 10.) τὴν ἀπολύτρωσιν - - τὴν ἄφεσιν τῶν παραπτωμάτων, 1 Pet. v. 8. ὁ ἀντίδικος ὑμῶν, διάβολος, Eph. i. 13. ii. 15. iv. 13. Ph. iv. 18. 1 Cor. v. 7. 2 Cor. vii. 6. Rom. viii. 23. Jo. vi. 27. vii. 2. Mr. xii. 44. Acts viii. 38. 1 Jo. v. 20. Jude 4. etc. So also after pronouns, as in Jo. ix. 13. ἄγουσιν αὐτὸν - - τὸν ποτε τυφλόν, 1 Th. iv. 3. τοῦτό ἐστι δέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν (Xen. Cyr. 2, 2, 15. Plat. rep. 9. 583 d. Gorg. 478 c.), 2 Cor. ii. 1. ἔκρνα ἐμαυτῷ τοῦτο, τὸ μὴ - - ἐλθεῖν (Rost 486.), Eph. i. 19. εἰς ἡμᾶς τοὺς πιστεύοντας, Rom. xiv. 13. 2 Cor. xiii. 9. Jas. i. 27. 1 Jo. ii. 16. iii. 24.² etc. (Bornem. Luc. p. 114 sq.); 1 Cor. xvi. 21. ὁ ἀσπασμός τῇ ἐμῇ χειρὶ Παύλου i. e. τῇ χειρὶ μου Π. (Lob. Soph. Aj. p. 74. Krü. 213 f. Rost 483. comp. Cic. parad. 4, 8. Liv. 4, 2, 7, 40.). Appositive adjuncts occur even after adverbs, as in Luke iv. 23. ὧδε ἐν τῇ πατρίδι σου (Aeschyl. Choeph. 654.), Jas. iv. 1. πόθεν πόλεμοι καὶ

¹ See the subject discussed by J. D. Weickert in his Progr. on Apposition in German, Lübben 1829. 4. Further, comp. Mehlhorn de Appositione in Graeca ling. Glog. 1838. (Sommer in the Zeitschr. für Alterthumswiss. 1839. nr. 125 f.), Rost, Gramm. 482 f.

² An apposition may belong to a pronoun implied in a verb, as in 1 Pet. v. 1. παρακαλῶ (ἐγὼ) ὁ συμπεσβύτερος καὶ μάρτυς etc. comp. Lucian. d. deor. 24, 2. Thuc. 1, 137. Xen. Hell. 2, 3, 42. To this head may be referred also 1 Cor. vi. 11.: ταῦτά τινες ἦτε (ὑμεῖς, τινές you, that is some).

μάχαι; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν etc. Mr. viii. 4. Eph. i. 19. 1 Pet. ii. 7. 15.

An apposition occurs also in Mr. viii. 8. ἤραν περισσέματα κλασμάτων ἑπτά σπυρίδας they took up -- that were left seven baskets; and in Mt. xvi. 13., if the true reading were: τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; the last words would be an apposition, see Bornem. Luc. p. LII. To reject μέ, on the authority of a few Codd. (for versions cannot here prove anything), with Fr., Lchm. and others, I should consider rash. It may be thought that μέ here is superfluous, but I cannot regard it as inadmissible: Who do people say that I, the Son of Man, am? He had always designated Himself the Son of Man, and now desires to hear what is said of Him as the Son of Man. As to other passages, in which the Dutch critics in particular deny the existence of an apposition, and have, in consequence, rashly altered the text, see Bornem. diss. de glossem. N. T. cap. 5. prefixed to his Schol. on Luke.

In the same way, we must refer to this head (Apposition) the well-known use of ἄλλος before a substantive, which occurs not only in Homer, e.g. Odys. 2, 412. μήτηρ δ' ἐμοὶ οὔτι πέπυται οὐδ' ἄλλαι θυμαί, i.e. nor other persons (that is) servants, 1, 132. (comp. Thiersch Gr. p. 588.); but in prose authors, e.g. Plato Gorg. 473 c. εὐδαιμονίζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων and the rest (namely) foreigners, Xen. An. 5, 4, 25. οἱ πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς καὶ ἄλλα ὄρατα ἔχοντες, 1, 5, 5. comp. Elmsley Eurip. Med. p. 128 sq. Lips. Jacobs Athen. p. 22 sq. Krüger Dion. p. 139. Poppo Cyrop. p. 186. Vlc. Fritzsche quaest. Lucian. p. 54 sq. Zell Aristot. ethic. p. 62. The idiom probably does not exist in Jo. xiv. 16. καὶ ἄλλον παράκλητον δώσει ὑμῖν, but with the analogous ἕτερος it does exist in Luke xxiii. 32. ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναρεθῆναι, where, from the expression, Jesus also would seem to be called κακοῦργος (comp. x. 1. ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδομήκοντα δύο). See Thuc. 4, 67. Antiph. 6, 24.

Abbreviation in the expression of an apposition occurs in 2 Cor. vi. 13.: τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, instead of τὸ αὐτό, ὃ ἐστὶν ἀντιμισθία, see Fr. diss. in 2 Cor. II. 113 sqq.

An *exegetical*, or explanatory, apposition may likewise be introduced by τοῦτ' ἐστίν, as in Rom. vii. 18. ἐν ἐμοὶ τοῦτ' ἐστίν ἐν τῇ σαρκί μου, Acts xix. 4. Mr. vii. 2. Heb. ix. 11. xi. 16. xiii. 15. 1 Pet. iii. 20. Phil. 12. An emphatic apposition is annexed by αὐτός in Eph. v. 23. ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος.

An apposition appears to be comprehended in a relative clause in 1 Jo. ii. 25. αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον, probably also in Ph. iii. 18. and 2 Cor. x. 13. see Mey. in loc., comp. Plat. Phaed. 66 c. τότε -- ἡμῖν ἐσται οὐ ἐπιδυ-

μοῦμέν - - φρονήσεως, Hipp. maj. 281 c. οἱ παλαιοὶ ἐκεῖνοι; ὧν ὀνόματα μεγάλα λέγεται - - Πιπτακοῦ καὶ Βίαντος, - - Φαίνονται ἀπεχόμενοι, rep. 3. 402 c. 7. 533 c. Apol. p. 41 a. Lucian. Eunuch. 4.

8. That terms in apposition agree in case with the nouns to which they refer, is a well-known rule, which does not extend to their gender or Number (Ramshorn p. 294.). A Neuter (abstract) may refer to a personal noun; and a Plural in apposition, to a collective Singular, as in Ph. iv. 1. ἀδελφοί μου ἀγαπητοί - - χαρὰ καὶ στεφανός μου, 1 Cor. xv. 20. Col. iii. 4. Rev. i. 6. (Soph. Oed. C. 472. Eurip. Troad. 432., Plin. epp. 9, 26. Demosthenes, illa norma oratoris et regula, Liv. 1, 20, 3. virgines Vestae, Alba oriundum sacerdotium, 1, 27, 3. 8, 32, 5.), 1 Cor. i. 2. τῇ ἐκκλησίᾳ τοῦ Θεοῦ, ἡγιασμένοις ἐν Χρ., τῇ οὔσῃ ἐν Κορίνθῳ, 1 Jo. v. 16. δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσι μὴ πρὸς θάνατον,¹ comp. 1 Kings xii. 10. Xen. Mem. 2, 3, 2. Hi. 3, 4. Comp. Vig. p. 41. Still greater discordance occurs in the apposition contained in Col. iii. 5. νεκρώσατε τὰ μέλη - - πορνείαν, ἀκαθαρσίαν etc., where the vices are placed beside the members employed in the indulgence of them, the results beside the instruments. See Matth. 974. But even from the agreement of the apposition with the noun in case (apart from what has been established above from 1 Cor. xvi. 21), there are exceptions.

a. According to a very common grammatical usage, the apposition is annexed in the genitive, governed by the principal noun itself (Bengel on Jo. ii. 21.), as in 2 Pet. ii. 6. πόλεις Σοδομών καὶ Γομόρρας (Odys. 1, 2. Thuc. 4, 46. Krü. 97., like urbs Romae, flumen Rheni in Latin, comp. also Hoffmann Grammat. Syr. p. 298.), 2 Cor. v. 5. τὸν ἀρραβῶνα τοῦ πνεύματος the earnest of the Spirit (consisting in the gift of the Spirit), the Spirit as an earnest (Eph. i. 14.), Rom. iv. 11. σημεῖον ἔλαβε περιτομῆς (where some authorities give περιτομήν as an improvement), Jo. ii. 21. xi. 13. Acts ii. 33. iv. 22. Rom. viii. 21. xv. 16. 1 Cor. v. 8. 2 Cor. v. 1. Eph. ii. 14. vi. 14. 16 f. Col. iii. 24. Heb. vi. 1. xii. 11. Jas. i. 12. 1 Pet. iii. 3. etc. Under this head comes also Eph. iv. 9. κατέβη εἰς τὰ κατώτερα (μέρη) τῆς γῆς (γῆς τῆς γῆς) to the lower parts, that is, of the earth, or which constitute the earth (similar is Isaiah

¹ Bornemann's exposition (bibl. Studien der sächs. Geistl. I. 71.), according to which αὐτῷ is referred to him that asks, and τοῖς ἀμαρτάνουσι is taken for a Dativ. commodi (shall give him life for them etc.), appears to me forced. Αὐτῷ cannot well be referred to ἀδελφός ἀμαρτάνων ἀμαρτίαν μὴ πρὸς θάνατον, as αὐτῷ here manifestly denotes intercession.

XXXVIII. 14. εἰς τὸ ὕψος τοῦ οὐρανοῦ, comp. Acts ii. 19. ἐν τῷ οὐρανοῦ ἄνω - - ἐπὶ τῆς γῆς κάτω). The Apostle infers from ἀνέβη κατέβη: now Christ strictly and properly came down on earth (and from it rose up again); this, contrasted with heaven, which is called ὕψος, is spoken of as a deep or lower region. Christ's descent into Hades (to which the expression in Evang. Apocr. p. 445. refers), as a matter of fact, cannot here be taken into consideration; it would be limiting incongruously the expression αἰχμαλωτεύειν αἰχμαλωσίαν, to restrict it to this. Finally, the inadmissibility of rendering ἀπαρχὴ τοῦ πνεύματος in Rom. viii. 23. the Spirit as first-fruits, that is, of God's grace, has not yet been duly demonstrated, even by Mey. and Philippi. The main argument against it is, that the Genitive after ἀπαρχὴ must be (in Biblical diction? yet comp. Ex. xxvi. 21. Deut. xii. 11. 17.) partitive, is merely mechanical. According to this, it would in no case be allowable to say: *my first-fruits, the Pentecost first-fruits* etc. Living languages cannot be pent up within so narrow bounds, comp. Fr. Rom. II. 175. The Spirit is unquestionably a Divine gift, as well as σωτηρία or κληρονομία, and may with perfect propriety be regarded as the first-fruits of the gifts of God; and this notion again, as Philippi will admit, may be more closely specified by ἀρραβῶν τοῦ πνεύματος. On the other hand, πνεῦμα, in Scripture language, never signifies the fulness of ultimate heavenly gifts.¹ Besides, the *Genitivus appositionis* is easily elucidated by a reference to the inherent import of the Genitive (*the sign of circumcision, the Genitive of the closer specification of a general notion*), and is not unfrequent in the Oriental idiom (Gesen. Lehrgr. 677. Ewald 579.), while in Greek this usage appears to be confined to the above geographical expression (and even as such is, on the whole, but rare). Not one of the alleged instances adduced from Thuc. in Bauer Philol. Thuc. Paull. p. 31 sqq. is entirely satisfactory.² In Latin, however, comp. besides, the expressions, quite usual in ancient languages, but unnoticed by the moderns, *verbum scribendi, vocabulum silentii, Cic. off. 2, 5. collectis ceteris causis, eluvionis, pestilentiae, vastitatis rel. (i.e. quae consistunt in eluv., pestilentia, etc.)*.

¹ It would be a great mistake to consider as an apposition the second Genitive in Col. ii. 17. ἃ ἐστὶ σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. The words are undoubtedly to be so explained, as to make Χριστοῦ a part of the Predicate, and depending on ἐστὶ: *but the body is of Christ, belongs to Christ, is in Christ.*

² In the passage adduced by Mey. on Eph., as above, from Erfurd's Soph. Antig. 355. and Schaeff. Apollon. Rhod. schol. p. 235., there is nothing connected with the Gen. apposit.

b. Sometimes we find the Nominative where the structure of the sentence would have led us to expect a different case, as in Jas. iii. 8. τὴν γλῶσσαν οὐδεὶς δύναται δαμάσαι ἀκατάστατον κακόν, μεστὴ ἰοῦ. The last words are to be regarded as a sort of exclamation, and, therefore, annexed with an independent construction, comp. Mr. xii. 40. Ph. iii. 18 f. So also might Rev. i. 5. ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός be understood. In regard to Luke xx. 27. προσελθόντες τινὲς τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι etc., it has been thought that τῶν ἀντιλεπόντων would have been more precise, and nothing is gained by a reference to Bhdy p. 68. (Mey.). Moreover, the passage (Thuc. 1, 110.) adduced by Bornem. *in loc.* is not entirely analogous. There is, however, some similarity in Cor. Nep. 2, 7. illorum urbem ut propugnaculum *oppositum* esse barbaris, where the gender (as elsewhere the case) is conformed to that, not of the substantive, to which it in sense belongs, but to one that is subordinate. Further, a parallel construction in the N. T. would be Mr. vii. 19., according to the reading καθαρίζων. On the other hand, Demosth. Aristocrat. 458 a. ὄρᾳ - - τῆς πόλεως οἰκοδομήματα καὶ κατασκευάσματα τηλικαῦτα καὶ τοιαῦτα, ὥστε - - προπύλαια ταῦτα, νεώσοικοι, στοαί etc. appears to be an intentional ἀνακόλουδον. It may probably be, in general, shown how a word in apposition, if it be introduced as independent, is put in the Nominative, without regard to the construction, as a sort of detached insertion.

2 Cor. xi. 28. ἡ ἐπισύστασίς μου etc. is not an abnormal apposition to χωρὶς τῶν παρεκτός,—Paul could not have committed such a solecism,—but the Nominative Subject, and such rendered prominent.

9. An apposition sometimes refers, not merely to single words, but also to *whole clauses* (Erfurdt Soph. Oed. R. 602. Monk Eurip. Alcest. 7. Matth. Eurip. Phoen. 223. Sprachl. II. 970 f. Stallb. Plat. Gorg. p. 228. Krü. 215.); and the nouns of which it consists, in the Nom. or Acc., according to the form of the sentence, may frequently be resolved into an independent sentence (Wannowski syntax. anom. p. 47 sqq. 197 sq.):

a. Substantives in the Acc. (comp. also Lob. paralip. p. 519.), as in Rom. xii. 1. παρακαλῶ ὑμᾶς, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν, i. e. ἥτις ἐστὶ λογ. λατρ. qui est cultus etc., 1 Tim. ii. 6. ὁ δοῦς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις — and in the Nominative, as in 2 Th. i. 4 f. ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι

ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν, αἷς ἀνέχεσθε, ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ etc. (comp. Sueton. Calig. 16. decretum est, ut dies - - Parilia vocaretur, *velut argumentum* rursus conditae urbis, Curt. 4, 7, 13. repente obductae coelo nubes condidere solem, *ingens aestu fatigatis auxilium*, Cic. Tusc. 1, 43, 102. Hor. sat. 1, 4, 110. Flor. 3, 21.). S. Eurip. Orest. 1105. Herc. fur. 59. Electr. 231. Plat. Gorg. 507 d., as to Latin Ramshorn 296. Bengel, without ground, applies this usage to Eph. i. 23. τὸ πλήρωμα etc., where there exists a perfectly simple appositional relation (to σῶμα αὐτοῦ).

b. A Neuter adjective or participle refers to a whole clause in 2 Tim. ii. 14. διαμαρτυρ. ἐνώπιον τοῦ κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, Mr. vii. 19. καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα *which* (namely ἐκπορ. εἰς τ. ἀφ.) *purges all sorts of food*; yet see above, 8, b. comp. § 63. [On the other hand, we must not, with Mey., take ἀνακαλυπτόμενον in 2 Cor. iii. 14. for such an impersonal apposition, it being used as regularly agreeing with κάλυμμα.]

In Rev. xxi. 17. μέτρον ἀνθρώπου is annexed as a loose apposition to ἐμέτρησε τὸ τεῖχος etc. A construction similar, but not exactly alike, is adduced by Mdv. p. 23.

10. The appositional word naturally follows the main substantive, but, for the sake of emphasis, is sometimes separated from it by several intervening words, as: 1 Cor. v. 7. τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός, Rom. viii. 28. 2 Cor. vii. 6. Heb. vii. 4. Stallb. Plat. Euthyd. p. 144. Weber Demosth. p. 152.; Jas. i. 7 f. μὴ οἶσδω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήφεται τι παρὰ τοῦ κυρίου, ἀνὴρ δίψυχος, ἀκατάστατος etc., *he, a double-minded man*. Rom. vii. 21. does not come under this head; and as to 2 Cor. xi. 2. see Mey. against Fr. It is not correct to say that the apposition sometimes precedes the principal substantive. For example, in Tit. i. 3. κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ the Predicate σωτὴρ ἡμῶν is the principal noun, but it is explained expegetically (as elsewhere Christ only is so called) by the appositional Θεός. So also in 1 Tim. ii. 3. 2 Tim. i. 10. Acts xxiv. 1. 1 Pet. v. 8. 2 Pet. i. 11. ii. 20. (iii. 7.) Rev. ix. 11. Jo. vi. 27. Jude 4. Heb. ii. 9. comp. Aeschin. ep. 6. p. 124 b. Paus. 1, 10, 5. Alciph. 3, 41. Frequently also in Latin, as in Cic. orat. 1, 18. Liv. 1, 14. 10, 35. 27, 1. Suet. Tib. 2. Gall. 4. Otho 1. Nep. 20, 1.

Under this head come also adjectives or substantives placed at the beginning of a sentence, when they indicate, as an epexegetical apposition, the substance of the sentence (Krü. 215 f. Mdv. 229.): Heb. viii. 1. *καθάλαιον ἐπὶ τοῖς λεγομένοις τοιοῦτον ἔχομεν ἀρχιερεῖα* (Lycurg. orat. 17, 6.), where it is not necessary to supply *ἐστὶ*. Comp. Rom. viii. 3.

11. In conclusion, we must advert to the irregularities (solecisms) of government and apposition which occur in the Revelation (especially in the descriptions of visions), and which, from their number and nature, give the style the impress of considerable harshness; see, besides the well-known works of Stolberg and Schwartz (see above, p. 20.), Winer's exeget. Stud. I. 154 ff.¹ They are partly intended, and partly arise from inadvertency or indifference. In a Greek point of view, they are to be explained as instances of an *anakoluthon*, of the blending of two constructions, of *constructio ad sensum*, *variatio structuræ*, as should always have been done, instead of attributing them to the ignorance of the author, or pronouncing them mere Hebraisms, as most of them would be anomalies even in Hebrew, and as, in producing many of them, Hebrew may have had an indirect and incidental influence. But with all the simplicity and Oriental tone of the diction, the author understood and accurately observed the rules of Greek syntax, even in giving the equivalent of Hebrew expressions (Lücke p. 447.). Besides, analogous examples of such irregularities occur in the Sept., and even in Greek authors, though certainly not so often as in the Revelation. We subjoin the following special remarks:—

Rev. ii. 20. should, in all probability, be resolved thus: *ὅτι ἀφεῖς τὴν γυναῖκά σου Ἰεζάβελ· ἢ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ* etc. *while she pretends to be a prophetess, teaches and seduces* etc. The blending of two constructions explains vii. 9. *εἶδον, καὶ ἰδοὺ ὄχλος πολὺς - - ἐστῶτες ἐνώπιον τοῦ θρόνου - - περιβεβλημένοις*, where the writer, in using the Nom., had *ἰδοῦ*, and in using the Acc. *περιβ.*, *εἶδον*, in his mind, and blended together both constructions, comp. iv. 4. Judith x. 7. Stallb. Plat. Euthyphr. p. 32.²

¹ What *Hitzig* (on Joh. Marcus. Zürich 1843. 8. p. 65 ff.) has collected regarding the diction of the Revelation, serves a special critical purpose, and it lays too much stress on alleged Hebraisms. A more correct view is taken by *Lücke* Apokal. II. 448 ff.

² In Rev. xiv. 14. *εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ καὶ ἐπὶ τὴν νεφέλην καθήμενον ὄμοιον υἱῷ ἀνθρώπου, ἔχων* etc., probably *καθήμενον* is not the Acc. Masc., but the Neuter used substantively: on the cloud something like unto etc. Afterwards the construction immediately passes into the Masculine.

In Rev. v. 11 f. *ἤκουσα φωνὴν ἀγγέλων* -- *καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων* -- *λέγοντες*, the last word does not refer to *μυριάδες* but to *ἀγγελοι* (as the words *καὶ ἦν* -- *μυριάδες* are to be considered parenthetical). Similar to this is Thuc. 7, 42. *τοῖς Συρακουσίοις* -- *κατάπληξις οὐκ ὀλίγη ἐγένετο* -- *ὄρωντες*, Achill. Tat. 6, 13. *πειρατήριον ταῦτα εἶναι σοι δοκεῖ*, -- *ἄνδρα τοιοῦτον λαβοῦσα*, Plat. Phaed. p. 81 a. *οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ τὸ ἀειδὲς ἀπέρχεται τὸ θεῖόν τε* --, *οἱ ἀφικομένη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, πλάνης* -- *ἀπηλλαγμένη, ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ θεῶν διάγουσα* (instead of *διαγούση*). Elsewhere we find *λέγων*, *λέγοντες* iv. 1. vi. 9. xi. 15. with *φωνή*, *φωναί*, the reference being to the speakers themselves. It is even used quite absolutely xi. 1. xiv. 7. xix. 6., as in the Sept., corresponding to *קוֹל*, Gen. xv. 1. xxii. 20. xxxviii. 13. xlv. 16. xlviii. 2. Ex. v. 14. Josh. x. 17. Judges xvi. 2. 1 Sam. xv. 12. 1 Kings xii. 10. (and even Rev. v. 12. might be so taken). The anomalous apposition (§ 59, 8. b.) in Rev. iii. 12. appears singular: *τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἰερ., ἢ καταβαίνουσα ἐκ τοῦ οὐρανοῦ* -- *καὶ τὸ ὄνομά μου τὸ καινόν* (where, however, *ἢ καταβαίνουσα* etc., as it cannot well be taken for a *Nomin. tituli*, interrupts the structure as a significant parenthesis), and that also in xiv. 12. *ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· οἱ τηροῦντες τὰς ἐντολάς* etc. (i. 5.), where there is an abrupt transition to a new sentence; likewise, to some extent, that in Jas. iii. 8. *τὴν γλῶσσαν οὐδεὶς δύναται ἀνδράπαν δαμάσαι, ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου*. Likewise in Rev. viii. 9. *ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς* ix. 14. xvi. 3. perhaps the apposition is purposely inserted in an independent form; yet see xx. 2. In Rev. xxi. 11 f. there is a repeated change of construction: first we find *καταβαίνουσαν* regularly construed with *τὴν πόλιν* ver. 10.; then follows *ὁ φωστῆρ* etc., as an independent clause; ver. 12. refers back to *πόλιν*, but the adjectival word forms part of a new sentence, *ἔχουσα* etc. Comp. Cic. Brut. 35. Q. Catulus non antiquo more sed hoc nostro -- eruditus; multae literae, summa -- comitas etc. On the combination of two constructions, each of which is appropriate, in xviii. 12 f. xix. 12. see § 63. II. 1. That in xvii. 14. is less harsh. In i. 5 f. *τῶ ἀγαπῶντι* etc. is connected with *αὐτῶ ἢ δόξα* etc. The author, however, instead of writing *καὶ ποιήσαντι* etc., inserts this thought as an independent clause. The connection of two genders xiv. 19. we noticed above, No. 4, b. Still more singular is the construction in xi. 4. *οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχναίαι αἱ ἐνώπιον τοῦ κυρίου ἐστῶτες* (for *ἐστῶσαι* is a manifest correction), v.

6. (iv. 8. xiv. 1. Var.). Adjectival words, however, are construed *ad sensum*, when the substantives denote living creatures of the Masculine gender. As to i. 4. see p. 80.

Incongruities of a different kind have been occasionally noticed in the previous part of this Grammar. In p. 240. are adduced διδάσκειν τινί and αἰνεῖν τῷ Θεῷ. The conjunction ἵνα is frequently in good Codd. (p. 304 f.) construed with the Indic. Present, xiii. 17. xx. 3.

SECTION LX.

UNITY OF A SENTENCE.

1. In continued discourse, the unity of a sentence is the rule; the incoherence of its parts (*asyndeton*), the exception.

An *asyndeton* is sometimes *grammatical*, and sometimes *rhetorical*.

a. Grammatically incoherent sentences are not merely such as begin a new (lengthened) section, the commencement of which exhibits marked want of connection, as in Rom. ix. 1. x. 1. xiii. 1. Gal. iii. 1. iv. 21. vi. 1. Eph. vi. 1. 5. 10. Ph. iv. 1. 4. 1 Tim. iii. 1. 14. v. 1. vi. 1. 3. 2 Tim. ii. 14. iv. 1. 1 Pet. v. 1. 2 Pet. iii. 1. 1 Jo. ii. 1. iv. 1 f.; but such as occur in the uninterrupted flow of individual sentences, either in a narration where the connection, so far as regards the succession of time, is observed, or, particularly in the didactic style, in a series of injunctions, maxims and the like, where the sentences, while participating in one common thread of discourse, present themselves as individually independent. The former class are of very frequent occurrence in John, and constitute a peculiarity of that writer's style; comp. the oft-recurring λέγει or εἶπεν αὐτῷ, ἀπεπρίδη αὐτῷ i. 38. 40. 42. 44. 46 f. 49. 52. ii. 4 f. 7. 8. iii. 3. iv. 7. 11. 15. 17. 19. 21. 25. 26. 34. 50. i. 26. 49 f. ii. 19. iii. 3. 5. 9. 10. 13. 17., though it is not to be denied that, by the *asyndeton* (comp. xx. 26. xxi. 3.), where it runs through several verses, the narration gains much in liveliness and impressiveness (as it is often accompanied with the *praesens historicus*), Jo. iii. 3-5. iv. 9-11. 15-17. v. 6-8. xx. 14-18., and the grammatical is combined with the rhetorical *asyndeton*.

The didactic *asyndeton* occurs in the sermon on the mount, Mt. v. vi. and vii., as also in Jas., but most frequently in John (in Christ's

discourses and in John's 1st Epistle). There is incessantly, as it were, a commencement of a new subject; and it is improper, in translating, to insert a connecting particle where there is no corresponding one in the original. Comp. Jo. ii. 7. iii. 30-33. v. 43. 45. vii. 17. 18. x. 3. 4. 17 f. xv. 2-24. 1 Jo. i. 6. 8-10. ii. 4. 6. 9 f. 15. 18 f. iii. 1 f. 4-10. 18-20. iv. 4-10. 12. v. 1 f. 5 f. 9 f. 12. 16-19. Jas. i. 16-18. iv. 7-10. v. 1-6. 8-10. Rom. xii. 9. 14. 16. 21. 1 Tim. iv. 11-16. v. 14. 22-24. Mt. x. 8.

2. The (*b.*) rhetorical *asyndeton*, of which Longinus 19. Gregor. Cor. in Walz rhet. graeci VII. II. 1211. Quintil. institut. 9, 3, 50 sq. treat, classing it very properly among rhetorical figures (Glassii philol. sacra I. 512 sq. Bauer rhetor. Paull. II. 591 sqq. comp. Hand lat. Styl. p. 302.),¹ is naturally found more frequently in the epistles than in the historical books of the N. T., but has not always been considered by expositors under the right point of view. Where it produces a precise and rapid advance in the discourse, it gives to the style liveliness and force. The following different sorts of *asyndeton* (Bhdy p. 448. Kühner II. 459 f.) between sentences (for as to *asyndeton* in the internal structure of a sentence, see § 58, 7.). The connecting particles are omitted,

a. When in continued discourse a series of parallel clauses are annexed to each other; particularly where, in a climax (Reiz and Lehmann on Lucian. v. hist. 2. § 35.), when the repetition of the copula would be clumsy. Mt. iv. 39. *σῴπα, πεφίμωσο*, 1 Cor. iv. 8. *ἤδη κεκορησμένοι ἐστέ· ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε*, xiii. 4-8. xiv. 26. 1 Th. v. 14. 1 Pet. ii. 17. 1 Tim. iii. 16. 2 Cor. vii. 2. Jas. v. 6. 1 Pet. v. 10. a. Similar is Demosth. Phil. 4. p. 54 a. Pantaen. 626 a. Xen. Cyr. 7, 1, 38. Weber Demosth. p. 363.

b. In antitheses, where the contrasted notion is thus held up to view in all its force: 1 Cor. xv. 43 f. *σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ, σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει, σπείρ. σῶμα ψυχικόν, ἐγείρ. σῶμα πνευματικόν*, Jas. i. 19. *πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι*, comp. further, Mr. xvi. 6. Jo. iv. 22. vi. 63. viii. 41. Stallb. Plat. Crit. p. 144. and Plat. Protag. p. 52. So, in general, in the counterpoising of sentences, as in Acts xxv. 12. *καίσαρα ἐπικέκλησαι, ἐπὶ καίσαρα πορεύσῃ*, comp. Eurip. Iphig. Aul. 464

¹ See Dissen 2. excurs. to the Gotha ed. of Pindar, *Hm.* in Jahn's Jahrb. I. 54 ff., Nägelsbach's Notes on the Iliad p. 266 ff. As to Latin, comp. Ramshorn p. 514 f. For the Hebrew, many examples (which, indeed, require sifting) are given by Nolde Concordant. particul. p. 313 sqq.

c. Especially when the ground of a statement is given (Krü p. 223.), or an application or exhortation is deduced from what has been said (Stallb. Plat. Alcib. 2. p. 319.), Rev. xxii. 10. *μη σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου ὁ καιρὸς ἐγγύς ἐστίν*, Jo. iv. 24. viii. 18. xvii. 17. Rom. vi. 9. 1 Cor. vii. 4. 15. 2 Cor. xii. 11. Rev. xvi. 6. 15., Heb. iii. 12. *βλέπετε* (comp. ver. 7-11.) *μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ ἀπιστίας*, 1 Cor. vi. 18. v. 7. 13. vii. 23. 2 Cor. xi. 30. (see Mey.) Jo. xii. 35. A peculiar species of *asyndeton* deserves particular notice, according to which a statement is resumed in the repetition of the substantive without *καί*, as in Jo. x. 11. *ἐγὼ εἶμι ὁ ποιμὴν ὁ καλὸς ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων*, xv. 13. 1 Cor. viii. 2. In such passages we may supply in thought simply a *ὅτι* (*γάρ*) or *οὖν* (*ὥστε*), in order to feel how the expression would thus be impaired, comp. Lys. in Nicomach. 23. Aesch. Ctesiph. 48. (Kritz Sallust. I. 184.).

By an impropriety become usual, expositors unhesitatingly insert a connecting particle before sentences appended *ἀσυνδέτως*, and thus entirely overlook the rhetorical effect of the omission of the conjunction, e.g. 1 Cor. iii. 17. vii. 23. Jas. v. 3. see Pott *in loc.* With similar impropriety have copyists frequently inserted in the text a connecting particle.

3. The simplest form of connecting sentences is effected by the copulative particles *καί* and *τε* (negatively by *οὐδέ*), which denote nothing beyond mere grammatical annexation (see § 53.). Hence, according to Oriental simplicity, the transition from one fact to another is made by *καί* in the Gospels and the Acts, *τε* (Mdv. p. 212.) being used almost only in Acts; comp. *καί* Mt. iv. 23-25. vii. 25. viii. 23-25. ix. 1-4. xiii. 53-58. Mr. i. 13. ii. 1 f. Jo. ii. 7 f. 13-16. iii. 22. iv. 27. v. 9. Acts ii. 1-4. xii. 7-9. 24-26., *τε* Acts xii. 6. 12. 17. xiii. 4. 46. 50. 52. xiv. 11-13. 21. xv. 4. 6. xvi. 23. 34. xvii. 26. xviii. 4. 26. xix. 2 f. 6. 11. xx. 3. 7. xxv. 2. xxvii. 3. 8. 29. xxviii. 2.¹ Especially after the time is specified in the event subjoined by *καί*, as in Mr. xv. 25. *ἦν ὄρα τρίτη καὶ ἐσταύρωσαν αὐτόν*, Jo. xi. 55. *ἦν ἐγγύς τὸ πάσχα καὶ ἀνέβησαν πολλοί*, iv. 35. etc. (comp. § 53, 3.). For the form in which the Greeks expressed time at which something occurred, when the time was to be made prominent, see Mdv. 213 f.

The narration is continued, however, still more regularly by

¹ What Rost p. 723 f. says of this connective *τε*, as used in Attic prose, scarcely receives any support from any passage of Luke.

means of the connecting particles *δέ* and *οὖν* (see § 53.). These, when the first statement or term signifies something else, distinct, new, and the latter indicates the sequence, are, in a loose application, peculiarly adapted to the historical style. Hence the N. T. writers, by an interchange of *καί*, *δέ*, *οὖν*, impart to their narration a certain degree of diversity, which, even in the Gospels, conceals the Hebraistic tincture. Comp. Jo. ii. 1 (*καί* twice). 2 (*δέ*). 3 (*καί*). 8 (*καί*). 8 f. (*δέ*). iv. 4 (*δέ*). 5 (*οὖν*). 6 (*δέ* and *οὖν*). 39 (*δέ*). 40 (*οὖν*). 41 (*καί*). 42 (*τε*). Acts xii. 1-3 (*δέ* four times). 5 (*οὖν* and *δέ*). 6 (*δέ*). 7 (*καί* twice and *δέ*). 8 (*δέ* twice and *καί*). 9 (*καί* twice and *δέ*). 10 (*καί* twice and *δέ*). 11 (*καί*). 12 (*τε*). 13 (*δέ*). 14 (*καί* and *δέ*). 15 (*δέ* three times). 16 (*δέ* twice). 17 (*δέ*, *τε*, and *καί*). 18 (*δέ*). 19 (*δέ* and *καί*). 20 (*δέ* twice). 21. 22 (*δέ*). 23 (*δέ* and *καί*). 24 f. (*δέ*). xxv. 1 (*οὖν*). 2 (*τε*). 4. 5 (*οὖν*). 6. 7 (*δέ*). etc.

Not more characteristically, but so as to produce still greater diversity, the connection, in the historical style, is effected by *τότε* (especially in Mt.), *μετὰ τοῦτο* or *ταῦτα* (especially in Jo. and Luke), *ἐν ἐκείναις ταῖς ἡμέραις* etc. (only once *εἶτα*).

The *polysyndeton* between sentences is employed for the purpose of exhibiting these as individual portions of a compound sentence, e.g. Jo. x. 3. *τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά* verses 9. 12. comp. Acts xiii. 36. xvii. 28. 1 Cor. xii. 4 ff.

4. The connection of sentences is more close when it is based on a contrast. This occurs, either, in general, when two sentences are joined together, like an *arsis* and *thesis*, by *μέν* - *δέ* (Mdv. 215.) or *καί* - *καί* (Mdv. 212.), negatively by *οὔτε* - *οὔτε*, e. g. : Acts xxii. 9. *τὸ μὲν φῶς εἰδέσσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν*, xxiii. 8. xxv. 11. i. 5. (comp. § 53, 7.), Mr. ix. 13. *καὶ Ἡλίας ἐλήλυθεν καὶ ἐποίησαν αὐτῷ ὄσα ἠθέλον*, Jo. ix. 37. see § 53, 4. ; or where an affirmative sentence is opposed to a negative, or *vice versa*, as in Jo. iii. 17. *οὐκ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος*, Rom. ix. 1. *ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι*, comp. § 55, 8.

To this form of expression (*antithesis*) are likewise to be referred,

a. Comparative sentences, as : Mt. xii. 40. *ὥσπερ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας κ. τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τ. γῆς*, Mt. v. 48. *ἐσσεθε ὑμεῖς τέλειοι, ὡς ὁ πατήρ ὑμῶν τέλειός ἐστιν*, Jo. iii. 14. *καθὼς Μωϋσῆς ὑψώσεν - οὕτως ὑψωθῆναι δεῖ*, Luke vi. 31. *καθὼς θέλετε, ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι - καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως*.

b. *Temporal* sentences (see § 53, 8.), as: Luke i. 23. *ὡς ἐπλήσθησαν αἱ ἡμέραι* - - ἀπῆλθεν, Acts xxvii. 1. Jo. iv. 1., Mt. xvii. 25. ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν - - πρόεφθασεν, vi. 2. ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, etc.

c. Even *conditional* sentences (§ 53, 8.) 1 Cor. ix. 17. εἰ ἐκῶν τοῦτο πράσσω, μισθὸν ἔχω, Luke vii. 39. εἰ ἦν προφήτης, ἐγίνωσκεν ἄν, Jo. vii. 17. εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται etc. That this also is properly to be reduced to the same form, is apparent from the construction, which we have elsewhere examined, that occurs in Jas. v. 13. *κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω*, where a conditional sentence is presented as independent: *Some one among you is afflicted* (I suppose the case); 1 Cor. vii. 21. *δοῦλος ἐκλήθης, μή σοι μελέτω*, comp. Jas. ii. 19 f. Mdv. 224. Here *εἰ* has by some been unwarrantably supplied. But it is equally inadmissible to regard the first sentence as interrogative, see above, p. 300. comp. Bhdy 385. Dissen Demosth. cor. p. 284 sq. So in Latin Terent. Eunuch. 2, 2, 21. *negat quis, nego; ait, ajo.* Heind. Horat. serm. 1, 1, 45. Kritz Sall. II. 349.

5. In the cases which we have just adduced under *a—c.* (as well as in causal sentences) a *protasis* and *apodosis* are contrasted (Luke i. 1: v. 4. Mt. iv. 3. v. 13. Heb. ii. 14. etc.), though the latter does not, as in German (and English), begin with *so*. In most cases, however, the equivalent of this should be expressed, it being sometimes doubtful where the *apodosis* begins, as in Jas. iii. 3 f. iv. 15. etc. When *οὕτως* is thus employed, or when *εἶτα, τότε*, and in *hypothetical* constructions *ἀλλά, δέ* (Jacobs Ael. anim. p. 27 sq. praef.), *ἄρα* (οὖν? see § 63.), is put before the *apodosis*, as in Mr. xiii. 14. Mt. xii. 28. Jo. vii. 10. xi. 6. xii. 16. 1 Cor. i. 23. xv. 54. xvi. 2. 2 Cor. xiii. 4. 1 Th. v. 3. etc., it is intended to give prominence to the *apodosis*, by a resumed reference, through *οὕτως*, to the circumstances expressed in the *protasis*.

It is only in comparative sentences that

a. A *οὕτως* or *καί*, introducing the *apodosis*, corresponds to the *ὡς, ὡσπερ, καθὼς* of the *protasis*, Rom. v. 15. 2 Cor. xi. 3. 1 Th. ii. 7. Mt. xii. 40. Jo. v. 21. xv. 4. 9. xx. 21. (*οὕτως* is the most regular consecutive of *ὡσπερ*). After conditional clauses, *οὕτως* has been, moreover, thought purely pleonastic. But in Rev. xi. 5. *οὕτως* is equivalent to *hoc modo* (see the sentence preceding), and 1 Th. iv. 14. it refers to the similarity of the sufferings and consequent triumph of believers to those of Christ (*ἀπέθανε καὶ ἀνέστη*); and these instances have no resemblance to what has been adduced by

Mtth. 1457. Still less is *οὕτως* a mere expletive after participles in Jo. iv. 6. Acts xx. 11. see § 65. In the case of an accumulation of *protases* and *apodoses*, a *protasis* is usually repeated in a distinct form after an *apodosis*, so as to produce a double *apodosis*, as in Rev. ii. 5. *μετανόησον· εἰ δὲ μὴ (μετανοεῖς), ἔρχομαί σοι ταχύ - -, εἰάν μὴ μετανόησῃς*, where the length of the sentence occasioned the repetition. This, however, was probably not the case in Mt. v. 18. see § 65.

6. Objective, consecutive, final, and causal sentences are conceived as distinctly dependent on the principal sentence, and are, accordingly, presented in the form of dependent sentences introduced respectively by *ὅτι*, *ὡς*, *ὥστε*, *ὡς* (not *ἵνα*, see § 53, 10. 6.), *οὖν*, *ἄρα*, *ἵνα* or *ὅπως*, *γάρ*, *ὅτι* etc. see § 53. (where, partly, the relation of grammatical dependence is expressed by the indirect moods of the verb). Causal are akin to objective sentences; hence both are introduced by *ὅτι* (*quod*), signifying both *because* and *that*. For this reason *εἰ* is used after verbs of emotion, where the objective *ὅτι* might have been expected (Jacob Lucian. Toxar. p. 52. Mdv. 225.), e.g.: Mr. xv. 44. *ἔθαύμασεν εἰ ἤδη τέθνηκεν* miratus est si jam mortuus fuerit, 1 Jo. iii. 13. *μὴ θαυμάζετε, εἰ μισεῖ ὑμᾶς ὁ κόσμος* comp. Fr. Marc. p. 702. But *ὅτι* is employed when the emotion of surprise (grief etc.) is produced by a positive matter of fact, which either appears doubtful to the speaker, or, at least, is to be represented as such: marvel not, *if* the world hate you (Weber Demosth. p. 535. Mtth. 1474 f. Rost 622.). Sometimes the selection of this form of expression, instead of the other, is intended to convey a difference of meaning. Similar is Acts xxvi. 8.

The affinity of objective and relative sentences is illustrated in Acts xiv. 27. *ἀνήγγελλον, ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν* etc.

7. *a.* Relative sentences still more distinctly assume a dependent form when they are of an appositive nature, whether more or less requisite to complete the sentence, as: Mt. ii. 9. *ὁ ἀσθήρ, ὃν εἶδον, προῆγεν αὐτούς*, Rom. v. 14. *Ἀδάμ, ὃς ἐστι τύπος τοῦ μέλλοντος*, 1 Cor. i. 30. *Χριστῶ, ὃς ἐγενήθη σοφία ἡμῖν* etc., Acts i. 2. xv. 10. The form of a relative sentence is, further, adopted in two other cases: (*a*) when the discourse is continued by *ὅς*, and that can be resolved by *καὶ οὗτος*, as in Acts xiii. 43. *ἠκολούθησαν πολλοί - - τῷ Παύλῳ καὶ τῷ Βαρνάβῳ, οἵτινες προσλαλοῦντες ἔπειδον αὐτούς* etc., Acts xvi. 24. *ἔβαλον εἰς φυλακὴν παραγγεῖλαντες τῷ δεσμοφύ-*

λακι - - ὅς παραγγελίαν τοιαύτην etc., Luke x. 30. Acts iii. 3. xiii. 31. xiv. 9. xvi. 14. 16. xvii. 10. xix. 25. xxi. 4. xxii. 4. xxiii. 14. xxviii. 23.; (β) when the Subject or Predicate is a relative sentence, e.g.: Acts xiii. 25. ἔρχεται, οὗ οὐκ εἰμι ἄξιός τὸ ὑπόδημα λῦσαι, verse 48. ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι εἰς ζῶν ἀνάγιον, verse 37., Jo. xi. 3. ὃν φιλεῖς, ἀσθενεῖ, Mt. x. 27. xxiii. 12. Jo. i. 46. iii. 34. xv. 7. 1 Jo. ii. 5. iv. 6. Acts xiii. 37. Rom. viii. 25. In this case the relative clause is often placed before the principal, as in Jo. iii. 34. xiii. 7. 1 Jo. iii. 17. Acts x. 15. Rom. viii. 25., or, there is frequently a reference from the latter to the relative clause, by means of a demonstrative, as in Mt. v. 19. Luke ix. 26. Jo. v. 19. 1 Jo. ii. 5.

Not unfrequently several relative clauses (sentences) are combined, as in 1 Pet. iii. 19-22., either as co-ordinate, as in Acts xiv. 15 f. i. 2 f. iii. 2 f. xxvii. 23. xxiv. 6. 8. (Tdf.), or with the one subordinate to the other, as in Acts xiii. 31. (Ἰησοῦς) ὅς ᾤφθη τοῖς συναναβάσιν αὐτῶ - - οἵτινες νῦν εἰσὶν μάρτυρες αὐτοῦ etc. xxv. 15 f. xxvi. 7. Rom. i. 2. 5. 6.

b. Indirect interrogative sentences (which in classic Greek were always formed by means of ὅστις, ὅποιος, ὅπως etc.), as: Jo. vi. 64. ἦδει τίνες εἰσὶν οἱ μὴ πιστεύοντες, Mt. x. 11. ἐξετάσατε τίς ἄξιός ἐστιν, Jo. iii. 8. οὐκ οἶδας πόθεν ἔρχεται κ. ποῦ ὑπάγει, Acts x. 18. ἐπυνθάνετο εἰ Σίμων ἐνθάδε ξενίζεται, Luke xxii. 23. ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν, Acts xxv. 20. ἀπορούμενος ἐγὼ - - ἔλεγον, εἰ βούλοιο πορεύεσθαι etc. Comp. on this Schleiermacher Hermen. p. 131.

8. As, thus far, the mutual connection of sentences is affected by certain connective words, including in a wider sense relatives; so it may be arranged by means of forms of inflection, namely, the Infinitive or Participle, in such a manner as to render the accessory sentences constituent parts of the principal sentence, as:

a. 1 Cor. xvi. 3. τούτους πέμψω ἀπενεγκεῖν τὴν χάριν (ἵνα ἀπενέγκωσι), Mr. iv. 3. ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι, Acts xxvi. 16. εἰς τοῦτο ᾤφθη σοι, προχειρίσασθαι σε, Ph. i. 7. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς (ὅτι ὑμᾶς ἐν τῇ κ. ἔχω), Acts xviii. 2. xxvii. 9., xix. 1. ἐγένετο ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, xx. 1. μετὰ τὸ πάσασθαι τὸν Δόρυβον - - ὁ Παῦλος ἐξῆλθεν. Especially do Infinitives with prepositions serve to give compactness and roundness to sentences, in the same way as the Acc. with the Inf., which usually represent an objective sentence, as in Heb. vi. 11. ἐπιθυμοῦμεν ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκυσθαι σπουδὴν, 1 Tim. ii. 8. βούλομαι προσεύχεσθαι ἄνδρας etc. § 44, 3.

δ. 2 Cor. vii. 1. ταύτας ἔχοντες ἐπαγγελίας καθαρῶσμεν ἑαυτούς, Luke iv. 35., Acts xxv. 13. κατήντησαν ἀσπασόμενοι τὸν Φῆστον, Acts xxv. 1. Φῆστος ἐπιβὰς τῇ ἐπαρχίᾳ - - ἀνέβη, Luke iv. 2. ἤγετο ἐν τῇ ἐρήμῳ πειραζόμενος, Acts xii. 16. ἐπέμενε κρούων (§ 45, 4.). Particularly are participles in the Gen. abs. employed to denote accessory circumstances, *local* or *temporal* (§ 30. Note, p. 220.), e.g. : Acts xxv. 13. ἡμερῶν διαγενομένων τινῶν Ἀγρίππας καὶ Βερνίκη κατήντησαν, x. 9. ἐκείνων τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος, Luke iv. 40. δύνοντος τοῦ ἡλίου πάντες - - ἤγαγον, ix. 42. ἐτι προσερχομένου αὐτοῦ ἐρήξεν αὐτὸν τὸ δαιμόνιον, Mr. xiv. 3. καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνή etc. And this gradually became so usual a mode of expression, that it was employed even when the subject was the same as that of the principal sentence, see 220 f. Besides, *one* and the same principal sentence frequently contains several participial constructions co-ordinate or subordinate to each other, by which means the structure of the sentence is rendered more organic, e.g. : Acts xii. 25. Βαρνάβας καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλήμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην, xvi. 27. ἐξυπνος γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους, xxiii. 27. τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξελάμην αὐτόν, μαδῶν etc. Acts xiv. 19. xviii. 22 f. xxv. 6 f. 2 Tim. i. 4. Tit. ii. 13. 1 Cor. xi. 4. Luke vii. 37 f.

Hence it must be noticed that, in this manner, compound sentences receive not merely greater variety, but a closer texture. The latter is effected still more decidedly by the blending of two sentences into *one*,—by *Attraction* (§ 66.), for which purpose relatives possess very extensive aptitude (§ 24.). Attraction, too, is itself very diversified, and occurs in the N. T. in every form, from the most simple (as in Luke v. 9. ἐπὶ τῇ ἄγρα τῶν ἰχθύων, ἧ συνέλαβον, Acts iv. 13. ἐπεγίνωσκον αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν) to the most complex, as in Rom. iii. 8. τί ἐτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ, καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν, ὅτι πικρῶσμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ;

Note. The opposite of condensed and blended sentences, is that structure according to which a simple Infinitive is superseded by a conjunction and finite verb, as: Mr. xiv. 21. καλὸν αὐτῷ εἶ οὐκ ἐγενήθη ὁ ἄνθρωπος ἐκεῖνος, 1 Jo. v. 2. ἐν τούτῳ ἐγνώκαμεν, ὅτι - , ὅταν τὸν Θεὸν ἀγαπῶμεν (ii. 3.), Acts xxvii. 42. τῶν στρατιωτῶν

βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, Rev. xix. 8. This mode of expression is not always adopted from a love of amplification (a peculiarity of the later language), but is employed sometimes to give more forcible prominence, and sometimes to attain a more flexible construction.

9. By means of these various connectives, the style of the N. T. possesses so organic a texture as to be by no means destitute of diversity, though, of course, it is in this respect inferior to the style of native Greek authors. It thus exhibits occasionally coherent sentences of considerable length, especially in Luke (and particularly in the Acts), *e. g.*: Luke i. 1-3. Acts xii. 13 f. xv. 24-26. xvii. 24 f. xx. 9. 20 f. xxiii. 10. xxvi. 10-14. 16-18. Rom. i. 1-7. 1 Pet. iii. 18-22. Heb. ii. 2-4. 2 Pet. i. 2-7. At the same time, it must be admitted that, when long periods occur, the thread of the arrangement is frequently broken, and that the structure often remains *anacoluthical* and abrupt, as in Rom. iii. 8. xii. 6-8. xvi. 25 f. 27. Mr. vi. 8 f. Gal. ii. 4 f. 2 Pet. ii. 4-8. 2 Th. ii. 3 f. see § 63. The N. T. writers further exhibit a mode of constructing ramified sentences, independently of the practice of expressing the statements of a third party, though of small extent, directly and in his own words, without being introduced by ὅτι as an external connective, or by λέγων, as in Mt. ix. 18. xxvi. 72. Mr. xi. 32. Luke v. 12. Jo. i. 20. Acts iii. 22. v. 23. etc. They often, even when they begin with an indirect account of what a third party had said, pass abruptly into the *directa oratio*, as in Luke v. 14. Acts i. 4. xxiii. 22. see § 63. The same takes place after verbs of requesting. The substance of the request, instead of being indirectly expressed by the Inf. or a clause with ἵνα (§ 44.), is stated in the precise words of the person who makes the request, as in Luke xiv. 18. ἐρωτῶ σε, ἔχε με παρητημένον, verse 19. v. 12. Jo. iv. 31. ix. 2. Ph. iv. 3. Acts ii. 40. xvi. 15. xxi. 39. Mt. viii. 31. xviii. 29. 1 Cor. iv. 16. What the style thus loses in compactness, it gains in animation and perspicuity.

Note. It is interesting to remark, in parallel paragraphs, especially in the first three gospels, the variety exhibited in respect to the structure and connection of sentences. Luke will be found, by such comparison, invariably the most expert writer, and the most careful in the selection of words. He prefers, for instance, idiomatic expressions, *verba composita* and *decomposita*. This subject, however, belongs to N. T. *Stylistic*.

SECTION LXI.

PECULIARLY IRREGULAR POSITION OF WORDS AND CLAUSES
(HYPERBATON).

1. The arrangement of the individual words of a sentence is, in general, determined by the order in which the conceptions are formed, and by the specific relation that the different parts of the sentence (as groups of words) bear to each other. This relation requires, for instance, that the adjective should regularly be placed in immediate contact with its substantive, the adverb with its verb or adjective, the Genitive with its governing noun, the preposition with its case, and the one member of an antithesis with the other. In particular circumstances, however, the connection of a clause with what precedes (comp. Heb. xi. 1. 1 Tim. vi. 6. Col. ii. 9. Ph. iv. 10.), the greater amount of (rhetorical) emphasis to be attached to a word, even the greater or less degree of euphony to be attained, regulate the respective position of the words. Sometimes, however, the arrangement depends on the nature or the conventional importance of the ideas (e.g. *terra marique*, etc.). It is not necessary that the emphatic word should be placed at the commencement of the clause. It may even stand at the end (see e.g. Jacob Lucian. Alex. p. 74.). Its position must be that which, from the nature of the case, may give it the most striking prominence. If, e.g., the connection with what precedes is to be forcibly marked, a relative pronoun, even in an oblique case, usually begins the clause or sentence. The position of words is also regulated by the laws of the succession of thought and rhetorical principles (Hm. Soph. Trach. p. 131.). These, indeed, leave great latitude to the taste and judgment of the writer, and are never felt by the practised author as fetters. As, however, the arrangement of words decidedly serves logical and rhetorical purposes, it usually receives, in some degree at least, so habitual attention, that the usage of a writer in regard to it might be viewed as a prominent feature of his style.¹

¹ I have not devoted thorough attention to the arrangement of words in Greek. Kühner, however, deserves thanks for having in his Inquiry (ii. 622 ff.) claimed for this subject (under the name of *Topic*) its due place in grammar. *Mdv.* also has collected some observations on the subject (Syntax, p. 258 ff.). In regard to Latin, special inquiries were previously instituted in connection with the doctrine of sound, and the subject ably though briefly handled, by *Zumpt Grammat.* p. 626 ff. Comp. also *Hand Lehrb. des lat. Styls* p. 307 ff.

2. The arrangement of words in the N. T. is mainly determined by the same principles as in native Greek authors, as those principles are but to a very small extent confined to any particular nation. It must be remarked, however, that

a. The arrangement of words is bolder and more diversified in the didactic writings, particularly those of Paul, than in the historical books, owing to their more strongly rhetorical strain; while, in the first three gospels, the Hebraistic type of arrangement predominates.

b. Especially in the narrative style, a wide separation of two essential parts of a sentence, the Subject and the verb (Predicate), is avoided; and, in accordance with the Hebrew mode of expression, sometimes the verb is put remarkably close to the Subject, sometimes, when the Subject is complex, only the principal Subject precedes, and the other follows, the verb (§ 58, 6.), lest the attention should be kept too long in suspense. The relative clauses, too, are, if possible, so placed as to be introduced only after the full enunciation of the principal clause. On the whole, the arrangement of words in the N. T. is entirely free from affectation, as well as from stiffness or monotony. Gersdorf, in his well-known work, has professed to point out numerous peculiarities of individual N. T. writers; but, on strict examination, it will be found,

a. That he has not duly investigated the ground of the arrangement of words.

b. That, under the impression that it might become the invariable usage of any particular to place, *e.g.*, the adverb *before* or *after* the verb, he has propounded and partly executed a species of critical inquiry that must be pronounced capricious. An able and logical work on this subject would be a great acquisition to verbal criticism.

It is by no means a matter of indifference whether a writer employs the expression τὸ πνεῦμα τοῦ Θεοῦ or τὸ πνεῦμα τοῦ τοῦ Θεοῦ (comp. § 20, 1.), or, without the articles, πνεῦμα Θεοῦ or Θεοῦ πν. Every individual passage of the N. T. must be elucidated according to its respective *stylistic* conformation. To lose sight of this in consulting the Codd. (or, in fact, the ancient versions, or the more or less free quotations in the Fathers), and invariably attribute to a writer one and the same arrangement of words, is empirical pedantry. If the adjective is usually placed thus: φόβος μέγας, ἔργον ἀγαθόν,

Gernhard commentatt. gramm. P. 8. (Jen. 1828. 4.). On the ancient languages in general, see *H. Weil* de l'ordre des mots dans les langues anciennes etc. Par. 1844. 8. As to the usage of individual writers, *Tschirner*, *e.g.*, who tried to establish a prosaic rhythmus, has not succeeded in any of his attempts.

or the adverb, in reference to its adjective, thus: *χαλεπὸς λίαν, μεγάλη σφόδρα* (Strabo 17. 801.), the arrangement is very natural. The opposite arrangement either aims at giving prominence to the adjectival or adverbial notion, which may be accounted an intended antithesis habitual to many writers (*καλὰ ἔργα* is Paul's usual arrangement); or the (antithetical) nature of a definite adjectival notion may require that it should precede, like *ἄλλος, εἷς, ἴδιος*, etc. That *ὁ ἄνθρωπος οὗτος* should occur more frequently than *οὗτος ὁ ἄνθρωπος*, is, in the same way, by no means strange. The latter arrangement implies an emphasis on the pronoun (*this man, no other*), which can only be indicated *δεικτικῶς*, or by prominent force of utterance. The predominance of the latter arrangement in John (Gersdorf 444 f.) is, in the first place, by no means decided, and, secondly, the special reason for such arrangement may easily be perceived in the passages in which it occurs. *Ταῦτα πάντα* Luke xii. 30. and *πάντα ταῦτα* Mt. vi. 32. are not exactly of the same import (Gersd. 447 f.). The former means: *the whole of this taken together*; the latter, *all this*. In the first expression, *πάντα* is a closer specification of *ταῦτα*; in the second, *πάντα* is expressed demonstratively by means of *ταῦτα*. *Πάντα ταῦτα* may be the more rare, like *omnia haec* in Latin, yet in Mt. xxiii. 36. xxiv. 33 f. Luke vii. 18. it is the better established reading, comp. Bengel on Mt. xxiv. 33.—A narrator's saying, in wishing to specify the date of an event: *ἐν ἐκείναις ταῖς ἡμέραις*, will not be considered by any observant reader as an arbitrary deviation from the usual arrangement: *ἡ πόλις ἐκείνη*. To what purpose are remarks such as: *πάλιν, ἐκεῖθεν* etc., are placed sometimes before and sometimes after?¹ Finally, I cannot imagine how Gersd. could be able to tell so exactly the proper place of the adjective, as even to venture to correct the text in passages that did not tally with his theory. If we find in Mt. xv. 34. *πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον ἑπτὰ καὶ ὀλίγα ἰχθύδια*, we find, on the other hand, in Mr. viii. 7. *καὶ εἶχον ἰχθύδια ὀλίγα*. The antithesis with *ἑπτὰ* required that *ὀλίγα* should precede its noun, whilst the contrasting of *bread* and *fish* would require: they had also in fish a small provision. That Paul should write in 1 Tim. v. 23. *οἶνω ὀλίγω*, and James iii. 5. *ὀλίγον* (Var. *ἡλίκον*) *πῦρ*, nobody perhaps will think strange, who has studied the language with attention. In Jo. v. 22. *τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, πᾶσαν* is quite appropriately placed immediately before *δέδωκε*, as it belongs to it (He gave it to Him not in part, but all, 1 Cor. xii. 12.), comp. also Mt. ix. 35. Rom. iii. 9. xii. 4. Acts xvi. 26. xvii. 21. 1 Cor. x. 1. (Xen. Hell. 2, 3, 40. Thuc. 7, 60. etc.). Along with the arrangement *πᾶσα ἡ πόλις* occurs also

¹ Even the more precise remarks of *van Hengel* Philipp. p. 201. on *πάλιν* as used in Paul's epistles, I cannot admit as a canon, according to which critical or exegetical inquiries could, absolutely, be conducted. As to Ph. ii. 28. I adhere to the exposition propounded in § 45, 4.

ὁ πᾶς νόμος Gal. v. 14., τὸν πάντα χρόνον Acts xx. 18. 1 Tim. i. 16. (Thuc. 4, 61. Isocr. Dem. p. 1. Herod. 1, 14, 10. Stallb. Phil. 48.). On the simple *precedence* of a word involving an emphasis (Jo. vi. 57. viii. 25. ix. 31. xiii. 6. Rom. vii. 23. xiii. 14. 1 Cor. xii. 22. xiv. 2. xv. 44. Luke ix. 20. xii. 30. xvi. 11. Heb. x. 30. Jas. iii. 3. 1 Pet. iii. 21. 2 Pet. i. 21.), no remark is necessary. Yet see below, No. 3.

3. The grounds of every unusual arrangement (transposition) of words, when it originates in the writer's free choice, may, with greater or less distinctness, be ascertained. The following cases are to be distinguished :

a. When the unusual position of the words is occasioned by *rhetorical* causes, and is, consequently, intentional, as in 1 Pet. ii. 7. the appositive (Weber Demosth. p. 152.) τοῖς πιστεύουσιν is reserved for the conclusion, as the conditional, *as believers, if they are believers*, thus obtains greater prominence, particularly as it is brought close to the antithetical ἀπειθοῦσι.¹ Comp. 1 Jo. v. 13. 16. Jo. xiii. 14. Rom. xi. 13. Heb. vi. 18. (Stallb. Plat. Euthyd. p. 144.), also Heb. vii. 4. ὃ και δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροδινίων, ὁ πατριάρχης unto whom even the patriarch Abr. gave the tenth, xi. 17. Other instances of the same sort are Heb. vi. 19. ἦν ὡς ἄγκυραν ἔχομεν τ. ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην etc. x. 34. 1 Pet. i. 23., 1 Cor. xiii. 1. ἐὰν ταῖς γλώσσαις τ. ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, Acts xxiv. 17. xxvi. 22. The Genitive in particular is put last, as in 1 Th. i. 6. Jo. vii. 38. 1 Tim. iii. 6. etc. In purposely placing a certain word first (see above, No. 2.), there is a manifest antithesis, as in 1 Cor. x. 11. ταῦτα τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς etc., Luke xvi. 12. xxiii. 31. Jo. ix. 17. xxi. 21., likewise 2 Cor. ii. 4. οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, xii. 7. 1 Cor. ix. 15. Acts xix. 4. Rom. xi. 31. Col. iv. 16. Gal. ii. 10. (Cic. div. 1, 40. Mil. 2. fin. Krü. 236.), as well as 1 Cor. vi. 4. βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε (such transposition of ἐὰν is frequent in Demosth. see Klotz Devar. p. 484.), Rom. xii. 3. ἐκάστῳ ὡς ἐμέρισην μέτρον πίστεως, 1 Cor. iii. 5. viii. 17. Jo. xiii. 34. (Cic. off. 2, 21. 72.), 2 Th. ii. 7. μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται, finally Rom. viii. 18. οὐκ ἄξια τὰ παθήματα τ. νῦν καιροῦ πρὸς τ. μέλλουσιν δόξαν ἀποκαλυφθῆναι, Gal. iii. 23. Heb. x. 1. 1 Cor. xii. 22.

b. At other times we find a closer specification, which only occurred to the writer after the sentence had been arranged, and

¹ Comp. with this Demosth. fals. leg. 204 c. εἰαί τοίνυν ὁ κατηγορῶν ἐξ ἀρχῆς ἐγὼ τούτων, τούτων δ' οὐδεὶς ἐμοῦ.

which is, therefore, placed last, as: Acts xxii. 9. τὸ μὲν φῶς ἐθεάσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι, iv. 33. μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, Heb. xii. 11. Jo. iv. 39. vi. 66. xii. 11. 1 Cor. x. 27. Luke xix. 47. 1 Pet. i. 13. 2 Pet. iii. 2. (Acts. xix. 27.) comp. Arabian. Al. 3, 23, 1. τοὺς ὑπολειφθέντας ἐν τῇ διώξει τῆς στρατιᾶς. To this head should probably be referred also Rev. vii. 17.

c. Words which are to be joined together in sense, are placed near each other, as: Rom. ix. 21. ἔχει ἐξουσίαν ὁ κεραμεὺς τ. πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι etc., 1 Pet. ii. 16. 1 Cor. ii. 11. In Eph. ii. 4. φύσει belongs to τέκνα, and, accordingly, is appropriately placed.

d. Sometimes the transposition is unavoidable, as in Heb. xi. 32. ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμφών etc. As a long series of names follows, with which in ver. 33. a relative clause is to be connected, the arrangement adopted was matter of necessity, vi. 1. 2. 1 Cor. i. 30.

e. An effort to keep an unimportant word in the background, is manifest in Heb. iv. 11. ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πῆσῃ etc., v. 4. 1 Pet. ii. 19. Acts xxvi. 24. So probably also in 1 Cor. v. 1. ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν (that one should have his father's wife), Luke xviii. 18. See Weber Demosth. p. 139. 251. Likewise in Heb. ix. 16. ὅπου διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαδεμένου, the main thought θάνατον ἀνάγκη would have been weakened, if the last word had been placed anywhere else. Occasionally, even in those N. T. writers that most resemble each other in style, the *aurium judicium*, on which Cicero laid so much stress, exerts an influence, and produces a flowing and harmonious arrangement of words.

As to placing in immediate succession words of similar or kindred form, as κακοὺς κακῶς ἀπολέσει, see § 68, 1. comp. Kühner II. 628.

The antecedent position of the Predicate (as, e.g., in Jo. i. 1. 49. comp. ver. 47. iv. 19. 24. vi. 60. Rom. xiii. 11. 2 Pet. i. 14. 1 Jo. i. 10. Rev. ii. 9.) is, in general, to be determined according to the principles stated above. Moreover, it is quite natural that particularly in sentences bearing the form of an address, as well as in *makarisms*, the Predicate should be placed at the beginning (the omission of the substantive verb being in such sentences the predominant usage), e.g. Mt. xxi. 9. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, xxiii. 39. Luke i. 42. 68. 2 Cor. i. 3. 1 Cor. ii. 11. 1 Pet. i. 3. Mt. v. 3. μακάριοι οἱ πτωχοὶ πνεύματι, xiv. 4-11. xxiv. 46.

So also, usually, in forms of praise in the Old T. (אֲרָבָה, אֲרָבָה) Gen. ix. 26. 1 Sam. xxvi. 25. 2 Sam. xviii. 28. Ps. cvi. 48. etc. But only an empirical expositor could regard this position as an unalterable rule; for, when the Subject constitutes the principal notion, especially when it is antithetical to another Subject, the Predicate may and must be placed after it, comp. Ps. lxxvii. 20. Sept. In Rom. ix. 5., if the words *ὁ ἂν ἐπὶ πάντων Θεὸς εὐλογητός* etc. refer to God, the position of the words is quite appropriate, and even indispensable, as, with other critics, *Harless*, on Eph. i. 3., has pointed out.

As to placing, in particular, the Genitive before the governing noun, see § 30, 3. Note 4. Careful writers avoid such arrangement, if it might produce ambiguity or misapprehension. Hence in Heb. vi. 2. *βαπτισμῶν διδασχῆς* is not instead of *διδασχ. βαπτ.*, especially as in the other groups the position of the Genitive is in accordance with the rule. In the passages adduced by Tholuck from Thuc. and Plut., any ambiguity is impossible.

Formerly, attention to the arrangement of words in the N. T. was confined to those cases in which parts of sentences are found separated from those words with which they are logically connected (1 Th. ii. 13. 1 Pet. ii. 7. Rom. xi. 13. Heb. ii. 9.). This arrangement was denominated *Trajection*.¹ Such restriction of the Subject was not so much to be censured, as the almost entire overlooking of the reasons which, in each particular case, gave occasion to this trajection. The N. T. writers were invariably guided by such considerations, which, in fact, force themselves on every writer's attention. Very seldom indeed do they transpose words, when either the nature of the ideas (Quintil. instit. 9, 4, 24.) suggest the arrangement of the words (Mt. vii. 7. Jo. vii. 34., Rev. xxi. 6. xxii. 13., Mt. viii. 11., Heb. xiii. 8.), or when the grouping or order of the words had been conventionally fixed according to the nature and importance of the ideas, or, as was sometimes the case, from a regard to simplicity of expression. Thus: *ἄνδρες καὶ γυναῖκες* Acts viii. 3. ix. 2., *γυναῖκες καὶ παῖδια* or *τέκνα* Mt. xiv. 21. xv. 38. Acts xxi. 5., *ζῶντες κ. νεκροί* Acts x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5., *νύκτα κ. ἡμέραν* Acts xx. 31. xxvi. 7., *νυκτός κ. ἡμέρας* 1 Th. ii. 9. iii. 10., *σὰρξ κ. αἷμα* Mt. xvi. 17. Gal. i. 16. Jo. vi. 54: 56., *ἐσθίειν* (τρώγειν) κ. πίνειν Mt. xi. 18. Luke vii. 34. xii. 45. 1 Cor. xi. 22. 29., *βρῶσις κ. πόσις* Rom. xiv. 17. Col. ii. 16., *ἔργα κ. λόγα* Luke

¹ See on such transpositions in Greek, *Abresch* Aristaenet. p. 218. *Wolf* Demosth. Lept. p. 300. *Reitz* Lucian. VII. 448. Bip. *Krüger* Dion. Hal. p. 139. 318. *Engelhardt* Euthyphr. p. 123 sq.

xxiv. 19. (Fr. Rom. III. 268.), ὁ οὐρανὸς καὶ ἡ γῆ Mt. v. 18. xi. 25. xxiv. 35. Acts iv. 24. etc., ὁ ἥλιος καὶ ἡ σελήνη Luke xxi. 25. Rev. xxi. 23., ἡ γῆ καὶ ἡ θάλασσα Acts iv. 24. xiv. 15. Rev. vii. 1. 3. xiv. 7. etc., *right - left* Mt. xx. 21. xxv. 33. Mr. x. 40. Luke xxiii. 33. 2 Cor. vi. 7. Rev. x. 2., δούλοι - ἐλεύθεροι 1 Cor. xii. 13. Gal. iii. 28. Eph. vi. 8., Ἰουδαῖοι καὶ Ἕλληνες Acts xviii. 4. xix. 10. Rom. iii. 9. 1 Cor. i. 24. (comp. Rom. ii. 9 f.) and the like. Deviations from this order occur but sparingly (cases, indeed, may be conceived in which a different order might be the more natural, comp. Rom. xiv. 9. Heusinger *Plut. educ.* 2, 5.); and though there should be predominant or even exclusive MS. authority for the converse, this order must unhesitatingly be maintained, e.g. Eph. vi. 12. αἷμα καὶ σάρξ Heb. ii. 14., Mt. xxiii. 15. ἡ θάλασσα καὶ ἡ ξηρά, Acts ix. 24. ἡμέρας καὶ νυκτός Luke xviii. 7., Rom. xv. 18. λόγῳ καὶ ἔργῳ, Col. iii. 11. Ἕλληνας καὶ Ἰουδαίους. (Cod. D has in Mt. xiv. 21. xv. 38. παιδία καὶ γυναῖκες.) In the N. T. the order οἱ πόδες καὶ αἱ χεῖρες predominates, as in Mt. xxii. 13. Jo. xi. 44. xiii. 9. Acts xxi. 11. Only in Luke xxiv. 39 f. we find the converse, τὰς χεῖράς μου καὶ τοὺς πόδας (probably with a reference to the fact, that only the hands of persons crucified were pierced, and, therefore, considered principal parts, as Jo. only mentions the hands). In Rom. xiv. 9. the order νεκροὶ καὶ ζῶντες is determined by the preceding ἀπέθανε καὶ ἔζησεν.

The arrangement of words in the N. T. is more unrestrained, when a series of ideas is to be expressed. General and special conceptions are not grouped together, but the order of words is regulated by a loose association of ideas, or even by a resemblance of sound, Rom. i. 29. 31. Col. iii. 5. See, in general, Lob. *paralip.* p. 62 sqq.

It is necessary to be very cautious in applying to such abnormal arrangements of words the name of *Hysteron proteron* (comp. Odys. 12, 134. τὰς μὲν ἄρα θρέψασα τεκοῦσά τε, Thuc. 8, 66. Nitzsch on the Odys. I. 251 f.). We previously remarked, that on Jo. i. 52. ἀγγέλου θεοῦ ἀναβαίνοντα καὶ καταβαίνοντα, Lücke had stated the right view of the matter; and that vi. 69. πεπιστεύκαμεν καὶ ἐγνώκαμεν (comp. x. 38.) must not, on account of 1 Jo. iv. 16. ἐγνώκαμεν καὶ πεπιστεύκαμεν (Ev. xvii. 8.), be considered an inversion of thought, see BCrus. *in loc.* Likewise, in other passages of the N. T. it would be a mistake to suppose there is a *hysteron proteron*: In 1 Tim. ii. 4. πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν the general and ultimate end is first mentioned, and then the immediate object (as the means of attaining it) — (καὶ and therefore). The matter of fact mentioned in Acts xiv. 10.

ἤλατο καὶ περιεπάτει, is quite as congruous as in iii. 8. περιπατῶν καὶ ἀλλόμενος. The *hysteron proteron* which Bornem. Acts xvi. 18. has adopted from Cod. D, rests on too little authority. Further, see Wilke Rhetor. 226.

4. f. Sometimes, however, particular words were misplaced through inadvertency, or, still more, because the ancients, expecting none but intelligent readers, were released from the necessity of minute accuracy. Such irregularity occurred not unfrequently in prose writers, in the use of certain adverbs (Stallb. Plat. Phaed. p. 123.), to which, from the sense, every reader could at once assign the proper position in the sentence, even though the author's arrangement might not be the most logical. This applies to ἀεὶ in Isocr. Paneg. 14. διετέλεσαν κοινὴν τὴν πόλιν παρέχοντες καὶ τοῖς ἀδικουμένοις ἀεὶ τῶν Ἑλλήνων ἐπαμύνουσαν, Xen. Oec. 19, 19. Thuc. 2, 43. etc. (see Krüger Dion. p. 252. Schaeff. Demosth. II. 234.); also to πολλάκις Stallb. Plat. rep. I. 93. ; to ἔτι Rom. v. 6. ἔτι Χριστὸς ὄντων ἡμῶν ἀσθενῶν (instead of ἔτι ὄντ. ἡμ. ἀσθ.) comp. verse 8. Plato rep. 2. 363 d. Achill. Tat. 5, 18. and Poppo Thuc. I. I. 300 sqq. ; lastly, to ὅμως 1 Cor. xiv. 7. ὅμως τὰ ἄψυχα φωνὴν διδόντα -- εἰὰν διαστολὴν τοῖς φιδόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον etc., instead of τὰ ἄψυχα, (καίπερ) φων. διδ., ὅμως, εἰὰν μὴ etc. ; and Gal. iii. 15. ὅμως ἀνδρώπου κεκυρωμένην διαδήκην οὐδεὶς ἀδετεῖ instead of ὅμ. οὐδεὶς ἀδετεῖ (see Bengel and Winer's Comment. in loc.), comp. Plato Phaed. 91 c. φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ δευτέρον καὶ κάλλιον ὄν τοῦ σώματος προαπολλύηται, see Hm. and Lob. Soph. Aj. 15. Doederlein Soph. Oed. C. p. 396. Pflugk Eurip. Androm. p. 10. and Hel. p. 76.¹

Likewise the transposition of a negative is not altogether rare in Greek authors (especially among the poets, see Hm. Eurip. Hec. verse 12.). It is either accompanied with a suppressed antithesis, e.g. Plat. Crit. 47 d. παιδόμενοι μὴ τῆ τῶν ἐπαϊόντων δόξῃ, legg. 12. 943 a. Xen. M. 3, 9, 6. comp. Kühner II. 628.;² or the negation,

¹ We must not, however, with Fr. Mr. p. 19., refer to this head εὐθείως (εὐθύς). In Mr. ii. 8. v. 30. it belongs to the participle beside which it stands. In Mr. i. 10. ix. 15. it is put at the beginning of the sentence (see above in the text), and is to be construed with the principal verb. Even πάλιν in 2 Cor. xii. 21. is not transposed, but made to precede the whole sentence: *lest, when I come again, my God humble me.* So, probably, also σχεδόν in Heb. ix. 22. as if: *and almost the rule holds: all things are to be purged with blood.* Comp. Galen. protrept. c. 1. τὰ μὲν ἄλλα ζῶα σχεδόν ἀτεχνά πάντ' ἐστί. Aristot. polit. 2, 8.

² What Valckenaer schol. N. T. II. 574. has adduced, is not all well selected. As to other passages, in which even recent scholars assert erroneously the existence of a *trajectio* of a negation (e.g. Thuc. 1, 5. 3, 57.), see Sintenis Plut. Themist. p. 2.

instead of being joined to the word denied, is prefixed to the whole sentence, as in Plato Apol. 35 d. ἂ μήτε ἡγοῦμαι καλὰ εἶναι μήτε δίκαια, Xen. Eph. 3, 8. ὅτι μὴ τὸ φάρμακον θανάσιμον ἦν; So also in Acts vii. 48. ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ. Many expositors think they find a misplaced negative¹ in Rom. iii. 9. τί οὖν; προεχόμεθα; οὐ πάντως, i.e. *by no means* (πάντως οὐ 1 Cor. xvi. 12.). If this acceptance is unavoidable, προεχόμεθα may be rendered: *Have we any advantage? Have we any privilege?* The linguistic admissibility of this signification is proved from Theogn. 305. (250 f.)² and Epiphani. haer. 38, 6., as well as by analogies such as οὐδὲν πάντως Herod. 5. 34, 65.³ Only a special transposition is not to be thought of. The expression is rather to be understood thus: *no, assuredly not; no, by no means*. The difference between οὐ πάντως when it means *not entirely*, and when it denotes *entirely not*, might probably be indicated by the mode of utterance. Hence, it was without reason that van Hengel despaired of giving a satisfactory exposition of this passage, and concluded that there must be an early corruption of the text. On the other hand, in 1 Cor. v. 9 f. ἔγραψα ὑμῖν -- μὴ συναναμίγνυσθαι πόρνοις, οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, the expression οὐ πάντως *non omnino* (Sext. Emp. Mathem. 11, 18.), and the last words, are a corrective explanation of μὴ συναναμ. πόρνοις: *to have no intercourse with fornicators, not, generally with the fornicators of this world*, for then it would be necessary to separate one's self from the world (but, strictly, to have intercourse with impure members of the church). So the passage was understood by Luther. Likewise Heb. xi. 3. εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι is erroneously supposed to contain a transposed negation. It has, however, been correctly rendered by Schulz: *so that things which may be seen, were not made of things visible*; comp. also Bengel *in loc.* That which

¹ I do not understand on what grounds these expositors maintain that Grotius' rendering: *not in all points*, is contrary to linguistic propriety. As little, however, is οὐ πάντως *omnino non* a Hebraism; כִּי שׁוֹ in immediate connection means also *non omnis*. Οὐ πᾶς for οὐδείς is always so separated, that the οὐ is construed with the verb, see § 26, 1. כִּי שׁוֹ, however, with the omission of the verb, according to Koppé's quotation *in loc.*, I do not remember to have found in the O. T.

² Οἱ κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασιν, ἀλλ' ἀνδρείσι κακοῖς συνδέμενοι Φιλίην.

³ But οὐ πάνυ (μὴ πάνυ) means generally, *not particularly*. It is sometimes mild, as to the expression, but strong as to the sense, a sort of *litotes*, see Weber Demosth. p. 340. Franke Demosth. p. 62. In Rom. as above, owing to the context and tone of the passage, οὐ πάντως cannot be, in the same way, understood as an earnest or ironical *litotes*, and rendered, *not entirely*.

is denied, is ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι, and the negation is, in perfect conformity to rule, prefixed to this sentence. The instance of a transposition of a negation, to which great importance has been attached, adduced from 2 Macc. vii. 28. ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός is uncertain, as only the Cod. Alex. has that reading. Tdf. has printed ἐξ οὐκ ὄντων. Lastly, 2 Cor. iii. 4 f. πεποιθήσω -- ἔχομεν, οὐχ ὅτι ἱκανοί ἐσμεν etc. must not be explained by arranging the words thus: ὅτι οὐχ (μὴ) etc. Much rather is it to be rendered: *not* (referring to 2 Cor. i. 24.) *that we have any sufficiency of ourselves, but our sufficiency is of God.* In 2 Cor. xiii. 7. P. states the aim of εὐχόμεθα -- μηδέν, in the words οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, first negatively: *not that I (if ye abstain from evil) may appear approved* (as your teacher). In 1 Jo. iv. 10. the propriety of the arrangement is obvious. In Rom. iv. 12. the negation is not transposed, but the singularity consists in the repetition of the article before στοιχοῦσιν. This irregularity Fr. has tried to explain away by an exposition; while Philippi freely admits it. In regard to 1 Cor. xv. 51. πάντες (μὲν) οὐ κοιμηθήσόμεθα, πάντες δὲ ἀλλαγῆσόμεθα, after the remarks of Fr. de conformatione text. Lachm. p. 38 sq. and of van Hengel Cor. p. 216 sqq., I can only agree with Mey. Verse 52. shows that ἀλλάττεσθαι is not applied in the wider sense (even to the risen), but is used in its stricter meaning, as opposed to ἐγείρεσθαι. The passage must be rendered: *we shall all* (the generation whom Paul addressed)—*not fall asleep,—but perhaps all shall be changed.* Paul's meaning was, that some of the πάντες might die, and would then be comprehended among the νεκροῖς verse 52., and ἡμεῖς would stand loosely in opposition. Any doubt regarding Paul's having foretold something of this sort, does not induce me to assign to ἀλλάττ. in verse 51. a signification different from what it has in verse 52. Mey. has answered all objections. That in Rom. xiii. 14. τῆς σαρκὸς πρόνοιαν μὴ ποιῆσθε εἰς ἐπιθυμίαν is not put for μὴ εἰς ἐπιθ., is, from all the circumstances of the case, clear, see Fr. *in loc.* Expositors, including Luther, have maintained the existence of a *trajectio* in 2 Cor. xii. 20.; but the arrangement of the Greek is perfectly regular.

In Rom. xv. 20. οὐχ ὅπου is, according to Bengel, used instead of ὅπου οὐκ, for greater force; while, according to BCrus., it is a milder, more modest form of expression. The only correct way of construing the passage is: οὕτως, οὐχ ὅπου -- ἀλλά etc. In Rom.

viii. 12. οὐ τῇ σαρκί obviously points to the antithetical ἀλλὰ τῷ πνεύματι. To the difference (in import) between ἔδνη τὰ μὴ νόμον ἔχοντα and νόμον μὴ ἔχοντες in Rom. ii. 14. Bengel had already directed attention, see also Mey. *in loc.*

Some critics have thought that there is a *hyperbaton* in 2 Tim. ii. 6. τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. The Apostle, from ver. 5., appears to say: the husbandman that *first* laboureth, must be partaker of the fruits; *i.e.* the husbandman must first labour, before he be partaker of the fruits; so that πρῶτον belongs to κοπιῶν, and the sentence should be understood accordingly, comp. Xen. C. 1, 3, 18. ὁ σὸς πρῶτος πατὴρ τεταγμένα ποιεῖ, *i.e.* ὁ σὸς πατὴρ πρῶτος τει. π. To get rid of the *hyperbaton*, Grotius makes πρῶτον signify *demum*, which is inadmissible. Later expositors, laying the emphasis on κοπι. as purposely placed first, explain the passage thus: the labouring (not the idle) husbandman has the first right to partake of the fruits (or must be first partaker of the fruits), see, especially, Wiesinger *in loc.* Similar and even more remarkable *hyperbata* are not unfrequent in Greek prose. For other instances of singular *hyperbata*, see Plat. rep. 7. 524 a. Xen. Cyr. 2, 1, 5. comp. Bornem. Xen. Anab. p. 21. Franke Demosth. p. 33.

In Greek authors, one word, or several words, of a relative sentence are put before the relative for the sake of emphasis (Stallb. Plat. rep. I. 109.), see above, No. 3. Several expositors have attributed this idiom to Acts i. 2., and punctuated the passage thus: τοῖς ἀποστόλοις, διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, but with little plausibility, as ἐντέλλ. διὰ πνεύμ. ἁγ. was here (in reference to the sequel of the Acts) a point of great importance in Luke's mind; while ἐλλέγ. διὰ τοῦ πν. fell within the range of the previous history of the Gospel, and could not be here stated for the first time. The general reference contained in οὓς ἐξελέξ., by which the apostles were indicated, was not superfluous, as it was by their previous election that they had been prepared to receive the directions διὰ τοῦ πν., see Valcken. *in loc.* There would be more ground for such punctuation in Acts v. 35. προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν (see Bornem. *in loc.*), although the usual mode of connecting the words gives a suitable meaning: *take heed to yourselves in regard to these men, what ye intend to do to them.*

On the other hand, it is inconceivable that Luke could have written, in Acts xxvii. 39., κόλπων τινὰ κατενόουν ἔχοντα αἰγιαλὸν for αἰγ. ἔχοντα κόλπων τινά. Grotius had remarked: non frustra hoc additur, sunt enim sinus quidam maris, qui litus non habent, sed praeruptis rupibus cinguntur. See also Bengel. Besides, αἰγ. ἔχοντα must be directly joined to the relative clause εἰς ὃν etc.: *which had a beach, on which they determined to land, i.e. a beach of such a description, as may have induced them to attempt a landing.* Rom. vii. 21. εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἔμοι ποιεῖν τὸ καλὸν ὅτι

ἐμοὶ τὸ κακὸν παράκειται, it would be equally harsh to construe, as some do, thus : τῷ Δέλοντι ἐμοὶ τὸν νόμον ποιῆν, τὸ ἀγαθόν. It has always appeared to me that the words most naturally admit the following construction : εὐρ. ἄρα τὸν νόμον, τῷ Δέλ. - - ὅτι ἐμοὶ τὸ κακὸν παράκειται, invenio hanc legem (normam) volenti mihi honestum facere, ut mihi etc. See, also, Philippi *in loc.*

Many (Mtth. 867.) find a *trajectio*, sanctioned by long usage and affecting the construction (case), even in Jo. xii. 1. πρὸ ἕξ ἡμερῶν τοῦ πάσχα *six days before the Passover*, and xi. 18. ἦν ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε *about 15 furlongs from it*, comp. xxi. 8. Rev. xiv. 20. The expressions, it has been thought, should, regularly, run thus : ἕξ ἡμέραις πρὸ τοῦ π., ὡς σταδίου δεκ. ἀπὸ Ἱεροσ. (Luke xxiv. 13.). It would appear, however, that, in *local* specifications, Greek phraseology was regulated by a different point of view, ἀπὸ σταδίων δεκ. (properly : *situated at a distance of 15 furlongs*), as in Latin, e.g. Liv. 24, 46. Fabius cum a quingentis fere passibus castra posuisset. Ramshorn p. 273.¹ If it were necessary to specify the speaker's point of view, it would be expressed in the Genitive. The same applies to *temporal* specifications. As it was usual to say, πρὸ ἕξ ἡμερῶν, the form of expression was retained when it was necessary to indicate the point of time from which the period in question was counted (conversely), as πρὸ ἕξ ἡμερῶν τοῦ πάσχα (comp. Evang. apocr. p. 436 f.). However the matter may be considered, the fact is, that both these forms of expression (the *temporal* and the *local*) were of frequent occurrence in later Greek, comp. Ael. anim. 11, 19. πρὸ πέντε ἡμερῶν τοῦ ἀφανισθῆναι τὴν Ἑλίην, Xen. Eph. 3, 3. Lucian. Cronos 14. Geopon. 12, 31, 2. Achill. Tat. 7, 14. (and Jacobs *in loc.*) Epiphan. Opp. II. 248 a. Strabo 10. 483., 15. 715. καταλαβεῖν ἄνδρας πεντεκαίδεκα ἀπὸ σταδίων εἴκοσι τῆς πόλεως, Plutarch. Philop. 4. ἦν ἀγρὸς αὐτῷ καλὸς ἀπὸ σταδίων εἴκοσι τῆς πόλεως, Diod. S. 2, 7. see Reiske Const. Porphyrog. II. 20. ed. Bonn. Schaeff. Long. p. 129. Kühnöl directs attention to the following passages of the Sept. : Amos i. 1. πρὸ δύο ἔτων τοῦ σεισμοῦ, iv. 7. πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ, with Sing. πρὸ μιᾶς ἡμέρας τῆς Μαρδοχαϊκῆς ἡμέρας, 2 Macc. xv. 36. (Joseph. ant. 15, 11, 4. Plut. symp. 8, 1, 1.). Such expressions (in a *temporal* sense) are also composed with μετὰ, as in Plut. Coriol. 11. μετ' ἡμέρας ὀλίγας τῆς τοῦ πατρὸς τελευτῆς, Malal. 4. p. 88. μετὰ ἕβ' ἔτη τοῦ τελευτῆσαι τὴν Πασιφάην, Anon. chron. (before Malal. ed. Bonn.) p. 10. μετὰ δύο ἔτη τοῦ κατακλυσμοῦ, see Schaeff. ad Bos. ellips. p. 553 sq.

5. The position of certain particles and enclitical pronouns is

¹ We find in Polyaen. 2, 35. τοὺς πολλοὺς ἐπέλευσεν ἀπὸ βραχέος διαστήματος ἕπισθαι.

fixed, with greater or less precision, according to their respective importance in the sentence. Μέν (*μενοῦνγε, μέντοι*), οὖν, δέ, γάρ, γε, τοίνυν, ἄρα, are never the first words of a sentence. Ἄρα is never the first word even in an accessory clause, Xen. C. 1, 3, 2. 8, 4. 7. This rule is, in regard to most of these, observed likewise in the N. T.¹ Δέ, γάρ, οὖν, have sometimes the 2d, sometimes the 3d, sometimes even the 4th place, in a sentence (though the Codd. do not everywhere agree). They occupy the 3d or 4th place, when it is necessary to avoid separating words that are intimately connected, as in Gal. iii. 23. πρὸ τοῦ δὲ ἐλθεῖν, Mr. i. 38. εἰς τοῦτο γὰρ ἐξελήλυθα, Luke vi. 23. xv. 17., 2 Cor. i. 19. ὁ τοῦ Θεοῦ γὰρ υἱός, Acts xxvii. 14. μετ' οὐ πολὺ δὲ ἔβαλε etc., Jo. viii. 16. καὶ ἐὰν κρινώ δὲ ἐγώ, 1 Jo. ii. 2. οὐ περὶ τῶν ἡμετέρων δὲ μόνον, 1 Cor. viii. 4. περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, 2 Cor. x. 1. ὅς κατὰ πρόσωπον μὲν ταπεινός, Jo. xvi. 22. Acts iii. 21. Comp. on δέ (Her. 8, 68. Aelian. anim. 7, 27. Xen. M. 2, 1, 16. 5, 4, 13. Diod. S. 11, 11. Thuc. 1, 6. 70. Arrian. Al. 2, 2, 2. Xen. eq. 11, 8. Lucian. eunuch. 4. dial. mort. 5, 1. Sext. Emp. math. 7, 65. Strabo 17. 808.) Hm. Orph. p. 820. Boisson. Aristænet. p. 687. Poppo Thuc. I. I. 302. III. I. 71. Stallb. Phileb. p. 90. Franke Demosth. p. 208.; on γάρ Schæf. melet. crit. p. 76. V. Fritzsche quaest. Lucian. p. 100.; on μέν Hm. Orph. as above, Bornem. Xenoph. conv. p. 61. Weber Demosth. 402. On the other hand, ἄρα (see Hm. Soph. Antig. 628.) is frequently, contrary to Greek usage, placed as the first word, as in Luke xi. 48. Rom. x. 17. 2 Cor. v. 15. Gal. ii. 21. v. 11. etc.; so also ἄρα οὖν begin a sentence in Rom. v. 18. vii. 3. 2 Th. ii. 15. Eph. ii. 19. etc. Likewise μενοῦνγε begins a period in Luke xi. 28. Rom. ix. 20. x. 18. see Lob. Phryn. p. 342. So also τοίνυν in Heb. xiii. 13. The latter is very seldom used as the first word in a sentence by the classic Greek authors. For instances in later writers, see Lob. Phryn. *l. c.* Such instances are not rare in Sext. Emp., as in Math. 1, 11. 14. 25. 140. 152. 155. 217. etc. For the Byzantines, comp. Cinnam. p. 125. 136. ed. Bonn.²

Whether the indefinite τις can stand as the first word of a sentence, has been doubted, Mith. Eurip. suppl. 1187. and Sprachl.

¹ Ἐφη, inserted in the direct discourse of a third party, occurs only in Acts xxiii. 35.; but φησί in Mt. xiv. 8. Acts xxv. 5. 22. xxvi. 25. etc. Usually we find in the N. T. ὁ Παῦλος ἔφη, ὁ δὲ ἔφη, before the *recta oratio*, which, in Greek authors, is the more rare usage, *Mdv.* p. 260.

² But μέντοι always stands after some other word that commences the sentence. It is otherwise in late writers, see *Boissonade Anecd.* II. 27.

1081. Though, from the nature of its import, it may rarely begin a sentence, distinguished critics have, with great apparent propriety, restored it to the first place in Soph. Trach. 865. and Oed. R. 1471. (comp. ver. 1475.) Aeschyl. Choeph. 640. (Hm.). In prose, comp. Plat. Theaet. 147 c. Plut. tranq. c. 13. In the N. T. τίς, on unquestionable authority, commences a sentence in Mt. xxvii. 47. Luke vi. 2. Jo. xiii. 29. 1 Tim. v. 24. Ph. i. 15.

Ἄλλά γε yet at least are, in the more ancient authors, always separated by a word, though they form but one particle, Klotz Devar. p. 15 sq. This rule is not observed in Luke xxiv. 21. ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει, see Bornem. *in loc.*

Moreover, μέν is usually placed after the word to which, according to the sense, it belongs.¹ There are, however, some exceptions to this rule: Acts xxii. 3. ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ (for ἐγὼ ε. ἀ. Ἰ. γεγενν. μὲν etc.), Tit. i. 15. πάντα μὲν καθαρὰ τοῖς κληρονομοῦσιν, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν for τοῖς μὲν καθαρ. πάντα καθ. etc. or πάντα μὲν καθ. - - οὐδὲν δὲ καθ. τ. μ., 1 Cor. ii. 15. Comp. Xen. M. 2, 1, 6. 3, 9, 8. Ael. anim. 2, 31. Diog. L. 6, 60. see Hm. Soph. Oed. R. 436. Hartung Partik. II. 415 f. Yet good Codd. have omitted μέν in the above three passages of the N. T., and recent editors have been satisfied with such authority. Might it not have been discarded merely from caprice?

The proper position of τε is immediately after the word which stands parallel to another, as in Acts xiv. 1. Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος, ix. 2. xx. 21. xxvi. 3. It is, however, not unfrequently inserted elsewhere, without strict attention to the rule, as in Acts xxvi. 22. (Elmsley Eurip. Heracl. 622., yet comp. Schoem. Isae. p. 325.); and, in particular, it stands immediately after a preposition or article, as in Acts x. 39. ii. 33. xxviii. 23. Jo. ii. 15. etc., in which case it sometimes indicates that the preposition or article belongs in common to the two parallel members, as in Acts xxv. 23. σὺν τε χιλιάρχοις καὶ ἀνδράσιν, xiv. 5. x. 39. comp. Plat. legg. 7, 796 d. εἰς τε πολιτείαν καὶ ἰδίου οἴκου, Thuc. 4, 13. and the examples collected by Elmsley as above (also Joseph. antt. 17, 6, 2.) and Ellendt lexic. Soph. II. 796. See, in general, Sommer in Jahn's Archiv I. 401 ff. In the same way γε is placed after an article or monosyllabic particle in Rom. viii. 32. 2 Cor. v. 3. Eph. iii. 2., comp. Xen. M. 1, 2, 27. 3, 12, 7. 4, 2, 22. Diod. S. 5, 40. see Matthiae Eurip. Iphig. Aul. 498. Ellendt as above, I. 344.

¹ When several words have a grammatical connection, as article and noun, preposition and noun, μέν may be placed immediately after the first, e.g. Luke x. 2. ὁ μὲν θερισμός, Heb. xii. 11. πρὸς μὲν τὸ παρόν, Acts i. 1. viii. 4. etc. (Demosth. Lacrit. 595 a.). So also μὲν σὺν in Lysias pecun. publ. 3. ἐν μὲν σὺν τῷ πολέμῳ. Comp. Bornem. Xen. conv. p. 61. As to γὰρ immediately after the Article, see Erfurd Soph. Antig. 686.

Many expositors, e.g. Schott, have supposed the existence of a violent *trajectio* in Heb. vii. 4. ὧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν, for ὧ δεκάτην καὶ Ἀβρ. ἔδ. But the emphasis in this passage lies in the giving of a tenth, as Schulz has correctly pointed out.

6. As violent transpositions of clauses¹ have been regarded—

a. Acts xxiv. 22., where Beza, Grotius, and others, have, in explaining the words ὁ Φῆλιξ, ἀκριβέστερον εἰδώς τὰ περὶ τῆς ὁδοῦ, εἴπας, ὅταν Λυσίας καταβῆ, διαγνώσομαι etc., included εἰδώς in the clause εἴπας etc., and rendered the passage thus: *Felix, quando accuratius -- cognovero, inquit, et Lysias huc venerit* etc. But the arrangement of the text is quite natural and regular, as later expositors unanimously admit. Comp. Bornem. in Rosenm. Repert. II. 281 f.

b. 2 Cor. viii. 10. οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρουσι, where an inversion has been assumed: *non velle solum sed facere incepistis* (Grotius, Schott, Stolz, and others). This has been deduced from ver. 11. ἡ προθυμία τοῦ θέλειν, but erroneously. The *will* strictly indicates merely the decision (to collect), and, if προενήρξασθε was said comparatively, that is, with a reference to the Macedonian Christians, may be put before ποιῆσαι, as expressing a point of greater weight: Not only in execution, but even in *intention*, ye were before the Macedonians. So much the more fitting is it now, that the collection should at once be completed and carried into effect.² It might have been quite possible for the Corinthians to have been prompted by the decision of the Macedonians to a similar decision. Mey. in loc., after an elaborate discussion, arrives at the exposition propounded by Fritzsche (diss. in Cor. II. 9.), which de Wette ably combats. This critic has recently returned to the above explanation, and I recall the view that I formerly upheld. As to Jo. xi. 15., see above, § 53, 6. In Mr. xii. 12. there is nothing whatever of the nature of a *trajectio*. To a sentence with two members is annexed, after its conclusion, the ground of the first member, and then, by means of καὶ ἀφέντες etc., the result is expressed. Similar is Mr. xvi. 3. In Ph. i. 16 f. the two clauses should, on the best evidence, be thus arranged: οἱ μὲν ἐξ ἐριθείας -- οἱ δὲ ἐξ ἀγά-

¹ On this subject see *W. Kahler satura duplex de veris et fictis textus sacri trajectionib. ex Evangg. et Actis Apost. collect. Lemgov. 1728. 4.* and *E. Wasenbergh de transposit. salub. in sanandis vett. scriptor. remedio. Franecq. 1786. 4.* (also reprinted in *Seebode's Miscell. Crit. I. 141 sqq.*).

² I cannot admit that in this sense ver. 11. should have run: καὶ ἐπιτελέσατε τὸ ποιῆσαι: the θέλω was, of course, completed long ago, but it is necessary to complete the ποιῆσαι.

πης, thus in converse relation to ver. 15. This makes the passage perfectly easy to every reader.

When, in the arrangement of individual clauses, the dependent are placed before the principal, *e.g.* the final, as in Mt. xvii. 27. Acts xxiv. 4. Jo. i. 31. xix. 28. 31. 2 Cor. xii. 7. Rom. ix. 11. (see Fr. Rom. II. 297.), the relative, as in Mr. xi. 23. Jo. iii. 11. Rom. viii. 29. etc., the conditional, as in 1 Cor. vi. 4. xiv. 9., the grounds of such arrangement are obvious to every attentive reader, comp. Kühner II. 626. Under this head comes, probably, also 1 Cor. xv. 2. τίνι λόγῳ εὐηγγελισάμεν ὑμῖν εἰ κατέχευε. See Mey. *in loc.*

SECTION LXII.

INTERRUPTED STRUCTURE OF SENTENCES.

1. Interrupted sentences are those whose grammatical connection is obstructed by the insertion of an independent clause,¹ as: Acts xiii. 8. ἀνδίστατο αὐτοῖς Ἐλύμας ὁ μάγος — οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ — ζητῶν διαστρέψαι etc., Rom. i. 13. οὐ θέλω ὑμᾶς ἀγνοεῖν ὅτι πολλάκις προεδέμην ἐλθεῖν πρὸς ὑμᾶς — καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο — ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν. An inserted clause is denominated a *parenthesis*,² and is usually pointed out to the eye by the well-known parenthetical marks,³ as distinct from the rest of the period. According to the preceding definition, the name of *parentheses* cannot be applied to inserted accessory sentences, though of considerable length, if they are connected in construction with the principal by a relative or a Genitive absolute (Rom.

¹ The definition given in *Ruddiman's* Instit. II. 396. ed *Stallb.* is not amiss: parenthesis est sententia sermoni, antequam absolvatur, interjecta. *Wilke's* definition (*Rhetor.* p. 227.) is too comprehensive.

² *Ch. Wolle* comment. de parenthesis sacra. Lips. 1726. 4. *J. F. Hirt* diss. de parenthesis et generatim et speciatim sacra. Jen. 1745. 4. *A. B. Spitzner* comment. philol. de parenthesis libris V. et N. T. accommodata. L. 1773. 8. *J. G. Lindner* 2 comment. de parenthesis Johanneis. Arnstad. 1765. 4. A work de parenthesis *Paullinis* is a desideratum. Comp. also *Clerici ars crit.* II. 144 sqq. Lips. *Baumgarten* ausführl. Vortr. über die Hermeneutik S. 217 ff. *Keil* Lehrbuch der Hermen. p. 58 f. (mostly incorrect).

³ To throw away all external marks of a (true) parenthesis, and yet retain interpunction, would be inconsistent. But in by far the greatest number of cases, commas suffice for distinguishing inserted words. Round brackets would be very suitable as parenthetical marks.

xvi. 4. ix. 1. 1 Pet. iii. 6. 1 Cor. v. 4. Luke i. 70. ii. 23. Eph. vi. 2. Acts iv. 36.), still less to appositions such as Jo. xiv. 22. xv. 26. 1 Pet. iii. 21. 2 Jo. 1. Acts ix. 17. Mr. vii. 2. 1 Cor. ix. 21., or to explanations or reasons annexed to concluded sentences, such as Jo. iv. 6. 8. 10. xi. 2. 51 f. xiii. 11. xviii. 5. xix. 23. Mr. vii. 3 f. 26. Mt. i. 22 f. Luke i. 55. Acts i. 15. viii. 16. Rom. viii. 36. 1 Cor. ii. 8. xv. 41. Gal. ii. 8. Eph. ii. 8. Heb. v. 13. viii. 5. vii. 11. Rev. xxi. 25.; or, lastly, to those with which the continuation of the discourse, beyond the alleged parenthesis, is grammatically connected, as 1 Cor. xvi. 5. ἐλεύσομαι πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω (Μακεδονίαν γὰρ διέρχομαι), πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, where, indeed, Μακεδ. and ὑμᾶς, διέρχ. and παραμ. stand obviously in mutual relation, Gal. iv. 24. Heb. iii. 4. Jo. xxi. 8. Rom. ix. 11. Mr. v. 13. vii. 26. Parentheses are introduced either *asyndetically* or by *καί* (Fr. Rom. I. 35.), *δέ* or *γάρ* Rom. i. 13. vii. 1. Eph. v. 9. Heb. vii. 11. Jo. xix. 31. 1 Tim. ii. 7. Acts xii. 3. xiii. 8. 1 Jo. i. 2., and after them the construction either proceeds regularly, or the remainder of the sentence is annexed by the repetition of a word from the principal clause (sometimes with some alteration), with or without a conjunction, as in 2 Cor. v. 8. 1 Jo. i. 3. It does not, however, follow from the latter circumstance, that a series of words must be regarded as a parenthesis, as in Eph. i. 13. ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε etc. ii. 11 ff. 1 Cor. viii. 1. (see Mey.), 2 Cor. v. 6 ff. Jo. xxi. 21., so that, where the construction which had been commenced is not grammatically resumed, but the thread of the discourse continued in a new and independent form, the peculiarity is not called a parenthesis, but an *anakoluthon* (§ 63.), e.g. Rom. v. 12 ff.

2. The number of parentheses in the N. T. is not small, but not so large as earlier expositors and editors (even Knapp included) supposed. Besides the insertion of detached words, which is common both in Greek and in Latin authors (comp. *nudius tertius*), as in 2 Cor. viii. 3. κατὰ δύναμιν, μαρτυρῶ, κ. παρὰ δύναμιν αὐδαίρετοι, Heb. x. 29. πῶς, δοκεῖτε, χεῖρονος ἀξιωθήσεται τιμωρίας,¹ 2 Cor. x. 10. αἱ μὲν ἐπιστολαί, φησίν, βαρεῖαι (see above, § 58, 9.), xi. 21. Rom. iii. 5.; in the historical books, explanations regarding the place, time, occasion etc. of an event, are expressed

¹ Aristoph. Acharn. 12. πῶς τοῦτ' ἔσειέ μου, δοκεῖς, τὴν καρδίαν; Vilvois. anecd. II. 24. πῶσων, οἴεσθε, θυγατέρας - ἐξέδωκεν;

parenthetically, as in Acts xii. 3. προσέειπε συλλαβῆν καὶ Πέτρον — ἥσαν δὲ ἡμέραι τῶν ἀζύμων — ὄν etc., i. 15. xiii. 8., Luke ix. 28. ἐγένετο μετὰ τ. λόγους τούτους, ὡσεὶ ἡμέραι ὀκτώ, καὶ etc. (comp. Isocr. Phil. p. 216. Lucian. dial. mar. 1, 4.),¹ Acts v. 7. ἐγένετο δὲ, ὡς ἄρῶν τριῶν διάστημα, καὶ ἡ γυνή etc., Mt. xv. 32. (comp. Lucian. dial. mar. 1, 4. Schaeff. Demosth. V. 388.) Luke xxiii. 51., Jo. iii. 1. ἦν ἄνθρωπος, Νικόδημος ὄνομα αὐτῶ, ἀρχὼν τῶν Ἰουδαίων, xix. 31. (Diog. L. 8, 42.), Luke xiii. 24. πολλοί, λέγω ὑμῖν, ζητήσουσιν etc. Frequently the narrator passes into the direct words of a third party in such a manner as the following: Mr. vii. 11. ἐὰν εἴπη ἄνθρωπος κορβᾶν, ὃ ἐστὶ δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ἀφελήθῃς, Jo. i. 39. οἱ δὲ εἶπον αὐτῶ· ῥαββί, ὃ λέγεται ἐρμηνεύμενον διδάσκαλε, ποῦ μένεις;² Sometimes an admonition or warning is introduced in the same way, as in Mt. xxiv. 15 f. ὅταν ἴδῃτε τὸ βδέλυγμα -- ἐστὸς ἐν τόπῳ ἁγίῳ, ὃ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ etc.

3. There is no parenthesis in Jo. xi. 30. Verse 30. is so far connected with verse 29. as it was necessary to mention the place to which Mary went; and, after her going out had been fully recounted, the narrator then passes in verse 31. to the persons who went out also to accompany her. In Jo. xix. 5. the sentence proceeds quite regularly, for the change of the subjects does not render a parenthesis necessary. In Mt. xvi. 26. parenthetical marks appear altogether superfluous (though Schulz has retained them). In verse 26. to

¹ The Greek idiom, to which this has been compared by Kühnöl and others (called schema Pindaricum, see Fischer Weller. III. 345 sq. Vig. p. 192 sq. Hm. Soph. Trach. 517. Boeckh Pindar. II. II. 684 sq. J. V. Brigleb diss. in loc. Luke ix. 28. Jen. 1739. 4.), lies too remote, being almost entirely poetic (Kühner II. 50 f.), and its application is not supported by ἐγένετο, usually employed absolutely (nowhere ἐγένοντο ἡμέραι ὀκτώ etc.). Further, Mt. xv. 32. also is to be explained in the same way as Luke ix. 28.: ὅτι ἤδη ἡμέραι τρεῖς, προσμένονσί μοι according to the best Codd., where Fr., overlooking the loose manner in which such specifications of time are introduced, has printed (from D): ἤδη ἡμέραι τρεῖς εἰσι καὶ προσμέν. etc., which is a manifest correction. In regard to Mr. viii. 2. he, however, admitted the accuracy of the usual text. See also his letter on the merits of Tholuck, p. 17. In respect to Luke xiii. 16. ἦν ἔδοξεν ὁ σατανᾶς, ἰδοὺ ἔθεκα καὶ ὀκτώ ἔτη etc., I have no hesitation in taking it in the same way, with Bengel.

² Different from this is the case in which the writer annexes an explanation of the words of another, and then proceeds with his narration as before, Jo. ix. 7. ὑπαγε νύφαι εἰς τ. κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεισταλμένος. ἀπῆλθεν οὖν etc., i. 42. 44. Mt. i. 22 f. xxi. 4 f. Here there is no trace of a parenthesis. Still less ground is there for finding in Mt. ix. 6. a parenthesis than a blending of the *oratio directa* and *indir.*; and in Heb. x. 8. the author introduces, indeed, his own words in the midst of the quotation, but he does this by means of a relative clause.

τὴν δὲ ψυχὴν ζημιωδῆ a reflection is added on the value of the ψυχῆ. In verse 27. the reference is to verses 25. and 26. inclusively. No interruption of the construction can be perceived. In xxi. 4 f. a remark is added by the narrator; but in verse 6. the simple narrative continues. Similar is Jo. vi. 6.—In Jo. i. 14. probably the words καὶ ἐθεασάμ. - - πατρός were not regarded as an insertion by the Evangelist, who, after completing a sentence consisting of several members, adds the complex conception πλήρης χάρι. κ. ἀληθ. as grammatically independent, nearly as in Ph. iii. 19. or Mr. xii. 40.—Luke vii. 29 f. contain no parenthesis (Lchm.), but words of Christ, who previously, and again in verse 31., is represented as speaking. In Mr. iii. 17. the assumption of a parenthesis would not be sufficient to explain the construction. Verses 16–19. contain the *oratio variata*, see § 63. There is no parenthesis in Jo. vi. 23., which is connected with ὅτι in verse 22. The proposal of Ziegler (in Gabler's Journ. für theolog. Lit. I. 155.) to include in parenthetical marks the words καὶ ἦσαν - - γυναικῶν Acts v. 13 f. has, very properly, found no favour with editors (except Schott). Those critics, however, who have suspected something spurious in verses 12–15. (Eichhorn, Beck, Kühnöl), have been too precipitate. The words ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς are very aptly connected with verse 14. From the two facts, that the apostles were held in high estimation, and the number of believers had increased, it is understood why the sick should have been brought out into the streets. The words, indeed, may be more appropriately referred to verse 14. than to verse 11. Are we to understand by πολλὰ σημεῖα καὶ τέρατα (ἐν τῷ λαῷ) merely the preceding events, the effect of which was ὥστε ἐκφέρειν etc.? To adopt this interpretation would be sacrificing the perspicuity of the narrative. What were those πολλὰ σημεῖα but miracles of healing? In the words ὥστε κατὰ etc. their author returns to what had been only briefly indicated in verse 11., in order to give further details (verse 15 f.). Accordingly, I cannot agree with Lchm., who makes verse 14. a parenthesis. On the other hand, in Acts x. 36. τὸν λόγον is probably to be connected with verse 37., and the words οὗτος etc., which, as an independent clause, express a leading thought, that Peter could not well connect by a relative, form a parenthesis: and in verse 37. the speaker, after this interruption, proceeds by an *extension* of the thought.

4. It is particularly in the Epistles that short parentheses occur,

which contain sometimes a limitation, 1 Cor. vii. 11., sometimes a corroboration, 1 Tim. ii. 7. 1 Th. ii. 5., sometimes a reason or more precise explanation, Rom. vii. 1. 2 Cor. v. 7. vi. 2. x. 4. xii. 2. Gal. ii. 8. Eph. ii. 5. v. 9. Jas. iv. 14. 2 Th. i. 10. 1 Jo. i. 2. 1 Tim. iii. 5., or any thought whatever that pressed itself on the writer (Col. iv. 10. Rom. i. 13.). But we find in the Epistles some parentheses also of greater length, as in Heb. vii. 20 f. *οἱ μὲν γὰρ - - εἰς τὸν αἰῶνα*, as *καθ' ὅσον οὐ χαρὶς ὀρκωμοσίας* verse 20. is obviously connected with verse 22. *κατὰ τοσοῦτο κρείττονος* etc.;—Rom. ii. 13–15., as verse 16. *ἐν ἡμέρᾳ ὅτε κρινεῖ* etc. may be most appropriately connected with *κριθήσονται* verse 12., as *κρινεῖ* refers to *κριθήσονται*. Verses 13–15., however, constitute an independent group of thoughts, appended as explanatory to verse 12.; verse 13. relates to the doing, not to the hearing, of the law; but the heathen who live righteously, are also doers of the law, verses 14. 15. But many more lengthened insertions, as they interrupt merely the tenor of the thought, and not the sequence of the construction, are not parentheses, but digressions. So in 1 Cor. viii. 1–3., Paul, after grammatically concluding the clause *περὶ δὲ - - ἔχομεν*, falls into a digression, from *ἡ γνώσις* to *ὕπ' αὐτοῦ*, on *γνώσις* in relation to *ἀγάπη*, and, resuming the thread of the discourse, returns in verse 4. *περὶ τῆς βρώσεως οὖν* etc. to verse 1. Similar digressions occur in 1 Cor. xv. 9. 10. and 2 Cor. iii. 14–18. (iv. 1. is connected with iii. 12.). In Rom. xiii. 9 f., by *καὶ τοῦτο εἰδότες* Paul returns to *μηδενὶ μηδὲν ὀφείλετε*, which is to be mentally repeated. Finally, in most of the passages usually regarded as parentheses, there is neither parenthesis nor digression. In Tit. i. 1 ff. *κατὰ πίστιν* is connected with *ἀπόστολος*, and the definition of Paul's apostleship is fully brought out in the clause *κ. πίστ. - - αἰωνίου*, but to *ζωῆς αἰών.* is appended the relative clause *ἣν* as far as *Θεοῦ*. Likewise in Rom. i. 1–7., where even Schott in his last edition assumes two parentheses, the whole passage flows with one unbroken thread, with only this peculiarity, that the two main conceptions stated in verses 3 f. 5. 6. are extended by a relative clause. So also in Col. iii. 12–14., where *ἀνεχόμενοι* (corresponding to *ἐνδύσασθε*) is a modal specification of *μακροθυμίαν* (probably also to *πραότητα*), but is itself enforced by *καθώς* etc. Only *οὕτω καὶ ὑμεῖς* may appear to interrupt the structure, as the thought is already expressed through *καθώς* in the supplement to the preceding sentence. But if *χαρίζόμενοι* be there supplied, the construction becomes regular. In Heb. xii. 20. 21. there is the less

ground for assuming a parenthesis (Lchm.), as in verse 22. προσ-εληλύδατε is repeated from verse 18., so that a new sentence begins, an affirmative opposed to the group of sentences verses 18-21. In 1 Cor. i. 8. ὅς refers to Χριστός verse 7.; and verses 5. and 6. contain no parenthesis. In Rom. xvi. 4. the two relative clauses annexed to each other, and occasioning no break in the structure, cannot be regarded as parenthetical. In 1 Pet. iii. 6. ἀγαδοποιῶσαι is connected with ἐγενήθητε, and the words ὡς - - τέκνα are not parenthetical. In Eph. iii. 5. ὁ ἑτέραις etc. is joined to ἐν μυστηρίῳ τοῦ Χ. verse 4.; and in 2 Pet. i. 5. (Schott) αὐτὸ τοῦτο δὲ σπ. παρεισενέγκαντες stands parallel to ὡς πάντα - - δεδαρημένης etc., and verse 4. is an explanatory relative clause to the words διὰ δόξης καὶ ἀρετῆς. In regard to 1 Jo. iv. 17 ff. Eph. i. 21. hardly any remark is required. In Eph. ii. 11. οἱ λεγ. - - χειροπ. is an apposition to τὰ ἔθνη ἐν σαρκί, and the repetition of ὅτι in verse 12. cannot convert what precedes into a parenthesis. Lastly, *anakolutha* occur in Col. iii. 16. 2 Pet. ii. 4-8. (in the latter passage occasioned by verse 8. see § 63, 1.) and in 1 Tim. i. 3 ff.

In Eph. iii. 1 ff. the Predicate is not ὁ δέσμιος, for, otherwise, the article would be omitted, if the meaning were ego Paulus vinculis detineor. The sense, however, *I am the prisoner of Christ* (κατ' ἐξοχήν), cannot be upheld. The simplest mode of explaining the passage is, after Theodoret, to conclude that in τούτου χάριν verse 14. the thought, interrupted in verse 1., is resumed. This is rendered still more probable by the fact, that Paul had been, by his imprisonment, withdrawn from his personal labours. Thus τούτου χάριν in verse 1. receives its natural import. With far less reason, some join iv. 1. to iii. 1. There ὁ δέσμιος seems to refer to ἐγὼ ὁ δέσμιος. Comp. Cramer on Eph. p. 71 ff., who quotes and tests other conjectures, and Harless.

SECTION LXIII.

ABRUPT AND INCOHERENT STRUCTURE OF SENTENCES.

I. 1. An *anakoluthon*¹ exists when the construction with which

¹ *Hm.* Vig. 894 sqq. (who almost exclusively explains poetical *anakolutha*), *Poppo* Thuc. I. I. 360 sqq. *Kühner* II. 616 ff. *Mdv.* 253 ff. *F. Richter* de praecip.

a sentence began is not continued throughout. This happens when the writer allows insertions (including also parentheses, see Beier Cic. off. II. 365.) to lead him away entirely from the structure adopted at the beginning of the sentence; or when, for the sake of a favourite mode of expression (Weber Demosth. 538.), he frames the subsequent part of the sentence inconsistently with the grammatical tenor of the commencement.¹ Hence an *anakoluthon* either arises from inadvertency or is intentional. To the latter class belong also those which are strictly rhetorical (Stallb. Plat. Gorg. p. 221.), or which originate, as Hm. Vig. 895. expresses it, *a motu animi vel ab arte oratoris vim aliquam captante*. From writers of great mental vivacity and activity, more taken up with the thought than the expression, *anakolutha* are most to be expected. Hence their frequent occurrence in the epistolary style of the Apostle Paul. We specially point out the following: Acts xv. 22. ἔδοξεν τοῖς ἀποστόλοις -- ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι -- γράψαντες διὰ χειρὸς αὐτῶν (Lys. in Eratosth. 7. ἔδοξεν αὐτοῖς -- ὡσπερ -- πεποιηκότες, Antiphon. p. 613. Reisk. ἔδοξεν αὐτῇ βουλομένη βέλτιον εἶναι μετὰ δεῖπνον δοῦναι, ταῖς Κλυταιμνήστρας τῆς τούτου μητρὸς ὑποθήκαις ἅμα διακονοῦσα, vice versa Plat. legg. 3. 686 d. ἀποβλέψας πρὸς τοῦτον τὸν στόλον, οὗ περὶ διαλεγόμεθα, ἔδοξε μοι πάγκαλος εἶναι [as, in general, often with ἔδοξε], Plat. Apol. 21 c. Xen. Cyr. 6, 1, 31. Lucian. Astrol. 3. Schwarz soloecism. p. 86 sq.);² Acts xx. 3. ποιήσας μῆνας τρεῖς, γενομένης αὐτῶ ἐπιβουλῆς -- μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνῶμη etc. In Rom. xvi. 25. 27. τῷ δυναμένῳ -- μόνῳ σοφῷ Θεῷ διὰ Ἰησοῦ Χρ., ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, Paul is led away from the intended construction by an extended statement regarding God in verses 25. 26., and, instead of immediately annexing ἡ δόξα εἰς τοὺς αἰῶνας, forms a relative clause from the substance of the doxology, as if the Dative Θεῷ concluded a sentence. Similar to this is Acts xxiv. 5., where ἐκρατήσαμεν verse 6. should, without anything further, have been added to

graec. lingu. anacoluth. Mühlh. 1827 f. 2 spec. 4. v. Wannowski Syntax. anomal. graec. pars cet. Lips. 1835. 8. F. W. Engelhardt Anacoluth. Plat. spec. 1-3. Gedani 1834 ff. 4. (comp. Gernhard Cic. offic. p. 441 sq. Matthiae de anacoluth. ap. Ciceron. in Wolf Analect. lit. III. 1 sq.). For the N. T. Fritzsche Conjectan. spec. 1. (Lips. 1825. 8.) p. 33 sq.

¹ Accordingly, in 1 Jo. i. 1 ff. there is no *anakoluthon*, as verse 3., by a regular grammatical repetition of the words of the first verse after the intermediate clause, verse 2., strictly corresponds to the beginning of the sentence.

² In Latin comp. Hirt. bell. afric. 25. dum haec ita fierent, rex Juba, cognitio - -, non est visum etc. Plin. ep. 10, 34.

the participle *εὐρόντες τὸν ἄνδρα τοῦτον*. Luke, however, complicated the sentence by the relative clause *ὃς καὶ* etc.; and even made *ἐκρατήσαμεν* part of the relative clause *ὃν καὶ ἐκρατ.*—More remarkable are *anakolutha* in periods of smaller extent,¹ as in Acts xix. 34. *ἐπιγόνυτες, ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων* (instead of *ἐφώνησαν ἅπαντες*), Mr. ix. 20. *ἰδὼν (ὁ παῖς) αὐτόν, τὸ πνεῦμα εὐδὺς ἐσπάραζεν αὐτόν* (instead of *ὑπὸ τοῦ πνεύματος ἐσπάραχθη*), to which *Fr.* compares Anthol. pal. 11. 488. (?) *καγῶ δ' αὐτὸν ἰδὼν, τὸ στόμα μου δέδεται*, see also Plat. legg. 6. 769 c. Still bolder, in Luke xi. 11. *τίνα ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὰ λῖθον ἐπιδώσει αὐτῷ*; The question, *will he give?* supposes a protasis: *a father asked for bread by his son*; or, a father *whom his son asks for bread* (Mt. vii. 9.). In Acts xxiii. 30. *μηνυθείσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι*, the conclusion of the clause should have been *μελλούσης ἔσεσθαι*. The Inf. *μέλλειν* might have been employed, had the clause run thus: *μηνυσάντων ἐπιβουλήν* etc. Probably the construction is intentionally altered in 1 Cor. xii. 28. *οὓς μὲν ἔδετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους* etc., where Paul might have commenced: *οὓς μὲν - ἀποστ., οὓς δὲ προφ.* etc.; but instead of employing mere juxtaposition, he preferred an arrangement according to rank. The *οὓς μὲν* stands isolated, and the subsequent *abstracta ἐπειτα δυνάμεις* are appended to the simple *ἔδετο*, which alone the writer still had in his mind. Likewise in Tit. i. 3. the Apostle, by the introduction of *τὸν λόγον αὐτοῦ* in connection with *ἐφάνερωσε δέ* etc., seizes on a more suitable turn of expression. Comp. also 2 Cor. vii. 5. (1 Cor. vii. 26.). Still more incoherence is there between the *anakoluthetical* portions of a period in Jo. vi. 22. *τῇ ἐπαύριον ὁ ὄχλος - ἰδὼν, ὅτι - (ἄλλα δὲ ἤλθε πλοιαρία -), ὅτε οὖν εἶδεν ὁ ὄχλος* etc., where *εἶδεν*, in consequence of the words inserted, receives a more comprehensive object than belonged to *ἰδὼν*. In Gal. ii. 6. *ἀπὸ δὲ τῶν δοκούντων εἶναι τι - ὅποῖοί ποτε ἦσαν, οὐδὲν μοι διαφέρει - ἐμοὶ γὰρ οἱ δοκῶντες οὐδὲν προσανέδεικτο*, the Apostle should have continued the Passive form of structure, but, influenced by the insertions, begins a new sentence with *γάρ*.² So in verse 4 f. *διὰ δὲ τοῦς*

¹ One of the most singular may be considered, that adduced by *Kyrke* II. 104.: *Hippoer. morb. vulg.* 5, 1. ἐν Ἡλίδι ἡ τοῦ κηπαροῦ γυνὴ πυρετός εἶχεν αὐτὴν ξυνεχῆς καὶ φάρμακα πίνουσα οὐδὲν ὠφελέετο. Comp. also Bar. 1, 9. μετὰ τὸ ἀποικίσει Ναβουχοδονόσορ τὸν Ἰερονίαν - καὶ ἤγαγεν αὐτόν etc. Act. apocr. P. 69.

² In sense *Herm.*'s explanation (*Progr. de locis ep. ad Gal.* p. 7.) agrees with this. He assumes, however, an *aposiopesis* after *ἀπὸ δὲ τῶν δοκ. - τι*. See, on

παρεισάκτους ψευδαδελφους -- οἷς οὐδὲ πρὸς ὄραν εἴξαμεν τῇ ὑποταγῇ etc., the parenthetical insertion in verse 4. occasioned the *anacoluthon*. The Apostle might either have said: *on account of false brethren* (to please them) -- *we did not permit Titus to be circumcised*; or, *we could by no means* (in this respect) *give in to the false brethren*. Both constructions are here blended.¹ In Rom. ii. 17 ff. verses 17-20. constitute the *protasis*; in verse 21. begins the *apodosis*. Paul, having continued through several clauses the thought which he brought out as *protasis*, loses sight of εἰ verse 17., and, appending the *Apodosis* ver. 21., falls into another turn of expression, by means of οὖν, which particle occasions the *anacoluthon*. The explanation would be but slightly different, if οὖν be taken for a conjunction employed to resume and recapitulate the *protasis* (Klotz Devar. II. 718 sq.), as it so frequently in Greek authors begins the *apodosis*. The words ὁ διδάσκων etc. ὁ κηρύσσων etc. naturally alter the strain of the sentence, whether they be taken as a question, or as an assertion of reproach. The *protasis* that Paul had in his mind after εἰ δέ etc. might simply be: *so shouldst thou carry into effect this knowledge of the law by a corresponding conduct* (comp. verse 23.). The superior force of the mode of expression selected by Paul is obvious.² The *anacoluthon* in the following passages is harsher: In 2 Pet. ii. 4. the *protasis* εἰ γὰρ ὁ Θεὸς ἀγγέλων οὐκ ἐφείσατο etc. has no grammatical *apodosis*. The Apostle wished to say; *so neither* (much less) *will He spare these*

the other hand, *Fritzsche* 2. Progr. p. 13. (Opusc. Fritzscheior. p. 211 sq.). He considers the words ἀπό -- τι, with which, as he thinks, verse 5. should conclude, parallel to διὰ δὲ τοὺς παρεισάκτους ψευδαδ., and renders the passage: *propter irreptitios autem et falsos sodales* (se circumcidi non passus est), *quippe qui - - quibus - ut - a viris autem, qui auctoritate valerent* (circumcisionis necessitatem sibi imponi non sivit). See, on the other hand, *Mey*. I have found no reason to give up my own view of the passage.

¹ To repeat, with *Fr.* (Progr. I. in ep. ad Gal. p. 24., Opusc. p. 178 sq.), after διὰ δὲ τοὺς παρεισάκτους ψευδαδ., the words οὐκ ἠναγκάσθη περιτμ. (ὁ Τίτος), would not in the least contribute to remove the difficulty. Paul, unless we regard him as an inexpert writer, could only omit these words, if the appended relative sentence had made him lose sight of the commencement of the period. Thus all proposed explanations of a sentence decidedly irregular amount pretty much to the same thing. Besides, there would be no singularity of style in the statement: *neither Titus was compelled to be circumcised; but because of the false brethren unawares brought in, he was not compelled to be circumcised.**

² In a grammatical point of view, comp. Xen. C. 6, 2, 9., where the commencement ἐπεὶ δὲ - ἤλθον etc. § 12. is resumed in the words ὡς οὖν ταῦτα ἤκουσεν ὁ στρατὸς τοῦ Κύρου, and thus is formed the connection of the *apodosis*.

* The Tr. submits his impression, that the most natural interpretation of the passage is to supply περιτμ. (se): Titus was not compelled to be circumcised, but on account of the false brethren etc. (was circumcised). Paul protested against the alleged necessity of circumcision; but, while refusing to give in τῇ ὑποταγῇ, to the measure on doctrinal grounds, he approved it as a matter of Christian expediency. — Tr.

false teachers. But as one instance of Divine punishment suggested itself to his mind after the other (verses 4-8.), he first in verse 9. reverts, with an altered construction, to the thought, and that generalised, which was to form the *apodosi*s. In Rom. v. 12., to the words ὡςπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε one might have expected the *apodosi*s: οὕτω δι' ἐνὸς ἀνθρώπου (Χριστοῦ) δικαιοσύνη καὶ διὰ τῆς δικαιοσύνης ἡ ζωή. But by the explanation in verses 12-14., annexed to εἰσῆλθεν ἡ ἁμαρτία καὶ ὁ θάνατος, the regular construction is broken (though in ὅς ἐστι τύπος τοῦ μέλλοντος the antithesis is indicated); and the Apostle, further, recollects, that not merely a simple parallel between Adam and Christ might be drawn (ὡςπερ - - οὕτως), but that something greater and more comprehensive is derived from Christ than from Adam. Hence the *epanorthosis*, which was noticed by so early an expositor as Calvin. The connection is restored by the words ἀλλ' οὐχ ὡς τὸ παράπτωμα etc. in ver. 15., in which the *apodosi*s is logically absorbed; and in εἰ γὰρ - - ἀπέθανον the substance of the *protasi*s is briefly recapitulated. After this Paul combines the twofold parallel (likeness and unlikeness) in one final result. In a similar way must be explained 1 Tim. i. 3 ff. Καθὼς παρεκάλεσα entirely wants an *apodosi*s, which escaped the attention of Paul, while he directly introduces into the *protasi*s the object of παρακαλεῖν. The *apodosi*s should run thus: οὕτω καὶ νῦν παρακαλῶ, ἵνα παραγγεῖλης etc. To consider verses 5-17. as parenthetical, is quite unwarrantable, though Bengel does so. It is still more absurd, however, to take καθὼς for a particle of transition not to be translated (Heydenreich). Other and more recent expositors regard Rom. ix. 22 ff. as a very singular and partly double *anakoluthon*; see the different views in *Reiche*. It is much simpler, however, to join καὶ ἵνα verse 22. to ἤνεγκεν, and at the end of verse 23. to conceive the *apodosi*s as running thus: *God, determined to manifest His wrath, bore with all long-suffering the vessels of His wrath, - - for the very purpose of showing forth the riches, etc.: what then? What shall we say of the matter?* (must not, then, all censure be silent?) The bearing of the σκευὴ ὀργῆς is not merely regarded as a proof of his μακροθ., but, at the same time, as taking place for the express purpose of bringing into view the riches of glory intended for the σκευὴ ἐλέους. The instant destruction of the σκευὴ ὀργῆς (here are meant the unbelieving Jews) would have been perfectly just; but God endured them with long-suffering (thus softening justice by goodness), both the

design and the result of this being the more striking display (by the contrast) of the greatness of His mercy towards the *σπεύη ἐλέους*. Verse 22., in which *δέ* is used, and not *οὖν*, is, probably, not a continuation of the thought expressed in verses 20. 21. That God is perfectly free in bestowing the tokens of His mercy, had been sufficiently stated. The creature cannot contend with the Creator,—that is enough. But, subjoins Paul, God is not so rigorous as He might be, without having to fear the censure of men. As to Acts x. 36. see above, § 62, 3. On Rom. xii. 6 ff. see below, under II. 1. Col. i. 21. is undoubtedly an *anakoluthon*, whether we read with Lchm. *ἀποκατηλλάγητε*, or with the *rec.* *ἀποκατήλλαξεν*. As to 2 Pet. i. 17. see p. 368, and on 1 Cor. xii. 2. Mey.

In several other passages where expositors suppose the existence of an *anakoluthon*, I can discover nothing of the sort. Rom. vii. 12. *εὐρίσκω ἄρα τὸν νόμον τῷ θελοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται*, where, according to Fr. (Conject. p. 50.), there is supposed to be a blending of two constructions, has by this learned critic been subsequently explained otherwise, that is, in accordance with Knapp's view. See above, § 61, 4. Likewise, in Heb. viii. 9. there is no blending of two constructions (Fr. Conject. p. 34.). The quotation from the Sept. *ἐν ἡμέρα ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν* may be an unusual expression, but it is not incorrect. The form of the expression was unquestionably occasioned by the Hebrew (for it is a quotation from Jer. xxxi. 32.) *יְרִיחַ בְּיָמַי*. The participle is used instead of the Infin., as in Jer. xxix. 2. comp. Bar. ii. 28.—In 1 Pet. ii. 7. *ἀπειθοῦσι δέ* is grammatically connected by the words of the quotation, *οὗτος ἐγενήθη* etc. In Rom. i. 26. 27. it would be difficult to determine the true construction, were it only for the fact, that readings vary between *ὁμοίως δὲ καὶ* and *ὁμοίως τε καί*. The first reading appears to have more external evidence in its support; and Bornem. (neues theol. Journ. VI. 145.) has preferred it (as Lachm. has), and endeavoured to vindicate it by the frequent recurrence of the expression in the N. T. (Mt. xxvi. 35. xxvii. 41. [Mr. xv. 31.] Luke v. 10. x. 32. 1 Cor. vii. 3 f. Jas. ii. 25., and also in Greek authors, as Diod. Sic. 17, 111.). But as none of these passages contains a *τε*, they do not establish the point; comp., however, the passage quoted by Fr. from Plat. symp. 186 e. *ἢ τε οὖν ἰατρικῆ - - ὡσαύτως δὲ καὶ γυμναστικῆ*. The reading in question is also supported by the most authoritative Codd., and would be very appropriate, as the Apostle obviously wishes to give prominence to what was done by the *ἄρρενες* (he dwells on in verse 27., severely condemning the wickedness). It may now be asked, whether an *anakoluthon* is formed by one of the two readings, or by both together? As little is there an *anakoluthon* if the reading be *ὁμ.*

τε καί, as there is in the Latin *nam et feminae - - et similiter etiam mares*. On the other hand, if we are to read ὄμ. δὲ καί, the natural sequence is broken, exactly as in Latin *et feminae - - similiter vero etiam mares*. Klotz. Devar. II. 740.—In Heb. iii. 15. we must probably seek for the *apodosis* in verse 16. τίνες γὰρ *quiam* etc., as Bleek, Tholuck, and others, have done. In 2 Cor. viii. 3. ἀνδραίρετοι is connected with ἑαυτοὺς ἔδωκαν verse 5. In 1 Cor. v. 11., in the words τῶ τοιοῦτῳ μηδὲ συνεσθίειν we ought to recognise, not, as Erasmus does, an *anakoluthon*, but an intensive recapitulation of *συναναμίγν*. In Jas. ii. 2 ff. the *anakoluthon* will disappear, if verse 4. καὶ οὐ etc. be taken interrogatively, as is done by most critics, and also by Lchm. Jo. xiii. 1. contains no grammatical *anakoluthon*. The difficulty must be got over hermeneutically. 1 Cor. ix. 15., if ἵνα for τις is spurious (Tdf. has restored it), would be not so much an *anakoluthon* as an *aposiopesis*, see Mey. Lastly, in Eph. iii. 18. the participles are probably to be connected with the clause ἵνα ἐξισχύσητε etc., see Mey. *in loc.*

2. The *anakolutha* which we have hitherto elucidated, are of such a nature that they might occur in any language. In Greek, there are some *anakolutha* sanctioned by usage, and of so peculiar a kind, as to require mention :

a. When a sentence contains several participles, these, when at a distance from the governing verb, not unfrequently assume an abnormal construction in regard to case (see Vig. p. 337 sqq. Rost 704.), e.g.: Eph. iv. 2 f. παρακαλῶ ὑμᾶς - - περιπατήσαί - - ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες etc. (as if the exhortation were direct: περιπατήσατε), also i. 18. (where Mey. creates a gratuitous difficulty); Col. iii. 16. ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς etc.; ii. 2. ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ etc. (as if παρακαλεῖσθαι were to be applied to the persons themselves), Col. ii. 10.; 2 Cor. ix. 10 f. ὁ ἐπιχορηγῶν - - χορηγήσαι καὶ πληθύναι τὸν σπῆρον ὑμῶν - - ὑμῶν, ἐν παντὶ πλουτιζόμενοι etc.; verse 12 f. ἡ διακονία (ἐστὶ) περισσεύουσα διὰ πολλῶν εὐχαριστιῶν, διὰ τῆς δοκιμῆς τ. διακονίας ταύτης δοξάζοντες τὸν θεόν (as if the preceding context were ὅτι πολλοὶ εὐχαριστοῦσιν) comp. Xen. Cyr. I, 4, 26. See also 2 Cor. i. 7. vii. 5. Ph. i. 29 f. Acts xxvi. 3. Jude 16. Comp., in general, Markland Lys. p. 364. Reiske Vol. V. Buttm. Soph. Philoct. p. 110. Seidler Eurip. Iphig. T. 1072. Kühner II. 377 f. Schwarz soloecism. p. 89. also Stallb. Plat. apol. p. 135 sq. and sympos. p. 33. Some of the *anakolutha* of this sort may be considered intentional. Conceptions expressed by the *casus*

recti of participles, are exhibited with greater prominence; whereas the *casus obliqui* rather direct attention to the whole of the sentence (singularly so in Jude 16.), and are indicated as accessory conceptions. But the greatest number of them are occasioned by the author's having intended, in the preceding part of the sentence, to employ a different substantive kindred in sense. Besides, comp. Evang. apocr. p. 169. 445.

Of a different description are such passages as Mr. xii. 40. Phil. iii. 18 f., on which see § 59. In Rom. xiii. 11. *καὶ τοῦτο εἰδότες* is connected with *ὀφείλετε* verse 8.

b. Frequently after a participle the construction passes to a finite verb, which may be accompanied by *δέ*, as in Col. i. 26. *πληρῶσαι τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων* - - *νυνὶ δὲ ἐφανερώθη* instead of *νυνὶ δὲ φανερωθέν* (comp. Her. 6, 25. Thuc. 1, 67.), 1 Cor. vii. 37. *ὅς ἑστήκεν ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει* (instead of *ἔχων*).¹ We must not, with Mey., refer to this head 1 Cor. iv. 14., nor Eph. ii. 3., where *ἤμεν* is parallel to *ἀνεστράφημεν*. This transition occurs without *δέ* in Eph. i. 20. *κατὰ τὴν ἐνέργειαν* - - *ἦν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγεῖρας αὐτὸν* - - *καὶ ἐκάθισεν*, 2 Cor. vi. 9. Jo. v. 44. Col. i. 6. (Paus. 10, 9, 1.). As to 2 Jo. 2. see below, II. 1. An effort to attain a more simple structure, or to give prominence to the second thought (particularly 2 Cor. vi. 9. comp. Xen. Cyr. 5, 4, 29.), is not unfrequently the cause of an *anakoluthon*. Heb. viii. 10. (from the Old T.) is to be explained in the same way: *αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ* - - *διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς*. To render *καὶ* before *ἐπιγρ.* by *etiam*, as some (Böhme, for instance) do, is forced and awkward. As to Jo. i. 32. *τεθείαμαι τὸ πνεῦμα καταβαῖνον* - - *καὶ ἔμεινεν ἐπ' αὐτόν* (comp. verse 33. *ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν*), the proper explanation has already been indicated by BCrus. Comp. also Schaef. Dion. H. p. 31. and Demosth. II. 75. V. 437. 573. also Plutarch. IV. 323. Blume Lycurg. p. 147. Mtth. p. 1527 f. In the Codd. in such passages the participle is sometimes found as a correction, e.g., in Eph., as above, where Lehm., notwithstanding, has adopted *καθίσας* as genuine. A kindred sort of *anakoluthon* occurs in 2 Cor. v. 6 ff. *θαρρόντες ὅν πάντοτε* - - *θαρροῦμεν δὲ καὶ εὐδοκοῦμεν*, where Paul, after several intermediate clauses, repeats

¹ The case examined by *Hm.* Soph. El. p. 153. and *Buttm.* Demosth. Mid. p. 149. is different.

Ἐαυροῦντες, which he intended to construe with εὐδοκ., in the form of the finite verb.

c. A sentence, which had begun with ὅτι, concludes with the (Acc. and) Infin., as if that particle had not been employed at all, as in Acts xxvii. 10. Θεωρῶν, ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας - - μέλλειν ἔσεσθαι τὸν πλοῦν comp. Plat. Gorg. 453 b. ἐγὼ γὰρ εὐ ἴσθ' ὅτι, ὡς ἐμαυτὸν πεῖθω, εἴπερ - - καὶ ἐμὲ εἶναι τούτων ἕνα, see above, § 44. Note 2. p. 355 f. *Vice versa*, in Aelian. 12, 39. the construction φασὶ Σερμίραμιν consists of an Acc. with the Inf., but is followed by μέγα ἐφρόνει, as if ὅτι had preceded. Similar to this is Plaut. Trucul. 2, 2, 62. With this may be compared also Jo. viii. 54. ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστι (where θεὸν ὑμῶν εἶναι might have been used). This, however, is rather to be considered an Attraction. See below.

d. The principal verb in the sentence does not regularly correspond to the Nominative or Acc. placed at the beginning of the sentence (*casus pendentis* Wannowski Syntax. anomal. p. 54 sq.), as: 1 Jo. ii. 24. ὑμεῖς, ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω, and verse 27. καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει and you, the anointing, which -- abides in you. In both passages, ὑμεῖς, if placed in relative clause, would (Lchm.) in that position be too emphatic. Luke xxi. 6. ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι, ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ etc. *these things, which ye behold,— the days will come, in which (even to the last stone they will be destroyed) not a stone (of them) will be left on another.* So also in Jo. vi. 39. vii. 38. xv. 2. Mt. vii. 24. xii. 36. Rev. ii. 26. iii. 12. 21. Comp. Ex. ix. 7. Xen. Cyr. 2, 3, 5. Oec. 1, 14. Ael. 7, 1.—2 Cor. xii. 17. μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; for, *was it to defraud you that I sent any one to you of those I have sent?* Rom. viii. 3. τὸ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει -- ὃ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας -- κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, *what to the law was impossible, God condemned, sending His Son, sin in the flesh, for, that God did, and condemned, etc.* Here, however, τὸ ἀδύνατον may also be regarded as a Predicate placed before an independent sentence, and resolved thus: ὃ γὰρ ἀδύνατόν ἐστι, as in Heb. viii. 1. κεφάλαιον ἐπὶ τοῖς λεγομένοις, ταιούτων ἔχομεν ἀρχιμερέα etc. see § 32, 7. comp. Kühner II. 156.

Several critics, besides Olsh., have supposed that there is an Accus. absol. (?) in Acts x. 36. τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ etc. *the word, which (or which word) He sent first to the*

children of Israel (namely, the word verse 35. ἐν παντί ἔδνει etc.). Yet see § 62, 3.

An *anakoluthon*, peculiar to the N.T., sometimes occurs, according to which the writer proceeds in the words of an Old T. statement, instead of his own, e.g. Rom. xv. 3. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται, οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ (instead of—but, in order to please God, He submitted to the cruelest reproaches) verse 21. ix. 7. comp. 1 Cor. ii. 9. iii. 21. Heb. iii. 7. Yet see below, § 64, 7.

e. Under the head of *anakolutha* comes also the use of μέν without a subsequent parallel clause (made prominent by δέ), Hm. Vig. 841 sq. The parallel member suppressed is either

(α) Easily supplied from the member with μέν, being in a manner implied in it, as in Heb. vi. 16. ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι *men swear by the greater* (by one greater), but God can swear only by Himself, comp. ver. 13. (Plat. Protag. 334 a.), nevertheless this μέν is doubtful; Col. ii. 23. ἄτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐδελοδρησκειᾷ καί etc. *which, indeed, have an appearance of wisdom*, but, in fact, evince no wisdom (Xen. An. 1, 2, 1.), Rom. x. 1., where, probably, Paul purposely avoided the painful antithesis (which is brought out in ver. 3. softened by a compliment), see, further, 1 Cor. v. 3. Comp. Xen. Hier. 1, 7, 7, 4. Mem. 3, 12, 1. Plat. Phaed. 58 a. Aristoph. pax 13. see Stallb. Plat. Crit. p. 105. Held Plutarch. A. Paull. p. 123.—Or

(β) The correspondent member is perceptibly indicated under another turn of expression, as: Rom. xi. 13 f. ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔδνων ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἴπως παραζηλώσω μου τὴν σάρκα etc. Here the clause with δέ is included in εἴπως παραζ., instead of Paul's writing regularly: *inasmuch as I am the apostle of (to) the Gentiles, I magnify mine office* (preaching earnestly to the Gentiles), *but I have in this the benefit of the Jews in view* (I will thus render the Jews emulous),—I am indeed an apostle to the Gentiles, but, at the same time, I am, in purpose, an apostle to the Jews.—Or

(γ) The construction is entirely broken, and the parallel clause is to be deduced by the reader from the sequel, e.g. Acts i. 1. τὸν μὲν πρώτων λόγον ἐποίησάμην περὶ πάντων - - ἀνελήφθη. Instead of then proceeding thus: *from this point of time* (the Ascension) *I shall commence the second part of my work*, the writer is led, by the mention of the apostles ver. 3., to refer to Christ's appearance after His resurrection, and immediately connects with it the sequel of the narration.

Rom. vii. 12. ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἅγια καὶ δικαία καὶ ἀγαθὴ the law, indeed, is holy, and the commandment is holy, but ἁμαρτία, prompted by the σὰρξ, misuses it (in the way indicated ver. 8.). This thought the Apostle brings out by a different turn of expression in ver. 13. Comp., further, Rom. i. 8. iii. 2. 1 Cor. xi. 18. (here, as to πρῶτον μὲν generally, see below), Heb. ix. 1. 2 Cor. xii. 12. (see Rück. *in loc.*), Acts iii. 13. xix. 4. (in the latter passage μὲν is not fully established), xxvi. 4. The following instances in Greek writers may be consulted: Eurip. Orest. 8. Xen. C. 2, 1, 4. 4, 5, 50. Mem. 1, 2, 2. 2, 6, 3. Plato Apol. 21 d. Reisig Soph. Oed. Col. p. 398. Locella Xen. Ephes. p. 225. etc. [In Luke viii. 5 ff. Jo. xi. 6. xix. 32. Jas. iii. 17. the correlative particle is not entirely omitted, only for δέ we find sometimes ἔπειτα (Heind. Plat. Phaed. p. 133. Schaef. melet. p. 61.), sometimes καί; and that, even in Greek authors, μὲν - - ἔπειτα, μὲν - - καί (Thuc. 5, 60. and 71.), μὲν - - τε are used correlatively, is well known, and not strange, comp. Ast Plat. legg. p. 230. Matthiae Eurip. Orest. 24. Baiter ind. ad Isocr. paneg. p. 133. Weber Demosth. 257. Maetzner Antiph. p. 209. 257. Sometimes the clause with δέ is at a distance, as in 2 Cor. ix. 1. 3. (Thuc. 2, 74.), also perhaps 1 Cor. xi. 18. (see immediately), or, in point of expression, is not a complete parallel, as in Gal. iv. 24. 26.]

Rom. i. 8. πρῶτον μὲν εὐχαριστῶ etc. is unquestionably an *anacoluthon*. The Apostle had here in view a δευτέρον or an εἶτα, which, however, was lost sight of, in consequence of the altered structure. The remark of Wyttenbach (Plut. Mor. I. 47. ed. Lips.) is to the purpose: si solum posuisset πρῶτον, poterat accipi pro *maxime, ante omnia* (so it is rendered by nearly all expositors): nunc quum μὲν addidit, videtur voluisse alia subjungere, tum sui oblitus esse. Comp. also Isocr. Areopag. p. 344. Xen. M. 1, 1, 2. Schaef. Demosth. IV. 142. Maetzner Antiph. p. 191.—In regard to 1 Cor. xi. 18. πρῶτον μὲν γὰρ συνηρχομένων ὑμῶν etc., ἔπειτα δέ is probably implied in ver. 20 ff.; and Paul properly meant: In the first place, I hear that there are divisions in your meetings, and, further, that disorders occur at the Lord's Supper. Paul conceives the latter from a different point of view than the divisions. As to Rom. iii. 2. Thol. has already given the correct interpretation.

Likewise in Mt. viii. 21. ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι etc. there is nothing correspondent to πρῶτον; but we, too, should say: let me *first (in the first place)* go and bury. The meaning is easily perceived from the context: I will then return (and follow Thee, ver. 19. 22.). When in the connection τε - - καί a πρῶτον comes after τε, as in Rom. i. 16. ii. 9 f., it means *especially*. In 2

Cor. viii. 5. *πρῶτον - - καί* does not stand for *πρῶτον - - ἔπειτα*, see Mey.

We sometimes find a similar *anakoluthon* with *καί* as with *μέν*, when *καί* should strictly have been repeated (*as well as*). Thus in 1 Cor. vii. 38. *ὥστε καί ὁ ἐγγαμίζων καλῶς ποιεῖ, ὁ δὲ μὴ ἐγγαμίζων κρείσσον ποιεῖ* the sentence should have been properly so constructed as to make *καί ὁ μὴ - - καλῶς ποιεῖ* follow. But Paul, while intending to express himself thus, corrects himself, and employs the comparative, where the adversative particle appears more appropriate. There is, however, weighty evidence against *δέ*; and transcribers may have, from grammatical considerations, introduced it instead of the original *καί*.

II. 1. Different from the *anakoluthon* is the *oratio variata* (Jacob Lucian. Alex. p. 22. Jacobs Aelian. p. 6. Bremi Aeschin. II. 7. Mtth. 1530 ff.). It takes place when, in parallel sentences and members of sentences, two (synonymous) constructions have been adopted, each of which is complete in itself—*heterogeneous* structure of a sentence. It is found in accurate writers when the sequence of the previous construction would have been heavy, ambiguous, or not entirely suited to the thought (Engelhardt Plat. Menex. 254. Beier Cic. off. II. 38.). Sometimes, also, it arises from a regard to variety of expression. We subjoin, in the first place, some instances of a simple description :

1 Jo. ii. 2. *Ἰλασμός περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου* (where, either instead of the last words, *περὶ τῶν ὅλου τοῦ κόσμου*, or, instead of the first, *περὶ ἡμῶν*, might have been used), Heb. ix. 7. Acts xx. 34. (1 Kings iii. 1. iv. 30. Lucian. parasit. 20.); Eph. v. 33. *καὶ ὑμεῖς οἱ καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἣ δὲ γυνὴ ἵνα φόβηται τὸν ἄνδρα* (comp. § 43, 5. and Jo. xiii. 29.); Eph. v. 27. *ἵνα παραστήσῃ ἑαυτῶ ἐνδοξὸν τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον - - ἀλλ' ἵνα ἡ (ἡ ἐκκλησία) ἀγία κ. ἄμωμος;*¹ Ph. ii. 22. *ὅτι, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον* that, as a son with a father, so with me (*me* in my apostolic capacity, more especially), *he has served* etc., Rom. iv. 12. (Ael. an. 2, 42.) Luke ix. 1. i. 73 f.² Rom. i. 12. comp. Mtth. 1529 f. Schwarz soloec. p. 89 sq.; 1 Cor. xiv. 1. *ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε* (where

¹ Jo. xi. 52. (*ἡμελλεν ἀποθῆσκειν*) *οὐκ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα - - συναγάγῃ εἰς ἕν.* does not come under this head. There was here no more suitable mode of expression for the second clause.

² On the other hand, in Luke i. 55. the words τῶν Ἀβραάμ etc. belong to *μνησθῆναι ἐλπίους*, especially on account of *εἰς τὸν αἰῶνα*.

Paul might have written τὸ προφητεύειν), comp. ver. 5. and ver. 11. Acts xxii. 17. The following are bolder :

Mr. xii. 38 f. τῶν θελώντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοῦς (ἀσπάζεσθαι) ἐν ταῖς ἀγοραῖς etc. ; Jo. viii. 53. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφηταὶ ἀπέθανον, where the regular construction required the continuation of the interrogative form : καὶ τῶν προφητῶν, οἵτινες ἀπέδ.; 1 Cor. vii. 13. γυνή, ἥτις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ (καὶ συνευδοκοῦντα) οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν, see above, p. 162. comp. similar instances in Luke xvii. 31. and Jo. xv. 5.—In Rom. xii. 6. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν -- εἴτε προφητεῖαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει the construction (the Acc. governed by ἔχοντες) is kept up only as far as ἐν τῇ διακ., then commences a new construction with concretes, for which Paul might have written εἴτε διδασκαλίαν -- παράκλησιν etc.—In 2 Cor. xi. 23 ff. P. enumerates the sufferings attendant on the apostolic office, by which he had proved himself to be, and that in no ordinary degree, a servant of Christ. First, ἐν κόποις περισσοτ. etc. is simply appended, each particular is enhanced by an adverb of degree, then follow narrative Aorists and Perfects ver. 24 f. ; Paul then returns to substantives with the instrumental Dative and the instrumental ἐν by turns ver. 26. 27. See, further, Jo. v. 44. Ph. i. 23 f. 1 Jo. iii. 24. The construction is manifestly altered intentionally, that is, for the purpose of bringing out the thoughts more forcibly than could have been done by a uniform structure, 2 Jo. 2. διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μετ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.¹ The oratio variata occurs, combined with an ellipsis, in 2 Cor. viii. 23. Rom. ii. 8. xi. 22. and Mr. vi. 8. παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν -- ἀλλ' ὑποδεδεμένους σανδάλια (sc. πορεύεσθαι) καὶ

¹ Mr. ii. 23. can hardly, though Fr. thinks otherwise, be brought under the head of *variatio structuræ*, if tested by the standard of refined prose : ἐγένετο παραπορεύεσθαι αὐτόν - - διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ etc. for ἀρξασθαι τοὺς μαθητάς. The latter construction would be too heavy for the narrative style of the Evangelists. Besides, ἐγένετο stands in no necessary relation to ἀρξασθαι τοὺς μαθ. (as if, it came to pass that, as He - - , the disciples plucked ears of corn) ; but Mark meant : It came to pass, that He went through the corn fields (growing corn) on the Sabbath day, and that the disciples plucked etc. Still less can I perceive in 1 Cor. iv. 14. Eph. ii. 11-13. any remarkable alteration of the construction. No writer expresses himself with so stringent propriety as never to say, *I write not these things to shame you, but as my beloved sons I warn you*, instead of, not shaming you - - , but - - warning. But in Acts xxi. 28. (Fr. conject. I. 42. sq.) ἔτι τε shows that Luke wished to give prominence to the sequel, and hence the independent construction of this new sentence.

μη ἐνδύσασθαι (here ἐνδύσθησθε is the better reading) δύο χιτῶνας, see Fr. in loc. In Rom. xii. 2. we should probably read the Inf. συσχηματίζεσθαι, and not the Imperat. συσχηματίζεσθε. From Greek authors many similar instances might be adduced. Thus Paus. 1, 19, 5. τοῦ Νίσου λέγεται θυγατέρα ἐρασθῆναι Μίνω καὶ ὡς ἀπέκειρε τὰς τρίχας τοῦ πατρός, 5, 1, 2., 8, 22, 4. Πείσανδρος δὲ αὐτὸν ὁ Καμμευὲς ἀποκτείνειν τὰς ὄρνιδας οὐ φησὶν, ἀλλὰ ὡς ψόφω προτάλων ἐκδιώξειεν αὐτάς. Thuc. 8, 78. Xen. M. 2, 7, 8. Hell. 2, 3, 19. Anab. 2, 5, 5. Aelian. anim. 10, 13. As to Mr. xii. 38 f. comp. especially Lys. caed. Eratosth. 21. From the Sept. may be quoted Gen. xxxi. 33. Judg. xvi. 24. 3 Esdras iv. 48. viii. 22. 80. Neh. x. 30.—In Mr. iii. 14 ff., with the principal words ἐποίησε δώδεκα, ἵνα etc. ver. 14. 15., which are complete in themselves, is connected first the detached statement ver. 16. καὶ ἐπέδηκεν ὄνομα τῷ Σίμωνι etc. in reference to the chief of the apostles, then follow in ver. 17–19. the names of the rest in direct dependence on ἐποίησεν, and only in ver. 17. is subjoined a similar statement, which no more breaks the flow of the discourse than in ver. 19. ἧς καὶ παρέδωκεν etc. does. The whole structure would be regular, had the Evangelist said, in ver. 16. Σίμονα, ᾧ ἐπέδηκεν ὄνομα etc.

Under this head comes also the transition from a relative construction to a personal, in 1 Cor. viii. 6. εἰς θεός - - ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, 2 Pet. ii. 3. οἷς τὸ κρίμα ἐκπάλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, see above, p. 162. Weber Demosth. p. 355 sq. Of essentially similar a nature is Luke x. 8. εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ δέχονται (οἱ πόλιται) ὑμᾶς etc.

As to Rev. vii. 9. εἶδον καὶ ἰδοὺ ὄχλος - - ἐστῶτες - - περιβεβλημένους comp. xiv. 14. see above, § 59, 11. Both passages contain a blending of two constructions, as in Rev. xviii. 12 f., where are appended to τὸν γόμον first appositive Genitives, then an Acc. (πᾶν ξύλον), afterwards (κ. ἵππων etc.) Genitives again, lastly (ψυχὰς ἀνδρ.) another Acc. On the other hand, in ii. 17., in accordance with the proper distinction of cases, first a Gen. and then an Acc. are made to depend on δῶσω.

2. Moreover, the transition (very frequent in Greek authors) from the *oratio obliqua* to the *recta*, and *vice versa*, deserves special attention (d'Orville Charit. p. 89. and 347. Heind. Protag. p. 510 sq. Jacobs Aelian. p. 46. 475. Ast Plat. legg. p. 160. Held Plutarch. Timol. p. 451. Bornem. Xen. Mem. p. 253. Fr. Marc. p. 212.): Acts xxiii. 22. ἀπέλυσε τὸν νεανίαν παραγγείλας μηδενὶ ἐγκαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρὸς με, ver. 23. 24. εἶπεν ἑτοιμὰ-

σατε - - κτήνη τε παραστῆσαι. Luke v. 14. παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον, Mr. vi. 9. comp. Xen. Hell. 2, 1, 25. An. 1, 3, 14. and the passages from Joseph. in Kypke I. 229 sq. Mr. xi. 32. εἰάν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἀλλ' εἴπωμεν ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν (where the narrator proceeds in his own words). With Acts i. 4. comp. Lysias in Diogit. 12. ἐπειδὴ δὲ συνήλθομεν, ἤρετο αὐτὸν ἡ γυνή, τίνα ποτὲ ψυχὴν ἔχων ἄξιόι περὶ τῶν παίδων τοιαύτη γνώμη χρῆσθαι, ἀδελφὸς μὲν ἂν τοῦ πατρός, πατήρ δ' ἐμός etc. (Geopon. 1, 12, 6.). See also Acts xvii. 3. On the other hand, in Mt. ix. 6. the narrator introduces in the words of Christ what was said to the paralytic, τότε λέγει τῷ παραλυτικῷ, comp. Mr. ii. 10. Luke v. 24. The explanation given by Mey. is very obviously forced.¹

A transition from the Sing. to the Plur., and *vice versa*, occurs in Rom. iii. 7 f. xii. 16 ff. 20. 1 Cor. iv. (2) 6 f. (Aelian. 5, 8.) 2 Cor. xi. 6. Jas. ii. 16. Gal. iv. 6 f. (vi. 1.) Schweigh. Arrian. Epict. II. l. 94. 278. Matthiae Eurip. Orest. 111. Schaef. Demosth. IV. 106. Schwarz soloec. 107. Likewise Rom. ii. 15. ἐν τ. καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως may be referred to this head. The transition from the Sing. to the Plur. in Luke v. 4. is intentional, see Bornem. *in loc.* As to the appositive Plur. to a Sing. in 1 Jo. v. 16. see § 59.

A heterogeneous construction in an apposition occurs in Rev. i. 6. ἐποίησεν ἡμᾶς βασιλείαν ἱερεῖς τῷ Θεῷ, see § 59, 8. So also in other constructions, the Greek authors place concretes and abstracts in juxtaposition, see Bremi Aeschin. Ctesiph. § 25. Weber Demosth. 260. Comp. also Caes. civ. 3, 32. erat plena *lictorum et imperiorum* provincia.

¹ Mt. xvi. 11. πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων etc., is of a different sort, as here only the direct words of Jesus, used in ver. 6., are as such repeated. Likewise Jo. x. 36. contains nothing remarkable.

SECTION LXIV.

DEFECTIVE STRUCTURE OF SENTENCES—ELLIPSIS,¹ APOSIOPESIS.

I. Erroneous and vague notions regarding the nature of Ellipsis (and Pleonasm), derived from the uncritical compilations of *L. Bos*² and his followers, and particularly from the annotations of N. T. philologists, continued, till a very recent period, to be generally received. Comp. Haab p. 276 ff. Sound views on the subject were first propounded and established by Herm. de ellipsi et pleonasmō in Wolf and Buttman's *Mus. antiq. studior.* Vol. I. fasc. I. p. 97–235., in Herm. Opusc. I. 148–244., and especially in his notes on *Vig.* 869 sqq.³ Mainly following this eminent scholar, we shall, under this head, confine ourselves, in a great measure, to an explanation of the different sorts of ellipses, as Glassius and Haab have already accumulated examples in great abundance.⁴

1. Ellipsis (not including Aposiopesis, to be examined under No. II.) consists in the omission of a word the notion of which is necessarily understood to complete the sentence.⁵

The omission, for the sake of brevity or on any other ground,⁶ of

¹ See *K. F. Krumbholz* de ellips. in N. T. usu freq. in his operar. subseciv. lib. 1. Norimb. 1736. 8. No. 11. *F. A. Wolf* de agnitione ellipseos in interpretatione libror. sacror. Comment. I.–XI. Lips. 1800–1808. 4. (Comm. I.–VI. have been reprinted in Pott Sylloge commentt. theol. IV. 107 sqq. VII. 52 sqq. VIII. 1 sqq.), an uncritical collection. Comp., besides, *Bauer Philol. Thucyd. Paull.* 162 sqq. *Bloch*, in his *Theologian Part. I.* (Odense 1791.) on the Ellipses in Paul's Epistles.

² *Lamb.* *Bos Ellipses graecae.* Franecq. 1712. 8. Traj. ad Rh. 1755. 8. ed. *C. Schoettgen* 1713. 1728. 12. ed. *J. F. Leisner.* Lips. 1749. 1767. 8. ed. *N. Schwebel.* Norimb. 1763. c. nott. *C. B. Michaelis.* Hal. 1765. 8. c. prior. editor. suisq. observatt. ed. *G. H. Schaefer.* Lips. 1808. 8. (reprinted at Oxford 1813. 8.), comp. *Fischer Weller.* III. I. 119 sqq. III. II. 29 sqq.

³ The doctrine of the Latin Ellipsis is expounded by *J. W. Schlickeisen* de formis linguae latinae ellipticis. Mühlhausen 1830 and 43. 2 Pr. 4. An earlier work of *J. G. Lindner* on Latin Ellipses (Frkft. a. M. 1780. 8.) is of little value even as a collection of examples.

⁴ In allusion to the great liberties that expositors have taken with the books of Scripture, *Hm.* Opusc. p. 217. uses the expression, *cereos flecti quorundam artibus.*

⁵ *Hm.* opusc. p. 153. : ellipseos propria est ratio grammatica, quae posita est in eo, ut oratio, etiamsi aliquid omissum sit, integra esse censeatur, quia id, quod omissum est, necessario tamen intelligi debeat, ut quo non intellecto sententia nulla futura sit.

⁶ The omission of a word may arise entirely or partly from a rhetorical cause. See below, No. 3.

a word to be understood, is allowable only when, owing to the particular structure of the sentence, or the use of a conventional phrase, the word omitted is obviously implied in the expressions employed (Hm. opusc. p. 218.). Such omissions may, in reference to the three constituent parts of every simple sentence, be divided into ellipses of the *subject*, of the *predicate*, and of the *copula* (Hm. Vig. 870 sq.). A *real*, that is, an *entire* ellipsis of the predicate, is scarcely, if at all, admissible. Owing to the endless diversity of possible predicates, the writer or speaker cannot leave this part of a sentence to be supplied by the reader or hearer (Hm. 872.). Accordingly, there remain but the other two sorts of ellipses, of which those of the *subject* are, naturally, very limited in number.

The case in which a word or phrase of a preceding clause must, to complete one following, be repeated, either unchanged or in such form as the construction may require (Glass. I. 632 sqq.), cannot be properly called an ellipsis, there being, in the circumstance, no real omission of a word (Hm. Vig. 869. Opusc. 151 sq. Poppo Thuc. I. I. 282.).² Examples :

a. 2 Cor. i. 6. εἴτε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν σωτηρίας sc. θλιβόμεθα (v. 13. vii. 12.); Luke xxii. 36. ὁ ἔχων βαλλάντιον, ἀράτω -- ὁ μὴ ἔχων sc. βαλλάντιον (x. πῆραν), Jas. ii. 10. Jo. iv. 26.; xii. 28. δόξασον σοῦ τὸ ὄνομα -- καὶ ἐδόξασα καὶ πάλιν δόξάσω sc. τὸ ὄνομά μου. Comp. also Rom. iii. 27. viii. 4. xi. 6. xiii. 1. (αἱ δὲ οὐσαι sc. ἐξουσίαι, which but few authorities express)³ Jo. iv. 53. Acts xxiii. 34. 1 Cor. vii. 3 f. xi. 25. (comp. ver. 23.) xv. 27. 2 Cor. xi. 11. Rev. ii. 9. So, in particular, in answers: Jo. xviii. 5. τίνα ζητεῖτε; -- Ἰησοῦν τὸν Ναζωραῖον, ver. 7., Luke xx. 24. τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες εἶπον· Καίσαρος, vii. 43. Mt. xxvii. 21.; Heb. v. 4. οὐχ ἑαυτῶ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τ. Θεοῦ sc. λαμβάνει τ. τιμ. (but λαμβ. in the sense of receive).

¹ Neither of these can, for instance, be shown by those expositors who, to get over the historical difficulty, would supply *hoc die* (festo) in connection with ἡμῖν οὐκ ἔξεστιν ἀποκτείναι οὐδένα.

² It must not be overlooked that such phraseology gives style greater periodic compactness; while, in most circumstances, the repetition of the same or a similar expression would be stiff and heavy.

³ 1 Jo. iii. 20. would, according to Lücke's exposition, come under this head, as γινώσκουμεν (οἶδαμεν) is supplied after the second ἔτι, verse 19. I must confess, however, that to me this explanation seems very forced. A transcriber might easily have added, from inadvertence, a second ἔτι. Lchm. has with A rejected the second ἔτι. The omission, however, might also have been owing to a misapprehension; otherwise, why might not the transcriber himself have repeated the ἔτι, as well as in Eph. ii. 11 f.? see *Fr. Progr. ad Gal.* p. 5. (*Fritzscheiorum* opusc. p. 236.). The passage has never, as yet, been satisfactorily explained.

b. Mr. xiv. 29. εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγὼ (σκανδαλισθήσομαι comp. Mt. xxvi. 33.); Eph. v. 24. ὡςπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως -- αἱ γυναικες τοῖς ἀνδράσιν (ὑποτασσέσθωσαν); 2 Tim. i. 5. ἤτις ἐνάκησεν ἐν τῇ μάμμῃ σου -- πέπεισμαι δέ, ὅτι καὶ ἐν σοί (ἐνοικεῖ); Rom. xi. 16. εἰ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα (ἅγιον); Heb. v. 5. ὁ Χρῖ. οὐχ ἑαυτὸν ἐδοξασεν -- ἀλλ' ὁ λαλήσας πρὸς αὐτὸν (ἐδόξ. αὐτόν); 1 Cor. xi. 1. μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ (μιμητῆς εἰμι); xiv. 27. εἴτε γλώσση τις λαλεῖ, κατὰ ὅσο ἢ τὸ πλεῖστον τρεῖς (λαλεῖτωσαν); Luke xxiii. 41. ἐν τῷ αὐτῷ κρίματι εἶ' καὶ ἡμεῖς μὲν δικαίως (ἐσμέν sc. ἐν τῷ κρίματι τούτῳ); 1 Cor. ix. 12. 25. xi. 16; 2 Cor. iii. 13. καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ (τίθεμεν καθ. ἐπὶ τὸ πρ. ἡμῶν),¹ yet compare Mt. xx. 23. xxvi. 5. Jo. xiii. 9. xv. 4. 5. xvii. 22. xviii. 40. Rom. i. 21. ix. 32. xiv. 23. Ph. iii. 5. Heb. (ii. 13.) v. 5. x. 25. xii. 25. Rev. xix. 10. Mt. xxv. 9. Under this head comes also 1 Cor. vii. 21. δοῦλος ἐκλήθης; μὴ σοι μελέτω, if, as the passage most easily admits, τῆς δουλείας be supplied (Lob. paralip. p. 314.). See Mey., who has overlooked the fact that, even in the fifth edition, I made this suggestion. Such indispensable repetitions are very frequent. See Rom. xii. 6 ff.

c. Neither is there a real ellipsis, when an affirmative is to be supplied from a foregoing negative,—a case of frequent occurrence in Greek authors (as: Thuc. 2, 98, 3. πορευομένα αὐτῶ ἀπεργίγντο μὲν οὐδὲν τοῦ στρατοῦ εἰ μὴ τι νόσω, προσεγίγντο δέ, see Stallb. Plat. apol. p. 78. sympos. p. 80. and Euthyd. p. 158. Maetzner Antiph. p. 176., on the Lat. comp. Kritz Sallust. II. 573.), as: 1 Cor. vii. 19. ἡ περιτομὴ οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ (ἐστὶ τι ἢ τὰ πάντα ἐστίν), iii. 7, 1 Cor. x. 24. μηδαὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἐτέρου sc. ἕκαστος. Otherwise in Eph. iv. 29. 1 Cor. iii. 1. Still more scanty is the phraseology in Mr. xii. 5. καὶ πολλοὺς ἄλλους, τοὺς μὲν ἕροντες, τοὺς δὲ ἀποκτείνοντες, where from these two Participles a finite verb is to be supplied, that would combine both verbal notions,—such as *outrage* (comp. Fr. *in loc.*). Also in Rom. xiv. 21. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει etc., after the second μηδέ, the general word ποιεῖν (Aristot. Nicom. 8, 13, 6.), or such an expression as *make use of*, is to be supplied. As to Ph. ii. 3. see below, No. 2. (Lob. paralip. p. 382.). In Heb. x. 6. 8. ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας the general notion θυσιάαι is to be annexed to περὶ ἁμ. from ὀλοκ., as in Heb. x. 38. the general term ἀνδρῶπος is to be gathered from δίκαιος (comp. Kühner II. 37.). Yet here, too, the omission is but partial. For examples of all the preceding cases from Latin, see Lindner lat. Ellipsis. p. 240 ff. They all agree in this, that some-

¹ This case, in which the verb is construed, not with the principal subject, but with the subject of the secondary clause, may be regarded as a sort of attraction, see Krüger gramm. Untersuch. III. 72., where many similar constructions are adduced, as Xen. C. 4, 1, 3. Thuc. 1, 82. 3, 67.

thing is required, both logically and grammatically, to complete the sense.

This does not apply to Jo. viii. 15. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδέν, where, on the contrary, the second clause is completed by οὐδέν, and nothing whatever requires to be supplied: *ye judge according to the flesh, but I judge no one* (not merely, no one according to the flesh, but no one in any manner whatever). The supplying of κατὰ τὴν σάρκα, from the foregoing clause, could only be justified by incongruity in the sense without such addition. With Olshausen and Lücke, I am unable to perceive that the words in the text are not entirely sufficient. As to the meaning, see especially BCrus. *in loc.*

After εἰ δὲ μή or εἰ δὲ μή γε (Mt. vi. 1. Luke x. 6. xiii. 9. 2 Cor. xi. 16. etc. comp. Plat. Gorg. 503 c. Phaed. 63 c. Hoogeveen partic. gr. I. 345 sq.), and after (the form of expression so much used by Paul) οὐ μόνον δέ (- ἀλλὰ καί), it is peculiarly common to supply a previous word or phrase, as: Rom. v. 3. οὐ μόνον δέ (sc. καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης ver. 2.), ἀλλὰ καὶ καυχώμεθα etc., v. 11. καταλλαγέντες σωτησίᾳ - οὐ μόνον δέ (καταλλαγέντες σωτησίᾳ), ἀλλὰ καὶ καυχώμενοι, viii. 23. 2 Cor. viii. 19. In Rom. ix. 10. οὐ μόνον δέ, ἀλλὰ καὶ Ἐβέεκα etc., something, to be gathered from a more distant part of the context, appears to be wanting. It is easy, however, to supply it from ver. 9. comp. ver. 12.: And (not only) Sarah received a divine promise regarding her son, but also Rebecca, who was yet the mother of two legitimate sons, etc. In native Greek writers comp. Diog. L. 9, 39. πεντακοσίοις ταλάντοις τιμηθῆναι, μὴ μόνον δέ, ἀλλὰ καὶ χαλκαῖς εἰκόσι. Lucian. vit. auct. 7. οὐ μόνον, ἀλλὰ καὶ ἦν θυραρεῖν αὐτὸν ἐπιστήσης, πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν, Toxar. 1. (Kypke obs. II. 165. Hoogev. partic. II. 956.). A form of expression analogous to this, was used by earlier authors, e.g. Plat. Phaed. 107 b. οὐ μόνον γ', ἔφη ὁ Σωκράτης (sc. ἀπιστίαν σε δεῖ ἔχειν περὶ τῶν εἰρημένων), ἀλλὰ ταῦτά τε εὐ λέγεις etc. Meno 71 b. legg. 6. 752. etc., see Heind. and Stallb. Plat. Phaed. as above. The repetition of the clause is understood after οὐ μόνον δέ in 2 Cor. vii. 7. Also ἄν, in the sense of *vel certe* (Vig. 527. Boisson. Philostr. epp. p. 97.), refers to an omission, e.g. Mr. vi. 56. ἵνα κὰν τοῦ κρασπέδου - ἄψονται (properly ἵνα ἄψονται αὐτοῦ, κὰν τοῦ κρασπέδου ἄψονται), 2 Cor. xi. 16., as also εἰ καί in 2 Cor. vii. 8., comp. Bengel *in loc.*

Still less is it to be considered an ellipsis, when, in one and the same principal clause, a word used only *once* is to be supplied *twice* (in different forms): Acts xvii. 2. κατὰ τὸ εἰωθὸς τῶ Παύλῳ εἰσηλθε πρὸς αὐτούς (Παῦλος), xiii. 3. ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν (αὐτούς). In Rom. ii. 28. οὐχ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν οὐδὲ ἦ ἐν τῷ φανερῷ περιτομῇ the predicative Ἰουδαῖός and περιτομῇ must be supplied also to the subject ὁ ἐν τῷ φαν. Comp. further Acts viii. 7.

Note. It may sometimes happen that a word is to be supplied in the preceding from the subsequent context (Hm. opusc. 151. Jacob Lucian. Alex. p. 109. Lindner lat. Ellips. p. 251 ff.), comp. 1 Cor. vii. 39. But in Rom. v. 16. it would be recurring to a theory now obsolete, to supply παραπτώματος after ἐξ ενός from ἐκ τῶν πολλῶν παραπτωμάτων, see Philippi in loc. In 2 Cor. viii. 5. ἔδωκαν is to be supplied, but in an absolute sense, in the clause beginning with καὶ οὐ: and they gave (in extent) as we hoped, but they gave their own selves, etc. In Mr. xv. 8. ἤρξατο αἰτεῖσθαι καδὼς αἰεὶ ἐποίει αὐτοῖς the necessity of supplying ποιεῖν after αἰτεῖσθαι, from ἐποίει, is only apparent. The words properly mean: to entreat him conformably to what he had ever done unto them, from which the subject of entreaty may be gathered, but not grammatically supplied. As to Eph. iv. 26., however, where some would supply in the first member μή from the second, see p. 327.

2. The simple copula εἶναι is, in reality, very often suppressed:

a. In the form ἐστί, more rarely in the form η (yet comp. Stallb. Plat. rep. I. 133.), as it is obviously suggested by the connection between the subject and the predicate (Rost 473 f. Krü. 240 f. comp. Wannowski syntax. anom. p. 210 sq.) Heb. v. 13. πᾶς ὁ μετέχων γάλακτος ἄπειρος (ἐστί) λόγου δικαιοσύνης, ix. 16. x. 4. 18. xi. 19. Mr. xiv. 36. Rom. xi. 16. xiv. 21. 2 Cor. i. 21. Ph. iv. 3. Eph. i. 18. iv. 4. v. 17. 2 Th. iii. 2., particularly in questions Luke iv. 36. Acts x. 21. Rom. iii. 1. viii. 27. 31. 2 Cor. ii. 16. vi. 14. Rev. xiii. 4. Heb. vi. 8. (comp. Kritz Sallust. I. 251.) and exclamations Acts xix. 28. 34. μεγάλη ἡ Ἀρτεμις Ἐφεσίων, especially, however, in certain set forms of expression Jas. i. 12. μακάριος ἀνὴρ, ὅς etc. (Mt. v. 3. 5-10. xiii. 16. Luke i. 45. Rom. iv. 8. xiv. 22 a.), δῆλον ὅτι 1 Cor. xv. 27. 1 Tim. vi. 7., ἀνάγκη with Infin. Heb. ix. 16. 23. Rom. xiii. 5., πιστὸς ὁ Θεός 1 Cor. i. 9. x. 13. 2 Cor. i. 18. or πιστὸς ὁ λόγος 1 Tim. i. 15. iii. 1. 2 Tim. ii. 11., ὁ κύριος ἐγγύς Ph. iv. 5., ἄξιός ὁ ἐργάτης τ. τροφῆς Mt. x. 10. 1 Tim. v. 18., ἐστὶ μικρόν Jo. xiv. 19., μικρόν ὅσον ὅσον Heb. x. 37., εἰ δυνατόν Mt. xxiv. 24. Rom. xii. 18. Gal. iv. 15., ὥρα with Infin. Rom. xiii. 11. (Plat. ap. p. 42.), τί γάρ Ph. i. 18. Rom. iii. 3., τί οὖν Rom. iii. 9. vi. 15., τί ἐμοὶ κ. σοί Mr. v. 7. i. 24. Luke viii. 28. Jo. ii. 4. (Her. 5, 33. Demosth. aphob. 564 b. Arrian. Epict. I, 1, 16. 2, 19, 16.), ᾧ ὄνομα or ὄνομα αὐτῶ, where the name follows, Luke ii. 25. Jo. i. 6. iii. 1. etc. (Demosth. Zenoth. p. 576 b.) comp. likewise Acts xiii. 11. ii. 29. In the latter, as in the former, concise and condensed phraseology is appropriate, comp. Vig. p. 236¹

¹ Under this head comes also the phrase τί (ἐστίν) ὅτι Mr. ii. 16. Acts v. 4. (Bar. iii. 10.) Fr. Mr. p. 60.

The Conjunctive $\tilde{\eta}$ is to be supplied after $\acute{\iota}\nu\alpha$ in (Rom. iv. 16.) 2 Cor. viii. 11. 13.

b. More rarely is the substantive verb suppressed in other forms, as $\epsilon\acute{\iota}\mu\acute{\iota}$ 2 Cor. xi. 6. $\epsilon\acute{\iota}$ δὲ καὶ ἰδιώτης τῶ λόγῳ ἀλλ' οὐ τῇ γνώσει (λογίζομαι μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων),¹ εἰσί Rom. iv. 14. xi. 16. 1 Cor. xiii. 8. i. 26. (see Mey.) Rev. xxii. 15. Heb. ii. 11. (Schaeff. melet. p. 43 sq.), ἐσμὲν Rom. viii. 17. 2 Cor. x. 7., εἶ Rev. xv. 4. (Plat. Gorg. 487 d.), ἔστω Rom. xii. 9. Col. iv. 6. Heb. xiii. 4. 5. (Fr. Rom. III. 65.) also after χάρις τῷ Θεῷ Rom. vi. 17. 2 Cor. viii. 16. ix. 15. (Xen. A. 3, 3, 14.), εἴη in wishes Rom. i. 7. xv. 33. Jo. xx. 19. 21. 26. Mt. xxi. 9. Luke i. 28. Tit. iii. 15. Two different forms of this verb are suppressed in the same compound sentence Jo. xiv. 11. ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί, xvii. 23. In narration the Aorist also is suppressed, e.g. 1 Cor. xvi. 9. (Xen. An. 1, 2, 18. Cyr. 1, 6, 6. Thuc. 1, 138. etc.). In general, in the simple diction of the N. T., it is easy (in native Greek authors it is frequently more difficult, see Schaeff. melet. p. 43 sq. 114.) to perceive from the connection what words are to be supplied. Hitherto, however, expositors, by assuming very profusely an ellipsis of the substantive verb, have unwarrantably converted a large number of Participles into finite verbs, comp. § 45, 6.

Likewise the Imperative plural ἐστέ,² in passages such as Rom. xii. 9. (1 Pet. iii. 8.), is, agreeably to the whole strain of the sentence, suppressed; and to explain the Participle ἀποστυγοῦντες by means of a supposed anakoluthon, is quite unnecessary. In εὐλογητὸς ὁ Θεός etc. Rom. ix. 5. 2 Cor. i. 3. Eph. i. 3. we must supply, not ἐστί (Fr. Rom. I. 75.), but (comp. 1 Chron. x. 9. Job. i. 21.) εἴη or ἔστω.

Likewise, where ἐστί or other part of εἰμί is more than a mere copula, and denotes existence, permanence, it is sometimes suppressed (Rost 474.) 1 Cor. xv. 21. δι' ἀνθρώπου ὁ θάνατος (exists) ver. 40. Rom. iv. 13.

It is also sufficient to supply εἶναι or γίνεσθαι even in passages in which an oblique case or a preposition might seem to require a more definite verb, as: 1 Cor. vi. 13. τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασι, Acts x. 15. φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν (ἐγένετο

¹ More simply in Mr. xii. 26. Sept. ἐγὼ ὁ θεὸς Ἀβραάμ Acts vii. 32. Also 2 Cor. viii. 23. Comp. Soph. Antig. 634.

² Mey. thinks that ἐστέ is to be supplied also in Eph. i. 13. after ἐν ᾧ. But it appears much more reasonable to understand that ἐν ᾧ as repeated after the clause ἀκούσαντες etc., in the second ἐν ᾧ. The words εἶναι ἐν Χριστῷ can hardly be introduced between ἀκούσαντες and πιστεύσαντες.

comp. ver. 13.), Mt. iii. 17. (Jo. xii. 28. ἦλθεν φωνή),¹ 1 Cor. iv. 20. οὐκ ἐν λόγῳ ἢ βασιλείᾳ τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει (comp. ii. 5.), Rom. x. 1. xi. 11. 2 Cor. iv. 15. viii. 13. (Mey.), 1 Pet. iii. 12. Heb. vii. 20. The preposition or case suggests the particular verbal notion to be supplied: (whose final doom) *leads to burning, is consummated in, consists in,* etc. As in the last passage ἐγένετο is obviously sufficient for completing the sense, so in the first and second, owing to the simplicity of the style, nothing more than ἐστὶ is to be supplied. The same applies to 1 Cor. v. 12. τί γάρ μοι καὶ τοὺς ἕξω κρίνειν; (Arrian. Epict. 2, 17, 14. τί μοι νῦν τὴν πρὸς ἀλλήλους μάχην παραφέρειν; 4, 6, 33.) and Jo. xxi. 22. τί πρὸς σε; (see Hm. opusc. p. 157 sq. 169. Bos ellips. p. 598. comp. the Latin hoc nihil ad me, quid hoc ad me Kritz Sallust. II. 146.). Also in Jo. xxi. 21. οὗτος δὲ τί; ἔσται (γενήσεται) is sufficient. The connection points to a Future. Lastly, under this head comes the expression ἵνα τί sc. γένηται or γένοιτο Hm. Vig. 849.

Verbs, which, besides the copula, express the predicate (or a part of it)—Hm. p. 156 sq.—can be suppressed only when their import is implied in the structure of the sentence (Bar. iv. 1.). Thus in Acts ix. 6. rec. ὁ κύριος πρὸς αὐτόν it is easy to supply εἶπε (ver. 15.), which is implied in πρὸς αὐτόν, as in ii. 38. xxv. 22. (Aelian. 1, 16. Var.²). In Rom. iv. 9. ὁ μακαρισμὸς οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ ἀκροβυστίαν; the meaning is obviously: *does this blessedness refer* etc.; yet we must supply, not πίπτει with Theophylact, but rather λέγεται (Fr. in loc.), comp. ver. 6. (λέγειν εἰς τινα Eurip. Iphig. T. 1180.). Acts xviii. 6. τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, Mt. xxvii. 25. τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς (2 Sam. i. 16. Plato Euthyd. 283 e.) sc. ἐλθέτω comp. Mt. xxiii. 35. (though ἔστω is sufficient).³ In Rom. v. 18. ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατὰκριμα we must supply ἀπέβη impersonal: res cessit, abiit in

¹ What is suppressed is always that which is the most simple; and when, in an expression otherwise elliptical, an individual writer inserts a specific verb, it does not follow from this, that such verb, when not used, is to be supplied. Thus Antipater, in the Greek Anthology, says: εἴ τί τοι ἐκ βιβλων ἦλθεν ἔραων ὄφελος. Yet we must not, on that account, with Palaiet p. 415. supply ἦλθε in the phrase τί μοι τὸ ὄφελος, but merely the simple ἐστὶ. In the same way, in Lucian. merc. cond. 25. we find τί κοινὸν λῦμα καὶ ὄνα; but from this it does not follow that κοινόν is regularly to be supplied in the phrase τί ἐμοὶ καὶ σοί; See Fr. Mr. p. 33.

² This ellipsis is very extensively used both in Greek and in Latin, e.g.: Charit. 6, 1. ταῦτα μὲν ὄν οἱ ἄνδρες. Val. Flacc. 5, 254. *vix ea.* Comp. also Cic. N. D. 2, 4, 11. augures rem ad Senatū.

³ In Greek authors also, when similar imprecations occur, e.g. εἰς κεφαλὴν σοι Aristoph. pac. 1063., τραπίσθω is usually supplied (see Bos p. 657 sq.), agreeably to Mosch. 4, 123. Phalar. ep. 128.

etc. In the following passage, οὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς (according to ver. 19.), ἀποβήσεται (Fr.), or rather ἀπέβη, is to be supplied (Mey.). In 2 Cor. ix. 7. ἕκαστος, καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης, supply δότω, clearly suggested by the whole context. In Luke xxii. 26. ὑμεῖς δὲ οὐχ οὕτως, the word ποιήσετε, inferred from κυριεύουσιν etc., may very appropriately be supplied. Probably even ἔσεσθε might suffice. In Ph. ii. 3. nothing more is required after μηδὲν κατὰ ἐρίθειαν than the repetition of φρονοῦντες. In Gal. ii. 9. δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν, as the passage refers to those who were entrusted with the preaching of the Gospel, we may very warrantably supply εὐαγγελιζόμεθα, εὐαγγελίζονται (2 Cor. x. 16., as κηρύττειν εἰς τινα 1 Th. ii. 9.), and not, with Fr. and Mey., the less significant πορευθῶμεν, πορευθῶσιν etc. In Rev. vi. 6. the complement of the cry, *A measure of wheat for a penny!* is as obviously suggested by the Genitive of price (see p. 219.), as in similar forms of expression in any modern language. As to the epistolary forms of salutation in Rev. i. 4. Ἰωάννης ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ, Ph. i. 1. Παῦλος πᾶσιν τοῖς ἁγίοις - - τοῖς οὖσιν ἐν Φιλίπποις sc. χαίρειν λέγει, or Acts xxiii. 26. Κλ. Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν sc. λέγει, xv. 23. Jas. i. 1. see Fr. Rom. I. 22.

In the proverb 2 Pet. ii. 22. ὅς λουσαμένη εἰς κύλισμα βορβόρου, the requisite verb is implied in εἰς, and may be supplied conformably to ἐπιστρέψασα preceding. But, in fact, in proverbs, which naturally aim at brevity of expression, specific verbs are, by conventional usage, suppressed, comp. *fortuna fortes* and Bhdy. p. 351. Grotefend ausf. lat. Gramm. II. 397 f. Zumpt lat. Gramm. p. 610.

3. The subject is altogether suppressed (Krü. 232.) only,

a. When it is at once obvious; that is, when the predicate, owing to the circumstances of the case, or to the conventional expressions employed, can refer but to *one* (definite) subject, e.g.: βροντᾶ (ὁ Ζεὺς), σαλπίζει (ὁ σαλπινγκτής), ἀναγνώσεται (Demosth. Mid. 386 b.) sc. scriba, see above, § 58. From Jewish phraseology may here be mentioned λέγει Heb. i. 7., εἶρηκε iv. 4., φησί viii. 5. (vii. 17. rec. μαρτυρεῖ), see above, § 58, 9. As to Heb. xiii. 5. see Bleek.

b. When an expression or passage is introduced, the subject of which is at once supplied by every reader's memory, as: Jo. vi. 31. ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν sc. ὁ Θεός, 2 Cor. ix. 9. (Ps. cxii. 9.) 1 Cor. xv. 27. (but in verse 25. the subject is Christ)

Col. i. 19. Jo. xii. 40. xv. 25. Rom. ix. 18 f. see V. Hengel Cor. p. 120 sq. As to Jo. vii. 51. see § above mentioned. Regarding 1 Tim. iii. 16. see a few lines below; and as to Mt. v. 38. see below, No. 6. Note.¹

Nothing is to be supplied, when the third person Plur. is used impersonally, as in Jo. xx. 2. ἤραν τὸν κύριον ἐκ τοῦ μνημείου (comp. § 58, 9.), as in that person the general subject, *people* or *men*, is specially implied. See also Luke xii. 20. and Bornem. *in loc.* The same applies to the Gen. Absolute, as: Luke viii. 20. ἀπηγγέλη αὐτῶ λέγοντων i.e. *when they said*, comp. 1 Kings xii. 9. 1 Chr. xvii. 24. Thuc. 1, 3. Xen. C. 3, 3, 54. Diog. L. 6, 32. Doederlein Soph. Oedip. Col. p. 393. Valcken. Herod. p. 414. Schaef. Demosth. V. 301.

In 1 Tim. iii. 16., according to the reading ὅς, the subject to the relative clause that follows would be wanting, unless, with recent editors, we begin the apodosis with ἕδιζ. To that, however, the parallelism is opposed. It is more likely that all these members are symmetrical, and that the apostle took them from some hymn (one of those in use even at that early period in the Apostolic Church). An additional reason to account for the omission of the subject, familiar to all, is, that he here enumerates those predicates only which constitute the *μυστήριον*. As to the simple αὐτός in reference to a known subject, see § 22, 3. Regarding 1 Cor. vii. 36., see § 67, 1.

Under (a) come also Heb. xi. 12. διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, where the term *children* (*descendants*), distinctly comprehended in γεννησθαι (comp. Gen. x. 21.), is readily suggested; and Rom. ix. 11. μήπω γὰρ γεννηθέντων μηδὲ πραξάντων, where, moreover, the notion of τέκνων or υἱῶν is sufficiently indicated in Πεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα etc. verse 10. In Luke xvi. 4. the subject is *the debtors*, comp. verse 5.

When the subject is not suppressed, but has to be repeated from the context (not Heb. viii. 4.), it may sometimes assume a different aspect, as in Rom. vii. 1. 1 Cor. xv. 25. (Heb. ix. 1.). The question what that is to be, is not grammatical, but hermeneutical.

4. On the other hand, often but a part of the subject or of the predicate (separated from the copula—see ob. No. 2.) is expressed, and the portion of meaning omitted is to be supplied from what is expressed, agreeably to the conventional words employed, as: Acts xxi. 16. συνῆλθον καὶ τῶν μαθητῶν *there came also at the same time some (τινές) of the disciples*; with ἐν or ἀπό in Luke xi. 49. ἐξ

¹ Sometimes the subject is rhetorically suppressed, that is, through emotion on the part of the speaker or writer. To this may probably be referred Rom. ix. 19. and 2 Pet. iii. 4. (see Gerhard).

αὐτῶν ἀποκτενοῦσι (τινάς) xxi. 16. Jo. xvi. 17. xxi. 10. vi. 39. Rev. ii. 10. xi. 9.¹ comp. p. 216. Heindorf Plat. Gorg. p. 148. Vle. Fritzsche quaestion. Lucian. 201.; Jo. iv. 35. ὅτι ἔτι τετράμηνός ἐστι (χρόνος), Xen. Hell. 2, 3, 9.; Luke xii. 47 f. ἐκεῖνος ὁ δούλος -- δαρήσεται πολλάς -- ὀλίγας comp. 2 Cor. xi. 24. The notion of *stripes* is implied in δέρειν. Accordingly πληγᾶς is readily suggested (and this elliptical phrase is of frequent occurrence in Greek authors, Xen. A. 5, 8, 12. τοῦτον ἀνέκραγον ὡς ὀλίγας παῖσειεν, Aelian. anim. 10, 21. μαστιγοῦσι πᾶλλαῖς, Aristoph. nub. 971. Schol. ad Thuc. 2, 39. (οἱ πλείονας ἐνεγκόντες) comp. Jacobs Achill. Tat. p. 737. Ast Plat. legg. p. 433. Valcken. ad Luc. *l.c.*, and regarding something similar in Bos under αἰκισμα, comp. also the German: *er zählte ihm zwanzig auf, he counted him out twenty*).

The ellipsis is carried still further in 2 Cor. viii. 15. ὁ τὸ πολὺ οὐκ ἐπλέονασε, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησε (from Ex. xvi. 18. comp. verse 17.), where ἔχων may be supplied. Later writers employ this usage (the Article with an Accusative) in various forms, e.g.: Lucian. Catapl. 4. ὁ τὸ ξύλον, Bis Acc. 9. ὁ τὴν σύριγγα, dial. m. 10, 4. (Bhdy 119.), and it has been as fully sanctioned by authority as the elliptical phrases specified above. See Bos ellips. p. 166. Some expositors find, but erroneously, this sort of ellipsis in Mt. iv. 15. In Rom. xiii. 7. ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον, τὸν φόρον etc., ἀποδίδουαι κελεύοντι, i.e. ἀπαιτοῦντι, is most obviously suggested. In 1 Cor. iv. 6. ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, an Infin. is suppressed (per ellipsin, not, as Mey. maintains, per aposiopesis), if we reject φρονεῖν as spurious. It will be sufficient to supply the general expression: not to go beyond (what is written). On the other hand, in 1 Cor. x. 13. ὑπὲρ ὃ δύνασθε nothing is to be supplied. The verb is there used absolutely, as *posse* in Latin often is. Luther correctly renders the passage: *über euer Vermögen,—above that ye are able*.

In 1 Pet. ii. 23. παρεδίδου τῷ κρίνοντι δικαίως some supply κρίσιν from κρίνοντι. Though this is not inadmissible, yet παρεδίδου, probably, is here, as often, to be taken reflexively: He committed Himself (entrusted His cause) to Him that judgeth righteously. There is no ellipsis whatever in Mt. xxiii. 9. πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, call no man father on earth, i.e. apply not to any mortal the appellation of "our father." 1 Tim. v. 9. χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἑξήκοντα γεγονυῖα etc. is: let no one less than 60 years of age be enrolled as a widow: widows entered on the list, are, ac-

¹ Some think, but without reason, that this ellipsis occurs in Jo. iii. 25.

ording to verse 16., those who were supported from the funds of the church.

5. It is extremely common to omit a substantive in certain fixed phrases or in special contexts, and to express merely its qualifying adjective, when that manifestly points to the word suppressed, comp. Bhdý 183 ff. Examples :

Ἡμέρα (Bos under the word) in the expressions, ἡ ἐβδόμη Heb. iv. 4. (of the Sabbath), ἕως or μέχρι τῆς σήμερον Mt. xxvii. 8. 2 Cor. iii. 15. (2 Chr. xxxv. 25. Malal. 12. 309., in the Sept. and the N. T. ἡμέραξ is mostly added), ἡ αὐριον Jas. iv. 14. Mt. vi. 34. Acts iv. 3. 5. (3 Macc. v. 38.), ἡ ἕξῃς Acts xxi. 1. Luke vii. 11., τῇ ἐχομένῃ Luke xiii. 33. Acts xx. 15., τῇ ἐπιούσῃ Acts xvi. 11., τῇ ἑτέρῃ (postridie) Acts xx. 15., τῇ τρίτῃ Luke xii. 32. (Plut. paedag. 9, 26. τὴν μέσσην τέμνειν).¹

Ὀδός (Fischer as above, 259 sq. Lob. paralip. p. 363.) : Luke xix. 4. ἐκεῖνης ἡμέλλε διέρχεσθαι, v. 19. μὴ εὐρόντες ποίας εἰσενεγκωσιν αὐτόν (Cic. Att. 9, 1. qua ituri sint, Cic. divin. 1, 54, 123.)² iii. 5. ἔσται τὰ σχολιά εἰς εὐδείας etc. (where, however, in the second member οδοῦς follows) comp. Lucian. dial. m. 10, 13. εὐδειῶν ἐκεῖνην προϊόντες, Paus. 8, 23, 2., lat. compendiariâ ducere Senec. ep. 119., rectâ ire.³

Ὑδωρ (Bos p. 501 sqq.) : Mt. x. 42. ὃς ἐὰν ποτίσῃ -- ποτήριον ψυχροῦ Jas. iii. 11. Epict. ench. 29, 2. Arrian. Epict. 3, 12, 17. and 15, 3. Lucian. mors Peregr. 44., just as we say : a glass of port,

¹ In Acts xix. 38. ἀγόραιοι ἀγρονται (Strab. 13. 629.) most expositors supply ἡμέραι, which is quite appropriate.

² The local meaning of the Gen. *that way*, is questioned by Bornem. Luc. p. 37. 118., who insists on reading in the two passages ποία, ἐπίσην respectively ; whilst Hm. Vig. p. 881. found no fault with the Gen. contained in the Pronominal adverbs οὗ, ποῦ. Many instances, however, of this construction τῆς (αὐτῆς) ὁδοῦ (Bhdý 138.) are to be found, and that not merely in poets (Krü. Sprachl. II. 2. p. 157.) ; comp. in particular, Thuc. 4, 47, 2. and Krü. on that passage, and Thuc. 4, 33, 3. They who wish to bring this local Gen. near the primary import of the Gen., may take it thus : *through that way*. But, perhaps, the simplest mode of explaining it, is to refer it to the idiom mentioned in § 30, 11.

³ Many adverbial expressions are formed by an ellipsis of οδός (Btm. ausf. Sprachl. II. 341.) or χώρα (Bos p. 561.), such as ἰδία, κατ' ἰδίαν, ὁμοσίᾳ Acts xvi. 37. etc., which no longer suggest to the mind of the reader or hearer their origin, Bhdý 185 f. Such adverbial expression is ἀπό μιᾶς Luke xiv. 18., which does not occur in the written diction of the Greeks, but was probably in use in the language of conversation. It means *with one mind* (ἐκ μιᾶς ψυχῆς Dion. H. II. 1058.) or *with one voice* (uno ore, ἐκ μιᾶς φωνῆς Herod. I. 4, 21.). Wahl clav. p. 45., after Camerar., is forced. Besides, it is possible that in such idioms no substantive was understood originally, and that the Feminine (as in abstracts, Ewald Heb. Gr. 645.) was thus used independently as the Neuter is, see Schæf. Bos p. 43. and Rec. in L. Lit. Zeit. 1825. No. 179., which, however, Hm. opuse. p. 162. does not admit.

a bottle of sherry, etc. We find also *θερμόν* sc. ὕδωρ Aristoph. nub. 1040. Arrian. Epict. 3, 22, 71. etc. So in Latin *frigida* Plin. ep. 6, 16., *calida* Tac. Germ. 22., *gelida* Hor. serm. 2, 7, 91.

Ἰμάτιον (Bos p. 204 sq.): Jo. xx. 12. *θεαρῆ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους* in white garments, Mt. xi. 8. Rev. xviii. 12. 16. comp. Sept. Ex. xxxiii. 4. Arrian. Epict. 3, 22, 10. ἐν κοκκίνοις περιπατῶν and Wetst. I. 381. 958. Bos p. 204.

Γλῶσσα: Rev. ix. 11. ἐν τῇ ἐλληνικῇ.

Ἀῦρα (Bos p. 49. comp. Lob. paralip. p. 314.): Acts xxvii. 40. ἐπ'ἀράντες τὸν ἀρτέμονα τῇ πνεύσει comp. Lucian. Hermot. 28. (similarly τῶ πνέοντι sc. ἀνέμῳ Lucian. Char. 3.).

Χώρα (Bos p. 560 sqq.): ἐξ ἐναντίας *ex adverso* Mr. xv. 39., which is used likewise in a figurative sense Tit. ii. 8. The same word is usually understood in Luke xvii. 24. ἡ ἀστραπὴ ἢ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει (Sept. Job. xviii. 4. Prov. viii. 28.).—Ἡ ὄρεινῆ Luke i. 39. had, at an early period, come to be considered a substantive, *the highlands, the hill country*, Xen. Cyr. 1, 3. 3. Ptol. Geogr. 5, 17, 3. 6, 9, 4.

Ὠρα *time*, is supposed to be suppressed in the phrase ἀφ' ἧς 2 Pet. iii. 4. Luke vii. 45. Acts xxiv. 11., which had assumed the nature of an adverb (comp. however, Mt. xv. 28.). The same applies to ἐξ αὐτῆς Mr. vi. 25. Acts x. 33. etc., which many write as one word, ἐξ αὐτῆς.

Δόμος (or οἶκος) Acts ii. 27. 30. εἰς ἄδου, comp. Bos p. 14. Vechner hellenol. p. 124 sq., but the best Codd. give εἰς ἄδην.

Γῆ: Mt. xxiii. 15. ἡ ξηρά (opposed to ἡ θάλασσα) *the continent, dry land* (Kypke in loc.). The same substantive would have to be supplied in Heb. xi. 26. οἱ ἐν Αἰγύπτου θησαυροί (Lchm.). Comp. Her. 8, 3. Diod. S. 12, 34. But the reading οἱ Αἰγύπτου θησαυροί is better supported.

Χεῖρ in ἡ δεξιὰ, ἡ ἀριστερά Mt. vi. 3. etc., δεξιὰν διδόναι Gal. ii. 9. (Xen. A. 1, 6, 6. 2, 5, 3.), ἐν δεξιᾷ, ἐπὶ τὴν δεξιάν Eph. i. 20. Mt. xxvii. 29.

Δραχμῆ: Acts xix. 19. εὔρον ἀργυρίου μυριάδας πέντε, as we say: *he is worth ten thousand a-year*. Comp. Lucian. eun. 3. and 8. Achill. T. 5, 17. So also the names of measures are omitted Ruth iii. 15.

Υέτος: Jas. v. 7. μακροθυμῶν ἐπ' αὐτῶ (καρπῶ), ἕως λάβῃ πρῶτον καὶ ὄψιμον.

The ellipsis in all these expressions has been sanctioned by usage, and even for that reason is, to all who are familiar with the language, quite plain, especially in particular contexts (comp. *he put*

down red, he sat on the right, he came in a coach and six). Other omissions are special (peculiar to the *usus loquendi* of a city or community), e.g. προβατική (πύλη Neh. iii. 1.) Jo. v. 2. See, besides, Bos under the word πύλη. Such also are οἱ δώδεκα, οἱ ἑπτὰ (διάζονοι) Acts xxi. 8. comp. in Greek authors οἱ τριάκοντα (τύραννοι).

To this head many idiomatic expressions and phrases, in which an adjective or pronoun is used independently without any ellipsis, are, without reason, referred (Krü. p. 3.), e.g. τὸ ἱερόν (which at an early period had become a substantive) *the temple*, τὸ διοπετέες Acts xix. 35., τὸ σηρικόν Rev. xviii. 12., in Biblical diction τὸ ἅγιον *the sanctuary* (in the tabernacle and the temple), τὸ ἰλαστήριον etc., τὰ ἴδια one's own (property, home) Jo. i. 11., τὰ σά *what is thine* (thy goods) Luke vi. 30., τὰ κατώτερα τῆς γῆς Eph. iv. 9. (where, however, good Codd. add μέρη), τὸ τρίτον τῶν κτισμάτων Rev. viii. 9. etc., and the adverbial expressions ἐν παντί, εἰς κενόν, τὸ λοιπόν (§ 54, 1.). Likewise in Heb. xiii. 32. λόγων is not to be supplied after βραχέων, any more than *verbis* or the like is to be understood after *raucis*, or (in quotations) τόπω after ἐτέρω Acts xiii. 35. Heb. v. 6. Also in 1 Cor. xv. 46. τὸ πνευματικόν and τὸ ψυχικόν are used as substantives, and σῶμα is not to be understood. Lastly, in ἐν τῷ μεταξὺ Jo. iv. 31. χρόνω is not to be supplied, but τῷ μεταξὺ is the Dat. of the substantival τὸ μεταξὺ (Lucian. dial. d. 10, 1.). Even the Gen. of *kindred*, such as Σώπατρος Πύρρου Acts xx. 4., Ἰούδας Ἰακώβου, Ἐμμὸρ τοῦ Συχέμ (§ 30, 3.), is not elliptical, for the Gen. expresses the general notion of *belonging to*. The Germans, in the same manner, say: *Preussens Blücher* (Hm. opusc. p. 120. Kühner II. 118 f.). For instances from Greek and Roman authors, see Vechner hellenol. p. 122 sq. Jani ars poet. p. 187 sq. Were υἱός, ἀδελφός, and the like, really suppressed in such expressions, it would be necessary to supply these exactly in explaining them. In Gal. iii. 20. ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, for instance, it would be necessary, on such supposition, to supply υἱός, which would be absurd (Kaiser de apologet. ev. Joa. consiliis II. 8.). An ellipsis can only be employed, when the notion suppressed is presumed to be familiar to the reader, and *understood* though not expressed. When, however, it is said: a mediator is not of *one*, the expression does not indirectly suggest that precisely the word *son*, and no other, is to be supplied. The sentence by itself merely means: *does not belong (apply) to one individual*.

On the other hand, a great number of (transitive) verbs have, in like manner, entirely dropped, in course of the time, the case of the noun with which they were originally construed, and now, used independently, denote the whole meaning of the original expression, e.g. διάγειν *to live* (in an ethical sense) Tit. iii. 3., strictly, to spend,

sc. τὸν βίον 1 Tim. ii. 2. This verb is frequently so used in Greek authors, Xen. C. 1, 2, 2. 8, 3, 50. Diod. S. 1, 8. So also διατρίβειν *remain, sojourn*, in a place, Jo. iii. 22., strictly, to *consume, spend*, sc. χρόνον, see Kühnöl *in loc.* Comp. in Latin *agere, degere* (Vechnner hellenol. p. 126 f.). Συμβάλλειν τινί or πρὸς τινα Acts iv. 15. xvii. 18. to *confer, consult with one*, originally συμβάλλειν λόγους *sermonem conferre* Ceb. 33. The Mid. συμβάλλεσθαι is mostly used by Greek authors. Προσέχειν τινί *pay attention to etc.*, sc. τὸν νοῦν, comp. in Latin *advertere, attendere*. Similar to this is ἐπέχειν Luke xiv. 7. Acts iii. 5. So probably also ἐνέχειν Mr. vi. 19. Luke xi. 53., though that passage is sometimes explained by supplying χόλον (Her. 1, 118. 6, 119.). There is, however, no instance of the suppression of that particular Acc. Ἐπιτιθέναι τινί (τὰς χεῖρας) Acts xviii. 20. comp. Xen. M. 2, 1, 15. Cyr. 6, 3, 6. Συλλαμβάνειν *concipere, to become pregnant* Luke i. 31. Many verbs are thus used in technical or other special significations, as, e.g., διακονεῖν Jo. xii. 2. to *serve at table*, προσφέρειν Heb. v. 3. to *offer*, προσκυνεῖν to *worship* Jo. xii. 20. Acts viii. 27., καλεῖν *summon* before a court 1 Cor. x. 27. (Xen. Cyr. 2, 2, 23. 8, 4, 1.), κρούειν *knock* (at a door) Mt. vii. 7. etc., προβάλλειν to *put forth* (buds, leaves), used of trees by gardeners. Αἴρειν *weigh* sc. τὰς ἀγκύρας is a naval expression, Acts xxvii. 13. (Bos p. 15.) Thuc. 2, 23., like the Latin *solvere* Caes. gall. 4, 23., and κατέχειν εἰς Acts xxvii. 40., see Wahl under the word.

We must, however, be careful not to refer to this head such verbs as either contain in themselves a complete notion, or in a preceding context are intended to indicate merely the action which they denote, and are used absolutely, as : ἐν γαστρὶ ἔχειν to *be pregnant*, διορύσσειν to *break through, to break in* Mt. vi. 19., στρῶννύειν εἰαυτῷ *sibi sternere* Acts ix. 34. to *make one's bed*, ἀποστέλλειν to *send* (personally or by letter) Luke vii. 19. Acts xix. 31. (Vechnner hellenol. p. 126.), μὴ ἔχειν to *be poor* 1 Cor. xi. 22. Boisson. Philostr. epp. p. 128. (*habere* Jani ars poët. p. 189.). For examples of verbs used *abstractly*, see, e.g., 1 Cor. iii. 1. x. 13. Heb. xii. 25. Col. ii. 21. Jas. iv. 2 f. As to πᾶσχειν in particular, see Wahl *clav.* p. 387. comp. Weber Demosth. p. 384. Also Luke ix. 12. ὥστε ἐτοιμάσῃ αὐτῷ is perhaps to be rendered : to *prepare for him*, what? This appears from the context, and ξενίαν from Phil. 22. is not to be supplied. In the same way must be explained 1 Cor. xi. 4. κατὰ κεφαλῆς ἔχων (comp. 2 Cor. v. 12.) and Rev. xxii. 19. εἰάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου, where the whole meaning of the passage suggests τι.

Substantives with the Article are also used as doctrinal terms, in which the Gen. Pers. (Θεοῦ) is understood, as ἡ ὄργη Rom. iii. 6. v. 9. xii. 19. 1 Th. i. 10. ii. 16., τὸ θῆλημα Rom. ii. 18.

Adjectives used attributively with substantives can very seldom be suppressed. It might, for instance, be supposed that in the phrase λαλεῖν ἐτέραις or καιναῖς γλωσσαῖς, which is of so frequent occurrence, the adjective might be dropped, and that γλωσσαῖς λαλεῖν alone would be a technical expression (de W. Acts of the Apostles, p. 33.). But beyond the range of local and individual *usus loquendi* (as, probably, *libri*, namely Sibyllini) nothing of this sort occurs. Owing to the diversity of epithets that may be joined to a substantive, it would not do to leave the reader to guess the precise one to be supplied. In 1 Cor. vi. 20. ἠγοράσθητε τιμῆς we must not supply *μεγάλης*. The words simply mean: *ye have been bought with a price*. The emphasis lies in the verb *bought*, not acquired for nothing. In Mt. xii. 32. ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου we must not supply *βλάσφημον*. *To speak a word against one*, forms a complete sense. There would be more reason in appearance to supply, in Acts v. 29. ὁ Πέτρος καὶ οἱ ἀπόστολοι, either οἱ ἄλλοι or λοιποὶ ἀπ., or the like; yet on this point, see above, § 58, 7. Note.

It would be preposterous to supply, for instance, ἓνα in Mt. xv. 23. οὐκ ἀπεκρίθη αὐτῇ λόγον, or ἐνί in Luke vii. 7. εἰπὲς λόγον, or τινῶν in Mr. ii. 1. δι' ἡμερῶν (Jacobs Achill. Tat. p. 440.), or πολὺν in Luke xviii. 4. ἐπὶ χρόνον. The notion of *one* is contained in the Singular, and that of two or more in the Plural. Comp. Lucian. Herm. *ταλάντου* for *one talent*, and eun. 6. ἡμέραν *unum diem* (in Latin ut verbo dicam), Lucian. Alex. 15. ἡμέρας οἴκοι ἔμεινεν Xen. Eph. 5, 2. Charit. 5, 9. To Luke xviii. especially comp. the well-known χρόνω Schoem. Isae. p. 444.

Note. It would be in the highest degree absurd to admit the existence of an ellipsis of adverbs or conjunctions; and yet this has been done, in a variety of cases, by N. T. expositors. Of such expositors Hm. opusc. p. 204. says: *qui si cogitassent, adverbia conjunctionesque proprietatibus quibusdam et sententiarum inter se consociationibus ac dissociationibus indicandis inservire, quae nisi disertim verbis expressae vel propterea intelligi nequeant, quod, si ellipsi locus esset, etiam aliena intelligi possent: numquam adeo absonam opinionem essent amplexi, ut vocolas, quarum omissio longe aliter quam adjectio sententias conformat, per ellipsin negligi potuisse crederent.* The misapprehension thus exposed by Hm. arose partly from a mistake regarding the real nature of the Moods. Thus in θέλεις εἰπωμεν Luke ix. 54. Heb. viii. 5. etc. a ἴνα or ὅπως was understood (see, on the other hand, Hm. p. 207. comp. 41, 4.). Thus also εἰ or εἰάν was supplied in sentences such as 1 Cor. vii. 21. δοῦλος ἐκλήθης, μή σοι μελέτω (Hm. p. 205. comp. § 60, 4.); thus

also *ἄν* (Schwarz soloec. p. 125.) in Jo. xv. 22. *εἰ μὴ ἤλθοις - - ἀμαρτίαν οὐκ εἶχον*, and similar sentences (Hm. p. 205. see § 42, 2.); and thus frequently *μόνον* in the expression *οὐκ - - ἀλλά* comp. § 55, 8. or 1 Cor. ix. 9.¹ It was likewise thought that *ἦ* was to be supplied after the comparative Jo. xv. 13. 3 Jo. 4. (BCrus.), but the clauses with *ἵνα* in both passages are explained by being referred to the demonstrative, the Genitive of which is dependent on the comparative. Likewise in constructions such as Acts iv. 22. *ἐτῶν ἦν πλείονων τεσσαράκοντα*, xxiii. 13. 21. xxiv. 11. xxv. 6. Mt. xxvi. 53. it would be wrong to supply *ἦ* (though that particle is elsewhere used in such constructions). The Greeks were accustomed to abbreviate phrases in this manner, and probably did not regard the word *πλείονες* here as a comparative (more *than*), but as a specification annexed, just as, elsewhere, the Neuter *πλέον* is adverbially introduced without government, see Lob. Phryn. p. 410 sq. comp. Mith. p. 1019. Lastly, most expositors (even Pott), in 2 Pet. iii. 4. *ἀφ' ἧς οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως*, supplied *ὡς* before the last words, which would produce an appropriate meaning, but would be entirely arbitrary. There occur, in one and the same sentence, two *termini a quo*, the one closer and the other more remote, in as far as *οἱ πατέρες* is to be understood of the fathers (see in particular Semler) who had received the promise. [There would be a half ellipsis in a particle, if *οὐ* stood for *οὐπω*, comp. esp. Withof opusc. Ling. 1778. 8. p. 32 sqq. But in Jo. vi. 17. an *οὐπω*, with *ἤδη* preceding, would, to say the least, be unnecessary: *It was already dark, and Jesus had not come.* In Jo. vii. 8. *οὐπω* is a correction. If we read *οὐκ*, we cannot remove an ethical difficulty, by introducing a literary one in its place (see also Boisson. Philostr. her. p. 502. Jacobs Philostr. imagg. 357. and Aelian. anim. II. 250.). It does not follow that *οὐ* is used for *οὐπω* in Mr. vii. 18. (Mey.), because *οὐπω* occurs in Mt. xv. 17.; but in the latter passage also *οὐ* is the better supported reading. In Mr. xi. 13. *not* suffices to complete the sense. Against the admission of another sort of half ellipsis, that is, of *verba simplicia* for *composita*, see Winer's Progr. de verbor. simpl. pro compositis in N. T. usu et caussis. L. 1833. 4.].

6. Sometimes a partial ellipsis of both the subject and the predicate occurs in one and the same sentence. Gal. v. 13. *μόνον μὴ*

¹ *Μὴ τῶν βωῶν μέλει τῷ θεῷ*; Paul here alludes to the spiritual sense of the law, and considers it from the same point of view as Philo, who says: *οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος ἀλλ' ὑπὲρ τῶν νοῦν καὶ λόγον ἔχόντων*, see Mey. Πάντων in the sequel would have prevented the weakening of the statement. In Rom. iv. 9., before *ἦ καὶ an etiam*, a *μόνον* is not required; and in iii. 28. *μόνον*, in the combination of *πίστει* with *χωρὶς ἔργων νόμου* (on the ground that in Paul's view *πίστει* and *ἔργοις* are distinct objects), would be quite superfluous, and would render the sentence awkward. As to Rom. iv. 14., see Fr. in loc.

τὴν ἑλευθερίαν εἰς ἀφορμὴν τῆ σαρκί (κατέχητε, τρέψητε, Oecum. ἀποχρήσησθε). The subject as in the second person is obvious from the preceding ἐκλήθητε; and that part of the predicate which forms the copula (κατέχοντες etc. ἦτε Hm. Vig. 872.) is easily gathered from εἰς ἀφορμὴν (comp. Jacobs Philostr. p. 525.). Mt. xxvi. 5. (Mr. xiv. 2.) μὴ ἐν τῇ ἑορτῇ sc. τοῦτο γενέσθω or τοῦτο ποιῶμεν, unless we prefer repeating from verse 4. the two verbs κρατήσ. κ. ἀποκτείν. These words, and Gal. as above, are no more elliptical than the German: *aber nur nicht am Feste* (not on the feast day). On the partial ellipsis in sentences with μὴ, see Klotz Devar. II. 669. In 2 Cor. ix. 6. probably to τοῦτο δέ is to be supplied λέγω (Gal. iii. 17. 1 Th. iv. 15.) or φημί (1 Cor. vii. 29. xv. 50.) Bos p. 632 sq. Franke Demosth. 83. comp. Hm. Aeschyl. II. 362., or even λογίζεσθε, just as, to prevent misapprehension, and *I say, I mean*, may have been originally understood (Schaeff. Bos 775. Hm. Vig. 804.). Meyer's previous connecting this τοῦτο δέ with ὁ σπεῖρων following, produces a harsh construction, as he himself has subsequently felt; and his present view, according to which he takes τοῦτο δέ to be an Acc. Abs., is far-fetched. Jo. vii. 22. οὐχ ὅτι ἐκ τοῦ Μαυσῶως ἐστίν (ἡ περιτομή), ἀλλ' ἐκ τῶν πατέρων, vi. 46. 2 Cor. i. 24. iii. 5. Ph. iv. 17. 2 Th. iii. 9. The phrase, however, continued to be used as entire, and its origin ceased to attract attention. In this way Paul, no doubt, wrote in Ph. iv. 11.: οὐχ ὅτι καθ' ὑστέρησιν λέγω. With this οὐχ ὅτι may be compared οὐχ οἶον ὅτι: Rom. ix. 6. οὐχ οἶον δέ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, i.e. οὐ τοῖον δέ λέγω, οἶον ὅτι non tale (dico), quale (hoc est) excidisse, etc. Moreover, two explanations of the preceding Pauline phrase have been propounded: *a.* It has been rendered: *but it is impossible that.* The τε usually attached to οἶον in this sense, is not indispensable, and it is wanting in the passage adduced by Wetst. from Gorgias Leont. σοὶ οὐκ ἦν οἶον μόνον μάρτυρας - - εὐρεῖν, comp. also Kayser Philostr. Soph. p. 348.¹ Probably, also, the true reading is οὐχ οἶον τε δέ (Aelian. 4, 17.), and the construction with the Inf. ἐκπεπτωκέναι τὸν λόγον had been resolved by ὅτι, as is common in the later language (comp. in Latin *dico quod*).² De Wette's objection falls to the ground, if we take λόγος Θεοῦ as Fr. does. *b.* Some, with Fr., consider οὐχ οἶον, as it is often used in later

¹ Examples of the personal οἶός ἐστι, such as Mey. adduces from Polybius, have no connection with the idiom here examined. Comp. Weber Demosth. p. 469.

² See, regarding the relation of the definitive construction to a sentence introduced by ὅτι, Krü. 253.

writers, a negative adverb: *by no means, no such thing* (properly *οὐ τοιοῦτόν ἐστιν ὅτι the thing is not such that*), Polyb. 3, 82, 5. 18, 18, 11. In these the finite verb, undoubtedly, follows without *ὅτι*; but Paul may have employed *ὅτι* pleonastically (like *ὡς ὅτι*), or used the phrase in the sense of *multum abest ut, far from being the case that*. Meyer's exposition is of no peculiar interest.

In Rom. ix. 16. *ἄρα οὖν οὐ τοῦ θελήματος οὐδὲ τοῦ τρέχοντος etc.*, where merely *ἐστί* is understood, the subject of the impersonal sentence, viz. *the attainment of Divine mercy*, verse 15., is to be gathered from the context (It is not of him that willeth,—it does not depend on the will; see, on *εἶναι τινος*, above, p. 208.). Similar to this is Rom. iv. 16. *διὰ τοῦτο ἐκ πίστεως (ἐστί), ἵνα κατὰ χάριν (ἦ)*, therefore from faith proceeds that of which I speak, namely (as directly gathered from verse 14.) *ἡ κληρονομία*. As to Rom. v. 18. see above, No. 2.

In Mt. v. 38. *ὄφθαλμὸν ἀντὶ ὄφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος*, the subject and part of the predicate are, in the same way, omitted; but an indication of the latter is contained in *ἀντί*. The words are borrowed from Ex. xxi. 24., where *δώσεις* previously occurs. In expressions so familiar to every one as those in such passages of the law as had become proverbial, there may have been no inconvenience in suppressing a verb that, elsewhere, was indispensable to prevent ambiguity; see under 3. b.¹

7. There is sometimes an ellipsis of even an entire (simple) sentence (Hm. opusc. p. 159. Vig. 872.):

a. Rom. xi. 21. *εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται* sc. *δέδοικα* or *ὄρατε*, which, however, is indicated in *μήπως*. In Mt. xxv. 9. the rec. has *μήποτε οὐκ*, but there is a preponderance of authority for the reading *μήποτε οὐ μή*, according to which *μήποτε* would be taken by itself (to express aversion), *by no means!* sc. *δῶμεν* verse 8. or *γενέσθω τοῦτο*, comp. Rev. xix. 10. xxii. 9. Ex. x. 11. Instead of supplying *φησί* or *ἔφη* in Luke xvi. 8., it is better to conclude that the sequel of that to which the expression *ὅτι φρονίμως ἐποίησεν* refers, is annexed in *orat. directa*. Similar to this is v. 14. In Greek prose *ἔφη*, or the like, is suppressed only where a *ὁ δέ, οἱ δέ* points to the meaning of the speaker (Aelian. 9, 29. anim. 1, 6.), or where the mere structure of the sentence indicates that one individual is speaking, as is frequent in dialogues. Van Hengel (annotatt. p. 8 sqq.) is wrong in think-

¹ Akin to this Acc. in a passage of the law is that employed in all languages in demands, e.g. *παί λοφύϊαν*, see *Bos* p. 601.

ing that this ellipsis (ἔφη ὁ Θεός) occurs in Mt. xxiii. 34.; see, on the other hand, Fr. Bengel's exposition of 1 Cor. ix. 24. is not satisfactory. In Mt. xvi. 7. διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν it is far more appropriate to supply before ὅτι the simple sentence ταῦτα λέγει, and to render ὅτι by *because*, than to take ὅτι for the particle introducing the *oratio recta*. In Jo. v. 6. 7. the answer, ἄνθρωπον οὐκ ἔχω, ἵνα -- βάλῃ με εἰς τὴν κολυμβήθραν, does not seem to correspond directly to the question, Θέλεις ὑγιῆς γενέσθαι; so that a simple *yes, certainly*, may be supplied. But the sick man did not stop at this simple affirmation, but immediately proceeded to state the obstacle which had hitherto prevented the fulfilment of his wish. As to passages such as Jo. i. 8. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ, ix. 3. see p. 332.

b. Sometimes a long *protasis* is followed by no *apodosis*, e.g.: 2 Th. ii. 3 f. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον -- ὅτι ἔστιν Θεός, it is necessary to understand from ver. 1.: but the *παρουσία τοῦ κυρίου* has not taken place. The long *protasis*¹ implies this omission. So, in particular, the *apodosis* to a *protasis* with ὡσπερ is wanting in Mt. xxv. 14. Rom. v. 12. ix. 22 ff. see § 63, 1.

Likewise, in quotations from the Old T. there sometimes seems to be an ellipsis of an entire sentence, as in 1 Cor. i. 31. ἵνα, καθὼς γέγραπται, ὁ κυχόμενος ἐν κυρίῳ κυχάσθω. After ἵνα a γένηται or πληρωθῆ may be understood. The apostle, however, unconcerned about the grammatical sequence, intersperses the words of Scripture with his own as integral parts of the statement, in the same way as, in Rom. xv. 3., he directly introduces the express words of Christ from Ps. lxix., comp. xv. 21. In 1 Cor. ii. 9 f., however, we must not, with Mey., take ver. 10. for the *apodosis* to ἃ ὀφθαλμοῖς etc. Paul, instead of saying, in continuity with ἀλλά, τοῦτο ἤμῖν etc., annexes the antithesis directly to the words of the quotation, so that ἀλλά remains without grammatical sequence.

II. Aposiopesis, or the suppression of a sentence or part of a sentence, through an emotion (of anger, comp. Stallb. Plat. Apol. p. 35.,² sorrow, fear, etc., comp. Quintil. 9, 2, 54. Tiberius and Alexander de figuris *apud* Walz rhetor. graec. VIII. 536. 450.), when the suppressed portion of the discourse is intimated by the gestures

¹ To this some refer also Jas. iii. 3. (according to what is undoubtedly the true reading, εἰ δέ). But the *apodosis* is implied in the words καὶ ἕλον τὸ σῶμα. See the careful discussion of the point by Wiesinger *in loc.*

² Like the well-known *quos ego* —! or the German: *warte, ich will dich* —! The aposiopesis may exist even in the form of a question, e.g. Num. xiv. 27. ὡς τίνας τὴν συναγωγὴν τὴν ποιεῖν ταύτην; comp. Acts xxiii. 9. *Lchm.*

of the speaker (Hm. p. 153.), occurs, not merely in customary forms of oaths (§ 55.), but also after conditional clauses, in the following passages: Luke xix. 42. εἰ ἔγνων καὶ σύ, καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου, if even thou hadst known what concerns thy peace! sc. how important (for thee) that; xxii. 42. πᾶτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλήν etc. In both passages sorrow has suppressed the *apodosis*.—Acts xxiii. 9. οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνδρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος - - we find nothing criminal in this man; but if a spirit or an angel has spoken to him — (which the Pharisees utter with gestures expressive of reserve), sc. the matter is doubtful, and demands caution. Others take the words interrogatively (Lchm.): *if, however, - - has spoken - - what is to be done?* See, in general, Fr. Conject. I. 30 sq. The addition μὴ θεομαχῶμεν, found in some Codd., is a gloss. Bornem. has tacitly returned to his earlier conjecture. Besides, it may be doubted whether the preceding is really an *aposiopesis*, or merely a break in the discourse takes place in ver. 10. In Jo. vi. 62. the *apodosis*, obviously suggested by ver. 61., is superseded by the dignified tone of the speaker: Does this now appear to you strange! In Mr. vii. 11. ὑμεῖς λέγετε· ἐὰν εἶπῃ ἀνδρῶπος τῷ πατρὶ ἢ τῇ μητρὶ· κορβᾶν - - ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς· καὶ οὐκέτι ἀφίετε etc. there is an *aposiopesis* of the *apodosis* to be supplied from ver. 10.: *then he acts properly in observing his vow*, and thus releases himself from the obligation of τιμᾶν τὸν πατέρα etc., see Krebs in *loc.*¹ 2 Th. ii. 3 ff. is an *anakoluthon*, and not an *aposiopesis*. Lastly, the supposition of an *aposiopesis* (Rilliet) in Ph. i. 22. is quite inadmissible. An *aposiopesis* is very frequent in Greek authors² after conditional clauses (Plat. sympos. 220 d.). When, however, two conditional clauses correspond to each other, it is quite common to suppress the *apodosis* after the first (Poppo Xen. Cyr. p. 256. Stallb. Plat. Gorg. p. 197.), the speaker hastening to the second clause as the more important, as in Plat. Protag. 325 d. ἐὰν μὲν ἐκὼν πείθεται· εἰ δὲ μὴ — εὐδύνουσιν ἀπειλαῖς καὶ πληγαῖς,

¹ According to many expositors, an *aposiopesis* (?) occurs also in the parallel passage Mt. xv. 5. ὃς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ· ὄραρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς· καὶ οὐ μὴ τιμῶσῃ τὸν πατέρα αὐτοῦ — that is, he acts properly (in conformity to the law). Probably, however, we should, with Grotius and Bengel, regard the *apodosis* as commencing with καὶ οὐ μὴ: *whoever shall say to his father or mother - - he is not obliged (in such case) to honour his parents, he is thus (in that case) released from the commandment τίμα τὸν πατέρα.* The καὶ then would not be pleonastic.

² From the O. T. comp. Ex. xxxii. 32. Dan. iii. 15. Zech. vi. 15.; see Köster Erläuter. der heil. Schrift, p. 97.

rep. 9. 575 d. οὐκοῦν ἐὰν μὲν ἐκόντες ὑπέικασιν ἐὰν δὲ μὴ etc. Thuc. 3, 3. So also in Luke xiii. 9. κὰν μὲν ποιήσῃ καρπὸν εἰ δὲ μὴγε, εἰς τὸ μέλλον ἐκόψεις αὐτήν if it bear fruit (let it remain); but if not, then cut it down. Yet even here the *apodosis* may be supplied from the ἄφες αὐτήν preceding. On the omission of an entire conditional sentence after εἰ δὲ μὴ, to be supplied from the context preceding, see above.

An *aposiopesis* occurs in ὄρα μὴ Rev. xix. 10. xxii. 9., with which may be compared the forms of dehortation or deprecation, frequent in the tragedians, μὴ ταῦτα Eurip. Io 1335., μὴ σύ γε etc.

In Rom. vii. 24. to the complaint, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; is annexed, in an overpowering burst of joy, a brief *I thank God*, etc., which also contains a species of *aposiopesis*. The passage would have been quite unimpassioned, had Paul merely said: I thank God for having already delivered me, etc.

In 2 Cor. vii. 12. ἄρα εἰ καὶ ἔγραψα ὑμῖν some find a *reticence*, where, however, Billroth would supply χαλεπὸν τι. Paul may have purposely omitted the word, as the affair still gave him pain. But ἔγραψα, of itself, completes the sense.

SECTION LXV.

REDUNDANT STRUCTURE OF A SENTENCE—PLEONASM (REDUNDANCE),¹ DIFFUSION.

1. A Pleonasm is the opposite of an ellipsis, as redundancy is the opposite of deficiency. A pleonasm,² in the rigorous sense of the term, would be a word or expression that adds nothing to the

¹ See Fischer Weller. III. I. 269 sqq. B. Weiske Pleonasmī graeci s. commentar. de vocib., quae in sermone Graeco abundare dicuntur. Lips. 1807. 8. Poppo Thucyd. I. I. 197 sqq.; in reference to the N. T. Glass. Phil. sacra I. 641 sqq. (it relates, however, more to the O. T., and is altogether meagre), Bauer Philol. Thucyd. Paull. p. 202 sqq. Tzschucke de sermon. J. Chr. p. 270 sqq. Haab p. 324 ff. J. H. Mañ diss. de pleonasmis ling. graec. in N. T. Giess. 1728. (10 sheets). This writer had intended to draw up a work on Pleonasm in general; see his observatt. in libr. sac. I. 52. Another work, by M. Nascou, announced in a Prodrōmus (Havn. 1787. 8.), failed, in like manner, to make its appearance.

² Glassius, as above, has sensible remarks on the notion of *pleonasm*. Comp. also Flacii clavis script. sac. II. 4. 224. and Winer's I. Progr. de verbis compos. p. 7 sq. Quintil. instit. 8, 3, 53. gives a definition which is very simple, but, rightly understood, quite appropriate: pleonasmus vitium, cum supervacuis verbis oratio oneratur.

meaning of the sentence (Hm. opusc. I. 217. 222.). The earlier philologists believed in the actual existence of expletive particles (Hm. opusc. p. 226.), and even Kühnöl went so far as to maintain that τὸ ὄρος might be used for ὄρος. A pleonasm, however, of the definite article would be an absurdity; and an expletive in the Greek language is a figment. What is usually called a pleonasm, which takes place particularly in predicates (Hm. as above, p. 219.), consists in the use of a word, the full import of which has been already conveyed in a previous part of the sentence, either by the same or an equivalent expression. This, however, can, it is obvious, exist only when,

a. From carelessness, or from want of confidence in the reader's attention, the same thing is, particularly in periodic sentences, repeated: *nonne tibi ad me venienti nonne dixi?* Here the import of *nonne* should be regarded as, in reality, but once included in the sentence. So Col. ii. 13. καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι - - συνέζωοποίησεν ὑμᾶς σὺν αὐτῶ, Mt. viii. 1. Eph. ii. 11 f. (Vechner hellenol. p. 177 sq.), Mr. vii. 25. γυνή, ἥς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον Rev. vii. 2. see § 22, 4. (Demosth. Euerg. 688 b. οὗτοι ἄντο ἐμέ, εἰ πολλά μου λάβοιεν ἐνέχυρα, ἄσμενον ἀφήσειν με τοὺς μάρτυρας), 1 Cor. vii. 26. νομίζω τοῦτο καλὸν ὑπάρχειν - - ὅτι καλὸν ἀνδρῶπα, Rev. xii. 9. comp. V. Fritzsche quaest. Lucian. 14 sq.; 2 Tim. iv. 9. σπούδασον ἐλθεῖν πρὸς με ταχέως, 2 Cor. viii. 24. τὴν ἐνδειξιν τ. ἀγάπης - - ἐνδεικνύμενοι (yet see § 32, 2.) comp. Plato legg. 12. 966 b. τὴν ἐνδειξιν τῶ λόγῳ ἀδυνατεῖν ἐνδείκνυσθαι (Xen. Cyr. 8, 2, 5.). To this head may be referred also Rom. ix. 29. Sept. ὡς Γόμορρα ἂν ὁμοιάσθην (in the parallel member ὡς - - ἂν ἐγενήσθην), as well as λογίζεσθαι or ἡγεῖσθαι τινα ὡς 2 Cor. x. 2. 2 Th. iii. 15. Lucian. Peregr. 11. (instead of the Acc. alone, comp. ἔβη Job xix. 11.), as even in Greek authors we find νομίζειν ὡς (yet see Stallb. Plat. Phileb. p. 180.) and the like. This does not apply to Luke xx. 2. εἶπον πρὸς αὐτὸν λέγοντες, Mr. xii. 20. πῶς εἶπεν αὐτῶ ὁ Θεὸς λέγων, Acts xxviii. 25. τὸ πνεῦμα ἐλάλησεν - - λέγον etc. In all these passages the Participle merely serves to introduce (as frequently in the Sept.) the *oratio directa* (comp. the well-known ἔφη λέγων Döderlein Synon. IV. 13.), which might assuredly be annexed immediately to εἶπον, εἶπε. Different from this, on the other hand, are Mt. xxii. 1. Luke xii. 16., and still more Luke xiv. 7. xvi. 2. xviii. 2. etc.

Another mode of introducing the *oratio directa*, Luke xxii. 61.

ὑπερμνήσθη τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ, Acts xi. 16. ἐμνήσθη τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, is to be referred to circumstantiality (see below, No. 4.), according to the usage of even Attic authors, Xen. Cyr. 8, 2, 14. λόγος αὐτοῦ ἀπομνημονεύται, ὡς λέγοι, see Bornem. schol. p. 141., and is not to be considered a pleonasm. Or

2. (b.) When one of the synonymous expressions has, from usage, lost a portion of its import,¹ as in ἀπ' οὐρανόθεν (Iliad. 8, 365.), ἕξοχος ἄλλων (Hm. Homer. hymn. in Cerer. 362.), or an expression, originally emphatic, has, in course of time, become weakened, as in πάλιν αὐθις (Hm. Vig. 886.). So in the N. T. ἀπὸ μακρόθεν Mt. xxvi. 58. Mr. xv. 40. Rev. xviii. 10. (Wetst. I. 524 sq.), ἀπὸ ἀνωθεν Mt. xxvii. 51. Mr. xv. 38., ἔπειτα μετὰ τοῦτο Jo. xi. 7. (εὐθείας παρακρήνη Acts xiv. 10. Cod. D) comp. ἔπειτα μετὰ ταῦτα Dem. Neaer. 530 etc., εἶτα μετὰ τοῦτο or ταῦτα Arist. rhet. 2, 9, 13. Plat. Lach. 190 e. For similar instances, see Poppo Thuc. III. I. 343. III. II. 38.;² in Latin *deinde postea* Cic. Mil. 24, 65., *post deinde, tum deinde* etc. Vechner hellenol. p. 156 sqq. Also Luke xix. 4. προδραμῶν ἔμπροσθεν (Xen. C. 2, 2, 7. 7, 1, 36.), iv. 29. ἐκβάλλειν ἕξω, Luke xxiv. 50. ἐξάγειν ἕξω (Lob. Soph. Aj. p. 337. Bornem. schol. 166 sq.), Acts xviii. 21. πάλιν ἀνακάμπτειν (Ceb. 29. comp. Kritz Sallust. 1, 88.), Mr. vii. 36. μᾶλλον περισσότερον (§ 35, 1. comp. Hm. opusc. 222. Vechner hellenol. p. 166 sqq.), Luke xxii. 11. ἐρεῖτε τῷ οἰκοδοσπότη τῆς οἰκίας³ (Bornem. *in loc.*), Rev. xviii. 22. comp. Odys. 14, 101. συὼν συβόσια, Her. 5, 64. στρατηγὸν τῆς στρατιῆς, Plato legg. 2. 671 d. Cedren. I. 343. Theocr. 25, 95., Jo. xii. 13. τὰ βαῖα τῶν φοινίκων (βαῖα, of itself, signifies palm branches), Acts ii. 30. ὄρκω ὤμοσεν ὁ Θεός comp. Ex. xxv. 12. See Jacob quaest. Lucian. p. 10. Bornem. Xen. conv. 186. Pflugk Eurip. Hec. p. 18. Lob. paralip. 534 sq. To this head are to be referred the established *schemata* :

¹ From the Accidence may be adduced, as instances of the same nature, the double comparative *μειζότερος* etc., see § 11, 2. In German, comp. *mehrere*, for which pedantic purists would substitute, both in writing and speaking, *mehre*.

² Comp. from later writers ἀπὸ πανταχόθεν Const. Manass. p. 127., ἀπὸ πρώθεν or μήκαθεν Theophan. cont. 519. 524., ἐκ ἀναμύθεν Nicet. Annal. 18. p. 359 d., ἐκ παιδόθεν or νηπιόθεν Malal. 18. p. 429. 5. p. 117., ἕνεκα περί Cedren. 1. p. 716., περί - ἕνεκα Niceph. Cpolit. p. 6. 35., ἀνθ' ὧν ἕνεκα Theophan. cont. p. 138., ἀνθ' ὧν ὅτι Deut. xxviii. 62. As to the last passage, see Hm. opusc. 220.

³ Οἰκοδομεῖν οἶκον Luke vii. 48. is no more a pleonasm than *aedificare domum*, as both verbs acquired, at a very early period, from usage, the signification of *to build* (generally). See other instances of a similar kind in *Lobeck paralip.* p. 501 sq.

α. The use of *καί* after particles of resemblance, as in Acts xi. 17. *εἰ τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν*, 1 Cor. vii. 7. *Θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτὸν* (see above, p. 460.). Also or even is implied in the expression of resemblance, as the same circumstance is mentioned as belonging also to a second object.

β. The annexing of an additional negative, in a dependent and accessory clause, to a verb of negation, as in 1 Jo. ii. 22. *ὁ ἀρνούμενος, ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός*, Luke xx. 27. *ἀντιλέγοντες, μὴ εἶναι ἀνάστασιν* (Xen. C. 2, 2, 20. An. 2, 5, 29. Isocr. Trapez. 360. Dem. Phorm. 585. Thuc. 1, 77.), Heb. xii. 19. *οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον* (Thuc. 5, 63.), Gal. v. 7. *τίς ὑμᾶς ἐπέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι* (Eurip. Hec. 860.). Comp. further Luke iv. 42. Acts xx. 27. 1 Pet. iii. 10. (Thuc. 5, 25. 7, 53. Plat. Phaed. 117 c. Demosth. Phaenipp. 654 b. see Vig. p. 459. 811. Alberti observ. p. 470 sq. Thilo Act. Thom. p. 10. Btm. exc. 2. in Mid. p. 142 sqq. Mtth. 1242 f.).

The German employs a similar construction in the conversational style; and this usage in Greek may be accounted for by the peculiar circumstantiality of familiar discourse, and the fact, that, in verbs of denying, the force of the negation had become more and more feeble, and thus required to be expressly repeated in the dependent clause. Comp. Mdv. p. 248. Later grammarians distinctly maintain that this mode of expression is not to be considered a *pleonasm* at all (Hm. opusc. p. 232. Klotz Devar. p. 668.¹), and certainly one of two negatives is superfluous. In the N. T. the negation is not always subjoined, *e.g.* after verbs of hindering, Luke xxiii. 2. Acts viii. 36. Rom. xv. 22. comp. Mtth. 1243. Mdv. 248. Klotz Devar. p. 668.

On the other hand, the following constructions are different from the preceding: Acts x. 15. *πάλιν ἐκ δευτέρου* (comp. Jo. iv. 54.), Jo. xxi. 16. *πάλιν δεύτερον* (Plut. Phil. c. 15.), Gal. iv. 9. *πάλιν ἀνωθεν* (Isocr. Areopag. 338. *πάλιν ἐξ ἀρχῆς*), *rursus denuo* (Hand Tursell. II. 279.). In all these passages a more definite word is introduced as explanatory. Still greater difference is there in Acts v. 23. according to the reading *τοὺς Φύλακας ἐξω ἐστῶτας πρὸ τῶν θυρῶν* (Xen. Cyr. 7, 1, 23.); to which may be added Luke ii. 36. *αὕτη ἦν προβεβηκυῖα ἐν ἡμέραις πολλαῖς* (comp. i. 7. 18.), as the meaning is: she was *very* aged (Lucian. Peregr. 27. *πρόρωτάτω γήρας προβεβηκώς*); Rev. ix. 7. *τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια*

¹ Non otiosam esse negationem in ejusmodi locis, sed ita poni infinitivum, ut non res, quae prohibenda videatur, intelligatur, sed qua vi ac potestate istius prohibitionis jam non fiat.

ἵπποις, ὁμοιώματα signifying *forms*, comp. Ezek. x. 22.; 1 Pet. iii. 17. εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ si placuerit voluntati divinae, θέλημα meaning the will itself, and θέλειν the operation of the will (like the *stream streams*—the river flows, etc.) comp. Jas. iii. 4. In Jo. xx. 4., however, προέδραμεν τάχιον τοῦ Πέτρου is to be rendered: he ran on before, faster than Peter (closer specification). Comp. further, Jude 4. As to Heb. vi. 6. see Winer's 3. Progr. de verbb. compos. p. 10. That Luke xx. 43. ὑποπόδιον τῶν ποδῶν σου (Heb. i. 13.) *footstool of Thy feet*, Gen. xvii. 13. ὁ οἰκογενῆς τῆς οἰκίας σου (Deut. vii. 13.) are, on account of the Gen. annexed, not entirely similar to the preceding examples, is obvious. Lastly, such passages as Mr. viii. 4. ὡδε - - ἐπ' ἐρημίας, xiii. 29. ἐγγύς - - ἐπὶ θύραις, 2 Tim. ii. 10. do not properly fall under the notion of *pleonasm* (Heinichen Euseb. II. 186.), but of *apposition*. Likewise in Mr. xii. 23. ἐν τῇ ἀναστάσει can hardly be called diffusion of diction, as the last clause is merely an application of the general ἐν τῇ ἀναστ. to the brothers mentioned in verse 20 ff. See Lob. paralip. p. 534. Perhaps ὀσμὴ εὐωδίας Eph. v. 2., both derivatives of ὄζω, may be regarded as a *half* pleonasm, and probably is to be compared to παίδων ἄραις (Eurip. Androm. 613. Hm. opusc. p. 221.). The former means *fragrance of a sweet smell*. Ὄσμῃ is the smell as inhaled; εὐωδία is the quality producing the sensation.

3. c. Lastly, many instances of redundant expression arise from a blending of two constructions, Hm. opusc. p. 224. Vig. p. 887., as: Luke ii. 21. ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ - - καὶ ἐκλήθη τὸ ὄνομα (instead of ἐπλήσθη. δὲ ἡμ. - - καί or ὅτε ἐπλ. - - ἐκλήθη), vii. 12. ὡς ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεινικῶς, Acts x. 17. To this head may be referred also Rom. ix. 29. (see under *a.*); and it is even possible that ὅτι in this way was originally intended to precede the *oratio recta* (Rost Gr. 641.). With less hesitation the pleonastic negation in the phrase ἐκτός εἰ μὴ (Devar. 1, 74.) may be thus explained: 1 Cor. xiv. 5. μείζων ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτός εἰ μὴ διερμηνεύη *except he interpret*, xv. 2. 1 Tim. v. 19. The Germans, in the colloquial style, employ a similar mode of expression: *alle waren zugegen, ausgenommen du nicht; ich komme nicht, bevor du nicht gesagt hast*. In the preceding passage, 1 Cor. xiv. 4., either ἐκτός εἰ διερμηνεύη or εἰ μὴ διερμηνεύη might, with propriety, have been used. In connection with the preceding and similar idioms (such as πλὴν εἰ μὴ) much has been collected by Lob. Phryn. p. 459., comp. also Jacobs Achill. Tat. p. 869. Doederlein Oed. Col. p. 382 sqq. On the other hand, in the expression εἰ δὲ μὴ γε, when it seems to mean, *if however, otherwise* (after a negative clause) Mt. vi. 1, ix. 17. 2 Cor. xi. 16., the negation may be

considered as not pleonastic, according to the original import of the phrase. See Fr. Mt. p. 255.

4. What particularly deserves attention is, that in the N. T. (and also in Greek authors) what has been called *pleonasm*, is merely *circumstantiality* or *diffusiveness* of expression (Hm. opusc. p. 222 sqq. and Vig. 887. Poppo Thuc. I. I. 204 sqq.), of which the former arises from the writer's aiming at distinctness and perspicuity; and the latter evinces a regard to graphic vividness, force (solemnity), dignity of style. It must also be remembered that the N. T. diction is, to a great extent, the phraseology of conversation, or an approximation to it; and that the above-mentioned peculiarities are characteristic of an Oriental composition. Such phraseology differs from *pleonasm* in this, that every word or part of a word which it contains, adds to the general meaning of the sentence, though it may not be strictly required towards rendering it logically complete, *e.g.* Mr. i. 17. ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων, for which Mt. iv. 19. has ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. The opposite is not an ellipsis, but merely precision.

In reference to *circumstantiality* the following cases are to be distinguished:—

a. A word, only required once to complete the thought, is repeated in every parallel member where it might have been simply understood: ¹ Heb. ii. 16. οὐ γὰρ ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἄβρ. ἐπιλαμβάνεται, Jo. xii. 3. ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ, Rev. xiv. 2. ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ - - καὶ ἡ φωνή, ἣν ἤκουσα, ix. 21. xvi. 18. 1 Cor. xii. 12. Jo. x. 10. Rev. ix. 1 f. Mr. i. 40. Mt. xviii. 32., comp in Greek authors, Xen. Mem. 2, 10, 3. Demosth. Zenoth. 576 c. Long. 2, 3. Lucian. Cynic. 9. Jacob Lucian. Alex. 117. Poppo Thuc. III. II. 23.; in Latin the construction especially frequent in Jul. Caesar, *in ea loca, quibus in locis; dies, quo die* etc. Such repetitions contribute to distinctness and perspicuity when, in particular, several words are inserted between the antecedent and the relative, or between other connected terms. Sometimes such repetitions are rhetorical, see No. 5.

b. When the usual or indispensable instrument (*e.g.* a human limb) is expressly mentioned along with the action in point: Acts

¹ This does not apply to many repetitions used by the orators in their pleadings in criminal cases before the people. Comp. *Fœrtsch de locis Lysiae* p. 29. Of a different nature also is the repetition of one and the same word, Plat. Charm. 168 a.

xv. 23. *γράφαντες διὰ χειρὸς αὐτῶν* (of which they were to be bearers), xi. 30. (2 Cor. xvii. 13.) xix. 11.; iii. 18. *προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν*, xv. 7. Luke i. 70. etc. Comp. from the poets, Eurip. Ion 1187. *χερσὶν ἐκχέων σπονδάς* (Var.), Hec. 526 f. Theocr. 7, 153. *ποσσὶ χορεῦσαι*, see Lob. Aj. p. 222 f. (Wunder Recens. p. 17 sq.). But in Rom. x. 15. (Sept.) *ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην* the notion of *arrival*, implied in *πόδες*, is very far from being without effect; and in 1 Jo. i. 1. *ὃ ἐώρακα μὲν τοῖς ὀφθαλμοῖς ἡμῶν* (Luke ii. 30.), an emphasis is obviously intended in the last words: *we have seen with our own eyes* (Hesiod. theog. 701. Thuc. 2, 11. Aristot. mirab. 160. Heliod. 4, 19. see Bremi Aesch. I. 124. comp. Jani ars poet. p. 220 sq.). In regard to Mr. vi. 2. Acts v. 12. it is to be remembered that the miracles in question were wrought by the laying on of hands. Similar to this form of expression is Luke i. 76. *προπορεύση πρὸ προσώπου κυρίου* ix. 52. (ὑπερ), a phrase used also as equivalent to *before* (in reference to inanimate objects): Acts xiii. 24. *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ*, comp. Sept. Num. xix. 4. *ἀπέναντι τοῦ προσώπου τῆς σκηνῆς*, Ps. xciv. 6. *κατὰ πρόσωπον ἀνέμου*.

c. An action, which, according to the nature of the case, precedes another, is also separately expressed, and that mostly by a participle: Mt. xxvi. 51. *ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μάχαιραν αὐτοῦ*, ii. 8. *ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ* (xiv. 33.), Jo. vi. 5. *ἐπάρας τοὺς ὀφθαλμοὺς καὶ θεασάμενος* etc., Mt. xiii. 31. *ὅμοια κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν* etc. ver. 33. Acts xvi. 3. (Xen. Eph. 3, 4. *ὃ δὲ αὐτὸν λαβὼν ἄγει πρὸς τὸν Ἀνδρίαν* see Locella p. 141.), Jo. vi. 15. *γινούσ' ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξαι αὐτόν*, Mt. xix. 21. Likewise in 1 Cor. ii. 1. *κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἤλθον οὐ* etc. the participle was not necessary. What Bornem. Cyrop. 5, 3, 2. has adduced is of a different nature, as in the passages quoted the participle is separated by several words from its verb. On the other hand, it must not be supposed that in Luke i. 31. *συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν* etc. there is a mere redundancy of language. The momentous nature of the distinction vouchsafed is expressed by specifying the different stages. In Luke xxiv. 50. *ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς* the participle denotes the symbolical gesture of one uttering a blessing. In Eph. ii. 17. *ἐλθὼν* indicates a stage of the proceeding, both important and demanding distinct consideration, like *ἐλθὼν* and *παρελθὼν* in Luke xii. 37. Likewise in Jo. xxi. 13. *ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς* every separate act of the wonderful occurrence is

designedly specified, and, as it were, placed before the eyes. In Jo. xi. 48. ἐλεύσονται οἱ Ῥωμαῖοι refers to the approach of the Roman armies. See, further, Mt. viii. 3. 7. ix. 18. xxvii. 48. Luke vi. 20. (Ael. 12, 22.) Jo. xv. 16. In Acts viii. 35. ἀνοίξας ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσαστο etc. ἀνοίξας τὸ στόμα etc. probably serves for the (solemn) introduction of an important statement; as undoubtedly is the case in Mt. v. 2. (see Fr. *in loc.*). Comp., in general, Fischer de vitiis lexic. p. 223 sqq. Pflugk Eurip. Hel. p. 134.

d. A word implied in a preceding one, is afterwards expressed, as: Acts iii. 3. ἡρᾶτα ἐλεημοσύνην λαβεῖν (see Wetst. *in loc.* and Boisson. Eunap. p. 459. comp. Vir. Aen. 5, 262. lorica—donat habere viro), Mr. i. 17. ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνδράπων, comp. Ex. xxiii. 15. Demosth. ep. 3. p. 114 b. ἢ καὶ τοὺς ἀναισδήτους ἀνεκτοὺς ποιεῖν δοκεῖ γίνεσθαι.

e. In the course of a narration, the Hebraistic καὶ ἐγένετο to each particular fact: Mt. vii. 28. καὶ ἐγένετο, ὅτε συνετέλεσεν - - ἐξεπλήσσοντο, for which a Greek author would say, simply, καὶ ὅτε or ὅτε δὲ συνετ. etc.¹ On the other hand, in Jo. xi. 11. ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, neither ταῦτα εἶπεν nor μετὰ τοῦτο is redundant. The latter expression indicates a pause.

To c. might be referred also the use of the participle ἀναστὰς, as in Mt. ix. 9. ἀναστὰς ἠκολούθησεν αὐτῷ, Mr. ii. 14. vii. 24. Luke i. 39. (similar to the Hebrew בָּרַח). But even on the supposition that, in these passages, ἀναστὰς was not necessary, yet in others which expositors bring under this rule, this participle is by no means redundant. Thus in Mt. xxvi. 62. ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ means obviously: *he rose up* from indignation, he raised himself (from his seat); similar to which are Acts v. 17; Mr. i. 35. πρῶτῃ ἐννυχον λίαν ἀναστὰς ἐξῆλθε *rising up in the morning, while it was still very dark*, etc.; Luke xv. 18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου (I will arise and proceed) *forthwith to my father*, etc. In general, too many participles in the N. T. are represented as redundant; and, though it may occasionally be doubtful whether a participle is really redundant or not, yet participles in the N. T. mostly

¹ This always occurs when any specification of time precedes the principal clause, in which case the principal verb is appended either by a καὶ (see on this Fr. Mt. p. 341.), as in Mt. ix. 10. Luke v. 1. 12. ix. 51., or more frequently without a *copula*, as in Mt. xi. 1. xiii. 53. xix. 1. xxvi. 1. Mr. iv. 4. Luke i. 8. 41. ii. 1. etc. This usage is very common in Luke's Gospel. To render the καὶ, as above, by *also*, *even*, is a great mistake, Born. Schol. p. 25. Besides, ἐγένετο, used in this manner, is pleonastic, as the specification of time may be directly joined to the principal verb.

denote notions, the absence of which, had they not been expressed, would have been felt as a deficiency. Thus in 1 Cor. vi. 15. *ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;* (see Bengel *in loc.* Aristoph. eq. 1130. Soph. O. R. 1270.), 1 Pet. iii. 19. *τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξεν.* In Luke xii. 37. *παρελθὼν διακονήσει αὐτοῖς* means: *drawing near, he will serve them*, which, even tested by our Western notions, is more striking and vivid than if *παρελθὼν* had been omitted (*παρελθὼν* in Ael. 2, 30. in the same way, seems to me by no means redundant). Comp., in general, Schaeff. Soph. I. 253. 278. II. 314. Demosth. IV. 623. Pflugk Eurip. Hel. p. 134. Mthh. 1300 f.

Further, with Acts iii. 3. under *d.* may be compared Acts xi. 22. *ἔξαπέστειλεν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας* (where the ancient versions drop the Inf. as superfluous, though it undoubtedly existed in the text), which properly signifies: *they sent him out with the commission to go etc.* Similar to this is Acts xx. 1. *ἔξῃλθεν πορευθῆναι εἰς τὴν Μακεδονίαν* he departed for Macedonia (— in order to go into M.). On the other hand, I cannot, with Born., find a mere redundancy in *οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν* Luke xx. 35. The *τυχεῖν* denotes something strictly implied in *καταξιωθῆσθαι* preceding, and is required to render the expression complete and perspicuous. Comp. Demosth. cor. p. 328 b. *κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν*, and Bos exercit. p. 48. Bornem. schol. p. 125.

Such idioms as Mr. xi. 5. *τί ποιεῖτε λύοντες τὸν πῶλον*, Acts xxi. 13. *τί ποιεῖτε κλαίοντες καὶ συνδρῦπτοντές μου τὴν καρδίαν*, appear to be, in like manner, circumstantial expressions, different from the usual *τί λύετε, κλαίετε*; But *what do ye loosing the colt?* properly denotes: *what is your intention in loosing?* etc. Further, *ποιεῖν* has not here the general meaning of *do*, which is implied in every special verb; and the phrase *τί λύετε*, *what (why, for what reason) loose ye?* may, with more probability, be regarded as an abbreviated expression, than the preceding phrase as redundant.

5. Fulness of expression, by which the writer or speaker aims sometimes at didactic or rhetorical force (solemnity), sometimes at graphic vividness, occurs generally in one of the following forms:

a. The same word is once or twice repeated in parallel members (Xen. An. 3, 4, 45.): Eph. ii. 17. *εὐηγγελίσασατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς*, Jo. vi. 63. *τὰ ῥήματα -- πνεῦμά ἐστιν καὶ ζωὴ ἐστίν*, Col. i. 28. *νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον*, Jo. i. 10. ix. 5. xiv. 26. 27. xv. 19. xix. 10. Mt. xii. 37. Rom. v. 12. xiv. 14. 1 Cor. i. 24. 27. xiii. 11. 2 Cor. xi. 26.; Rom. (iii. 31.) viii. 15. *οὐκ ἐλάβετε πνεῦμα δουλείας -- ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας* (in Heb. xii. 18. 22. the repetition was

essential to the force of the statement); 1 Cor. x. 1 f. *οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μαῦσῆν ἐβαπτίσαντο καὶ πάντες - - καὶ πάντες* etc. Ph. iii. 2. iv. 8. 2 Cor. vii. 2.; 1 Cor. xiv. 24. Rev. viii. 7.; 1 Cor. vi. 11. *ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε*, i. 20. iv. 8. 1 Tim. v. 10. 2 Cor. vi. 2. *ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας* (Arrian. Epict. 3, 23, 20.) xi. 20. Eph. vi. 12. 17. v. 10. 1 Jo. i. 1. Rev. xiv. 8. xviii. 2. (likewise the *polysyndeton* Rev. vii. 12. Rom. ii. 17 f. 1 Cor. xiii. 2. may be referred to this head). The same occurs often in earnest addresses, as: Mt. xxv. 11. *κύριε, κύριε, ἀνοιξὸν ἡμῖν*, xxiii. 27. Luke viii. 24. x. 41. xxii. 31. Acts ix. 4., and demands Jo. xix. 6. Krüg. Dion. p. 11. The reader should under this head remember, in general, that a word once expressed, and afterwards to be understood with another, is expressed in each instance, and this for the purpose of rendering its importance more perceptible (especially *ἐκ παραλλήλου* Rom. xi. 32. 1 Cor. xv. 21.).

b. A thought, intended to be brought out with great precision, is expressed affirmatively in one member of a sentence and negatively in another (*parallelismus antitheticus*, see Hm. opusc. p. 223.). This is especially frequent, particularly in John: Jo. i. 20. *ὠμολόγησε καὶ οὐκ ἠρνήσατο*, Eph. v. 15. *μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί*, ver. 17. Jo. i. 3. iii. 16. x. 5. (xviii. 20.) xx. 27. 1 Jo. i. 6. ii. 4. 27. Luke i. 20. Acts xviii. 9. 1 Tim. ii. 7. Jas. i. 5. 23. 1 Pet. i. 23. v. 2. Heb. vii. 21. x. 37. (Sept.) xii. 8. Rev. ii. 13. iii. 9. (Deut. xxviii. 13. Isa. iii. 9. xxxviii. 1. Ezek. xviii. 21. Hos. v. 3.) comp. Eurip. El. 1057. *φημί κοῦκ ἀπαρνοῦμαι*, Ael. an. 2, 43. *οὐκ ἀρνοῦνται οἱ ἄνθρωποι ἀλλ' ὁμολογοῦσι*, especially in the orators, Dem. fals. leg. p. 200 c. *φράσω καὶ οὐκ ἀποκρύψομαι*, see Maii observ. sacr. II. 77 sqq. Kypke I. 350 sq. Poppo Thucyd. I. I. 204. Hm. Med. ed. Elmsley p. 361. and Soph. Oed. Col. p. 41. Philoct. p. 44. Jacob quaest. Lucian. p. 19. Weber Demosth. p. 314. Boisson. Eunap. p. 164 sqq. Maetzner Antiph. p. 157.

c. In the following combinations graphic effect is aimed at: Acts xxvii. 20. *περιηρῆτο ἐλπίς πᾶσα*, Rom. viii. 22. *πᾶσα ἡ κτίσις συστενάζει καὶ συναδίνει*, Mt. ix. 35. comp. Diod. S. IV. 41. *περιμψάμενος τὸ σῶμα πᾶν*, Strabo 11. 500. *πολλαῖς συμπληρούμενος πηγαῖς*, Lucian. paras. 12. Long. 4, 15. Cic. sen. 18. *consurrexisse omnes*, Liv. 33, 29. *cum omnia terrore et fuga complessent*, see Winer's 2. Progr. de verb. compos. p. 21 sq.

d. Likewise the forms of addressing in Acts i. 11. *ἄνδρες Γαλι-*

λαῖοι, iii. 12. ἄνδρες Ἰσραηλιῖται, ii. 14. v. 35. xiii. 16. have the same (courteous) forcè (men of Israel!) as the well-known ἄνδρες Ἀθηναῖοι, which actually occurs in Acts xvii. 22., or ἄνδρες δικασταί. See § 59, 1.

Each individual word was indispensable in 2 Cor. ii. 16. οἷς μὲν ὀσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ζωῆς εἰς ζωὴν. *The savour (smell) of death unto death, of life unto life*, means: the smell of death which, from its nature, can bring nothing else but death, etc.

Redundancy of expression is often erroneously supposed to exist in passages where synonyms appear to be connected, in order to express (as frequently in Demosth.) *one* principal notion, see Schæf. Demosth. I. 209. 320. 756. Plutarch. IV. 387. V. 106. Weber Demosth. p. 376. Franke Demosth. p. 12. Bremi Aeschin. I. 79. Lucian. Alex. ed. Jacob p. 24. Poppo Thuc. III. I. 619. Schoem. Plut. Agis 171. comp. Lob. paralip. 61 sq. But Paul never combines in one sentence really synonymous expressions, from which the examples in question have mostly been taken. The expressions are not synonymous in Eph. i. 5. 19. ii. 1. iv. 23. 1 Cor. i. 10. 1 Tim. ii. 1. v. 5. comp. Jas. iii. 13. Jo. xii. 49. 1 Pet. i. 4. iv. 9. etc. Fr. Rom. II. 372. A more careful study of Greek, but especially of apostolic diction, precludes a supposition according to which, *e.g.*, the apostolic salutation, χάρις, ἔλεος καὶ εἰρήνη, would be extremely flat.¹ Likewise there is nothing pleonastic in the combinations *θυμὸς ὀργῆς* Rev. xvi. 19., *πέλαγος τῆς θαλάσσης* Mt. xviii. 6., *ἐπιφάνεια τῆς παρουσίας* 2 Th. ii. 8., *σπλάγγνα ἐλέους* or *οικτιρμοῦ* Luke i. 78. Col. iii. 12. The second of these was correctly rendered by *aequor maris* by so early a critic as Wetsten. Πέλαγος denotes the expanse (of the sea), and may thus be applied to the surface of a river, see Schwarz commentar. p. 1067.² Σπλάγγνα, however, is a comprehensive expression more closely specified by a Genitive.—The parallelismus membrorum, which occasionally occurs in the N. T. (see § 68, 3.), has no connection with *pleonasm*. As to the parallelistic division of doctrinal points of view Rom. iv. 25. x. 10. see de Wette on the first of these passages.

6. The pleonasm of entire sentences is a thing not to be conceived. When a sentence is expressed a second time with but slight alteration, the writer's object is to give to a thought peculiar force, or to exhibit it under different points of view. This occurs in 2 Cor. xii.

¹ Schäfer's remark, Demosth. I. 320. "usus (synonymorum) duplex, gravior alter, ut vim conciliant orationi, alter levior, ut vel aures expleant vel numeros reddant jucundiores," is properly to be confined to the orators.

² The investigation of N. T. synonyms, conducted rather on the principle of free combination than historically, has, at least, been commenced by *Tittmann* (de synonymis N. T. lib. I. Lipsiae 1829. 8.). Further, comp. also the collections and remarks in *Bornemann's* diss. de glossem. N. T. p. 29 sqq.

7. τῆ ὑπερβολῆ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ - - ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι (where the last words are omitted, it is true, in good Codd., but, to a certainty, only from the supposition of their being redundant), Rev. ii. 5. μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ (μετανοεῖς), ἔρχομαί σοι ταχύ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς (comp. Plat. Gorg. 514 a. ἡμῖν ἐπιχειρητέον ἐστὶ - - θεραπεύειν, ὡς βελτίστους αὐτοὺς τοὺς πολίτας ποιοῦντας· ἄνευ γὰρ δὴ τούτου, ὡς ἐν τοῖς ἔμπροσθεν εὐρίσκομεν, οὐδὲν ὄφελος - - ἐὰν μὴ καλὴ κάγαθῆ ἢ διάνοια ἢ τῶν μελλόντων etc. Stallb. Plat. apol. p. 23.). As to 1 Cor. xiv. 6. see Mey. Regarding 1 Cor. vii. 26., see above, No. 1. On the other hand, 1 Jo. ii. 27. ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς - - καί, καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ, the repetition of the phrase καθὼς etc. is so far from being a *pleonasm*, that it could hardly have been omitted without injury to the meaning. Comp. as to such expressions Hm. Eurip. Bacch. 1060. and Soph. Antig. 691. Philoct. 269. 454. Reisig conject. Aristoph. p. 314 sq. Heind. Plat. Phaed. p. 52. and Cic. nat. d. 1, 16. Schaef. Demosth. V. 726. Mtth. 1541 f. Of a different nature is Rev. ii. 13. οἶδα ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ σατανᾶ, where ὅπου ὁ θρόνος etc. is immediately annexed to explain (as if in answer to) ποῦ κατοικεῖς; So may also Mr. ii. 24. be understood; but τί is there probably *why*? On the other hand, 2 Cor. vii. 8. Jo. xiii. 17. do not come under this head; and in 1 Cor. i. 22. the sentence ἐπειδὴ καὶ Ἰουδαῖοι - - μωρίαν is manifestly not a mere repetition of ἐπειδὴ γὰρ - - τὸν Θεόν verse 21., any more than ἡμεῖς δὲ κηρύσσομεν etc. verse 23. is a mere repetition of the words in verse 21. εὐδόκησεν ὁ Θεός etc. So also in Rom. vi. 16. οὐκ οἶδατε, ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ᾧ ὑπακούετε would not have been a mere uttering of *idem per idem*, even had ἦτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην not been annexed to δούλοι as a closer specification. No more do the two members of the sentence, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ, entirely coincide in sense. 1 Pet. ii. 16., however, does, not remotely, come under this head. Likewise 2 Pet. iii. 4. is of a different nature. In Mt. v. 18. πάντα in the last clause may either be referred to the law (Olsh., Mey.) or be explained in general, as it is by Fr.: donec omnia (quae mente fingere queas) evenierint. The latter exposition, however, is the less satisfactory.

7. We shall now proceed to specify a number of passages in which, from the most remote period, N. T. expositors have been accustomed

to find imaginary pleonasm, though they contain neither pleonasm properly so called, nor redundancy of any sort. Especially to be mentioned is the statement, accredited even by recent commentators, and supported by misunderstood passages of Greek authors, that in the N. T. many verbs, and, in particular, ἄρχεσθαι, δοκεῖν, δέλειν, τολμᾶν, δύνασθαι, combined with an Infin., are used pleonastically. Kühnöl Luke i. 1. represents even ἐπιχειρεῖν to be one of these. Comp. Weiske pleon. under the words. The whole rule is based on misapprehension.

a. In regard to Luke i. 1. ἐπιχειρεῖν, in the clause ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν etc., is no more used without special meaning than is the Latin *aggredi*, in *aggressus sum scribere* (though there is a difference of opinion among critics on this point, see Herbst Xen. mem. p. 38., and, on the other side, Heind. Plat. soph. p. 450.). By Luther it is well rendered: *As many have taken in hand* etc. Kühnöl has, in the same manner, misunderstood all the passages which he has adduced in reference to this point.

b. So also τολμᾶν (Weiske p. 121 sq.), *to undertake something*, always implies some matter of difficulty or importance, *sustinere*, *to take upon one's self* (Blumē Lycurg. p. 89.), Rom. v. 7. 1 Cor. vi. 1. In Jo. xxi. 12., however, it simply means *audere*, *to dare*; and it is only regarding the ground of their not venturing to interrogate Jesus, that a doubt may be entertained. The assertion of Markland, Lys. p. 159. ed. Taylor, ought not to have misled any expositor.

c. As to δοκεῖν comp. Fr. Mt. iii. 9. and the earlier critic J. D. Michaelis in the Nov. Miscell. Lips. IV. 45. In 1 Cor. x. 12. ὁ δοκῶν ἐστάναι is obviously, *he that thinketh he standeth*, comp. Gal. vi. 3. In Mr. x. 42. οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν means, *they who are accounted rulers of nations,—they who are recognised as such* (similar are Gal. ii. 9. Susann. 5. Joseph. antt. 19, 6, 3. The parallel passage Mt. xx. 25. has merely οἱ ἄρχοντες). Luke xxii. 24. τίς αὐτῶν δοκεῖ εἶναι μείζων *quis videatur habere (habiturus esse) principatum*, regarding whom was it to be decided that he should have the pre-eminence (over the rest). The case related to the future, and was thus merely a matter of prediction. In 1 Cor. xi. 16. εἰ τις δοκεῖ φιλόνηκος εἶναι means, *if any one intends to be contentious*, or (Mey. and de W.) *if any one appears to be contentious*. The urbanity of the expression is deserving of notice. Luke viii. 18. ὃ δοκεῖ ἔχειν is, *what he imagines that he has*. As to 1 Cor. iii. 18. vii. 40. viii. 2. xiv. 37. Heb. iv. 1. (where Böhme regards δοκεῖ as used elegantius, while Kühnöl and Bleek take a correct view of

the subject) no special remark is required. Comp., in general, Bornem. schol. p. 52 sq.

d. Most of the passages in the Gospels, where critics have considered ἀρχεσθαι as pleonastic (comp. Valcken. Selecta I. 87.), have been accurately explained by Fr. Mtth. p. 539 sq. comp. p. 766. In regard to Luke iii. 8. Bengel correctly remarks: omnem excusationis etiam conatum praecidit. In particular, it is altogether absurd to regard this verb as redundant, Luke xii. 45. xxi. 28. 2 Cor. iii. 1. In Jo. xiii. 5. ἤρξατο indicates the commencement of an action, the completion of which is recorded in ver. 12. Acts xxvii. 35. is explained by ver. 36.: Paul's ἀρχεσθαι ἐσθίειν was an invitation to the rest to do the same. Kühnöl adduces Acts xi. 15. to prove that ἀρξασθαι λαλεῖν is equivalent to λαλεῖν: ex x. 43. patet, Petrum jam multa de rel. chr. disseruisse etc. But, first of all, ἀρχεσθαι λαλ. expresses only the commencement of a statement afterwards completed (Peter continued to speak, ch. x. 44. ἔτι λαλοῦντος τοῦ Π.). There is no ground for supposing that this commencement refers solely to the first six or eight words. Moreover, it must not be overlooked that ἐν τῷ ἀρξασθαι με λαλεῖν in an address, Acts xi., is stronger, as if: scarce had I uttered a few words, when etc. In Acts xviii. 26. ἤρξατο is to be combined with ἀκούσαντες δὲ αὐτοῦ etc. following: As to Acts ii. 4. see Mey. Likewise in Acts xxiv. 2. the discourse of Tertullus, which, to judge from the introduction, ver. 3., was undoubtedly intended to be of greater length, probably was interrupted by the corroboration of the Jews, Paul himself breaking in immediately after; or ver. 2. is to be understood thus: Accordingly, as soon as he was called forth, T. began etc. (began his discourse forthwith).

e. In regard to θέλειν (Gataker Mr. Ant. 10, 8.) Jo. v. 35., see Lücke's careful examination of the subject. There is more of the appearance of a pleonasm of θέλω in 2 Tim. iii. 12. πάντες οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ. But the meaning of these words is: *all who have determined, who have made up their minds, to live piously* etc. In Heb. xiii. 18. the import of θέλοντες is obvious. Jo. vii. 17. was correctly understood by Kühnöl. That expositor has rejected Bolten's arbitrary explanation of Jo. vi. 21. Comp. Mr. vi. 51. In 1 Cor. x. 27. καὶ θέλετε πορεύεσθαι is: *and you are willing, have resolved, to go* (instead of declining the invitation). As to 1 Pet. iii. 10. see Huther.

f. In opposition to Kühnöl, who considers δύνασθαι in Mt. ix. 15. as pleonastic, see Fr. By BCrus. it is erroneously made to signify

to be allowed or to desire. Still less should the authoritative word *redundat* mislead us in regard to Luke xvi. 2. and Jo. vii. 7. In the latter passage, in particular, there is obviously an intended difference between *δύναται μισεῖν* and *μισεῖ*.

Among nouns erroneously supposed to be sometimes used pleonastically, must be specially mentioned *ἔργον*, when followed by a Genitive (Boisson. Nicet. p. 59.), e.g. Rom. ii. 15. *ἔργον νόμου*, Eph. iv. 12. 1 Th. i. 3. (see Koppe); see, on the other hand, Fr. on Rom. as above. In 1 Th., as above, the parallelism of *ἔργον τῆς πίστεως* with *κόπος τῆς ἀγάπης* precludes the possibility of regarding *ἔργον* as a pleonasm. See de W. *in loc.* An accurate view of Eph., as above, has already been given by Flatt. From the Greek authors no instance of *ἔργον* as a pleonasm can be adduced. In Polyæn. 1, 17. *ἔργον τοῦ λογίου* undoubtedly means the matter of the oracle, the deed foretold in the oracle. In Diog. L. proœm. 1. *τὸ τῆς φιλοσοφίας ἔργον* is the occupation of philosophising, the cultivation of philosophy, comp. *ibidem* *ἀρξαι φιλοσοφίας* (in Latin comp. *virtutis opus* Curt. 8, 14, 37., *proditionis opus* Petr. fragm. 28, 5.), not properly the work achieved by philosophy. *Χρῆμα* is different from *ἔργον*, and even *χρῆμα* with a Genitive is not properly a pleonasm, see Passow under the word. As to *ὄνομα* (so frequently regarded as pleonastic, see Kühnöl on Jo. p. 133.) Wahl has already given the proper view; see also Winer's Simon. lexic. Hebr. under *שֵׁם*, though that word requires a more precise handling than it has yet received in N. T. Lexicons. As to a periphrastic use of *ὄνομα* in Greek poets, see Mth. 965. In Col. ii. 16. *ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββύτων*, the expression *ἐν μέρει* is no more pleonastic than *in respect* (or *in the matter, in point*) of holidays, new moons, etc. Lastly, in Rom. vi. 6. *σῶμα τῆς ἀμαρτίας* is one notion of the *body of sin*, that is, the (human) body; respecting the relation of which to sin, no reader of Paul's Epistles can be at any loss. See above, p. 202

8. Nearly all the earlier expositors supposed that, by a sort of half pleonasm, *καλεῖσθαι* is used for *εἶναι* (Graev. lection. Hesiod. p. 22. Porson Eurip. Hippol. v. 2. Blomfield Aesch. Pers. p. 128.; on the other hand, Ellendt lexic. Soph. I. 912.), in which at the same time there was thought to be a Hebraism (*קָרָא*, esse). But Bretsch. lex. man. p. 209. adequately disposes of the misapprehension in saying: *sum videlicet ex aliorum sententia*. Comp. van Hengel Cor. p. 53 sq. As to *קָרָא* see Winer's Simon. lex. p. 867. In the N. T. *καλεῖσθαι* always signifies *to be named, to be called*, Jas. ii. 23. Mt. v. 19. xxi. 13., especially in reference to names of honour, which denote the possession of some particular dignity, Mt. v. 9. Luke i.

76. 1 Jo. iii. 1. Rom. ix. 26. It is used even as antithetical to εἶναι (to be) 1 Cor. xv. 9. (likewise to bear the name of an apostle) Luke xv. 19. Neither can ὀνομάζεσθαι Rom. xv. 20. (1 Cor. v. 1.) Eph. i. 21. iii. 15. v. 3. be considered as, by weakening, merely equivalent to *esse*. It is even used as emphatical, as μηδὲ in the last passage clearly shows.¹ Many expositors have, with strange absurdity, rendered Heb. xi. 18. ἐν Ἰσαὰκ κληθήσεταιί σοι σπέρμα: *existet tibi posteritas*. Even Schulz very inaccurately translates it: *thou shalt receive offspring*.

Εὐρίσκεσθαι, in like manner (yet see Pott 1 Cor. iv. 2. comp. the annotators on Plut. educ. 13, 5.), as εὑρίσκειν (comp., on the other hand, my Simonis p. 575.), is often supposed to be used for εἶναι. But these two verbs are always distinguished in sense by this, that the latter denotes the quality of a thing in itself, while the former denotes the same quality as found, recognised, in the subject. Mt. i. 18. εὐρέθη ἐν γαστρὶ ἔχουσα *it proved, it turned out, it was ascertained, that she was with child* (it might have been previously said ἦν ἐν γαστρὶ ἔχουσα), Luke xvii. 18. οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; *were none found* (as it were, did none show themselves) *to have returned?* Acts viii. 40. Φίλιππος εὐρέθη εἰς Ἀζωτον Philip was found (comp. πνεῦμα κυρίου ἤρπασε τὸν Φίλ. ver. 39.) at Ashdod (properly, conveyed to Ashdod, by the πνεῦμα κύρ. that had carried him away), Rom. vii. 10. εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν αὐτῆ εἰς θάνατον *I found* (by personal experience ver. 8–10.) *that the commandment for life had become to me a commandment for death*, Gal. ii. 17. εἰ δὲ - - εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ *if we ourselves were found sinners* (before God and men), 1 Cor. iv. 2. 2 Cor. v. 3. Ph. iii. 9., Rev. xii. 8. οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ *neither was their place any more found* (any more to be seen) in Heaven—in like manner we say: every trace of them was blotted out (comp. Rev. xvi. 20. xviii. 21. xx. 11.), 1 Pet. ii. 22. οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ *nor was guile found in His mouth*, no guile could be found in His words (Rev. xiv. 5.). Ph. ii. 7. was correctly rendered by Luther. The Greek passages adduced as parallel, by Kypke I. 2. Palairet p. 198. Schwarz etc., prove nothing. In Mr. Anton. 9, 9. τὸ συναγωγὸν ἐν τῷ κρείττονι ἐπιτεινόμενον εὐρίσκετο etc., εὐρίσκομαι

¹ The passages adduced by Schwarz Comment. p. 719 sq. from Greek authors, to prove that καλεῖσθαι or ὀνομάζεσθαι is used for εἶναι, are, as the attentive reader will at once perceive, of no weight whatever. The attempt to show from Cic. Flacc. 27. that *nominari* signifies *esse*, is truly ridiculous.

retains its proper meaning: *was found*. Hierocl. in *carm. Pythag.* p. 88. ed. Lond. ἀρχὴ μὲν τῶν ἀρετῶν ἢ φρόνησις εὐρίσκεται is: *prudentia virtutum principium esse deprehenditur*, i.e. *it is found by the considerate that etc.*; Eurip. *Iph. Taur.* 777. (766.) ποῦ ποστ' ὄνδ' εὐρήμεδα; *ubi tandem esse deprehendimur (deprehensi sumus)? whither does it turn out that we have wandered?* In Joseph. *ant.* 17. (not 7.), 5, 8. εὐρίσκ. refers to those in whose opinion Herod wished to avoid standing unfavourably. Comp. also Soph. *Trach.* 410. Aj. 1114. (1111.), Diod. *Sic.* 3, 39. 19, 94. Athen. I. 331. Schweigh. Philostr. *Apoll.* 7, 11. Alciph. 1, 30. In Ignat. *ad Rom.* 3. λέγεσθαι χριστιανόν is contrasted with εὐρίσκεσθαι χριστιανόν.¹

9. Among the particles, ὡς in particular has frequently been regarded as pleonastic, as, e.g., in 2 Pet. i. 3. ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ - - δεδωρημένης. But ὡς, combined with the participle in the construction of the Gen. absol., imparts to the verbal notion the impress of subjectiveness, of a persuasion or purpose. Hence, the preceding passage, taken in connection with ver. 5., must be rendered: *assured (persuaded) that the Divine power has bestowed on us all things, - - earnestly endeavour etc., ἡγούμενοι, ὅτι ἡ θεία δύναμις - - δεδωρηται* (1 Cor. iv. 18.) comp. Xen. C. 3, 3, 4. ὡς εἰρήνης οὔσης *on the understanding of there being peace*, 3, 1, 9. ὡς τάληθῆ ἔροῦντος *assured that I am telling the truth*, comp. 6, 1, 37. Mem. 1, 6, 5. Strabo 9. 401. Xen. Eph. 4, 2. Dion. Hal. III. 1925. see Ast *Plat. Polit.* p. 320. Loesner obs. p. 483. Lob. Soph. Aj. p. 203. Fr. Rom. II. 360. In Greek authors this particle is thus connected also with the Acc. absol., e.g. Xen. C. 1, 4, 21. An. 7, 1, 40. Ὡς is likewise, with the same import, put before a Dative governed by a verb, Acts iii. 12. ἡ ἡμῖν τί ἀπενίξετε ὡς ἰδίᾳ δυνάμει - - πεποιηκόσιν etc. In Rom. xv. 15. ὡς ἐπαναμιμνήσκων, the particle ὡς is as (of quality): *as one who reminds you, according to the grace given me*, etc.

In Rom. ix. 32. ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου, the expression ἐκ πίστεως denotes the objective standard; ὡς ἐξ ἔργων, the purely ideal. Likewise in 2 Cor. xiii. 7. Jo. vii. 10. Phil. 14. the statements are to be reduced to the form of a comparison. In Mt. vii. 29. ἦν διδάσκων ὡς ἐξουσίαν ἔχων, Jo. i. 14. δόξαν ὡς μονογενοῦς παρὰ πατρός, the meaning is simply: *as one having authority, as of the only begotten*, etc. Even in these instances, the particle, of itself, does not indicate what exists *revera*, though, if we

¹ The same applies to the Latin *invenire* (e.g. Cic. *Lael.* 12, 42.), which Schwarz with equal absurdity represents as equivalent to *esse*. Even in Malalas *εὐρίσκεσθαι*, in most passages, still retains the signification of *inveniri*, e.g. 14. p. 372. So also in Theophan. See the Index in the Bonn edition.

regard the sense, this notion is implied in the comparison (*exactly as, i.e. the true, perfect glory of the Son of God, etc.*).

In reference to Acts xvii. 14. we have to remark, that *ὡς*, joined to a preposition of direction (*ἐπί, πρὸς, εἰς*), denotes either the actual purpose of following a certain direction, or even the mere pretence or assumed appearance of doing so, Kühner II. 280. In the preceding passage, Beza, Grotius, and others, have understood it in the latter sense. The former acceptation, however, is simpler and more suited to the context. As parallel instances, comp. Thuc. 5, 3. 6, 61. Xen. An. 1, 9, 23. 7, 7, 55. Diod. S. 14, 102. Polyb. 5, 70, 3. Arrian. Al. 2, 17, 2. 3, 18, 14. See, further, Ellendt Lexic. Soph. II. 1004. Also in *ὡς ὅτι*, placed in immediate succession¹ (as it were, *as that*), *ὡς* properly indicates that *ὅτι* introduces a statement merely by way of report, an extraneous fact, or a simple allegation, Isocr. Busir. argum. p. 520. *κατηγόρου αὐτοῦ ὡς ὅτι καινὰ δαιμόνια εἰσφέρει*. So also 2 Th. ii. 2. *εἰς τὸ μὴ σαλευθῆναι ὑμᾶς -- μήτε διὰ λόγου μήτε δι' ἐπιστολῆς -- ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου*. In 2 Cor. xi. 21., likewise, this import of *ὡς* is perceptible (see Mey. *in loc.*), and in 2 Cor. v. 19. also, if the statement be regarded as the substance of the *διακονία τῆς καταλλαγῆς* conferred. In the earlier authors, too, *ὡς ὅτι* is thus used, Xen. H. 3, 2, 14. Dion. H. III. 1776.² Among the later (Theodoret. epp. p. 1294.) see Thilo Act. Thom. p. 10 sq. and Lehrs de Aristarch. p. 34. Similar, but decidedly pleonastic, is *ὡς ἵνα* in Byzantine writers, as in Duc. 8. p. 31. 127. Jo. Canan. p. 467. 470 f. Still more strange is *ἵνα ὅπως* Constant. Man. p. 62. Geo. Acropol. p. 62. As to the earlier *ὡς οἶον*, see Bast ep. crit. p. 43. Hm. opusc. I. 219 sq.

Likewise *οὕτως* has been considered redundant in Jo. iv. 6. (Kühnöl): *ὁ Ἰησοῦς κεκοπινακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως*. But that adverb is thus frequently employed after a participle to imply a repetition of the participial notion: *tired with the journey, sat down thus* (sic ut erat, in consequence of being thus fatigued), Xen. A. 4, 5, 29. C. 5, 2, 6. 7, 5, 71. Hellen. 7, 4, 20. Arrian. Al. 5, 27, 13. Ellendt Arrian. I. 4. As to *οὕτω* at the beginning of an *apodosis*, see § 60, 5.

10. Palairot p. 305. alleges, after Glassius, the existence of a half *pleonasm* of a particle in Acts xiii. 34. *μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν*, where *μηκέτι* is supposed to be used instead of the simple *μή* (as Christ had never gone to corruption). But the phrase *εἰς διαφθοράν ὑποστρέφ.* denotes, as so early a critic as Bengel per-

¹ In Aristot. Pol. 3, 7. *ὡς ὅτι* has a different import; that is, *ὡς* corresponds to an antecedent *οὕτως*.

² Separated from each other, so that *ἵτι* in the course of the sentence resumed *ὡς*, both particles were used at an early period, Schoem. Isae. p. 294. Jacobs Achill. Tat. p. 566.

ceived, simply to (die and) be put into the tomb. The quotation from Aelian. 12, 52. proves nothing, as *μηκέτι* there signifies: *no further* (than hitherto), exactly as *οὐκέτι* in Jo. xxi. 6. Much used to be said, but erroneously, regarding *οὐκέτι* in the above passage. In Rom. vii. 17. *νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ - - ἁμαρτία* is: *now, however*, after having made this observation, *I no longer do evil*, i.e. I can no longer consider *myself* the primary cause of it; comp. ver. 20. In xi. 6. *εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων* is: *if through grace*, then (it is) *no more* (further) *of works*, i.e. this thought is annihilated by the former, it can no longer exist. Rom. xiv. 13. 15. 2 Cor. i. 23. Gal. ii. 20. iii. 18. are plain. Jo. iv. 42. derives elucidation from ver. 41., where *διὰ τὸν λόγον αὐτοῦ* is antithetical to *διὰ τὸν λόγον τῆς γυναικὸς* ver. 39. A double ground of *πιστεύειν* is pointed out, an antecedent and a subsequent. As to Jo. xv. 15. see Lüicke. Besides, Xen. A. 1, 10, 12. cannot be adduced in support of such a use of *οὐκέτι*, and still less (*μηκέτι*) Xen. Eph. 1, 13. (in Paus. 8, 28, 2. recent editors give *οὐκ ἔστι*, yet see Siebelis *in loc.*). Comp. also Lucian. Parasit. 12. Sext. Emp. Math. 2, 47. Arrian. Epict. 3, 22, 86. Likewise, on Aelian. Anim. 4, 3. Jacobs admits that *οὐκέτι paullo majore cum vi* is used for a simple negation.

SECTION LXVI.

CONDENSED STRUCTURE OF A SENTENCE, AND BLENDING OF TWO SENTENCES (BREVILOQUENCE, CONSTRUCTIO PRAEGNANS, ATTRACTIO, ETC.).

1. The inherent predilection of the Greeks for terseness and compactness of discourse, exhibits itself even in prose in various modes of expression, some of which are to be found in the N. T. All of these agree in this, that, with the exception of an intervening clause not essential to complete the sense, all parts of a sentence are made to contribute to the production of one compound whole. Comp. Mtth. 1533 ff. Doederlein de brachylogia serm. gr. et lat. Erlang. 1831. 4. This *breviloquentia* is akin to the ellipsis, yet different from it, as, in an elliptical sentence, the grammatical structure always refers to the omission of a definite individual word, while in *breviloquentia* the break in the structure is always covered up.

Breviloquentia is further distinguished by the following peculiarities.

a. A *protasis* is joined to an *apodosis* without directly intervening terms: Rom. xi. 18. εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλὰ ἡ ῥίζα σέε but if thou - - know or reflect that, not thou, etc. 1 Cor. xi. 16. The full structure would be: ἰσθί (διανοοῦ), ὅτι οὐ σὺ etc. The sentence could not be called elliptical unless it ran thus: εἰ δὲ κατακαυχ., ὅτι οὐ σὺ etc. Then ὅτι would point to an actually omitted word, such as, know or consider. In like manner, in Latin *scito* is often suppressed between the *protasis* and the *apodosis*, Cic. or. 2, 12, 51. Comp. also 1 Jo. v. 9. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, we must consider that the testimony of God etc., or we must much more receive the testimony of God, which etc.; 1 Cor. ix. 17. In Rom. ii. 14., however (Fr.), the *protasis* and the *apodosis* are connected without any difficulty. In Mt. ix. 6. ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου - - (τότε λέγει τῷ παραλυτικῷ) ἐγερθεῖς ἄρον σου τὴν κλίνην, where the words inserted by the Evangelist do not belong to the structure of the sentence: that ye may know - - stand thou up and take etc., i.e. the paralytic shall at My command immediately rise up,—I thus command the paralytic: Stand up etc. Analogous to this usage are the idioms so frequent in the orators, such as Dem. cor. 329 c. ἵνα τοίνυν εἰδῆτε, ὅτι αὐτὸς μοι μαρτυρεῖ - - λαβῶν ἀνάγκη τὸ ψήφισμα ὅλον, see Kypke and Fr. in loc. Jo. ix. 36. καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; sc. I wish to know, in order that etc., comp. i. 22.

A *breviloquentia* similar to that in sentences with ἵνα, takes place when through ἀλλ' ἵνα an event is referred to a prophetic prediction, as in Jo. xv. 25. xiii. 18. Mr. xiv. 49. comp. 1 Cor. ii. 9. Yet in those passages the word suppressed before ἵνα may usually be supplied from the preceding context, see Fr. exc. 1. ad Mt. p. 841.

b. To a general predicate, the appropriate verb of which is omitted, a special verb (with its predicate) is directly annexed: Ph. iii. 13 f. ἐγὼ ἑμαυτὸν οὐ λογίζομαι καταληφέναι, ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθάνομενος, τοῖς δὲ - - κατὰ σκοπὸν διάκω etc. for ἐν δέ ποιῶ, κατὰ σκοπὸν διάκω, comp. Liv. 35, 11. in eos se impetum facturum et nihil prius (facturum), quam flammam tectis injec-turum. 2 Cor. vi. 13. τὴν δὲ αὐτὴν ἀντιμισθίαν - πλατύνθητε καὶ ὑμεῖς for τὸ δὲ αὐτὸ ὅ ἐστιν ἀντιμισθία etc. see Fr. diss. in 2 Cor. II. 115.; as to the Acc., however, comp. Hm. opusc. I. 168 sq. Similar is Jude 5. ὅτι ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ

δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. Here the verb to be connected with τὸ δεύτ. would properly have been οὐκ ἔσωσε (ἀλλά etc.): the Lord, after having delivered them, did, on a second occasion (when they were in need of His helping grace), refuse them His delivering grace and destroy them --.

On the other hand, Col. iii. 25. ὁ ἀδικῶν κομιεῖται ὃ ἠδίκησε, could hardly, in accordance with the genius of the Greek language, be regarded *brachylogical*. It denotes (according to the signification of κομιζέσθαι): *he will reap unrighteousness*; which means, not that he will suffer the same wrong which he has committed, but its fruits, the reward of it, the same wrong in the form of punishment. Comp. Eph. vi. 8. Similar to this are Jo. xii. 5. διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη -- καὶ ἐδόθη πτωχοῖς; — and (the proceeds) given to the poor (strictly, and in the form of money arising from the sale, given to the poor), and 1 Cor. xv. 37.

c. Acts i. 1. ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ἄχρι ἧς ἡμέρας etc., i.e. *all that Jesus began, and, consequently, continued, both to do and to teach until the day etc.* (ver. 22. ?). This is nearly the same as Luke xxiii. 5. διδάσκων καὶ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε *beginning from Galilee and continuing to this place*, and Mt. xx. 8. Jo. viii. 9. Strabo 12. 541. The construction of Luke xxiii. 5. proposed by Fr.: διδάσκων ἕως ὧδε, ἀρξάμ. ἀπὸ τ. Γαλιλ. (Lucian. somn. 15.), is too far-fetched. The assertion of Valckenaer and Kühnöl, that in Acts i. 1. ἀρχεσθαι is pleonastic, seems to have arisen from their having been unable to get over the difficulty in any other way.

2. d. *Brachylogy*, as was remarked by the ancient grammarians, is of peculiarly frequent occurrence in the form of what is called *constructio praegnans* (which connects a preposition with a verb that involves another as consecutive), as: 2 Tim. iv. 18. σώσει εἰς τὴν βασιλείαν *will save me into His kingdom*, i.e. save me, conducting me into etc. Acts xxiii. 24. 1 Pet. iii. 20. (Her. 7, 230. Xen. A. 2, 3, 11. Polyb. 8, 11. Lucian. asin. 56. etc., comp. Winer's comment. 5. de verb. compos. p. 9.), 2 Tim. ii. 26. ἀναήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, Mt. v. 22. ἔνοχος ἔσται εἰς τὴν γένναν (§ 31, 5.), Rom. viii. 21. ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης etc. (see Fr. *in loc.*), Acts v. 37. ἀπέστησε λαὸν ἰκανὸν ὀπίσω αὐτοῦ, xx. 30. 2 Cor. xi. 3. μήπως -- φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος, Acts viii. 40. Φιλ. εὐρέθη εἰς Ἄζωτον (Rom. vii. 10.). See, further, Acts xxiii. 11. Luke iv. 38. xviii. 3. Gal. v. 4. Rom. vii. 2. ix. 3. (xv. 28.) xvi. 20. 1 Cor. xv.

54. 2 Cor. x. 5. Heb. ii. 3. x. 22. Eph. ii. 15. 1 Tim. v. 15. According to some, Heb. v. 7. also comes under this head, see Bleek *in loc.* (Ps. xxii. 22. Hebr. Ps. cxvii. 5. Sept.); assuredly Mr. vii. 4.¹ does. This sort of abbreviation of a sentence occurs frequently in Greek prose, comp. Markland Eurip. suppl. 1205. Stallb. Plat. Euthyphr. p. 60. Poppo Thuc. I. I. 292 sq. On the Hebr., however, see Ewald p. 620. Expressions such as κρύπτειν or κλείειν τι ἀπό τινος (1 Jo. iii. 17.), μετανοεῖν ἀπὸ τῆς κακίας (Acts viii. 22.) or ἐκ τῶν ἔργων etc. (Rev. ix. 20 f. xvi. 11.), ἀποβλέπειν and ἀφορᾶν εἰς Heb. xi. 26. xii. 2., παραλαμβάνειν εἰς Mt. iv. 5., ἀσφαλίζεσθαι τοὺς πόδας εἰς τὸ ξύλον (Acts xvi. 24.), συγχεῖν τοὺς πάντας εἰς ἀπειθεῖαν (Rom. xi. 32.), were, in like manner, derived from a *constructio praeagnans*, though, in time, their origin came to be scarcely felt. On βαπτίζειν τινα εἰς τινα, see Fr. Rom. I. 359. In general, comp. also Fr. Mr. p. 322., and § 50, 4.

e. *Brachylogy* also frequently occurs in the form of what is called Zeugma (synzesis), in which two nouns refer to one verb, though only one of them, the first, is adapted to the construction (comp. Lob. Soph. Aj. p. 429 sq.): 1 Cor. iii. 2. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, where ἐπότισα is only appropriate with γάλα, and a verb denoting *to feed* is to be inferred, to correspond to βρῶμα; Luke i. 64. ἀνέωχθη τὸ στόμα αὐτοῦ - - καὶ ἡ γλῶσσα αὐτοῦ, where ἐλύθη (comp. Mr. vii. 35.) must properly be understood to agree with γλῶσσα (and a few MS. authorities have it expressed), see Raphel *in loc.*;² 1 Tim. iv. 3. καλυόντων γαρμῖν, ἀπέχεσθαι βρωμάτων, the word κελεύοντων (or with the Scholiast in Matthaei εἰσηγουμένων) must be deduced from κωλ. (= κελεύειν μὴ) for the latter Inf.; lastly, 1 Cor. xiv. 34. Comp. Soph. Oed. R. 242. Eurip. Phoen. 1223. Plat. rep. 2. 374 b. (yet see Stallb. *in loc.*) Protag. p. 327 c. Demosth. cor. § 55.

¹ The passage must be rendered: (when they come) *from the market* (like Arrian. Epict. 3, 19, 5. ἂν μὴ εὐρωμεν φαγεῖν ἐκ βαλανείου), if, *except they wash, they eat not*. To refer βαπτίζονται to *food* brought from the market (as Kühnöl does), would be not so much at variance with grammatical propriety (for βαπτισμός, derived from βαπτίζω, is, in ver. 4., obviously applied to *things*), or the Mid. verb,—for it might signify, *wash for themselves*,—but would introduce a notion of a very general nature and unsuitable to the context. The washing of articles of food brought from the market was not a mere precept of Pharisaism, but a proceeding required by the nature of the case, and the spirit of the Mosaic law.

² That ἀνοίγειν γλῶσσαν is an expression that could be employed in plain prose, is not proved by what has been adduced by Segar *in loc.* We may remark, in passing, the Zeugma usually quoted from Her. 4, 106. disappears in the edition by Schweighäus, in which the text is: ἐσθῆτα δὲ φαρῆουσι - - γλῶσσαν δὲ ἰδίην ἔχουσι. As, however, there is no MS. authority for ἔχουσι, later editors have very properly adopted the old reading.

see Dissen *in loc.* Arrian. Al. 7, 15, 5. In Greek authors, sometimes from the first verb must be deduced one of exactly the opposite import, for the second member of the sentence, Kühner II. 604. Stallb. Plat. Cratyl. p. 169. This rule used to be applied to Jas. i. 9. 10., where, it was thought, *ταπεινούσθω* (or *αίσχυνέσθω*)¹ was to be understood, to agree with *ὁ πλούσιος*. This, however, is not necessary; and the thought exhibits greater beauty, when *καυχάσθω* is made to apply also to the second member, see Winer's *Observ. in ep. Jac.* p. 6. On 1 Cor. vii. 19., see above, § 64, 1. For examples of Greek and Latin Zeugmata, see d'Orville Charit. p. 440 sq. Wyttenb. Plut. moral. I. 189 sq. ed. Lips. Schaef. Dion. p. 105. Engelhardt Plat. apol. p. 221. Bremi exc. 3. ad. Lys. Vlc. Fritzsche quaest. Lucian. p. 132. Funkhaenel Demosth. Androt. p. 70. Hand lat. Styl. p. 424 f.

f. Brachylogy is frequent in comparisons (Jacobs Anthol. pal. III. 63. 494. Achill. Tat. p. 747. Fr. Mr. p. 147.), *i.e.* with the Comparative (comp. § 35, 5.) and in constructions with adjectives of resemblance, *e.g.* Rev. xiii. 11. *εἶχε κέρατα δύο ὅμοια ἀρνίῳ* (properly *ἀρνίου κέρασι*),² as in Iliad. 17, 51. *κόμαι Χαρίτεσσιν ὁμοῖαι*, Wisd. ii. 15. vii. 3.; 2 Pet. i. 1. *τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν* (for *ἰσότ. τῇ ἡμῶν πίστει*), Jude 7. Comp. also Xen. Cyr. 5, 1, 3. *ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα*, 6, 1, 50. *ἄρματα ἐκ τοῦ ἵππικοῦ τοῦ ἑαυτοῦ ὅμοια ἐκείνῳ* (*i.e.* *τοῖς ἐκείνου*), Iliad. 1, 163. *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας* (*i.e.* *ἴσον τῷ σῶ*), Arrian. Epict. 1, 14, 11. Mtth. 1016. This *breviloquentia*, however, is, in the Greek authors, still much more diversified, see Xen. Cyr. 5, 4, 6. 2, 1, 15. Hier. 1, 38. Isocr. Evag. c. 14. Diod. S. 3, 18. Ael. anim. 4, 21. Dion. H. I. 111. see Wyttenb. Plut. Mor. I. 480 sq. Schaef. Apollon. Rhod. II. 164. melet. p. 57. Demosth. III. 463. Stallb. Plat. Protag. p. 153. rep. I. 134., also Heinichen Euseb. II. 154. In the N. T. under this head come also 1 Jo. iii. 11 f. *αὕτη ἡ ἀγγελία ἦν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καδῶς Κάϊν ἐκ τοῦ πονηροῦ ἦν* etc. Strictly, there is nothing to be supplied (*ῶμεν* or *ποιῶμεν* would not be consistent with *οὐ*). The comparison is expressed without precision, yet the reader can easily conceive it accurately: *let us love each other,*

¹ The passage quoted by Hottinger *in loc.* from Plat. rep. 2. 367 d. runs as follows, in the latest editions, agreeably to MS. authority: *τοῦτ' οὖν αὐτὸ ἐπαίνεσον δικαιοσύνης, ὃ αὐτὴ δι' αὐτὴν τὸν ἔχοντα ἀνύησι καὶ ἀδικία βλάπτει.* Accordingly the comparison has no longer any existence.

² Probably Rev. ix. 10. does not come under this head. The comparing of tails to scorpions is nearly in the poetic style, and also points elsewhere. See ver. 19. and comp. Züllig *in loc.*

not as Cain was of the wicked one etc., will, or should, it be with us.¹

Luke xiii. 1. ὡν τὸ αἷμα Πιλαῶτος ἔμιξε μετὰ τῶν θυσίων αὐτῶν (for μετὰ τοῦ αἵματος τῶν θ.?) may be referred to this head, though it may also be otherwise explained. See Mey.

3. *g.* It may be considered *breviloquentia*, when a word, which should have a clause of its own, is directly appended (or even prefixed) to a clause, as in 2 Tim. ii. 14. Rom. viii. 3. etc. (see § 59, 9.) and (according to the usual reading) Mr. vii. 19. εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. Akin to this is the *proleptic* use of adjectiva effectus (in a sort of apposition), as in Soph. Oed. Col. 1202. τῶν σῶν ἀδερκτων ὀμμάτων τητωμένος for ὥστε γενέσθαι ἀδερκτα. This usage is not merely poetic and oratorical, Schaeff. Demosth. I. 239. V. 641. Erfurdt Soph. Antig. 786. Lob. Soph. Aj. p. 278. Heller Soph. Oed. Col. p. 522 sqq.,—but is used also in prose, Ast Plat. legg. p. 150 sq. Plat. polit. p. 592. Vlc. Fritsche quaestion. Lucian. p. 39. 57. Weber Demosth. 497. See, in general, Meyer de epithet. ornantt. p. 24. and Ahlemeyer Pr. on the poetic *prolepsis* of the Adject. Paderborn 1827. 4. From the N. T. might be referred to this head, Mt. xii. 13. (ἡ χεῖρ) ἀπεκατεστάθη ὑγίης (Bornem. schol. p. 39. Stallb. Plat. Protag. p. 76. Winer's Simonis p. 262.), Rom. i. 21. ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, 2 Cor. iv. 4. θεὸς ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, 1 Th. iii. 13. στηρίζαι τὰς καρδίας ὑμῶν ἀμέμπτους etc., Ph. iii. 21. μετασχηματίζει τὸ σῶμα -- ἡμῶν σύμμορφον τῷ σώματι etc. (where some Codd. subjoin after ἡμῶν: εἰς τὸ γενέσθαι αὐτό), 1 Cor. i. 8. This construction, however, is, at least in respect to Rom. i. and 2 Cor. iv., hardly admissible. In the former passage the import of ἀσύνετος (having a reference to ἐματαιώθησαν preceding) is less strong than that of σκοτίζεσθαι (as Flatt perceived), but in 2 Cor. probably alluded to the enlightening which accompanies a general faith in Christ. For not turning to Christ, but at once rejecting Him, they did not obtain the enlightenment.

With the instances first adduced must be classed also Luke xxiv. 27. ἔδει παθεῖν Χριστὸν -- καὶ ἀναστῆναι -- καὶ κηρυχθῆναι ἐπὶ τῷ

¹ Comp. Demosth. Mid. p. 415 a. οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὥσπερ Ἀριστοφῶν ἀποδοῦς τοὺς στεφάνους ἔλυσε τὴν προβολήν not on account of a political offence, and did not like A.—refute the impeachment, i.e. nor acting in the way, by which A. refuted the impeachment. This is opposed to the view of Reiske, who would here insert ὅς. See Spalding in loc.

ὄνομασι αὐτοῦ μετανοίαν, -- ἀρξάμενον ἀπὸ Ἱερουσαλήμ, where the participle (as frequently ἐξόν, παρόν Vig. p. 329.) is used absolutely and impersonally: *whilst* (so that) *it was begun*, comp. Her. 3, 91. ἀπὸ δὲ Ποσειδηίου πόλιος -- ἀρξάμενον ἀπὸ ταύτης μέχρι Αἰγύπτου -- πενήκοντα καὶ τριηκόσια τάλαντα φόρος ἦν, see J. L. Schlosser vindicat. N. T. locor., quor. integritatem J. Marcelland. suspectam reddere non dubitavit (Hamb. 1732. 4.) p. 18 sq. This English critic (ad Lysiam p. 653. Reiske VI.) preferred the reading ἀρξάμενων.

A sort of *breviloquentia* occurs in Acts i. 21. ἐν παντὶ χρόνῳ, (ἐν) ᾧ εἰσηλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς for εἰσηλθεν ἐφ' ἡμᾶς καὶ ἐξῆλθεν ἐφ' ἡμῶν. But such clumsy diffusiveness would not be endured by any Greek author, comp. Eurip. Phoen. 536. ἐς οἴκους εἰσηλθε καὶ ἐξῆλθε' (where the structure is more simple) and Valcken. *in loc.* See also Poppo Thuc. I. I. 289.

Note. In Acts x. 39. there would, in like manner, be a *brachylogy* in the words καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν --, ὃν καὶ (the reading according to the best authorities) ἀνεῖλον κρεμάσαντες ἐπὶ ζύλου, if the meaning were: *we are witnesses of all that He did, also of this, that they put Him to death.* But such acceptance of the expressions is not necessary. Besides, as others also have maintained, καί here signifies *etiam* (adeo), and it would be unwarranted to render it by *tamen* (Kühnöl). Likewise Luke xxiv. 21. τρίτην ταύτην ἡμέραν ἄγει σήμερον comp. 2 Cor. xii. 14. xiii. 1. could only be regarded as a *brachylogy* in reference to the German idiom. In Greek the numeral is considered simply as a predicate, comp. Achill. Tat. 7, 11. Jac. τρίτην ταύτην ἡμέραν γέγονεν ἀφανής, Dion. Hal. IV. 2095. τριακοστὸν ἔτος τοῦτο ἀνεχόμεθα etc. see Bornem. Luc. p. 161. and on analogous cases Krii. 237.—There is no *brachylogy* in 1 Cor. i. 12. ἕκαστος ὑμῶν λέγει ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. In these four statements Paul intended to comprehend all the declarations current in the church regarding religious partisanship. Each adherent of the respective sections used one of the following expressions. Comp. 1 Cor. xiv. 26. Lastly, 1 Cor. vi. 11. ταῦτα τινες ἦτε, rightly understood, contains no *brachylogy*, see § 58.

4. The Greek employed a method of blending sentences, or parts of sentences, so as to give discourse greater compactness and conciseness. This was done by what is called *Attraction* (Bttm. Gr. § 538. 1.), which can properly be termed *Brachylogy* only under one point of view. The name of *Attraction*, as everybody knows, has been given by recent grammarians to that form of expression by means of which two portions of discourse (clauses), logically (in sense) connected, are grammatically (formally) blended. A word (or assemblage of words), which properly belongs to

but one of the clauses, is thus grammatically extended to the other, so as to apply at once to both (to the one, logically, and to the other, grammatically), as: *urbem, quam statuo, vestra est*; where, properly, *urbis* belongs to *vestra* (for, in fact, there are two simple sentences or clauses: *urbis vestra est*, and *quam statuo*), but is attracted by the relative clause and blended with it, so as now to belong to both clauses, logically to *vestra est*, and grammatically *quam statuo*. See Hm. Vig. p. 891 sqq.,¹ in particular G. T. A. Krüger gramm. Untersuch. 3. Theil. The copious diversity of this mode of expression, existing in Greek authors, does not, indeed, occur in the N. T. Yet there also we find not a few instances of attraction which were not recognised as such by the earlier expositors, and which, to say the least, created no small difficulty in N. T. interpretation (see e.g. W. Bowyer Conjectur. I. 147.).

5. Attraction in general, so far as it affects the connection of sentences or clauses, may be reduced to three principal sorts: Either, 1. something is attracted from the dependent by the principal clause; or, 2. the principal transfers something to the dependent (accessory) clause; or, 3. two clauses, predicates of one and the same subject, are blended into one. The 1st sort comprehends such constructions as the following:

a. 1 Cor. xvi. 15. οἴδατε τὴν οἰκίαν Στεφανῶ ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, Acts ix. 20. ἐκήρυσσε τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. This is very frequent, when objective clauses follow a verb of observing, knowing, showing, or declaring, as: Mr. xi. 32. xii. 34. Acts iii. 10. iv. 13. xiii. 32. xv. 36. xvi. 3. xxvi. 5. 1 Cor. iii. 20. xiv. 37. 2 Cor. xii. 3 f. 1 Th. ii. 1. 2 Th. ii. 4. Jo. iv. 35. v. 42. vii. 27. viii. 54. (Arrian. Al. 7, 15, 7.) xi. 31. Rev. xvii. 8. (Gen. i. 4. 1 Macc. xiii. 53. 2 Macc. ii. 1. 1 Kings v. 3. xi. 29.). Also when interrogatory sentences (clauses) follow, as: Luke iv. 34. οἶδά σε, τίς εἶ, Mr. i. 24. (see Heupel and Fr. in loc. Boissonade Philostr. epp. p. 143.), Luke xix. 3. ἰδεῖν τὸν Ἰησοῦν, τίς ἐστὶ comp. Schaef. ind. Aesop. p. 127.,² Jo. vii. 27. τοῦτον οἶδαμεν, πόθεν ἐστίν (Kypke in loc.), Acts. xv. 36. ἐπισκεψάμεθα τοὺς ἀδελφούς - - πῶς ἔχουσι, 2 Cor. xiii. 5. Jo. xiii. 28. (Achill. Tat. 1, 19. Theophr. char. 21. Philostr. ep. 64.). Likewise, in the form of anticipation, from clauses with ἵνα, μή etc.: Col. iv. 17. βλέπε τὴν διακονίαν, ἵνα αὐτὴν πληροῖς,

¹ Hm. as above: Est attractio in eo posita, si quid eo, quod simul ad duas orationis partes refertur, ad quarum alteram non recte refertur, ambas in unam conjungit. Comp. Krüg. as above, p. 39 f. Many draw a distinction between assimilation and attraction. Comp. Hand Lat. Styl. 376 ff.

² 1 Cor. xv. 1. does not come under this head, see § 61, 6.

Rev. iii. 9. ποιήσω αὐτούς, ἵνα ἴξωσι, Gal. vi. 1. σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῆς, iv. 11. φοβοῦμαι ὑμᾶς, μήπως εἰκῆ κεκοπίακα εἰς ὑμᾶς (comp. Diod. S. 4, 40. τὸν ἀδελφὸν εὐλαβεῖσθαι, μήποτε - - ἐπίδηται τῇ βασιλείᾳ, Soph. Oed. R. 760. δέδοικ' ἑμαυτὸν - - μὴ πόλλ' ἄγαν εἰρημέν' ἦ μοι, Thuc. 3, 53. Ignat. ad Rom. I. φοβοῦμαι τὴν ὑμῶν ἀγάπην, μὴ αὐτὴ με ἀδικήσῃ, Varro R. R. 3, 10, 6. comp. Krü. p. 164 f.). In the Passive 1 Cor. xv. 12. Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται. See, in general, Jo. A. Lehmann de graec. ling. transp. (Danz. 1832. 4.) p. 18 sqq. Schwartz de soloec. p. 97.¹ As to Hebr. see Gesen. Lgb. 854.

b. Rom. i. 22. φάσκοντες εἶναι σοφοὶ ἐμαρῶνδθησαν, 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι - - ἢ ἐπιγνοῦσιν ἐπιστρέψαι etc. § 44, 2. Kühner II. 355. This sort of attraction has not been adopted in Acts xv. 22. 25. (Elsner obs. I. 428 sq.) xxvi. 20. Heb. ii. 10. 1 Pet. iv. 3. Luke i. 74. comp. Bremi Aeschin. fals. leg. p. 196.

c. Acts xvi. 34. ἡγαλλιάσατο πεπιστευκῶς τῷ Θεῷ, 1 Cor. xiv. 18. εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν (Var.), see § 45, 1.

d. A very simple attraction, but one of very frequent occurrence, is that in which a relative, instead of being put in the Case (Acc.) required by the verb of the relative clause, is made to correspond to the verb of the principal clause, and, consequently, is put in the case governed by it: Jo. ii. 22. ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν (for ὄν), see § 24, 1.

e. Lastly, under this head would come 1 Pet. iv. 3. ἀρκετὸς ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐδνῶν κατειργάσθαι, if, with Wahl, we resolve it thus: ἀρκετόν ἐστιν ἡμῖν, τὸν χρόνον - - κατειργ., comp. Bttm. § 138. 1. 7. But that strained explanation is unnecessary.

2. One of the simplest forms in which an accessory attracts something from the principal clause, is, when the relative pronoun, which should agree in number and gender with the noun of the principal clause, agrees in these respects with the noun of the accessory, as: 1 Tim. iii. 15. ἐν οἴκῳ Θεοῦ, ἥτις ἐστὶν ἐκκλησία, Rom. ix. 24. (σκεύη ἐλέους) οὓς καὶ ἐκάλεσεν ἡμᾶς. In the following cases the attraction is carried still farther:

¹ Anticipation is properly to be admitted only when the author applies beforehand to the subject the subsequent predications in the accessory clause. On the contrary, where there is a parenthetical clause, e.g. Acts xv. 36., the expression ἐπισκεψόμεθα τοὺς ἀδελφούς may strictly be taken by itself, and πῶς ἔχουσι regarded as merely an explanatory adjunct.

a. 1 Cor. x. 16. τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία τοῦ σώματος etc., Jo. vi. 29. ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος see § 24, 2., or Mr. vi. 16. ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, see § 24, 2. comp. Mt. vii. 9.

b. 1 Jo. ii. 25. αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον for ζωὴ in apposition to ἐπαγγελία (see § 59, 7.) Phil. 10 f., Rom. iv. 24. ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογιζέσθαι τοῖς πιστεύουσιν etc. (Rom. xvii. 8. Var.?). Luther also understood Ph. iii. 18. thus. Comp., further, Fr. Mr. 328. Stallb. Plat. rep. I. 216. II. 146. Kühn. II. 515.

c. Mt. x. 25. ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ for καὶ τῷ δούλῳ (ἵνα γέν.) ὡς ὁ κύρ. etc.

d. Rom. iii. 8. τί ἔστι ἐγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή, καδῶς βλασφημοῦμεθα καὶ καδῶς φασί τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακά, ἵνα etc., where the apostle had intended to make ποιεῖν κακά etc. dependent on καὶ μή, but, on account of the parenthesis, appended it to λέγειν in *oratio recta*. The same construction occurs not unfrequently in Greek authors, in connection with a relative clause. See Hm. Vig. 743. Krüg. Unters. 457 ff. Dissen Dem. cor. 177., and on the Latin usage Beier Cic. off. I. 50 sq. Grotefend ausf. Gr. 462 f.

3. Two interrogatory sentences (clauses) immediately following each other as predicates of one and the same subject, are blended, as: Acts xi. 17. ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν Θεόν; but I, who was I? Had I power to withstand God? Comp. Cic. N. D. 1, 27, 78. quid censes, si ratio esset in belluis, non suo quasque generi plurimum tributuras fuisse? Luke xix. 15. τίς τί διεπραγματεύσατο; Mr. xv. 24. τίς τί ἄρη; See Hm. Soph. Aj. 1164. Eurip. Io 807. Lob. Soph. Aj. 454 sq. Ellendt lexic. Soph. II. 824. Weber Demosth. p. 348. (as to Latin, Grotefend ausführl. Grammat. II. 96. Kritz Sallust. I. 211.). For other modes of blending, by contraction, two interrogatory sentences, see Kühner II. 588 f. An interrogatory and a relative clause are blended Luke xvi. 2. τί τοῦτο ἀκούω περὶ σοῦ; quid est quod de te audio, see Bornem. *in loc.* Similar to this is Acts xiv. 15. τί ταῦτα ποιεῖτε;

I consider also as an attraction Luke i. 73. μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον (for ὅρκου) ὃν ᾤμωσε etc. Others, among whom is Kühnöl, explain the passage by supposing a double construction of μνησθῆναι, which in the Sept. is also construed with the Acc. Gen. ix. 16. Exod. xx. 8,—a view adopted by an anonymous

writer in the Alt. und N. for 1735. p. 336 f. 2 Pet. ii. 12. ἐν οἷς ἀγνοοῦσι βλασφημοῦντες is probably to be resolved: ἐν τούτοις, ἀ ἀγνοοῦσι, βλασφ. A similar construction, βλασφ. εἰς τινα, is of frequent occurrence (§ 32, 1.), comp. 2 Sam. xxiii. 9., 2 Chr. viii. 21. (to which perhaps may be compared also *μυκτηρίζειν ἐν τινι* 3 Esr. i. 49; see, on the other hand, 2 Chr. xxxvi. 16.), though likewise *ἀγνοεῖν ἐν τινι* is not without example in later writers. See Fabricii Pseudepigr. II. 717.

6. But the attraction is sometimes confined to one and the same clause. It has then this peculiarity, that *two local* prepositions are indicated by means of one, so as to give terseness to the expression (Hm. Vig. 893.), Luke xi. 13. ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον for ὁ πατήρ ὁ ἐν οὐρανῷ δώσει ἐξ οὐρανοῦ πν. ἅγ., Col. iv. 16. τὴν ἐκ Λαοδικείας ἐπιστολὴν ἵνα καὶ ὑμεῖς ἀναγνῶτε (not the letter written from Laodicea, but) the letter written *to* Laodicea and sent again *from* Laodicea.¹ Comp., however, Luke ix. 61. (Mr. v. 26.). The same sort of attraction occurs with *local* adverbs, an instance of which may be considered Luke xvi. 26. οἱ ἐκεῖθεν (Franke Demosth. p. 13.). To that instance may be added Heb. xiii. 24. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας (i.e. οἱ ἐν τῇ Ἰταλίᾳ ἀπὸ τῆς Ἰταλίας). It might, however, be also rendered: *those from Italy*, the Italian Christians (who were with the writer of the letter). A critical argument regarding the place where the letter was written, should never have been drawn from this passage. On the other hand, 2 Cor. ix. 2. and Ph. iv. 22. are intelligible without assuming an attraction. Such condensed phraseology is very frequent in Greek authors, comp. Xen. Cyr. 7, 2, 5. ἀρπασόμενοι τὰ ἐκ τῶν οἰκιῶν, Thuc. 2, 80. ἀδυνατῶν ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων, Demosth. Phil. III. 46. etc. τοὺς ἐκ Σερρίου τεύχους - - στρατιώτας ἐξέβαλεν, Paus. 4, 13, 1. ἀπορρίψαι τὰ ἀπὸ τῆς τραπέζης, Demosth. Timocr. 483 b. Xen. An. 1, 2, 18. Plat. apol. p. 32 b. Thuc. 3, 5. 7, 70. Lucian. eunuch. 12. Theophr. char. 2. Xen. Eph. 1, 10. Isocr. ep. 7. p. 1012. (Judith viii. 17. Sus. 26.). See Fischer Plat. Phaed. p. 318 sq. Schaef. Demosth. IV. 119. Hm. Soph. Electr. 135. and Aeschyl. Agam. ver. 516. Ast Theophr. char. p. 61. Poppo Thuc. I. I. 176 sq. III. II. 389. Weber Demosth. 191. 446.

¹ Several expositors, from not being aware of the prevalence of this usage, have been induced, in spite of the context, to retain the translation *THE epistle* (written by Paul) *from Laodicea*.

7. *Vice versa*, sometimes a clause (or simple sentence) is grammatically resolved into two, which are connected by *καί*: Rom. vi. 17. *χάρις τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δέ* etc. (for which *ὄντες ποτὲ δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε ἐκ καρδίας* might have been used),¹ Luke xxiv. 18. *σὺ μόνος παροικεῖς Ἱερουσαλ. καὶ οὐκ ἔγνωσ*, where, as the participial construction is peculiarly congenial to the Greek language, it would have been more correct to have said: *σὺ μόνος παροικῶν Ἱερ. οὐκ ἔγνωσ*, Mt. xi. 25. probably also 1 Cor. iv. 4. See Fr. Mt. p. 287. 413. Gesen. on Isa. v. 4. Comp. with this, what Bttm. § 136. 1. has remarked regarding sentences (clauses) connected by *μέν* and *δέ*; and as to *parataxis* in general, Kühner II. 415 f. In some of these passages, however, the former construction might be adopted, to give to the first its full prominence. This becomes still more apparent from Jo. iii. 19. *αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος* etc., see BCrus., and, in particular, Lücke *in loc.*, comp. also 6, 50. Thus also in Jo. vii. 4. *οὐδεὶς τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι* the two unconnected acts are freely combined in parallelism (nobody does both at the same time), as if Jo. had written *οὐδεὶς - - ποιεῖ ζητῶν αὐτὸς* etc. As to Mt. xviii. 21. see above, § 45. Note 2.

Corresponding to this idiom, but only more limited, would be the figure of speech *ἐν διὰ δυοῖν* (*Hendiadys*), by which, instead of *one* substantive with an adjective or Genitive (*qualitatis*), *two* substantives are used, the quality of the thing being thus, for the sake of emphasis, raised to a grammatical equality with the thing itself: *pateris libamus et auro, i.e. pateris aureis*. This is substantially an appositive relation: *pateris et quidem auro, pat. h. e. auro*, see Fr. exc. 4. ad Mt. Teipel in the Archiv. f. d. Stud. d. neuern Sprachen 10. Bd. 1. Heft. For a more exact view of the subject, see C. F. Müller in Schneidewin Philol. VII. 297 ff. Expositors have actually asserted the existence of this figure in the N. T. (Glass. philol. sacra I. 18 sq.), and many of them in the most unmeasured and unintelligible terms (Heinrichs), e.g. Mt. iii. 11. Acts xiv. 13. Jo. i. 14. But even the list of examples alleged, does not, when strictly examined, furnish one that is unquestionable. Either there are two notions, really distinct, connected together, as in 2 Tim. iv.

¹ Others, as finally Fr. also, lay the stress on the Preterite *ἦτε*, *that ye were* (that this is past), and this exposition would account for the use of *ἦτε*. But this would be attributing to Paul something too artificial, as denoting their state only in its earlier existence, and not contemplated as *now* past (ye were servants, not, ye have been servants, etc.).

1. 2 Pet. i. 16.; or the second substantive is epexegetical (consequently, supplementary), as in (Rom. i. 5.) Acts i. 25. xxiii. 6. Eph. vi. 18. (*καί and indeed*),—a construction, which, even though of the same *genus* with *Hendiadys*, is of a different *species*.

SECTION LXVII.

ABNORMAL RELATION OF INDIVIDUAL WORDS IN A SENTENCE (HYPALLAGE).

1. A deviation from strict propriety in relation to individual words in a sentence occasionally takes place. This occurs sometimes as *constructio ad sensum* (very frequent in Greek authors). In that case, to the reader who attentively observes the connection, the meaning is neither difficult nor doubtful. At other times, the irregularity in question arises from inadvertency on the part of the writer, who fails to present in a complete and appropriate manner the thoughts he intended to express.

We have to notice—

a. The *constructio ad sensum* (πρὸς τὸ σημαϊνόμενον or κατὰ σύνεσιν), examples of which have already been adduced in connection with the predicate and attributive § 58., and in connection with the pronouns § 21. (comp. also Rev. iii. 4.).

b. The subject is suppressed, and has to be *indirectly* supplied from the preceding context: 1 Cor. vii. 36. γαμείτωσαν, that is, the two young persons intended for each other, as inferred from the preceding mention of a marriageable daughter. In Gal. i. 23. μόνον ἀκούοντες ἦσαν the notion of member of the church is to be gathered from ταῖς ἐκκλησίαις verse 22. There would be a similar instance in 1 Tim. ii. 15., if, in ἐὰν μείνωσιν ἐν πίστει, the word τέκνα were to be supplied from τεκνογονίας preceding. This explanation is quite admissible on grammatical grounds, comp. Plat. legg. 10. p. 886 d., where γενόμενοι is referred to θεογονίαν, as if the expression θεῶν γένεσις had been employed, see Zell Aristot. ethic. p. 209. Poppo Xen. Cyr. p. 29. 160. Küster (Reisig) Xen. Oecon. p. 247 sq., yet see above, § 58, 4. In 1 Tim. v. 4. the subject χῆραι, to agree with μανθανέτωσαν, is, in all probability, to be deduced from the

collective *τις χήρα*, see Huther *in loc.*, as a Plur. often refers to *τίς*, see Herbst Xen. mem. p. 50. On the other hand, in Rom. xiii. 6. *λειτουργοὶ Θεοῦ εἰσιν* refers to *οἱ ἄρχοντες* verse 3.

c. Sometimes there is an immediate change of the subject: Jo. xix. 4 f. *ἐξῆλθεν οὖν πάλιν ὁ Πιλαῦτος καὶ λέγει αὐτοῖς. Ἴδε ἄγω ὑμῖν αὐτὸν ἕξω - - ἐξῆλθεν οὖν ὁ Ἰησοῦς ἕξω - - καὶ λέγει αὐτοῖς*, that is, Pilate, comp. xix. 38.; Luke xix. 4. *προδραμῶν - - ἀνέβη ἐπὶ συκομορέαν (Ζακχαῖος), ἵνα ἴδῃ αὐτόν (Ἰησοῦν), ὅτι ἐκείνης ἡμέλλε (Ἰησοῦς) διέρχεσθαι*, comp. xiv. 5. xv. 15. xvii. 2. Mr. ix. 20. Acts vi. 6. x. 4. Rom. x. 14 f. Judith v. 8. On 1 Jo. v. 16., see § 58, 9. In Greek prose authors this transition from one subject to another is not uncommon: Her. 6, 30. *ὁ δὲ (Histiaeus) οὐτ' ἂν ἔπαδε κακὸν οὐδὲν, δοκέειν ἐμοί, ἀπῆκέ (Darius) τ' ἂν αὐτῷ τὴν αἰτίην*, Demosth. c. Phorm. p. 587 a. *ὅς οὐκ ἔφασκεν οὔτε τὰ χρήματα ἐντεθεῖσθαι τοῦτον (Phormion), οὔτε τὸ χρυσίον ἀπειληφέναι (Lampis), Plutarch. Poplic. compar. 5. - - προσέλαβεν (Poplicola) ὅσα δόντα ἀγαπητὸν ἦν νικῆσαι καὶ γὰρ τὸν πόλεμον διέλυσε (Porsena) etc., vit. Lysand. 24. ἄλλο δ' οὐδὲν ἐχρήσατο (Agesil.) αὐτῷ πρὸς τὸν πόλεμον ἄλλὰ τοῦ χρόνου διελθόντος ἀπέπλευσεν (Lysand.) εἰς τὴν Σπάρτην etc., Ages. 40. τὴν βασιλείαν Ἀρχίδαμος - - παρέλαβε, καὶ (sc. αὐτῇ) διέμεινε τῷ γένει, Artax. 15. τοῦ κροτάφου τυχαῶν κατέβαλον τὸν ἄνδρα, καὶ τέθνηκεν (οὗτος) etc., Lysias caed. Eratosth. 10. ἵνα τὸν τιτθῆν αὐτῷ (παιδίῳ) διδῶ καὶ μὴ βοᾷ (τὸ παιδ.). Comp. Poppo observ. in Thuc. p. 189. Schaef. Demosth. IV. 214. and Plutarch. IV. 281. 331. V. 86. 295. Stallb. Plat. Gorg. 215. Maetzner Antiphon 145. Schoem. Is. 294. As to Hebrew usage, see Gesen. Lgb. 803.*

d. Words referring to something antecedent are used in a loose relation. As to *αὐτός* see § 22, 3. So in Gal. ii. 2. *αὐτοῖς* refers to *Ἱεροσόλυμα* verse 1, the inhabitants being meant. In Jo. xv. 6. *αὐτά* refers to the Sing. *τὸ κλῆμα*, which is in apposition to *εἴ τις*. In Acts iv. 7. *αὐτούς*, in a different way, refers, not to *αὐτῶν* verse 5., but to verses 1. and 2. In Acts x. 7. *αὐτῷ* refers, not to Simon verse 6., but to Cornelius verses 1-5., as is even expressed by some MSS., but *τῷ Κορνηλίῳ* is a manifest gloss. In regard to Acts vii. 24. *πατάξας τὸν Αἰγύπτιον*, no Egyptian had been previously mentioned; but *ἀδικῶν* is implied in *ἀδικούμενον*, and that the *ἀδικῶν* was an Egyptian is assumed as known from the connection. Lastly, in 2 Jo. 7. *οὗτος* refers to *πολλοὶ πλάνοι*, and in one person comprehends a plurality. *Vice versa*, in 1 Jo. iv. 4. *αὐτούς* refers to *ἀντιχρίστου* verse 3. The reference of *αὐτοῦ* in Jo. xx. 7., of *αὐτόν*

verse 15., and of ἐκεῖνοι Jo. vii. 45. to the nearest subject, is more simple, see p. 170.

e. Of two parallel members of a sentence, the first is sometimes expressed in such terms as to appear to comprehend the second, though, from the nature of the case, that is impossible: Acts xxvii. 22. ἀποβολὴ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου would literally mean: *there shall be no loss of life except of the ship*; but the passage must be rendered: *there shall be no loss of life, but the ship will be lost*. Similar to this is Gal. i. 19. ἕτερον τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, if, with Fr. Matth. p. 482., we render it: *alium apostolum non vidi, sed vidi Jacobum* etc., so that it would be necessary merely to supply εἶδον with Ἰάκ.; yet see Winer's Comment. and Mey. in loc.¹ Nearly the same usage of εἰ μὴ occurs in Rev. xxi. 27. οὐ μὴ εἰσέλθῃ - - πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα - - εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς, where the γεγραμμένοι are not to be counted under πᾶν κοινόν. *The meaning is rather: nothing profane shall enter; only they who are written etc. shall enter*. Comp. 1 Kings iii. 18. οὐκ ἔστιν οὐδεὶς μεθ' ἡμῶν παρέξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ.

2. The entire structure of the sentence has been disturbed through the inadvertence of the writer in Luke xxiv. 27. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Here it cannot be assumed that to Moses and the prophets are opposed other books of the Old T. that Jesus continued to explain; nor can we even, with Kühnöl, imagine that Jesus first quoted the statements of the prophets, then, as a separate proceeding, began to interpret them (see van Hengel annot. p. 104.). Probably Luke's meaning was: *Jesus, beginning (with) from Moses, went over all the prophets*; see also BCrus. in loc. Instead of this, he, from having ἀπό in his mind, annexes πάντες προφήται in the Genitive. The exposition that Mey. propounds is very unsatisfactory. In connection with this passage may be taken Acts iii. 24. πάντες οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν κατεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν etc. Luke might have said: *all the prophets, Samuel (as the first) and the whole succession of them etc., or: all the prophets from Samuel downwards, and as many of them etc.* As the words now stand, they contain an un mistakeable tau-

¹ In Heb. xii. 25. εἰ ἐκεῖνοι οὐκ ἐξέφυγον - - πολὺ μᾶλλον ἡμεῖς etc. is repeated by those who (even Kühnöl) render πολὺ μᾶλλον by multo minus instead of giving the apodosis ἐκφευξόμεθα alone. But the phrase retains its signification multo magis, and the entire negative notion οὐκ ἐκφευξ. is to be repeated after it.

tology. Even the division, proposed by Casaubon and adopted by a host of expositors (including Valckenaer), τῶν καὶ ὅσοι ἐλάλ. affords no essential aid to the elucidation of the passage. Still we have *all the prophets from Samuel*, and then, as if not already included, *the whole succession of prophets that followed him*. The explanation that van Hengel (as above, p. 103.) suggests, is, as he supplies ἕως Ἰωάννου (Mt. xi. 13.), arbitrary, and gives a sense equally inadmissible: *from Samuel and succeeding prophets - - to John*, whilst it was to be expected that two boundaries of this series would be mentioned. H. thus merely assumes the (already explained) *brachylogy* of Luke: ἀρχεσθαι ἀπὸ - - ἕως.

3. Formerly, critics went much further in alleging inaccuracies resulting from supposed inadvertence of the writer. A mistaken relation of the attributive to the substantive, which should determine the grammatical form of the former, was thought to exist not only in Acts v. 20. τὰ ῥήματα τῆς ζωῆς ταύτης (for ταῦτα), Rom. vii. 24. see above, p. 251, but also (Bengel on Luke xxii. 20. Bauer Philol. Thucyd. Paul. p. 263.) Eph. ii. 2. κατὰ τὸν ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος etc. instead of τὸ πνεῦμα, iii. 2. 2 Cor. iii. 7. Luke viii. 32. xxii. 20.; and this supposed species of *hypallage*¹ was supported by examples adduced from ancient authors. In a sentence of great length, which might contain a diversity of relations, such inaccuracy might, indeed, occur, especially on the part of an unpractised writer. In the poets also passages might be pointed out, in which the construction, though apparently incongruous, is merely involved, comp. Lob. Soph. Aj. p. 73 sq. Hm. Vig. 891. and Soph. Philoct. p. 202. and Eurip. Hel. p. 7. Krüger grammat. Untersuch. III. 37 f. In prose, such instances, at the most, are but rare (Poppo Thuc. I. I. 161. Bornem. Xen. Anab. p. 206. Heinichen Euseb. II. 175.). In the N. T. there is not a single example that is unquestionable, see F. Woken pietas crit. in hypallagas bibl. Viteb. 1718. 8. Luke viii. is easily explained. As to Eph. iii. 2. see Winer's Progr. de Hypallage et Hendiadyi in N. T. libris. Erlang. 1824. 4. p. 15. and Harless *in loc.* In Eph. ii. 2., where the apostle might easily have lost sight of strict accuracy of construction, πνεῦμα is that spirit which pervades and rules men of the world, and of which Satan is regarded as the lord and master, see Mey. *in loc.* Heinichen Euseb. II. 99. insists on the existence of *hypallage*. In 2 Cor. iii.

¹ Comp. *Gloss. philol. sacr.* J. 652 sqq. *Jani ars poet. lat.* p. 258 sqq. On the other hand, comp. *Elster de Hypallage.* Helmst. 1845. 4.

εἰ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις, Paul might with greater simplicity have said, in contrast to διακονία τοῦ πνεύματος: ἡ διακονία τοῦ γράμματος ἐντετυπωμένου ἐν λίθοις. There is no impropriety, however, in the expressions as they now stand. The Mosaic ministration of death was so far even ἐν λίθοις ἐντετυπωμένη, as it consisted in enacting laws threatening and inflicting death, and in administering them among the people. The letter of the law contained the service which had to be executed. Moreover, there is a grammatical resemblance between this passage and Tac. annal. 14, 16. quod species ipsa carminum docet, non impetu et instinctis nec ore uno fluens. Heb. ix. 10. ἐπικείμενα is certainly not to be construed with δικαιώμασι instead of ἐπικειμένοις, but δικαιώμασι is in apposition to ἐπὶ βρώμασιν etc., and ἐπικείμενα corresponds to μὴ δυνάμεναι, the Neuter being selected because both, δῶρα καὶ θυσίαι, are here meant. According to the other reading, δικαιώματα, which is well supported, ἐπικείμενα would agree with that appositional expression, and all incongruity would be at once removed. There is more of the appearance of the anomaly in question in Luke xxii., where τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον might have been construed with ἐν τῷ αἵματι. It is not probable, however, that in so short a sentence Luke would have employed ἐκχυνόμενον from inadvertence. It is more likely that, as he had connected διδόμενον with σῶμα, he joined ἐκχυν. to ποτήριον, meaning the contents of the cup. That *metonymy* is even more natural than the other, τὸ ποτήριον ἢ καινὴ διαθήκη. This anomaly is obviously not of a grammatical, but of a logical, description. It was quite useless, however, for Schulthess (on the Lord's Supper, p. 155 f.) to take up the matter with so much warmth. Kühnöl has rejected the alleged *hypallage*, which Palairer and others supposed to exist in Heb. vi. 1. As to Jo. i. 14. πλήρης χάριτος etc. see § 62, 3., and on 2 Cor. xi. 28. and Rev. i. 5. § 59, 8. In 2 Cor. iv. 17. αἰώνιον βῆρος δόξης is not to be taken for αἰωνίου βαρ. δόξης. This may be safely inferred from the fact, that such construction would destroy the *conciinnitas* at which the apostle manifestly aimed (παραυτίκα, αἰώνιον, ἑλαφρόν, βῆρος, θλίψις, δόξα). On 1 Cor. iv. 3. see Mey. against Billroth and Rückert. In Acts xi. 5. εἶδον καταβαῖνον σκευῶς τι, ὡς ὀδόνην μεγάλην, τέσσαρσιν ἀρχαῖς καδιδεμένην etc. must not be regarded as an *hypallage*, when viewed in connection with x. 11. The adjective (participle) may be referred, with equal propriety, to σκευῶς or to ὀδόνην. It is difficult to decide on 2 Cor. xii. 21. μή -- πενθήσω πολλοὺς τῶν προσημαρτηκότων καὶ

μὴ μετανοήσαντων etc. We naturally ask, why not *all* impenitent sinners? Did Paul intend to say: τοὺς μὴ μετανοήσαντας? As, however, in ver. 21. there is mention of a description of sins different from that specified in ver. 20., we may, with Mey., conclude that the προσημαρτηκότες are more closely characterised by μὴ μετανοήσαντ. as having remained impenitent only in reference to sins of sensuality, mentioned immediately after.

b. Akin to *hypallage* is *antiptosis*, which by some (including Kühnöl) is supposed to exist in Heb. ix. 2. πρόδεσις ἄρτων, as if for ἄρτοι προδέσεως (comp. as to this remarkable figure Hm. Vig. p. 890. Soph. Electr. p. 8. Blomfield Aeschyl. Agamemn. 148. 1360. Wytttenb. Plat. Phaed. p. 232.), nearly as the following passages have been understood: Plotin. Enn. 2, 1. p. 97 g. πρὸς τὸ βούλημα τοῦ ἀποτελέσματος ὑπάρχειν προσήκει for πρὸς τὸ τοῦ βουλήματος ἀποτελεσμα, or Thuc. 1, 6. οἱ πρεσβύτεροι τῶν εὐδαιμόνων for οἱ εὐδαιμόνες τῶν πρεσβ. (see Scholiasts). The preceding N. T. passage is, however, to be rendered simply: *the laying out of loaves* (the sacred usage of laying out loaves). Valcken. insists on taking ἡ τράπεζα καὶ ἡ πρόδ. ἄρτ. for ἡ τράπ. τῶν ἄρτων τῆς προδ. *Vice versa*, some (including Bengel) take διώκων νόμον δικαιοσύνης in Rom. ix. 31. for δικαιοσύνην νόμου, see Fr. *in loc.* In reference to other alleged incongruities of this description, comp. the learned 1. Exc. of Fr. on Mark, p. 759 sqq.

SECTION LXVIII.

REGARD TO SOUND IN THE STRUCTURE OF SENTENCES—PARONOMASIA, ANNOMINATIO, PARALLELISM, VERSE.

1. The general euphony of the N. T. style (though it contains also not a few instances of harshness, as, *e.g.*, 1 Cor. xiii. 2. comp. Lob. Soph. Aj. p. 105. and paralip. p. 53 sq.) was not, for the most part, the result of design. Only, in regard to *paronomasia* and *annominatio*, many instances may have been intentional. *Paronomasia*,¹ consisting in the combination of words of similar sound, was

¹ See *Glassii philol. sacr. I. 1335-1342. Ch. B. Michaelis de paronomas. sacra. Hal. 1737. 4., also Lob. paralip. 501 sqq.* For an able and exhaustive *Monography*, see *J. F. Böttcher de paronomasia finitissime ei figuris Paulo Ap. frequentatis. Lips. 1823. 8.*

a favourite usage of Oriental writers,¹ and is peculiarly frequent in the Epistles of Paul, partly, as appears, accidentally, and partly owing to the writer's desire of imparting genial liveliness to the expression, or greater emphasis to the thought, as: Luke xxi. 11. *καὶ λιμοὶ καὶ λοιμοὶ ἔσονται* (comp. the German Hunger und Kummer), Hesiod. opp. 226. Plutarch. Coriol. c. 13. see Valcken. *in loc.*; Acts xvii. 25. *ζωὴν καὶ πνοὴν* (comp. the German *leben und weben, Hülle und Fülle, Saus und Braus*, Varr. R. R. 3, 2, 13. *utrum propter oves*, an propter *aves*, see Baiter Isocr. Paneg. p. 117.); Heb. v. 8. *ἔμαθεν ἀφ' ὧν ἔπαθεν* (comp. Her. 1, 207.), see Wetst. and Valcken. *in loc.*; Rom. xi. 17. *τινὲς τῶν κλάδων ἐξεκλάσθησαν*.—Thus, in a series of terms, those that contain a *paronomasia* are placed next to each other, as in Rom. i. 29. 31. (*πορνεία, πονηρία*) *φθόρου, φόνου*—*ἀσυνέτους, ἀσυνδέτους* (Wetst. *in loc.*). In other passages words of similar derivation are placed together, as: 1 Cor. ii. 13. *ἐν διδασκατοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες*, 2 Cor. viii. 22. *ἐν πολλοῖς πολλαῖς σπουδαῖον*, ix. 8. *ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν* Acts xxiv. 3., 1 Cor. x. 12. *αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*, Rom. viii. 23. *αὐτοὶ ἐν ἑαυτοῖς στενάζομεν*, Ph. i. 4. (Xen. mem. 3, 12, 6. *δυσκολία καὶ μανία πολλαῖς πολλοῖς*--*ἐμπίπτουσιν*, 4, 4, 4. *πολλῶν πολλαῖς ὑπὸ τῶν δικαστῶν ἀφιεμένων*, An. 2, 4, 10. *αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου*, 2, 5, 7. *πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῆ πάντων ἴσον οἱ θεοὶ κρατοῦσι*, Polyb. 6, 18, 6. Athen. 8. 352. Arrian. Epict. 3, 23, 22. Synes. prov. 2. p. 116 b. *πάντα πανταχοῦ πάντων κακῶν ἐμπλεα ἦν*, see Krü. Xen. An. 1, 9, 2. Lob. Soph. Aj. p. 138. 380. Boisson. Nicet. 243. Beier Cic. off. I. 128. Jahn Archiv. II. 402.).—Mt. xxi. 41. *κακοὺς κακῶς ἀπολέσει αὐτούς* (Demosth. Mid. 413 b. *εἶτα θανυμάζεις, εἰ κακὸς κακῶς ἀπολῆ*, adv. Zenoth. 575 c. Aristophan. Plut. 65. 418. Diog. L. 2, 76. Alciph. 3, 10. comp. also Aeschyl. Pers. 1041. Plaut. Aulular. 1, 1, 3 sq. and Schaeef. Soph. Electr. 742. Lob. Soph. Aj. p. 471. and paralip. 8. 56 sqq. Foertsch de locis Lysiae p. 44.)²

Writers occasionally use strange or uncommon words, or forms of words, for the purpose of producing a *paronomasia* (Gesenius LG. p. 858.), e.g.: Gal. v. 7. *πείδεσθαι*—*ἡ πεισμονή* (see Winer's Comment. *in loc.*), comp. die Bisthümer sind verwandelt in Wüst-

¹ See *Verschuir* dissertat. philol. exeg. p. 172 sqq.

² See also *Doederlein* Progr. de brachylogia p. 8 sq. Especially a large collection of such paronomastical combinations will be found in *E. A. Diller* Progr. de consensu notionum qualis est in vocibus ejusd. originis diversitate formarum copulatis. Misen. 1842. 4.

thümer, die Abteien sind nun—Raubteien (Schiller in Wallenstein's Lager), Verbesserungen nicht Verböserungen.¹

2. *Annominatio* is akin to *paronomasia*, but differs from it in this, that it comprehends a reference both to the sound and to the meaning of words (as, in German: Träume sind Schäume), and, consequently, for the most part contains an antithesis, e.g.: Mt. xvi. 18. σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω etc., Rom. v. 19. ὡςπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ καταστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιου κατασταθήσονται, i. 20. τὰ ἀόρατα αὐτοῦ - - καθοραῶνται, Ph. iii. 2 f. βλέπετε τὴν κατατομήν, ἡμεῖς γὰρ ἐσμεν ἡ περιτομή (Diog. L. 6, 24. τὴν Εὐκλείδου σχολὴν ἔλεγε χολὴν, τὴν δὲ Πλάτωνος διατριβὴν κατατριβὴν), iii. 12. 2 Cor. iv. 8. ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, 2 Th. iii. 11. μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους (comp. Seidler Eurip. Troad. p. 11.), 2 Cor. v. 4. ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, Acts viii. 30. ἀρὰ γε γινώσκεις, ἀ ἀναγινώσκεις; Jo. ii. 23 f. πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ - - αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, Rom. i. 28. iii. 3. xi. 17. xii. 3. xvi. 2. Eph. i. 23. iii. 14. 19. Gal. iv. 17. 1 Cor. iii. 17. vi. 2. xi. 29. 31. xiv. 10. 2 Cor. iii. 2. v. 21. x. 3. 1 Tim. i. 8 f. 2 Tim. iii. 4. iv. 7. 3 Jo. 7 f. In Phil. 20. the allusion in *ὀναίμην* to the name of the slave *Ὀνήσιμος*² is less obvious. Besides, the same remark made above, regarding strange words, may be repeated here, and is probably applicable to Gal. v. 12.; comp. Winer's Comment. *in loc.*, and also Terent.

¹ In the *Agenda* of Duke Henry of Saxony, 1539, it is said in the preface regarding the Popish parson: sein Sorge ist nicht Seelsorge, sondern Meelsorge.

² An *annominatio*, in which there is an allusion solely to the meaning, occurs in Phil. 11. Ὀνήσιμον τὸν ποτέ σοι ἀχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον etc. Still more latent would be the *annominatio*, if one really exists, in 1 Cor. i. 23.: κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσι δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς - - σοφίαν, where Paul had in view the words כְּצִוְרָה chald. *crux*, כְּצִוְרָה σκάνδαλον, כְּצִוְרָה *stultus*, and כְּצִוְרָה *sapientia* (*Glassii philol.* I. 1339). I am not aware, however, of such a word as כְּצִוְרָה in Chaldaic; and it is only in Aethiopic that כְּצִוְרָה signifies *cross*. The assertion simply amounts to learned trifling. Equally improbable is Jerome's conjecture on Gal. i. 6., that in μετατίθεσθε the apostle makes an allusion to the Oriental etymology of the name Γαλάται (from גַּל or גַּלָּי; see Winer's Comment. *in loc.* and *Boettcher* as above, p. 74 sq. In those discourses of Jesus which were delivered in Syro-Chaldaic, many allusions, of the nature of *annominatio*, may have dropped in the Greek translation, comp. *Glass.* l. c. p. 1339. The attempt of modern critics to restore some of these, as in Mt. viii. 21. (*Eichhorn* Einl. ins N. T. I. 504 f.) and Jo. xiii. 1. (μεταβῆ, מַעֲבֵ, מַעֲבֵ), must be pronounced a complete failure.

Hecyr. prol. 1. 2. *orator ad vos venio ornatu prologi, sinite exorator sim.*

That similar instances of *paronomasia* and *annominatio* should be found in native Greek authors, was naturally to be expected. Accordingly collections of them have been made by Tesmar institut. rhetor. p. 156 ff. Elsner in diss. II. Paul. et Jesaias inter se comparati (Vratisl. 1821. 4.) p. 24. Bremi exc. 6. ad Isocr. Weber Demosth. p. 205. Comp. further: Demosth. Aristocr. 457 b. ἀνδράπους οὐδὲ ἐλευθέρους ἀλλ' ὀλέθρους, Plato Phaed. 83 d. ὁμοτροπὸς τε καὶ ὁμότροφος, Aesch. Ctesiph. § 78. οὐ τὸν τρόπον ἀλλὰ τὸν τόπον μόνον μετήλλαξεν, Strabo 9. 402. φάσκην ἐκείνου συνδέσθαι ἡμέρας, νύκτωρ δὲ ἐπιδέσθαι, Antiph. 5, 91. εἰ δέοι ἀμαρτεῖν ἐπί τω, ἀδίκως ἀπολύσαι ὀσιώτερον ἢ εἶη τοῦ μὴ δίκαιως ἀπολέσαι, Diod. S. 11, 57. δόξας παραδόξως διασεσῶσθαι, Thuc. 2, 62. μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι (Rom. xii: 3.), Lys. in Philon. 17. Xen. A. 5, 8, 21. Plat. rep. p. 580 b. Lach. p. 188 b. Diod. Sic. Exc. Vat. p. 27, 5. Appian. civ. 5, 132. τῶν νοκτοφυλάκων ἔδος καὶ εἶδος, Diog. L. 5, 17. 6, 4. Aelian. anim. 14, 1. see Bttm. Soph. Philoct. p. 150. Lob. Soph. Aj. p. 138. In the Sept. and Fathers comp. especially Sus. 54. 55. εἰπόν, ὑπὸ τί δένδρον εἶδες αὐτούς -- ὑπὸ σχίνον. Εἶπε δὲ Δανιήλ -- σχίσει σὲ μέσον. 58. 59. εἶπεν ὑπὸ πρίνον. Εἶπε δὲ Δανιήλ -- τὴν ῥομφαίαν ἔχων πρίσαι σε μέσον (comp. Africani ep. ad Orig. de hist. Susan. p. 220. ed. Wetsten.), 3 Esr. iv. 62. ἀνεσιν καὶ ἄφεσιν, Wisd. i. 10. ὅτι οὗς ζηλώσεως ἀκροῶται τὰ πάντα καὶ θροῦς γογγυσμῶν οὐκ ἀποκρύπτεται, xiv. 5. θέλεις μὴ ἀργὰ εἶναι τὰ τῆς σοφίας σου ἔργα (comp. Grimm Comment. e.g. Wisdom p. 40. Introd.), Acta apocr. p. 243. ἐξ ἀπειρίας μᾶλλον δὲ ἀπορίας, Macar. hom. 2, 1. τὸ σῶμα οὐχὶ ἐν μέρος ἢ μέλος πάσχει. As to Latin, see Jani ars poet. 423 sq.

3. *Parallelismus membrorum*, the well-known peculiarity of Hebrew poesy, occurs also in the N. T., when the style rises to the elevation of rhythmus. This parallelism is sometimes *synonymous*, as in Mt. x. 26. Jo. i. 17. vi. 35. xiv. 27. Rom. ix. 2. xi. 33. 1 Cor. xv. 54. 2 Th. ii. 8. Heb. xi. 17. Jas. iv. 9. 2 Pet. ii. 3. etc., and sometimes *antithetical*, as in Rom. ii. 7. Jo. iii. 6. 20 f. 2 Pet. iv. 6. 1 Jo. ii. 10. 17. etc. See, in particular, the hymn in Luke i. 46 ff. (E. G. Rhesa de parallelismo sententiar. poet. in libris N. T. Regiom. 1811. II. 4. J. J. Snouk Hurgronje de parallel. membror. in J. Chr. dictis observando. Utr. 1836. 8.). Sometimes dogmatical statements, which might be expressed in *one* simple sentence, are brought out in the form of a compound sentence consisting of parallel members. Likewise in 1 Tim. iii. 16., where parallelism is

accompanied with entire similarity of the clauses, the passage has the appearance of being a quotation from one of the hymns of the Apostolic Church.

4. The Greek verses or parts of verses¹ found in the N. T. are of two sorts. Some of them are formal poetic quotations. Others, from an unknown source, are current poetic sentences, such as even good prose writers sometimes unconsciously employed, though the ancient teachers of rhetoric denounced them as blemishes in prose compositions.² The Apostle Paul has introduced poetic quotations in only three passages of his epistles (J. Hoffmann de Paulo ap. scripturas profanas ter allegante. Tubing. 1770. 4.).

a. In Tit. i. 12. there occurs an entire Hexameter, from Epimenides of Crete (*ιδιος αυτων προφητης* comp. ver. 5.):

Κρητες αει ψευσαι, κακα | θηρια | γαστερες | αργαι.

b. Acts. xvii. 28. contains the half of an Hexameter :

του γαρ | και γενος | εσμεν,

comp. Arat. Phaenom. 5., where the conclusion of the verse runs thus : *ο δ' ηπιος ανθρωποισι* (*δεξια σημαίνει*), so that, as frequently happens, a spondee occurs in the fifth foot, see Aratus 10. 12. 32. 33.

c. In 1 Cor. xv. 33. there is an Iamb. trimeter acatalectus (senarius) :

φθειρουσιν ηδη χρησθ' | ομιλιαι | κακαι,

where, as often takes place, spondees are used in the odd feet, 1. and 3. (Hm. doct. metr. p. 74.³). The quotation is from the well-known comic poet Menander, and, according to H. Stephanus, from his Thais (see Menandri Fragm. ed. Meineke p. 75. and Frag.

¹ Loeffler de versib. qui in soluta N. T. oratione habentur. L. 1718. 4. Kosegarten de poetarum effatis graec. in N. T., also his Dissertatt. acad. ed. Mohnike p. 135 sqq.

² Comp. Cic. orat. 56, 189. (a passage erroneously quoted by Weber Demosth. p. 208), Quintil. Instit. 9, 4, 52. 72 sqq. Fabric. biblioth. latin. ed. Ernesti II. 389. Nolten Antibarb. under the word versus, Jacob Lucian. Alex. p. 52 sq. Dissen Demosth. cor. p. 315. Franke Demosth. p. 6., likewise the Classical Journ. No. 45. p. 40 sqq. I have never seen the dissertation of Loeffler (Moeller) de versu inopinato in prosa L. 1668. This view of the objections to poetic insertions in prose, has been qualified and defended by Hm. opusc. I. 121 sqq.

³ In Hm. doct. metr. p. 139. *impari sede* is probably an error of the press for *pari*.



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