**GREEK CONJUNCTIONS AND CONNECTIVES**

**Graham G. Thomason**

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by Graham G. Thomason

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# Acknowledgements

Thanks are due to Lydia Aldridge and Chris Sparkes for making many useful remarks.

# Introduction

This booklet is a companion to the author's *Greek Case and Preposition Usage* and has the aim of illustrating the meaning of conjunctions and connectives by examples. Again we have classified the words under consideration into many subcategories where there is a wide semantic scope.

The booklet is intended to accompany or supplement course material; it is not a substitute for a course-book. It has been written from a Koiné / New Testament Greek standpoint.

Except where indicated otherwise, the Greek text used is the Robinson-Pierpont 2005 Byzantine Textform, which represents the majority of manuscripts. The English is the *FarAboveAll* (FAA) translation. We remove bolding of Old Testament quotations, as we need bolding to emphasize the words in question. In our examples, the text given may only be a part of the verse reference given.

A translation of the whole of the New Testament, the *FarAboveAll* translation, is available at [www.FarAboveAll.com](http://www.FarAboveAll.com) already. This translation regards the RP text as the master text but also shows the Antoniades Greek Orthodox Church Patriarchal Text of 1904 (P1904) and Received Text (TR) variants in-line, in Greek and English. The reader of this booklet can check there or do a direct comparison with other texts to see if there is a variant reading of any verse quoted in this booklet.

The translations are intended to be fairly literal, but not slavishly so. They are our own, whilst we have made use of what we have learned from reference works, of which we mention in particular:

* Liddell and Scott's *Intermediate Greek Lexicon*,which includes New Testament usage.
* *The Companion Bible*.
* *A Grammatical Analysis of the Greek New Testament* byMaximilian Zerwick and Mary Grosvenor.
* *Biblical Greek* by Maximilian Zerwick for many of the finer points of New Testament Greek grammar.
* We owe a lot to *Roget's Thesaurus,* to help find the ‘right word’ on many an occasion.

# Conjunctions

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| a)lla& |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Mh\ nomi/shte o3ti h]lqon katalu=sai to\n no/mon h2 tou\j profh/taj: ou0k h]lqon katalu=sai **a)lla\_** plhrw~sai. [Matt 5:17] | | | | | | | | Do not think that I have come to annul the law or the prophets. I have not come to annul, **but** to fulfil, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **870All'** ou0de\ Ti/toj o9 su\n e0moi/, 873Ellhn w!n, h0nagka&sqh peritmhqh=nai: [Gal 2:3] | | | | | | | | **Moreover**, Titus, who *was* with me, although he was a Greek, was not compelled to be circumcised at all,  [Greek: *was not even compelled to be circumcised*.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| a)lla& ge |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei0 a!lloij ou0k ei0mi\ a)po/stoloj, **a)lla& ge** u9mi=n ei0mi: h9 ga\_r sfragi\j th=j e0mh=j a)postolh=j u9mei=j e0ste e0n kuri/w%. [1 Cor 9:2] | | | | | | | | If I am not an apostle to others, **at least** I am to you. For you in *the* Lord are the seal of my apostleship*.* | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 879Hmei=j de\ h0lpi/zomen o3ti au0to/j e0stin o9 me/llwn lutrou=sqai to\n 870Israh/l. 8**70Alla& ge** su\n pa~sin tou/toij tri/thn tau/thn h9me/ran a!gei sh/meron a)f' ou[ tau=ta e0ge/neto. [Luke 24:21] | | | | | | | | whereas we were hoping that he was the *one who* would liberate Israel. **But as *it is***, with all these *things*, he has passed through this third day today since these *things* took place *without doing so*. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| a)lla\_ ei0 kai/ | | |  | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Dou=loj e0klh/qhj; Mh/ soi mele/tw: **a)ll' ei0 kai**\ du/nasai e0leu/qeroj gene/sqai, ma~llon xrh=sai. [1 Cor 7:21] | | | | | | | | Have you, *as* a slave, been called? Don't let it be a concern to you. **But even so, if** you can become free, *it is* preferable to make use *of it*. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| a)lla\_ kai/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ti/ ga&r; Plh\n panti\ tro/pw%, ei1te profa&sei ei1te a)lhqei/a%, xristo\j katagge/lletai: kai\ e0n tou/tw% xai/rw, **a)lla\_ kai\** xarh/somai. [Phil 1:18] | | | | | | | | So what? As long as, in one way or another, whether by pretence or in truth, Christ is proclaimed. And in this I rejoice, **and *not only so*, but** I will rejoice. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **870Alla\_ kai\** gunai=ke/j tinej e0c h9mw~n e0ce/sthsan h9ma~j, geno/menai o1rqriai e0pi\ to\ mnhmei=on: [Luke 24:22] | | | | | | | | ***Not only this*,** but some of our women astonished us after they had gone to the tomb early in the morning, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | mh\ ta\_ e9autw~n e3kastoj skopei=te, **a)lla\_ kai\** ta\_ e9te/rwn e3kastoj. [Phil 2:4] | | | | | | | | Let everyone look not to his own *interests*, **but also** each *one* to the *interests* of others. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 871Ofelon a)nei/xesqe/ mou mikro\n th|= a)frosu/nh|: **a)lla\_ kai\** a)ne/xesqe/ mou. [2 Cor 11:1] | | | | | | | | If only you would bear with me for a short time in foolishness. **But actually,** you do bear with me. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **870Alla\_ kai\** nu=n oi]da o3ti o3sa a@n ai0th/sh| to\n qeo/n, dw&sei soi o9 qeo/j. [John 11:22] | | | | | | | | **But even** now I know that whatever you ask God for, God will give you *it*. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei0 ga\_r su/mfutoi gego/namen tw%~ o9moiw&mati tou= qana&tou au0tou=, **a)lla\_ kai\** th=j a)nasta&sewj e0so/meqa: [Rom 6:5] | | | | | | | | For if we have been made of a joint nature in the likeness of his death, **then** we shall **also** be *in the likeness* of *his* resurrection, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | kai\ e0piqumw~n xortasqh=nai a)po\ tw~n yixi/wn tw~n pipto/ntwn a)po\ th=j trape/zhj tou= plousi/ou: **a)lla\_ kai\** oi9 ku/nej e0rxo/menoi a)pe/leixon ta\_ e3lkh au0tou=. [Luke 16:21] | | | | | | | | and he longed to be fed from the crumbs which fell from the table of the rich *man*; *not only that*, **but** the dogs would **also** come and lick his sores *clean*. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| a)nq' w{n |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | kai\ e0n pa&sh| a)pa&th| th=j a)diki/aj e0n toi=j a)pollume/noij, **a)nq' w{n** th\n a)ga&phn th=j a)lhqei/aj ou0k e0de/canto ei0j to\ swqh=nai au0tou/j. [2 Thes 2:10] | | | | | | | | and with all *kinds of* unjust deceit among those *who are* *on the road to* being lost, **because** they did not receive the love of the truth, *which was* for them to be saved. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| a!xrij ou[ a!n (a!xrij ou[ *=* a!xrij tou= xro/nou w%{ *until the time at which*) | | | | | | | | | | |  | |  | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Dei= ga\_r au0to\n basileu/ein, **a!xri ou[ a@n** qh|= pa&ntaj tou\j e0xqrou\j u9po\ tou\j po/daj au0tou=. [1 Cor 15:25] | | | | | | | | For he must reign **until** he has put all the enemies under his feet. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| dio/ | (= di' o3 *on account of which*) | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Dio\** kai\ a)f' e9no\j e0gennh/qhsan, kai\ tau=ta nenekrwme/nou, kaqw\_j ta\_ a!stra tou= ou0ranou= tw%~ plh/qei, kai\ w(j h9 a!mmoj h9 para\_ to\ xei=loj th=j qala&sshj h9 a)nari/qmhtoj. [Heb 11:12] | | | | | | | | **which *is*** also **why** there were begotten from one – *who was* *in* these *respects considered* dead – *as many* as the stars of the sky in abundance and as the sand of the sea-shore which *is* uncountable. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| dio/per |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Dio/per** ei0 brw~ma skandali/zei to\n a)delfo/n mou, ou0 mh\ fa&gw kre/a ei0j to\n ai0w~na, i3na mh\ to\n a)delfo/n mou skandali/sw. [1 Cor 8:13] | | | | | | | | **That *is* why** if food causes offence to my brother, I certainly will never eat meat, in order not to cause offence to my brother. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Dio/per,** a)gaphtoi/ mou, feu/gete a)po\ th=j ei0dwlolatrei/aj. [1 Cor 10:14] | | | | | | | | **Therefore**, my beloved, flee from idolatry. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| dio/ti | (= dia\_ tou=to o3ti *for the reason that, since*) | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Pi/stei Mwu+sh=j gennhqei\j e0kru/bh tri/mhnon u9po\ tw~n pate/rwn au0tou=, **dio/ti** ei]don a)stei=on to\ paidi/on: kai\ ou0k e0fobh/qhsan to\ dia&tagma tou= basile/wj. [Heb 11:23] | | | | | | | | By faith when he was born, Moses was hidden for three months by his parents, **because** they saw that the child *was* good-looking, and they did not fear the king's edict. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0a/n | (= ei0 a1n) | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Hsai+/aj de\ kra&zei u9pe\r tou= 870Israh/l, 8**70Ea\_n** h|] o9 a)riqmo\j tw~n ui9w~n 870Israh\l w(j h9 a!mmoj th=j qala&sshj, to\ kata&leimma swqh/setai: [Rom 9:27] | | | | | | | | And Isaiah cries out concerning Israel,  **“*Even* if** the number of the sons of Israel  Is like the sand of the sea,  The remnant will be saved.  [e0a/n + subjunctive is the normal word introducing a real (as opposed to a hypothetical) future condition. Here it takes on a stronger force - even if.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ka)gw\_ **e0a\_n** u9ywqw~ e0k th=j gh=j, pa&ntaj e9lku/sw pro\j e0mauto/n. [John 12:32] | | | | | | | | And *as for* me, **when** I am lifted up from the earth, I will draw all *men* to myself. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Agaphtoi/, nu=n te/kna qeou= e0sme/n, kai\ ou1pw e0fanerw&qh ti/ e0so/meqa: oi1damen de\ o3ti **e0a\_n** fanerwqh|=, o3moioi au0tw%~ e0so/meqa, o3ti o0yo/meqa au0to\n kaqw&j e0stin. [1 John 3:2] | | | | | | | | Beloved, we are now children of God, but it has not yet been made apparent what we shall be. But we do know that **when** he is made manifest, we shall be like him, because we will see him as he is. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | u9mei=j de\ le/gete, **870Ea\_n** ei1ph| a!nqrwpoj tw%~ patri\ h2 th|= mhtri/, Korba~n, o3 e0stin, dw~ron, o4 e0a\_n e0c e0mou= w)felhqh|=j: [Mark 7:11] | | | | | | | | But you approve **if** a man says to *his* father or mother, ‘What you might have been benefitted by from me *is* corban’, which means ‘a gift *offering*’. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0a\_n de\ kai/ | | |  | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **870Ea\_n de\ kai\** gh/mh|j, ou0x h3martej: kai\ e0a\_n gh/mh| h9 parqe/noj, ou0x h3marten. Qli/yin de\ th|= sarki\ e3cousin oi9 toiou=toi: e0gw\_ de\ u9mw~n fei/domai. [1 Cor 7:28] | | | | | | | | **But even if** you do marry, you have not sinned. And if a virgin marries, she has not sinned. However, such will have tribulation in the flesh. But I spare you. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0a\_n kai/ | | |  | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Adelfoi/, **e0a\_n kai\** prolhfqh|= a!nqrwpoj e1n tini paraptw&mati, u9mei=j oi9 pneumatikoi\ katarti/zete to\n toiou=ton e0n pneu/mati pra%o/thtoj, skopw~n seauto\n mh\ kai\ su\ peirasqh|=j. [Gal 6:1] | | | | | | | | Brothers, **if, even so,** a man is caught up in some transgression, you who *are* spiritual restore such *a person* in a spirit of meekness, watching yourself, in case you too are tempted. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0a\_n mh/ | | |  | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | mh/ tij u9ma~j e0capath/sh| kata\_ mhde/na tro/pon: o3ti **e0a\_n mh\** e1lqh| h9 a)postasi/a prw~ton, kai\ a)pokalufqh|= o9 a!nqrwpoj th=j a(marti/aj, o9 ui9o\j th=j a)pwlei/aj, [2 Thes 2:3] | | | | | | | | Let no-one deceive you in any way, because *it will not come* **until** the apostasy has come first and the man of sin is revealed, the son of perdition,  [Greek: *unless … comes first*, but there is no contingency.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Ea\_n de\ kai\ a)qlh|= tij, ou0 stefanou=tai **e0a\_n mh\** nomi/mwj a)qlh/sh|. [2 Tim 2:5] | | | | | | | | And if anyone contends, he does not win a crown **unless** he contends legitimately. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0a/n te | (= ei0 a1n te) | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **870Ea&n te** ga\_r zw~men, tw%~ kuri/w% zw~men: **e0a&n te** a)poqnh|/skwmen, tw%~ kuri/w% a)poqnh|/skomen: **e0a&n te** ou]n zw~men, **e0a&n te** a)poqnh|/skwmen, tou= kuri/ou e0sme/n. [Rom 14:8] | | | | | | | | For **if** we live, we live to the Lord, **or if** we die, we die to the Lord. **So whether** we live **or whether** we die, we are the Lord's. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei0 |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ proselqw\_n au0tw%~ o9 peira&zwn ei]pen, **Ei0** ui9o\j ei] tou= qeou=, ei0pe\ i3na oi9 li/qoi ou[toi a!rtoi ge/nwntai. [Matt 4:3] | | | | | | | | Then the tempter came to him and said, “**If** you are *the* son of God, tell these stones to become loaves of bread.” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ou0x o3ti h1dh e1labon, h2 h1dh tetelei/wmai: diw&kw de/, **ei0** kai\ katala&bw e0f' w%{ kai\ katelh/fqhn u9po\ tou= xristou= 870Ihsou=.  [Phil 3:12] | | | | | | | | Not that I have already reached *it*, or have already reached perfection, but I pursue *it* ***aspiring* to** take hold of *that* for which I have been taken hold of by Christ Jesus.  [MG: **in the hope of.**]  [GGT: reminiscent of classical ei0 ga&r +opt, **if only, with the desire to***.*] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 879O de\ Pila&toj e0qau/masen **ei**0 h1dh te/qnhken: kai\ proskalesa&menoj to\n kenturi/wna, e0phrw&thsen au0to\n ei0 pa&lai a)pe/qanen. [Mark 15:44] | | | | | | | | Now Pilate was surprised **that** he had already died, and he called for the centurion and asked him if he died a while ago. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei1 ge kai/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Tosau=ta e0pa&qete ei0kh|=; **Ei1ge kai\** ei0kh|=. [Gal 3:4] | | | | | | | | Have you suffered so much in vain? – **if** *it was* in vain, **at least**. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei0 de\ kai/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Ei0 de\ kai\** e1stin kekalumme/non to\ eu0agge/lion h9mw~n, e0n toi=j a)pollume/noij e0sti\n kekalumme/non: [2 Cor 4:3] | | | | | | | | But **if on the other hand** our gospel is veiled, it is veiled among those *who are on the road* to perdition, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ti/j ga&r se diakri/nei; Ti/ de\ e1xeij o4 ou0k e1labej; **Ei0 de\ kai\** e1labej, ti/ kauxa~sai w(j mh\ labw&n; [1 Cor 4:7] | | | | | | | | For who gives you distinct characteristics? And what do you possess that you did not receive? **But if** you received *it*, why do you boast as if you didn't receive *it*? | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei0 de\ mh/ge | |  | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Ei0 de\ mh/ge**, e1ti po/rrw au0tou= o1ntoj, presbei/an a)postei/laj e0rwta%~ ta\_ pro\j ei0rh/nun. [Luke 14:32] | | | | | | | | **If not**, while he is still far off, he will send a delegation and ask for *terms* of peace. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei0 kai/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Pepei/smeqa de\ peri\ u9mw~n, a)gaphtoi/, ta\_ krei/ssona kai\ e0xo/mena swthri/aj, **ei0 kai\** ou3twj lalou=men: [Heb 6:9] | | | | | | | | But, beloved, we have been persuaded *of* better *things* concerning you, and *things* following on from salvation, **even though** we speak this way, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ ou0k h0qe/lhsen e0pi\ xro/non: meta\_ de\ tau=ta ei]pen e0n e9autw%~, **Ei0 kai\** to\n qeo\n ou0 fobou=mai, kai\ a!nqrwpon ou0k e0ntre/pomai: [Luke 18:4] | | | | | | | | But for a *long* time he refused. But at length he said to himself, ‘**Even though** I do not fear God or respect man, … ’ | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei0 ... kai/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Ei0** ou]n e0gw\_ e1niya u9mw~n tou\j po/daj, o9 ku/rioj kai\ o9 dida&skaloj, **kai\** u9mei=j o0fei/lete a)llh/lwn ni/ptein tou\j po/daj. [John 13:14] | | | | | | | | So **if** I, the Lord and the teacher, have washed your feet, **then** you ought to wash each other's feet. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei0 mh/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 873Eteron de\ tw~n a)posto/lwn ou0k ei]don, **ei0 mh\** 870Ia&kwbon to\n a)delfo\n tou= kuri/ou. [Gal 1:19] | | | | | | | | but I did not see *any* other of the apostles **except** James, the Lord's brother. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ti/j e0stin o9 nikw~n to\n ko/smon, **ei0 mh\** o9 pisteu/wn o3ti 870Ihsou=j e0sti\n o9 ui9o\j tou= qeou=; [1 John 5:5] | | | | | | | | Who is it who overcomes the world **but** he *who* believes that Jesus is the son of God? | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Ei0 mh\** e9ka&stw% w(j e0me/risen o9 qeo/j, e3kaston w(j ke/klhken o9 ku/rioj, ou3twj peripatei/tw. Kai\ ou3twj e0n tai=j e0kklhsi/aij pa&saij diata&ssomai. [1 Cor 7:17] | | | | | | | | **But** as God has distributed to everyone – as the Lord has called everyone – so let him walk. And this *is what* I command in all the churches. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | kai\ ou0 mh\ ei0se/lqh| ei0j au0th\n pa~n koino/n, kai\ poiou=n bde/lugma kai\ yeu=doj: **ei0 mh\** oi9 gegramme/noi e0n tw%~ bibli/w% th=j zwh=j tou= a)rni/ou. [Rev 21:27] | | | | | | | | And nothing profane or anyone committing an abomination or lie will enter into it at all, **but rather** those written in the book of life of the lamb. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei1per |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 879Umei=j de\ ou0k e0ste\ e0n sarki/, a)ll' e0n pneu/mati, **ei1per** pneu=ma qeou= oi0kei= e0n u9mi=n. Ei0 de/ tij pneu=ma xristou= ou0k e1xei, ou[toj ou0k e1stin au0tou=. [Rom 8:9] | | | | | | | | But you are not in *the* flesh, but in *the* spirit, **assuming** *the* spirit of God dwells in you. But if anyone does not have *the* spirit of Christ, he is not *one* of his.  [MG=*if indeed.*] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Eu9risko/meqa de\ kai\ yeudoma&rturej tou= qeou=, o3ti e0marturh/samen kata\_ tou= qeou= o3ti h1geiren to\n xristo/n, o4n ou0k h1geiren, **ei1per** a!ra nekroi\ ou0k e0gei/rontai. [1 Cor 15:15] | | | | | | | | And we are also found *to be* false witnesses of God, because we have testified against God, that he raised Christ, whom he did not raise, **if** *the* dead **really** are not raised. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **ei1per** di/kaion para\_ qew%~ a)ntapodou=nai toi=j qli/bousin u9ma~j qli/yin, [2 Thes 1:6] | | | | | | | | **since** *it is* a righteous *thing* with God to retribute those *who* inflict affliction on you,  [AV=*seeing*; CB= *if so be.*] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ei1te |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **ei1te** diakoni/an, e0n th|= diakoni/a%: **ei1te** o9 dida&skwn, e0n th|= didaskali/a%: [Rom 12:7] | | | | | | | | **whether** a ministry, in the ministry, **or whether** *as* a teacher, in education, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0kto\j ei0 mh/ | | | |  | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Qe/lw de\ pa&ntaj u9ma~j lalei=n glw&ssaij, ma~llon de\ i3na profhteu/hte: mei/zwn ga\_r o9 profhteu/wn h2 o9 lalw~n glw&ssaij, **e0kto\j ei0 mh**\ diermhneu/ei, i3na h9 e0kklhsi/a oi0kodomh\n la&bh|. [1 Cor 14:5] | | | | | | | | I would like you all to speak in tongues, but more so that you should prophesy. For he *who* prophesies *is* greater than he *who* speaks in tongues, **unless** he interprets, so that the church receives edification.  [Similarly 1 Cor 15:2, 1 Tim 5:19.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0pei/¯e0pa&n | |  | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | To/te proskalesa&menoj au0to\n o9 ku/rioj au0tou= le/gei au0tw%~, Dou=le ponhre/, pa~san th\n o0feilh\n e0kei/nhn a)fh=ka& soi, **e0pei\** pareka&lesa&j me: [Matt 18:32] | | | | | | | | Then his master called for him and said to him, ‘*You* wicked servant, I cancelled all that debt for you, **since** you appealed to me. *...’* | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 871Ide ou]n xrhsto/thta kai\ a)potomi/an qeou=: e0pi\ me\n tou\j peso/ntaj, a)potomi/an: e0pi\ de/ se, xrhsto/thta, e0a\_n e0pimei/nh|j th|= xrhsto/thti: **e0pei\** kai\ su\ e0kkoph/sh|. [Rom 11:22] | | | | | | | | So see *the* kindness and severity of God: severity towards those *who have* fallen, but kindness to you, if you remain in the kindness, **otherwise** you will also be cut off.  [Similarly 1 Cor 14:16.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **e0pa\_n** de\ o9 i0sxuro/teroj au0tou= e0pelqw\_n nikh/sh| au0to/n, th\n panopli/an au0tou= ai1rei e0f' h|[ e0pepoi/qei, kai\ ta\_ sku=la au0tou= diadi/dwsin. [Luke 11:22] | | | | | | | | but **as soon as** one stronger than he arrives and overcomes him, he *will* take his weaponry, in which he trusted, and he *will* divide his spoils. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0peidh/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **870Epeidh\** ga\_r e0n th|= sofi/a% tou= qeou= ou0k e1gnw o9 ko/smoj dia\_ th=j sofi/aj to\n qeo/n, eu0do/khsen o9 qeo\j dia\_ th=j mwri/aj tou= khru/gmatoj sw~sai tou\j pisteu/ontaj. [1 Cor 1:21] | | | | | | | | For **since** the world, in the wisdom of God, did not know God through *its* wisdom, it pleased God to save those *who* believe through the foolishness of the proclamation *of the gospel*. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e0pei/per |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **e0pei/per** ei[j o9 qeo/j, o4j dikaiw&sei peritomh\n e0k pi/stewj, kai\ a)krobusti/an dia\_ th=j pi/stewj. [Rom 3:30] | | | | | | | | **seeing that** God, who will justify circumcision by faith and uncircumcision through faith, *is* one. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e3wj |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei]pen ou]n au0toi=j o9 870Ihsou=j, 871Eti mikro\n xro/non to\ fw~j meq' u9mw~n e0stin. Peripatei=te **e3wj** to\ fw~j e1xete, i3na mh\ skoti/a u9ma~j katala&bh|: kai\ o9 peripatw~n e0n th|= skoti/a% ou0k oi]den pou= u9pa&gei. [John 12:35] | | | | | | | | Then Jesus said to them, “The light is with you for *just* a little while yet. Walk **while** you have the light, so that darkness does not overtake you. For he *who* walks in the darkness does not know where he is going. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | a)ll' ou0xi\ e0rei= au0tw%~, 879Etoi/mason ti/ deipnh/sw, kai\ perizwsa&menoj diako/nei moi, **e3wj** fa&gw kai\ pi/w: kai\ meta\_ tau=ta fa&gesai kai\ pi/esai su/; [Luke 17:8] | | | | | | | | But will he not rather say to him, ‘Prepare something for me to eat for dinner, and gird yourself and serve me **while** I eat and drink, and after that you can eat and drink.’ | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| e3wj ou[ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | kai\ ou0k e0gi/nwsken au0th\n **e3wj ou[** e1teken to\n ui9o\n au0th=j to\n prwto/tokon: kai\ e0ka&lesen to\ o1noma au0tou= 870Ihsou=n. [Matt 1:25] | | | | | | | | but he did not know her **until** she had borne her firstborn son, and he called him Jesus. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| h1 |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Mh\ nomi/shte o3ti h]lqon katalu=sai to\n no/mon **h2** tou\j profh/taj: ou0k h]lqon katalu=sai a)lla\_ plhrw~sai. [Matt 5:17] | | | | | | | | Do not think that I have come to annul the law **or** the prophets. I have not come to annul, but to fulfil, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | e0reunw~ntej ei0j ti/na **h2** poi=on kairo\n e0dh/lou to\ e0n au0toi=j pneu=ma xristou=, promarturo/menon ta\_ ei0j xristo\n paqh/mata, kai\ ta\_j meta\_ tau=ta do/caj. [1 Pet 1:11] | | | | | | | | investigating at what time **and** under what circumstances the spirit of Christ in them was indicating, as it testified beforehand of the sufferings *destined* for Christ, and the glories after that. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| h2 ga&r |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Le/gw u9mi=n, kate/bh ou[toj dedikaiwme/noj ei0j to\n oi]kon au0tou= **h2** ga\_r e0kei=noj: o3ti pa~j o9 u9yw~n e9auto\n tapeinwqh/setai, o9 de\ tapeinw~n e9auto\n u9ywqh/setai. [Luke 18:14] | | | | | | | | I say to you, the latter went down to his house justified rather **than** the former. For everyone who exalts himself will be humbled, but he *who* humbles himself will be exalted. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| h2 kai/ |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ou0 ga\_r a!lla gra&fomen u9mi=n, a)ll' h2 a$ a)naginw&skete **h2** kai\ e0piginw&skete, e0lpi/zw de\ o3ti kai\ e3wj te/louj e0pignw&sesqe: [2 Cor 1:13] | | | | | | | | For we do not write to you *any* other *things* than either what you read **or** acknowledge, and I hope that you will also *continue to* acknowledge *them* until *the* end, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Su\ de\ ti/ kri/neij to\n a)delfo/n sou; **872H kai\** su\ ti/ e0couqenei=j to\n a)delfo/n sou; Pa&ntej ga\_r parasthso/meqa tw%~ bh/mati tou= xristou=. [Rom 14:10] | | | | | | | | And why do you judge your brother? **Or again**, why do you despise your brother? For we will all stand at Christ's court. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | pro\j u9ma~j de\ tuxo\n paramenw~, **h2 kai\** paraxeima&sw, i3na u9mei=j me prope/myhte ou[ e0a\_n poreu/wmai. [1 Cor 16:6] | | | | | | | | It may be that I will stay with you, **or even** that I will spend the winter *with you*, so that you may send me on *my way to* wherever I am going. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| h1toi ... h1 |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ou0k oi1date o3ti w%{ parista&nete e9autou\j dou/louj ei0j u9pakoh/n, dou=loi/ e0ste w%{ u9pakou/ete, **h1toi** a(marti/aj ei0j qa&naton, **h2** u9pakoh=j ei0j dikaiosu/nhn; [Rom 6:16] | | | | | | | | Do you not know that to whom you put yourselves at the disposal of *as* slaves in obedience – to *him* whom you obey – you are slaves, **whether** of sin *resulting* in death **or** of obedience *resulting* in righteousness? | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| i3na |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Tou=to de\ o3lon ge/gonen, **i3na plhrwqh|=** to\ r(hqe\n u9po\ tou= kuri/ou dia\_ tou= profh/tou, le/gontoj, [Matt 1:22] | | | | | | | | Now all this took place **in order that** that *which was* spoken by the Lord through the prophet **should be fulfilled**, *where* he says, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 879O de\ 870Ihsou=j a)pekri/nato au0toi=j le/gwn, 870Elh/luqen h9 w#ra **i3na docasqh|=** o9 ui9o\j tou= a)nqrw&pou. [John 12:23] | | | | | | | | But Jesus answered them and said, “The hour has come **for** the son of man **to be glorified**.  [MG: Classical Greek would usetou= docasqh=nai (Aorist Infinitive Passive).] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **i3na *after verbs of wishing*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ prosporeu/ontai au0tw%~ 870Ia&kwboj kai\ 870Iwa&nnhj oi9 ui9oi\ Zebedai/ou, le/gontej, Dida&skale, qe/lomen **i3na** o4 e0a\_n ai0th/swmen, **poih/sh|j** h9mi=n. [Mark 10:35] | | | | | | | | Then James and John the sons of Zebedee came to him and said, “Teacher, we would like you **to do** for us whatever we ask.”  [But note the infinitive in Mark 10:36  Ti/ qe/lete **poih=sai/** me u9mi=n; “What would you like me **to do** for you?”] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **i3na *as an imperative or jussive*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ h1kousa fwnh=j e0k tou= ou0ranou= legou/shj, Gra&yon, Maka&rioi oi9 nekroi\ oi9 e0n kuri/w% a)poqnh|/skontej a)p' a!rti: le/gei Nai\ to\ pneu=ma, **i3na** **a)napau/swntai** e0k tw~n ko/pwn au0tw~n: ta\_ de\ e1rga au0tw~n a)kolouqei= met' au0tw~n. [Rev 14:13] | | | | | | | | Then I heard a voice from heaven saying, “Write, ‘Blessed *are* the dead who die in *the* Lord from now *on*.’ The spirit says, ‘Yes, **let them rest** from their toilings, but their works go along with them.’ ” | | | | | | | |
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|  | Kaq' h9me/ran h1mhn pro\j u9ma~j e0n tw%~ i9erw%~ dida&skwn, kai\ ou0k e0krath/sate/ me: a)ll' **i3na plhrwqw~sin** ai9 grafai/. [Mark 14:49] | | | | | | | | I was with you every day teaching in the temple, but you did not seize me. But **let** the scriptures **be fulfilled**. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | 870All' w#sper e0n panti\ perisseu/ete, pi/stei, kai\ lo/gw%, kai\ gnw&sei, kai\ pa&sh| spoudh|=, kai\ th|= e0c u9mw~n e0n h9mi=n a)ga&ph|, **i3na** kai\ e0n tau/th| th|= xa&riti **perisseu/hte**. [2 Cor 8:7] | | | | | | | | But as you abound in everything – in faith and word, and knowledge and all eagerness and in the love from your *side* among us – **may you also abound** in this grace. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **i3na *translating to an English gerund*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | plhrw&sate/ mou th\n xara&n, **i3na to\ au0to\ fronh=te**, th\n au0th\n a)ga&phn e1xontej, su/myuxoi, to\ e4n fronou=ntej: [Phil 2:2] | | | | | | | | make my joy full, **by being likeminded**, having the same love, *being* of one mind, having your thoughts on the one *thing*, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870En tou/tw% e0doca&sqh o9 path/r mou, **i3na karpo\n polu\n fe/rhte**: kai\ genh/sesqe e0moi\ maqhtai/. [John 15:8] | | | | | | | | This *is what* my father is glorified by: **by you bearing much fruit** and *so* becoming disciples to me. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | 870Ea\_n o9mologw~men ta\_j a(marti/aj h9mw~n, pisto/j e0stin kai\ di/kaioj **i3na a)fh|=** h9mi=n ta\_j a(marti/aj, **kai\ kaqari/sh|** h9ma~j a)po\ pa&shj a)diki/aj. [1 John 1:9] | | | | | | | | If we confess our sins, he is faithful and just **in forgiving** us *our* sins and **in cleansing** us from all unrighteousness. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **i3na *other* *not (purely) purpose*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ h0rw&thsan au0to\n oi9 maqhtai\ au0tou= le/gontej, 879Rabbi/, ti/j h3marten, ou[toj h2 oi9 gonei=j au0tou=, **i3na** tuflo\j gennhqh|=; [John 9:2] | | | | | | | | And the disciples questioned him and asked, “Rabbi, who sinned, he or his parents, **that** he should be born blind?”  [MZ §352: (by implication) **consecutive** sense.]  [GGT: there is a sense of **purpose** in this – God having a purpose – this is not just a natural result.] | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | 879H ga\_r sa\_rc e0piqumei= kata\_ tou= pneu/matoj, to\ de\ pneu=ma kata\_ th=j sarko/j: tau=ta de\ a)nti/keitai a)llh/loij, **i3na** mh\ a$ a@n qe/lhte, tau=ta poih=te. [Gal 5:17] | | | | | | | | For the flesh has desires against the spirit, and the spirit against the flesh; these are in opposition to each other, **so that** [CB: **in order that**] *it is* not what you want to do that you do.  [Purpose (of the antagonistic flesh) or consecutive (result of the antagonism)?] | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | 870Aposunagw&gouj poih/sousin u9ma~j: a)ll' e1rxetai w#ra, **i3na** pa~j o9 a)poktei/naj u9ma~j do/ch| latrei/an prosfe/rein tw%~ qew%~. [John 16:2] | | | | | | | | They will excommunicate you from the synagogues, but an hour is coming **when** everyone who kills you will think he is offering service to God. | | | | | | | |
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|  | 879Umei=j de/, a)delfoi/, ou0k e0ste\ e0n sko/tei, **i3na** h9 h9me/ra u9ma~j w(j kle/pthj katala&bh|: [1 Thes 5:4] | | | | | | | | But you, brothers, are not in darkness, **that** the day should overtake you like a thief.  [MG: i3na = w#ste (result).] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Au3th ga&r e0stin h9 a)ga&ph tou= qeou=, **i3na** ta\_j e0ntola\_j au0tou= thrw~men: kai\ ai9 e0ntolai\ au0tou= barei=ai ou0k ei0si/n. [1 John 5:3] | | | | | | | | For this is the love of God: **that** we should keep his commandments. And his commandments are not burdensome.  [MG: For epexegetic infinitive.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| kaqo/ti |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ ou0k h]n au0toi=j te/knon, **kaqo/ti** h9 870Elisa&bet h]n stei=ra, kai\ a)mfo/teroi probebhko/tej e0n tai=j h9me/raij au0tw~n h]san. [Luke 1:7] | | | | | | | | Now they did not have a child, **because** Elizabeth was barren, and both were elderly [Greek:advanced in their days], | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei]pen de\ pro\j au0to\n o9 870Ihsou=j o3ti Sh/meron swthri/a tw%~ oi1kw% tou/tw% e0ge/neto, **kaqo/ti** kai\ au0to\j ui9o\j 870Abraa&m e0stin. [Luke 19:9] | | | | | | | | Then Jesus said to him, “Today salvation has come to this house, **for** he also is a son of Abraham. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| kai/ | **kai/ *copulative (“and”)*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai\** h]n e0kei= e3wj th=j teleuth=j 879Hrw%&dou: i3na plhrwqh|= to\ r(hqe\n u9po\ tou= kuri/ou dia\_ tou= profh/tou, le/gontoj, 870Ec Ai0gu/ptou e0ka&lesa to\n ui9o/n mou. [Matt 2:15] | | | | | | | | **and** he stayed [Greek: was] there until the death of Herod, in order that what *was* spoken by the Lord through the prophet might be fulfilled, when he said, “I have called my son out of Egypt.” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Elqe/tw h9 basilei/a sou. Genhqh/tw to\ qe/lhma& sou, w(j e0n ou0ranw%~, **kai\** e0pi\ th=j gh=j. [Matt 6:10] | | | | | | | | May your kingdom come;  May your will be done,  As in heaven, ***so* also** on the earth. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Kai\** o3tan sth/khte proseuxo/menoi, a)fi/ete ei1 ti e1xete kata& tinoj: i3na kai\ o9 path\r u9mw~n o9 e0n toi=j ou0ranoi=j a)fh|= u9mi=n ta\_ paraptw&mata u9mw~n. [Mark 11:25] | | | | | | | | **And** when you stand praying, be forgiving if you have anything against anyone, in order that your father in the heavens may forgive you your transgressions. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Oi9 de\ o1xloi gno/ntej h0kolou/qhsan au0tw%~: **kai**\ deca&menoj au0tou/j, e0la&lei au0toi=j peri\ th=j basilei/aj tou= qeou=, kai\ tou\j xrei/an e1xontaj qerapei/aj i0a~to. [Luke 9:11] | | | | | | | | but the crowds, having come to know *about it*, followed him. **Nevertheless** he received them and spoke to them about the kingdom of God, and he cured those *who* needed curing.  [Verse 10 shows that Jesus wished to be free of the crowds (for a while), hence ***nevertheless*** when they came anyway.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | kai\ a)pe/steilen a)gge/louj pro\ prosw&pou au0tou=: **kai\** poreuqe/ntej ei0sh=lqon ei0j kw&mhn Samareitw~n, w#ste e9toima&sai au0tw%~. [Luke 9:52] | | | | | | | | And he sent messengers ahead of him, **who** departed and went into a village of *the* Samaritans, to make preparations for him.  [Kai/ rendered by a relative pronoun.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Introducing addition: | | | | | | | | **also**  **too**  **as well**  **besides this**  **moreover**  **furthermore** [Luke 19:24] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Temporal conjunctions and adverbs in English, but with little temporal force, to introduce variation: | | | | | | | | **then**  **afterwards**  **next**  **subsequently**  **in due course [**orders completed, Luke 14:22]  **now** [new circumstance introduced]  **meanwhile** | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Introducing a contrast | | | | | | | | **while**  **whilst**  **when / seeing that** David ... says[Luke 20:42]  **whereas** | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Adversative/concessionary conjunctions in English: | | | | | | | | **even so**  **however**  **nevertheless**  **notwithstanding** | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Other connective formulae in English: | | | | | | | | **accordingly**  **at which, at this**  **indeed**  **so** [with little consequential force]  **well**  **whereupon** | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *intensive (“even”, “indeed”)*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | o4j th\n katoi/khsin ei]xen e0n toi=j mnh/masin: **kai\ ou1te** a(lu/sesin ou0dei\j e0du/nato au0to\n dh=sai, [Mark 5:3] | | | | | | | | He had *his* dwelling in the tombs, **and** no-one could bind him **even** with chains, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | to\ mh\ u9perbai/nein kai\ pleonektei=n e0n tw%~ pra&gmati to\n a)delfo\n au0tou=: dio/ti e1kdikoj o9 ku/rioj peri\ pa&ntwn tou/twn, kaqw\_j **kai\** proei/pomen u9mi=n kai\ diemartura&meqa. [1 Thes 4:6] | | | | | | | | not to transgress or defraud one's brother in business, for the Lord is an avenger concerning all these *things*, **as indeed** we have told you before and have testified solemnly. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | le/gwn o3ti Ei0 e1gnwj **kai\** su/, kai/ ge e0n th|= h9me/ra% sou tau/th|, ta\_ pro\j ei0rh/nhn sou: nu=n de\ e0kru/bh a)po\ o0fqalmw~n sou. [Luke 19:42] | | | | | | | | and he said, “If **only** you had known, and of all times on this day of yours, the *things* pertaining to your peace. But as *it is*, they are hidden from your eyes, ...” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *copulative* *in a broad sense*** | | | | | | | | | | | | |  | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei]pen de**\ kai\** tou/tw%, **Kai\** su\ gi/nou e0pa&nw pe/nte po/lewn. [Luke 19:19] | | | | | | | | And he said to this *one* **likewise**, ‘You **too** be in charge of five cities.’  [Both occurrences of kai/ are broader than the strict equality English expects from *also*.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *disjunctive (“or”)*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Tri/ton tou=to e1rxomai pro\j u9ma~j. 870Epi\ sto/matoj du/o martu/rwn **kai\** triw~n staqh/setai pa~n r(h=ma. [2 Cor 13:1] | | | | | | | | I am coming to you this third *time*. Every matter shall be established at *the* attestation [Greek: mouth] of two **or** three witnesses. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ e0a\_n e1lqh| e0n th|= deute/ra% fulakh|=, **kai\** e0n th|= tri/th| fulakh|= e1lqh|, kai\ eu3rh| ou3twj, maka&rioi/ ei0sin oi9 dou=loi e0kei=noi. [Luke 12:38] | | | | | | | | And if he should come in the second watch, **or** come in the third watch, and find *them* like this, blessed are those servants. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *adversative (“but”, “however”, “yet”)*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | kai\ kate/bh h9 broxh\ kai\ h]lqon oi9 potamoi\ kai\ e1pneusan oi9 a!nemoi, kai\ prose/peson th|= oi0ki/a% e0kei/nh|, **kai**\ ou0k e1pesen: teqemeli/wto ga\_r e0pi\ th\n pe/tran. [Matt 7:25] | | | | | | | | and the rain came down and the torrents arrived, and the winds blew and beat against that house, **but** it did not fall, for it had been founded on rock. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | dio\ h0qelh/samen e0lqei=n pro\j u9ma~j, e0gw\_ me\n Pau=loj kai\ a#pac kai\ di/j, **kai\** e0ne/koyen h9ma~j o9 Satana~j. [1 Thes 2:18] | | | | | | | | which *is* why we wished to come to you, *that is*, me, Paul, more than once, **but** Satan hindered us. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Emble/yate ei0j ta\_ peteina\_ tou= ou0ranou=, o3ti ou0 spei/rousin, ou0de\ qeri/zousin, ou0de\ suna&gousin ei0j a)poqh/kaj, **kai\** o9 path\r u9mw~n o9 ou0ra&nioj tre/fei au0ta&: ou0x u9mei=j ma~llon diafe/rete au0tw~n; [Matt 6:26] | | | | | | | | Look at the birds of the sky, how they do not sow or reap or gather into storehouses, **yet** your heavenly father feeds them; surely you are worth much more than they *are*? | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 879O de\ 870Iwa&nnhj diekw&luen au0to/n, le/gwn, 870Egw\_ xrei/an e1xw u9po\ sou= baptisqh=nai, **kai\** su\ e1rxh| pro/j me; [Matt 3:14] | | | | | | | | although John tried to prevent him, saying, “I need to be baptized by you, **yet** do you come to me?” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *futher* *adversative examples (“but”, “however”, “yet”)*** | | | | | | | | | | | | | |  | |
|  |  | | | | | | |  | | | | | | | | |
|  | Also ***but*** in: | | | | | | | Luke 6:46 **but** do not do what I say | | | | | | | | |
|  |  | | | | | | | John 14:7 **but** from now on, you know him | | | | | | | | |
|  |  | | | | | | | John 17:11I am no longer in the world, **but** these | | | | | | | | |
|  |  | | | | | | | John 20:14 **but** she did not know that it was Jesus | | | | | | | | |
|  |  | | | | | | | Acts 9:26 **but** they all feared him | | | | | | | | |
|  |  | | | | | | | Acts 10:28 **But** God has shown me | | | | | | | | |
|  |  | | | | | | | Heb 10:38**but** if he draws back | | | | | | | | |
|  |  | | | | | | | 1 John 1:6 **but** we walk in darkness | | | | | | | | |
|  |  | | | | | | | 1 John 2:1 **But** if anyone does sin | | | | | | | | |
|  |  | | | | | | | 1 John 2:4 **but** *who* *does* not keep | | | | | | | | |
|  |  | | | | | | | 1 John 2:9 **but** hates his brother | | | | | | | | |
|  |  | | | | | | | 1 John 4:20 **but** he hates his brother | | | | | | | | |
|  |  | | | | | | |  | | | | | | | | |
|  |  | | | | | | |  | | | | | | | | |
|  | Also ***yet*** in : | | | | | | | John 7:19**Yet** not one of you keeps the law | | | | | | | | |
|  |  | | | | | | | John 7:30 **yet** no-one laid a hand on him | | | | | | | | |
|  |  | | | | | | | John 11:8 **yet** you are going there again | | | | | | | | |
|  |  | | | | | | | John 14:9**yet** you do not know me | | | | | | | | |
|  |  | | | | | | | John 16:5**yet** none of you is asking me | | | | | | | | |
|  |  | | | | | | | John 17:25**yet** I knew you | | | | | | | | |
|  |  | | | | | | | John 20:29 those *who have* not seen **yet** have believed | | | | | | | | |
|  |  | | | | | | | 2 Thes 3:15 **yet** do not consider *him* as an enemy, | | | | | | | | |
|  |  | | | | | | | James 2:19 **yet** they shudder. | | | | | | | | |
|  |  | | | | | | |  | | | | | | | | |
|  | **kai/ *concessive (“although”)*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870All' ei]pon u9mi=n o3ti **kai\** e9wra&kate/ me, kai\ ou0 pisteu/ete. [John 6:36] | | | | | | | | But I said to you, ‘**Although** you have seen me, you still don't believe.’ | | | | | | | |
|  |  | | | | | | | | *.* | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 871Etrexon de\ oi9 du/o o9mou=: **kai\** o9 a!lloj maqhth\j proe/dramen ta&xion tou= Pe/trou, kai\ h]lqen prw~toj ei0j to\ mnhmei=on, [John 20:4] | | | | | | | | and the two *of them* ran together, **although** the other disciple ran on ahead faster than Peter and arrived at the tomb first. | | | | | | | |
|  |  | | | | | | | | *.* | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | kai\ o9 zw~n, **kai\** e0geno/mhn nekro/j, kai\ i0dou/, zw~n ei0mi\ ei0j tou\j ai0w~naj tw~n ai0w&nwn, a)mh/n: kai\ e1xw ta\_j klei=j tou= qana&tou kai\ tou= 873A|dou. [Rev 1:18] | | | | | | | | and he *who is* alive, **although** I was dead, and behold, I am alive throughout the durations of the ages, truly, and I hold the keys of death and Hades. | | | | | | | |
|  |  | | | | | | | | *.* | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ tw%~ a)gge/lw% th=j e0n Sa&rdesin e0kklhsi/aj gra&yon, Ta&de le/gei o9 e1xwn ta\_ e9pta\_ pneu/mata tou= qeou= kai\ tou\j e9pta\_ a)ste/raj: Oi]da& sou ta\_ e1rga, o3ti o1noma e1xeij o3ti zh|=j, **kai\** nekro\j ei]. [Rev 3:1] | | | | | | | | And write to the angel of the church in Sardis, ‘He *who* has the seven spirits of God and the seven stars says this: I know your works, that you have fame for being alive, **although** you are dead. | | | | | | | |
|  |  | | | | | | | | *.* | | | | | | | |
|  | **kai/ *epexegetic / idempotent (linking / elaborating with two descriptions of an identity)*** | | | | | | | | | | | | | | |  |
|  |  | | | | | | | |  | | | | | | | |
|  | o9 de\ qeo\j au0tw%~ di/dwsin sw~ma kaqw\_j h0qe/lhsen, **kai\** e9ka&stw% tw~n sperma&twn to\ i1dion sw~ma. [1 Cor 15:38] | | | | | | | | But God gives it a body as he has willed, ***that is*,** to each *kind of* seed, its own body. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ pa&lin 870Hsai+/aj le/gei, 871Estai h9 r(i/za tou= 870Iessai/, **kai\** o9 a)nista&menoj a!rxein e0qnw~n: e0p' au0tw%~ e1qnh e0lpiou=sin. [Rom 15:12] | | | | | | | | And again, Isaiah says,  “There will be the root of Jesse  **And** the *one who* rises to rule over *the* Gentiles.  In him *the* Gentiles will hope.” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *replacing or introducing a participle*** | | | | | | | | | | | | | | |  |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ proba\_j e0kei=qen o0li/gon, ei]den 870Ia&kwbon to\n tou= Zebedai/ou, kai\ 870Iwa&nnhn to\n a)delfo\n au0tou=, **kai\** au0tou\j e0n tw%~ ploi/w% katarti/zontaj ta\_ di/ktua. [Mark 1:19] | | | | | | | | Then when he had moved on a little from there, he saw James the *son* of Zebedee and John his brother, **while** they were in a boat mending *their* nets, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *in similies*** | | | | | | | | | | | | | | |  |
|  |  | | | | | | | |  | | | | | | | |
|  | ²**kaqw\_j** pare/dosan h9mi=n oi9 a)p' a)rxh=j au0to/ptai kai\ u9phre/tai geno/menoi tou= lo/gou, ³e1docen **ka)moi/**, parhkolouqhko/ti a!nwqen pa~sin a)kribw~j, kaqech=j soi gra&yai, kra&tiste Qeo/file, [Luke 1:2-1:3] | | | | | | | | 2***just* as** those *who* from *the* beginning *were* eye-witnesses to, and had become servants of, the word – *just as* they handed *those things* down to us –3***so*** it seemed right to me **too**, who *has* followed everything accurately from *the* beginning, to write to you in an orderly way, Your Excellency Theophilus, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Paidi/a, e0sxa&th w#ra e0sti/n: kai\ **kaqw\_j** h0kou/sate o3ti o9 a)nti/xristoj e1rxetai, **kai\** nu=n a)nti/xristoi polloi\ gego/nasin: o3qen ginw&skomen o3ti e0sxa&th w#ra e0sti/n. [1 John 2:18] | | | | | | | | Children, it is *the* last hour, and ***just* as** you have heard that the antichrist is coming, **so** now many antichrists have come – by which we know that it is *the* last hour. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | a)lla\_ **kata\_** to\n kale/santa u9ma~j a#gion **kai\** au0toi\ a#gioi e0n pa&sh| a)nastrofh|= genh/qhte: [1 Pet 1:15] | | | | | | | | but ***just* as** he *who* called you *is* holy, **so** you yourselves be holy in every *aspect of* behaviour. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *introducing a subordinate clause (a Hebraism)*** | | | | | | | | | | | | | | |  |
|  |  | | | | | | | |  | | | | | | | |
|  | 87]Hn de\ w#ra tri/th, **kai\** e0stau/rwsan au0to/n. [Mark 15:25] | | | | | | | | Now it was *the* third hour **when** they crucified him. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *...* kai/ *= when ... then (a Hebraism)*** | | | | | | | | | | | | | | |  |
|  |  | | | | | | | |  | | | | | | | |
|  | **Kai\** ei]den au0tou\j basanizome/nouj e0n tw%~ e0lau/nein, h]n ga\_r o9 a!nemoj e0nanti/oj au0toi=j, **kai\** peri\ teta&rthn fulakh\n th=j nukto\j e1rxetai pro\j au0tou/j, peripatw~n e0pi\ th=j qala&sshj: kai\ h1qelen parelqei=n au0tou/j. [Mark 6:48] | | | | | | | | **And *when*** he saw them being harrowed while rowing (for the wind was against them), he **then** at about the fourth watch of the night came to them walking on the sea, and he intended to pass by them, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **e0ge/neto/ *...* kai/ *= it came to pass ... that (a Hebraism)*** | | | | | | | | | | | | | | |  |
|  |  | | | | | | | |  | | | | | | | |
|  | **870Ege/neto** de\ e0n tw%~ poreu/esqai au0tou/j, **kai\** au0to\j ei0sh=lqen ei0j kw&mhn tina&: gunh\ de/ tij o0no/mati Ma&rqa u9pede/cato au0to\n ei0j to\n oi]kon au0th=j. [Luke 10:38] | | | | | | | | Then **it came to pass** as they were on the move **that** he went into a certain village, and a certain woman by name of Martha received him into her house. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *introducing the apodosis to a conditional sentence (a Hebraism)*** | | | | | | | | | | | | | | |  |
|  |  | | | | | | | |  | | | | | | | |
|  | 879Umei=j ou]n o4 h0kou/sate a)p' a)rxh=j, e0n u9mi=n mene/tw. 8**70Ea\_n** e0n u9mi=n mei/nh| o4 a)p' a)rxh=j h0kou/sate, **kai\** u9mei=j e0n tw%~ ui9w%~ kai\ e0n tw%~ patri\ menei=te. [1 John 2:24] | | | | | | | | *As for* you, therefore, let what you have heard from *the* beginning remain in you. **If** *that* which you have heard from *the* beginning remains in you, **then** you will remain in the son and in the father. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 70Anti\ tou= le/gein u9ma~j, **870Ea\_n** o9 ku/rioj qelh/sh|, **kai\** zh/swmen, kai\ poih/swmen tou=to h2 e0kei=no. [James 4:15] | | | | | | | | You *say that* instead of saying, “**If** the Lord wills, [**then**] let us live and also do this or that.” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Idou/, e3sthka e0pi\ th\n qu/ran kai\ krou/w: **e0a&n** tij a)kou/sh| th=j fwnh=j mou, kai\ a)noi/ch| th\n qu/ran, **kai\** ei0seleu/somai pro\j au0to/n, kai\ deipnh/sw met' au0tou=, kai\ au0to\j met' e0mou=. [Rev 3:20] | | | | | | | | Behold, I am standing at the door and knocking. **If** anyone hears my voice and opens the door, **then** I will come in to him and dine with him, and he with me.  [Similarly Rev 14:9-10.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *with a sense of response / reciprocity / in turn / in balance*** | | | | | | | | | | |  | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ kaqw\_j qe/lete i3na poiw~sin u9mi=n oi9 a!nqrwpoi, **kai\ u9mei=j** poiei=te au0toi=j o9moi/wj. [Luke 6:31] | | | | | | | | And as you *would* want men to do to you, do the same to them yourselves **for your part**. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 879O de\ 870Ihsou=j a)pokriqei\j ei]pen au0toi=j, 870Eperwth/sw u9ma~j **kai\ e0gw\_** e3na lo/gon, kai\ a)pokri/qhte/ moi, kai\ e0rw~ u9mi=n e0n poi/a% e0cousi/a% tau=ta poiw~. [Mark 11:29] | | | | | | | | Then Jesus replied and said to them, “**I for my part** will ask you one thing, so answer me, and I will tell you by what authority I do these *things*.  Hebrew influence, cf. Gen 4:4:  And Abel also [or, **for his part;** Hebrew **also he**] brought *an offering*, from the firstlings of his small cattle, and from their fat. And the Lord looked upon Abel and his offering with favour. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei0 de/, zhtou=ntej dikaiwqh=nai e0n xristw%~, eu9re/qhmen **kai\ au0toi\** a(martwloi/, a}ra xristo\j a(marti/aj dia&konoj; Mh\ ge/noito. [Gal 2:17] | | | | | | | | But if while we seek to be justified in Christ, we ourselves are **for our part** [or **in turn**] identified *as* sinners, *is* then Christ a minister of sin? Far from it! | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Mh\ plana~sqe, qeo\j ou0 mukthri/zetai: o4 ga\_r e0a\_n spei/rh| a!nqrwpoj, tou=to **kai\** qeri/sei. [Gal 6:7] | | | | | | | | Do not be led astray; God is not mocked. For whatever a man sows, that he will **by the same token** reap. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | oi3tinej ou0k e0pi/stasqe to\ th=j au1rion. Poi/a ga\_r h9 zwh\ u9mw~n; 870Atmi\j ga\_r e1stai h9 pro\j o0li/gon fainome/nh, e1peita de\ **kai\** a)fanizome/nh. [James 4:14] | | | | | | | | *you* who do not understand what “tomorrow” *means*. What kind of a life *do you have*, then? For it will be a vapour which makes an appearance for a short *time*, but then **in turn** it vanishes. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | a)lla\_ kaqo\ koinwnei=te toi=j tou= xristou= paqh/masin, xai/rete, i3na **kai\** e0n th|= a)pokalu/yei th=j do/chj au0tou= xarh=te a)galliw&menoi. [1 Pet 4:13] | | | | | | | | but *insofar* as you have a share in the sufferings of Christ, rejoice, so that at the revelation of his glory, you **in turn** may rejoice and be jubilant. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ e0do/qh au0toi=j e9ka&stw% stolh\ leukh/, kai\ e0rre/qh au0toi=j i3na a)napau/swntai e1ti xro/non, e3wj plhrw&swsin kai\ oi9 su/ndouloi au0tw~n kai\ oi9 a)delfoi\ au0tw~n kai\ oi9 me/llontej a)pokte/nesqai w(j **kai\ au0toi/.** [Rev 6:11] | | | | | | | | And to each of them was given a white robe, and they were told that they should rest a while longer until their fellow servants and their brothers should also fulfil *their course*, and those *who* would be killed, as they **for their part** *had been*. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *introducing a feature in a relative clause (similar to the above)*** | | | | | | | | | | | | |  | | |
|  |  | | | | | | | |  | | | | | | | |
|  | kai\ 870Iou/dan 870Iskariw&thn, o4j **kai\** pare/dwken au0to/n. Kai\ e1rxontai ei0j oi]kon: [Mark 3:19] | | | | | | | | and Judas Iscariot, who **for his part** betrayed him. Then they went into a house,  [Kai/ has very little meaning here. There is nothing preceding with which to associate by the word *also.*]  [Similarly Matt 10:4, Lk 6:16.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | mo/non tw~n ptwxw~n i3na mnhmoneu/wmen, o4 **kai\** e0spou/dasa au0to\ tou=to poih=sai. [Gal 2:10] | | | | | | | | only *saying* that we should remember the poor, just a *thing* which I **indeed** made a point of doing. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *pleonastic (but with some sense of reciprocity - similar to the above)*** | | | | | | | | | | | | |  | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Oi9 de\ ei]pon pro\j au0to/n, Dia\_ ti/ oi9 maqhtai\ 870Iwa&nnou nhsteu/ousin pukna&, kai\ deh/seij poiou=ntai, o9moi/wj **kai\** oi9 tw~n Farisai/wn: oi9 de\ soi\ e0sqi/ousin kai\ pi/nousin; [Luke 5:33] | | | | | | | | Then they said to him, “Why do John's disciples fast frequently and make supplications, as those of the Pharisees *do* **for their part**, whereas yours eat and drink?” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | |  | | | | | | | | | | |
|  | Other examples: | | | | | Luke 6:36as your father is compassionate **for his part**.  Luke 9:54 as Elijah did **for his part**  Luke 11:1 as John **for his part** taught his disciples.  Luke 13:7 Why *should* it **for its part** occupy the ground pointlessly?  Acts 11:15 as *it had* **also** *done* on us in *the* beginning.  1 Cor 7:7 For I wish that all men were as [Greek: **also**] I myself *am*,  1 Cor 10:10 And do not grumble, as some of them [**also**] grumbled  1 Cor 11:1 Be imitators of me, as I [**also**] *am* of Christ. | | | | | | | | | | |
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|  |  | | | | |  | | | | | | | | | | |
|  | More examples*:* | | | | | 1 Cor 11:23 from the Lord *that* which [**also**] I passed on to you,  1 Cor 15:6 but some have [**also**] fallen asleep.  2 Cor 4:10in order that [**also**] the life of Jesus might be made manifest  2 Cor 1:5 so **also** our comfort abounds through Christ.  Heb 6:7 those by whom it is [**also**] farmed  1 John 4:11 we **in turn** have a debt to love each other.  Rev 20:10where **both** [or: **also**] the beast and the false prophet *are*, | | | | | | | | | | |
|  |  | | | | |  | | | | | | | | | | |
|  | **kai/ *introducing a result (a Hebraism)*** | | | | | | | | |  | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ genome/nou sabba&tou, h1rcato e0n th|= sunagwgh|= dida&skein: kai\ polloi\ a)kou/ontej e0ceplh/ssonto, le/gontej, Po/qen tou/tw% tau=ta; Kai\ ti/j h9 sofi/a h9 doqei=sa au0tw%~, **kai\** duna&meij toiau=tai dia\_ tw~n xeirw~n au0tou= gi/nontai; [Mark 6:2] | | | | | | | | Then, when the Sabbath came, he began to teach in the synagogue. And many who heard *him* were astounded, and they said, “Where *does* this *man* *get* these *things* from? And what *is* *this* wisdom which *has been* given to him, **so that** such deeds of power take place at his hands? … | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *causal*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei]pen ou]n au0toi=j o9 870Ihsou=j, 871Eti mikro\n xro/non to\ fw~j meq' u9mw~n e0stin. Peripatei=te e3wj to\ fw~j e1xete, i3na mh\ skoti/a u9ma~j katala&bh|: **kai\** o9 peripatw~n e0n th|= skoti/a% ou0k oi]den pou= u9pa&gei. [John 12:35] | | | | | | | | Then Jesus said to them, “The light is with you for *just* a little while yet. Walk while you have the light, so that darkness does not overtake you. **For** he *who* walks in the darkness does not know where he is going. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *inferential*** | | | | | | | |  | | | | | | | |
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|  | Oi9 de\ perissw~j e0ceplh/ssonto, le/gontej pro\j e9autou/j, **Kai\** ti/j du/natai swqh=nai; [Mark 10:26] | | | | | | | | Then they were utterly amazed, and they said to themselves, “Who, **then**, can be saved?”  [The identical expression in Luke 18:26.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Le/gei au0tw%~ o9 870Ihsou=j, Tosou=ton xro/non meq' u9mw~n ei0mi, kai\ ou0k e1gnwka&j me, Fi/lippe; 879O e9wrakw\_j e0me/, e9w&raken to\n pate/ra: **kai\** pw~j su\ le/geij, Dei=con h9mi=n to\n pate/ra; [John 14:9] | | | | | | | | Jesus said to him, “Have I been with you so long, yet you do not know me, Philip? He *who has* seen me has seen the father. **So** how *can* you say, ‘Show us the father’?  [Also: John 12:34 *so how can you say ...*] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Le/gei au0tw%~ 870Iou/daj, ou0x o9 870Iskariw&thj, Ku/rie, **kai\** ti/ ge/gonen o3ti h9mi=n me/lleij e0mfani/zein seauto/n, kai\ ou0xi\ tw%~ ko/smw%; [John 14:22] | | | | | | | | Judas, not Iscariot, said to him, “Lord, what has happened **then**, in that you are going to reveal yourself to us but not to the world?” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai/ *pupose (perhaps - if so, a Hebraism)*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Paralabw\_n de\ tou\j dw&deka, ei]pen pro\j au0tou/j, 870Idou/, a)nabai/nomen ei0j 879Ieroso/luma, **kai\** telesqh/setai pa&nta ta\_ gegramme/na dia\_ tw~n profhtw~n tw%~ ui9w%~ tou= a)nqrw&pou. [Luke 18:31] | | | | | | | | And taking the twelve along, he said to them, “Here we *are* going up to Jerusalem, **and** [or: **in order that**] everything written through the prophets will be accomplished by the son of man.” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| kai\ ga/r |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 87[W| de/ ti xari/zesqe, kai\ e0gw&: **kai\ ga\_r** e0gw\_ ei1 ti kexa&rismai, w%{ kexa&rismai, di' u9ma~j e0n prosw&pw% xristou=, [2 Cor 2:10] | | | | | | | | *If* you forgive anyone anything, so *do* I. **And indeed** if I have forgiven *anyone* anything, I forgave him because of you in *the* presence of Christ, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai\ ga\_r** ei0 e0staurw&qh e0c a)sqenei/aj, a)lla\_ zh|= e0k duna&mewj qeou=. **Kai\ ga\_r** h9mei=j a)sqenou=men e0n au0tw%~, a)lla\_ zhso/meqa su\n au0tw%~ e0k duna&mewj qeou= ei0j u9ma~j. [2 Cor 13:4] | | | | | | | | **For in fact**, if he was crucified through weakness, then he lives through *the* power of God. **And indeed**, we are weak in him, but we shall live with him through *the* power of God towards you. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Parakalw~ de\ u9ma~j, a)delfoi/, a)ne/xesqe tou= lo/gou th=j paraklh/sewj: **kai\ ga\_r** dia\_ braxe/wn e0pe/steila u9mi=n. [Heb 13:22] | | | | | | | | And I exhort you, brothers, bear with the word of encouragement, **for in fact** I have written a letter to you *rather* concisely. | | | | | | | |
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|  | 870Ekkaqa&rate th\n palaia\_n zu/mhn, i3na h]te ne/on fu/rama, kaqw&j e0ste a!zumoi. **Kai\ ga\_r** to\ Pa&sxa h9mw~n u9pe\r h9mw~n e0tu/qh xristo/j: [1 Cor 5:7] | | | | | | | | Clear out the old leaven, in order to be a new lump, since you are unleavened. **For indeed**, our Passover has been sacrificed for us – Christ – | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **kai\ ga\_r** poiei=te au0to\ ei0j pa&ntaj tou\j a)delfou\j tou\j e0n o3lh| th|= Makedoni/a%. Parakalou=men de\ u9ma~j, a)delfoi/, perisseu/ein ma~llon, [1 Thes 4:10] | | | | | | | | **for in fact** you do this to all the brothers who *are* in the whole of Macedonia. And we encourage you, brothers, to abound more *still*, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Kai\ ga\_r** e0a\_n a!dhlon fwnh\n sa&lpigc dw%~, ti/j paraskeua&setai ei0j po/lemon; [1 Cor 14:8] | | | | | | | | **For indeed,** if a trumpet gives an unclear sound, who will prepare himself for war? | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Other examples can be found at: | | | | | | | | Mark 10:45; Mark 14:70; Rom 15:3;  1 Cor 12:13,14; 1 Thes 3:4; Heb 5:12 | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| kai\ ga\_r ei1per | | | | |  | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Kai\ ga\_r ei1per** ei0si\n lego/menoi qeoi/, ei1te e0n ou0ranw%~ ei1te e0pi\ gh=j: w#sper ei0si\n qeoi\ polloi/, kai\ ku/rioi polloi/: [1 Cor 8:5] | | | | | | | | **For indeed, although** there are *those* called gods, whether in heaven or on earth, as indeed there are many gods and many lords, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| kai/per |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 871Iste ga\_r o3ti kai\ mete/peita, qe/lwn klhronomh=sai th\n eu0logi/an, a)pedokima&sqh: metanoi/aj ga\_r to/pon ou0x eu[ren, **kai/per** meta\_ dakru/wn e0kzhth/saj au0th/n. [Heb 12:17] | | | | | | | | For you know that also later on, when he wanted to inherit the blessing, he was rejected, for he found no room for a change of mind, **although** he sought it earnestly with tears. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| kai/toi |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei0serxo/meqa ga\_r ei0j th\n kata&pausin oi9 pisteu/santej, kaqw\_j ei1rhken, 879Wj w!mosa e0n th|= o0rgh|= mou, Ei0 ei0seleu/sontai ei0j th\n kata&pausi/n mou: **kai/toi** tw~n e1rgwn a)po\ katabolh=j ko/smou genhqe/ntwn. [Heb 4:3] | | | | | | | | For we *who have* believed are entering into the rest, as he has said,  “As I have sworn in my anger,  ‘They shall certainly not enter into my rest’ ”,  **and yet** the works were completed after *the* overthrow of *the* world. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| mh/ (as a conjunction) | | | | | | |  | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ a)pokriqei\j o9 870Ihsou=j ei]pen au0toi=j, Ble/pete, **mh/** tij u9ma~j planh/sh|. [Matt 24:4] | | | | | | | | Then Jesus replied and said to them, “See **that no**-one [Greek: **lest** anyone] leads you astray, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| mh/pote |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 871Elegen de\ kai\ tw%~ keklhko/ti au0to/n, 873Otan poih|=j a!riston h2 dei=pnon, mh\ fw&nei tou\j fi/louj sou, mhde\ tou\j a)delfou/j sou, mhde\ tou\j suggenei=j sou, mhde\ gei/tonaj plousi/ouj: **mh/pote** kai\ au0toi/ se a)ntikale/swsin, kai\ ge/nhtai/ soi a)ntapo/doma. [Luke 14:12] | | | | | | | | Then he said to him *who* *had* invited him, “When you give a lunch or dinner, do not invite your friends or your brothers or your relations or rich neighbours, **in case** they also invite you in return, and you have a repayment.”  [Literally: **lest at any time**, but without emphasis on *at any time.*] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| mh/pwj |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Dia\_ tou=to ka)gw&, mhke/ti ste/gwn, e1pemya ei0j to\ gnw~nai th\n pi/stin u9mw~n, **mh/pwj** e0pei/rasen u9ma~j o9 peira&zwn, kai\ ei0j keno\n ge/nhtai o9 ko/poj h9mw~n. [1 Thes 3:5] | | | | | | | | This *is* why when I could no longer endure either, I sent *inquirers* to find out *about* your faith, ***as to* whether** the tempter has tempted you, and our toil had been [or: might be] in vain. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | fobou/menoi/ te **mh/pwj** ei0j traxei=j to/pouj e0kpe/swmen, e0k pru/mnhj r(i/yantej a)gku/raj te/ssaraj, hu1xonto h9me/ran gene/sqai. [Acts 27:29] | | | | | | | | And fearing **that** we might run up against rocky places, they cast four anchors from *the* stern, and they prayed for day to come. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| o3mwj | *See also* **o9mw~j** (p.30) | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 8**73Omwj** me/ntoi kai\ e0k tw~n a)rxo/ntwn polloi\ e0pi/steusan ei0j au0to/n: a)lla\_ dia\_ tou\j Farisai/ouj ou0x w(molo/goun, i3na mh\ a)posuna&gwgoi ge/nwntai. [John 12:42] | | | | | | | | **Nevertheless**, however, even many of the rulers believed in him, but they did not confess *it* on account of the Pharisees, so as not to become excommunicated from the synagogue, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| o3te¯o3tan | |  | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ e0ge/neto **o3te** sunete/lesen o9 870Ihsou=j tou\j lo/gouj tou/touj, e0ceplh/ssonto oi9 o1xloi e0pi\ th|= didaxh|= au0tou=: [Matt 7:28] | | | | | | | | And it came to pass **when** Jesus had finished these words, *that* the crowds were astounded at his teaching, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Maka&rioi/ e0ste, **o3tan** o0neidi/swsin u9ma~j kai\ diw&cwsin, kai\ ei1pwsin pa~n ponhro\n r(h=ma kaq' u9mw~n yeudo/menoi, e3neken e0mou=. [Matt 5:11] | | | | | | | | Blessed are you **whenever** they reproach you and persecute *you*, and they speak all *kinds of* offensive words and lie about you on account of me. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **873Otan** o9 i0sxuro\j kaqwplisme/noj fula&ssh| th\n e9autou= au0lh/n, e0n ei0rh/nh| e0sti\n ta\_ u9pa&rxonta au0tou=: [Luke 11:21] | | | | | | | | **As long as** a strong man, fully armed, guards his estate, his possessions are in peace, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| o3ti | ***declarative / indirect speech*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | To/te 879Hrw%&dhj, i0dw\_n **o3ti** e0nepai/xqh u9po\ tw~n ma&gwn, e0qumw&qh li/an, kai\ a)postei/laj a)nei=len pa&ntaj tou\j pai=daj tou\j e0n Bhqlee\m kai\ e0n pa~sin toi=j o9ri/oij au0th=j, a)po\ dietou=j kai\ katwte/rw, kata\_ to\n xro/non o4n h0kri/bwsen para\_ tw~n ma&gwn. [Matt 2:16] | | | | | | | | Then when Herod saw **that** he had been fooled by the magi, he became very angry, and he sent *troops*, and he had all the children in Bethlehem and in all its districts killed, from two years and under, according to the time which he had assiduously inquired about from the magi. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | **o3ti** e1legon u9mi=n, **o3ti** e0n e0sxa&tw% xro/nw% e1sontai e0mpai=ktai, kata\_ ta\_j e9autw~n e0piqumi/aj poreuo/menoi tw~n a)sebeiw~n. [Jude 1:18] | | | | | | | | **how** they told you **that** in *the* latter time there would be scoffers *who would* walk according to their own ungodly desires. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 870Elqo/ntej de\ oi9 prw~toi e0no/misan **o3ti** plei/ona lh/yontai: kai\ e1labon kai\ au0toi\ a)na\_ dhna&rion. [Matt 20:10] | | | | | | | | And when those *who were* first came, they thought [**that**] they would receive more, but they too received a denary each. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| o3ti | ***causal*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 873Ote de\ h]lqen Pe/troj ei0j 870Antio/xeian, kata\_ pro/swpon au0tw%~ a)nte/sthn, **o3ti** kategnwsme/noj h]n. [Gal 2:11] | | | | | | | | But when Peter came to Antioch, I opposed him to *his* face, **because** he was at fault, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | ou0 kata\_ th\n diaqh/khn h4n e0poi/hsa toi=j patra&sin au0tw~n e0n h9me/ra% e0pilabome/nou mou th=j xeiro\j au0tw~n e0cagagei=n au0tou\j e0k gh=j Ai0gu/ptou: **o3ti** au0toi\ ou0k e0ne/meinan e0n th|= diaqh/kh| mou, ka)gw\_ h0me/lhsa au0tw~n, le/gei ku/rioj. [Heb 8:9] | | | | | | | | not according to the covenant which I made with their fathers on *the* day when I took them by their hand to lead them out of *the* land of Egypt, **since** they did not remain in my covenant, and I let them have their way’, says *the* Lord.  [Similarly *because* in 1 Cor 11:2, 1 Cor 12:15.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ei0j tou=to ga\_r e0klh/qhte, **o3ti** kai\ xristo\j e1paqen u9pe\r h9mw~n, u9mi=n u9polimpa&nwn u9pogrammo/n, i3na e0pakolouqh/shte toi=j i1xnesin au0tou=: [1 Pet 2:21] | | | | | | | | For you were called to this *end*, **seeing that** Christ also suffered on our behalf leaving you an example, that you should follow the footsteps of him … | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | lo/gon zwh=j e0pe/xontej, ei0j kau/xhma e0moi\ ei0j h9me/ran xristou=, **o3ti** ou0k ei0j keno\n e1dramon, ou0de\ ei0j keno\n e0kopi/asa. [Phil 2:16] | | | | | | | | presenting *the* word of life, to my exultation on *the* day of Christ, **in that** I did not run in vain nor did I toil in vain. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | 870Alla\_ e1xw kata\_ sou=, **o3ti** th\n a)ga&phn sou th\n prw&thn a)fh=kaj. [Rev 2:4] | | | | | | | | But I have *something* against you, **in that** you have forsaken your first love. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| o3ti | ***reverse causal*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ou[ xa&rin, le/gw soi, a)fe/wntai ai9 a(marti/ai au0th=j ai9 pollai/, **o3ti** h0ga&phsen polu/: w%{ de\ o0li/gon a)fi/etai, o0li/gon a)gapa%~. [Luke 7:47] | | | | | | | | For this reason I say to you, her many sins have been forgiven, **so that** she loved *me* a lot. But *he* who has been forgiven little loves little. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| o3ti | ***unresolved*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ a)nable/yaj e1legen, Ble/pw tou\j a)nqrw&pouj **o3ti** w(j de/ndra o9rw~ peripatou=ntaj. [Mark 8:24] | | | | | | | | And he looked up and said, “I *can* see men, **inasmuch** as I *can* see *them* walking around *looking* like trees.” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | 72H di' h9ma~j pa&ntwj le/gei; Di' h9ma~j ga\_r e0gra&fh, **o3ti** e0p' e0lpi/di o0fei/lei o9 a)rotriw~n a)rotria~n, kai\ o9 a)low~n th=j e0lpi/doj au0tou= mete/xein e0p' e0lpi/di. [1 Cor 9:10] | | | | | | | | Or does he say *it* entirely for our sakes? Well, it was written for our sakes, **because** he *who* ploughs should plough in hope, and he *who* threshes in hope *should* have a share of his hope.  [Or purpose: **so that**?] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ou0de/ | *also an adverb* | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **±´**... 8**ou0** du/natai po/lij krubh=nai e0pa&nw o1rouj keime/nh: **±µou0de\** kai/ousin lu/xnon kai\ tiqe/asin au0to\n u9po\ to\n mo/dion, a)ll' e0pi\ th\n luxni/an, kai\ la&mpei pa~sin toi=j e0n th|= oi0ki/a%. [Matt 5:14-15] | | | | | | | | *14* A city can**not** be hidden if it *is* located on a mountain, *15* **nor** does one light a lamp and put it under a bushel *of corn*, but *one puts it* on a lampstand, and it gives light to all those in the house.  [Classically, ou0de/ can mean either **not even** or **and ... not**, but ou1te always means **and not**. But see ou1te below. There are also several examples of ou0de/ ... ou1te , e.g. Gal 1:12, 1 Thes 2:3.] | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | le/gw de\ u9mi=n o3ti **ou0de\** Solomw\_n e0n pa&sh| th|= do/ch| au0tou= perieba&leto w(j e4n tou/twn. [Matt 6:29] | | | | | | | | But I tell you, **not even** Solomon in all his glory was clothed like one of these.  [Here, an adverb.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| ou1te | *also an adverb* | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Le/gei au0tw%~ h9 gunh/, Ku/rie, **ou1te** a!ntlhma e1xeij, **kai\** to\ fre/ar e0sti\n baqu/: po/qen ou]n e1xeij to\ u3dwr to\ zw~n; [John 4:11] | | | | | | | | The woman said to him, “Sir, you do **not** have a bucket **and** the well is deep. Where do you get [Greek: have] the living water from then? | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | qhsauri/zete de\ u9mi=n qhsaurou\j e0n ou0ranw%~, o3pou **ou1te** sh\j **ou1te** brw~sij a)fani/zei, kai\ o3pou kle/ptai ou0 dioru/ssousin ou0de\ kle/ptousin. [Matt 6:20] | | | | | | | | but save up for yourselves treasures in heaven where **neither** moth **nor** corrosion cause ruin, and where no robbers break in and steal. | | | | | | | |
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|  |  | | | | | | | |  | | | | | | | |
|  | Ei0 ou]n **ou1te** e0la&xiston du/nasqe, ti/ peri\ tw~n loipw~n merimna~te;  [Luke 12:26] | | | | | | | | So if you can**not** *do* **even** a very small *thing*, why are you anxious about the remaining *things*?  [Here, an adverb.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| plh/n |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Plh\n** ou0ai\ u9mi=n toi=j plousi/oij, o3ti a)pe/xete th\n para&klhsin u9mw~n. [Luke 6:24] | | | | | | | | **But** woe to you who *are* rich,  Because you have your due consolation. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Plh\n** Tu/rw% kai\ Sidw~ni a)nekto/teron e1stai e0n th|= kri/sei, h2 u9mi=n. [Luke 10:14] | | | | | | | | **However**, it will be more bearable for Tyre and Sidon than for you *towns* in the judgment.  [The most logical sense is *therefore,* but retaining some sense of an exception.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Plh\n** kai\ u9mei=j oi9 kaq' e3na, e3kastoj th\n e9autou= gunai=ka ou3twj a)gapa&tw w(j e9auto/n: h9 de\ gunh\ i3na fobh=tai to\n a!ndra. [Eph 5:33] | | | | | | | | **But still**, let each of you individually so love his wife as himself, but let the wife *see* that she reveres *her* husband. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **Plh\n** tou\j e0xqrou/j mou e0kei/nouj, tou\j mh\ qelh/santa&j me basileu=sai e0p' au0tou/j, a)ga&gete w{de, kai\ katasfa&cate e1mprosqe/n mou. [Luke 19:27] | | | | | | | | **However**, bring those enemies of mine here – those *who did* not want me to reign over them – and execute *them* before me. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| w(j | ***as a conjunction*** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Diegerqei\j de\ o9 870Iwsh\f a)po\ tou= u3pnou, e0poi/hsen **w(j** prose/tacen au0tw%~ o9 a!ggeloj kuri/ou: kai\ pare/laben th\n gunai=ka au0tou=, [Matt 1:24] | | | | | | | | So when Joseph had woken up from the sleep, he did **as** the angel of *the* Lord had commanded him and took his wife,  [Adverbial, of manner.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Ma&rtuj ga&r mou/ e0stin o9 qeo/j, w%{ latreu/w e0n tw%~ pneu/mati/ mou e0n tw%~ eu0aggeli/w% tou= ui9ou= au0tou=, **w(j** a)dialei/ptwj mnei/an u9mw~n poiou=mai, [Rom 1:9] | | | | | | | | For God is my witness, whom I serve in my spirit in *the cause of* the gospel of his son, **as *to how*** I ceaselessly make mention of you, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | e0pi\ de\ to\n 870Ihsou=n e0lqo/ntej, **w(j** ei]don au0to\n h1dh teqnhko/ta, ou0 kate/acan au0tou= ta\_ ske/lh: [John 19:33] | | | | | | | | but when they came to Jesus, **when** they saw that he was already dead, they did not break his legs,  [Adverbial, of time.] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ e0phrw&thsen to\n pate/ra au0tou=, Po/soj xro/noj e0sti/n, **w(j** tou=to ge/gonen au0tw%~; 879O de\ ei]pen, Paidio/qen. [Mark 9:21] | | | | | | | | And he asked his father, “How long is it **since** this happened to him?” And he said, “Since childhood. …” | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| w(j a!n | **¯ w(j e0a\_n** | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Tou=ton me\n ou]n e0lpi/zw pe/myai, **w(j a@n** a)pi/dw ta\_ peri\ e0me/, **e0cauth=j**:[Phil 2:23] | | | | | | | | So I hope to send him **just as soon as** I see to my *affairs*, | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | **w(j e0a\_n** poreu/wmai ei0j th\n Spani/an, e0leu/somai pro\j u9ma~j: e0lpi/zw ga\_r diaporeuo/menoj qea&sasqai u9ma~j, kai\ u9f' u9mw~n propemfqh=nai e0kei=, e0a\_n u9mw~n prw~ton a)po\ me/rouj e0mplhsqw~. [Rom 15:24] | | | | | | | | **as soon as** I go to Spain, I will come to you. For I hope to see you as I pass through and to be sent on *my way* there by you, if I may first enjoy your company for a while. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
| w#ste |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ i0dou/, seismo\j me/gaj e0ge/neto e0n th|= qala&ssh|, **w#ste** to\ ploi=on kalu/ptesqai u9po\ tw~n kuma&twn: au0to\j de\ e0ka&qeuden. [Matt 8:24] | | | | | | | | and what happened next was that a great storm arose in the sea, **so that** the boat was covered by the waves. But he was sleeping. | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ proskalesa&menoj tou\j dw&deka maqhta\_j au0tou=, e1dwken au0toi=j e0cousi/an pneuma&twn a)kaqa&rtwn, **w#ste** e0kba&llein au0ta&, kai\ qerapeu/ein pa~san no/son kai\ pa~san malaki/an. [Matt 10:1] | | | | | | | | And when he had called his twelve disciples, he gave them authority over unclean spirits, **to** cast them out and to cure every sickness and every ailment.  [GGT: choice of conjunction influenced by proleptic position of pneuma&twn a)kaqa&rtwn?] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Prwi+/aj de\ genome/nhj, sumbou/lion e1labon pa&ntej oi9 a)rxierei=j kai\ oi9 presbu/teroi tou= laou= kata\_ tou= 870Ihsou=, **w#ste** qanatw~sai au0to/n: [Matt 27:1] | | | | | | | | When it was early morning, all the senior priests and the elders of the people took counsel against Jesus, so as **to** have him put to death.  [GGT: again proleptic, here w.r.t. position of kata\_ tou= 870Ihsou= (see above)] | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  |  | | | | | | | |  | | | | | | | |
|  | Kai\ e0qambh/qhsan pa&ntej, **w#ste** suzhtei=n pro\j e9autou/j, le/gontaj, Ti/ e0stin tou=to; Ti/j h9 didaxh\ h9 kainh\ au3th, o3ti kat' e0cousi/an kai\ toi=j pneu/masin toi=j a)kaqa&rtoij e0pita&ssei, kai\ u9pakou/ousin au0tw%~; [Mark 1:27] | | | | | | | | And they were all astounded, ***so much* so** that they debated among themselves and said, “What does this mean? What *is* this new doctrine, where he even commands the unclean spirits with authority, and they obey him?” | | | | | | | |
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# Various Connectives (Adverbs, Particles)

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| a!ra |  | | |  | |
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|  | Ei0 de\ e0n pneu/mati qeou= e0gw\_ e0kba&llw ta\_ daimo/nia, **a!ra** e1fqasen e0f' u9ma~j h9 basilei/a tou= qeou=. [Matt 12:28] | | | But if I cast the demons out by *the* spirit of God, **then** the kingdom of God has come upon you.  [Inferential particle.] | |
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|  | 879Hgi/astai ga\_r o9 a)nh\r o9 a!pistoj e0n th|= gunaiki/, kai\ h9gi/astai h9 gunh\ h9 a!pistoj e0n tw%~ a)ndri/: e0pei\ **a!ra** ta\_ te/kna u9mw~n a)ka&qarta& e0stin, nu=n de\ a#gia& e0stin. [1 Cor 7:14] | | | For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, since **otherwise** your children would be unclean, but as *it is*, they are holy. | |
|  |  | | |  | |
|  | **a!ra ou}n** | | |  | |
|  |  | | |  | |
|  | **871Ara ou]n** zw~ntoj tou= a)ndro\j moixali\j xrhmati/sei, e0a\_n ge/nhtai a)ndri\ e9te/rw%: e0a\_n de\ a)poqa&nh| o9 a)nh/r, e0leuqe/ra e0sti\n a)po\ tou= no/mou, tou= mh\ ei]nai au0th\n moixali/da, genome/nhn a)ndri\ e9te/rw%. [Rom 7:3] | | | **So** she will be called an adulteress if she becomes *the wife* of another man while the husband is alive. But if the husband dies, she is free from the law, so that she is not an adulteress if she becomes *the wife* of another man. | |
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|  |  | | |  | |
|  | **871Ara ou]n**, a)delfoi/, o0feile/tai e0sme/n, ou0 th|= sarki/, tou= kata\_ sa&rka zh|=n: [Rom 8:12] | | | **So then**, brothers, we are debtors, *but* not to the flesh, to live according to *the* flesh,  [Similarly 1 Thes 5:6.] | |
|  |  | | |  | |
| ga&r |  | | |  | |
|  |  | | |  | |
|  | Tau=ta de\ au0tou= e0nqumhqe/ntoj, i0dou/, a!ggeloj kuri/ou kat' o1nar e0fa&nh au0tw%~, le/gwn, 870Iwsh/f, ui9o\j Daui/d, mh\ fobhqh|=j paralabei=n Maria\_m th\n gunai=ka& sou: to\ **ga\_r** e0n au0th|= gennhqe\n e0k pneu/mato/j e0stin a(gi/ou. [Matt 1:20] | | | But after he had reflected on these *things*, what should happen but *the* angel of *the* Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary *to be* your wife, **for** that *which has been* conceived in her is *so* by holy spirit. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Tou= de\ 870Ihsou= xristou= h9 ge/nnhsij ou3twj h]n. Mnhsteuqei/shj **ga\_r** th=j mhtro\j au0tou= Mari/aj tw%~ 870Iwsh/f, pri\n h2 sunelqei=n au0tou/j, eu9re/qh e0n gastri\ e1xousa e0k pneu/matoj a(gi/ou. [Matt 1:18] | | | But the begetting of Jesus Christ was as follows. **Now then**, when his mother Mary was betrothed to Joseph, before they came together, she was found to be with child, by holy spirit.  [Start of an announced narration.] | |
|  |  | | |  | |
|  |  | | |  | |
|  | 870Apekri/qh o9 a!nqrwpoj kai\ ei]pen au0toi=j, 870En **ga\_r** tou/tw% qaumasto/n e0stin, o3ti u9mei=j ou0k oi1date po/qen e0sti/n, kai\ a)ne/w%ce/n mou tou\j o0fqalmou/j. [John 9:30] | | | The man answered and said to them, “**Well**, in this *matter* it is astounding that you do not know where he is from, yet he opened my eyes. | |
|  |  | | |  | |
|  |  | | |  | |
|  | 879O de\ tri/ton ei]pen pro\j au0tou/j, Ti/ **ga\_r** kako\n e0poi/hsen ou[toj; Ou0de\n ai1tion qana&tou eu[ron e0n au0tw%~: paideu/saj ou]n au0to\n a)polu/sw. [Luke 23:22] | | | Then he spoke to them a third *time*, “**But** what wrong has this *man* done? I have not found anything culpable by death in him. So I will chastise *him* and release him.” | |
|  |  | | |  | |
|  |  | | |  | |
|  | 872H di' h9ma~j pa&ntwj le/gei; Di' h9ma~j **ga\_r** e0gra&fh, o3ti e0p' e0lpi/di o0fei/lei o9 a)rotriw~n a)rotria~n, kai\ o9 a)low~n th=j e0lpi/doj au0tou= mete/xein e0p' e0lpi/di. [1 Cor 9:10] | | | Or does he say *it* entirely for our sakes? **Well**, it was written for our sakes, because he *who* ploughs should plough in hope, and he *who* threshes in hope *should* have a share of his hope.  [MG: **certainly, to be sure**.] | |
|  |  | | |  | |
|  |  | | |  | |
|  | Peripatw~n de\ para\_ th\n qa&lassan th=j Galilai/aj ei]den Si/mwna kai\ 870Andre/an to\n a)delfo\n au0tou=, tou= Si/mwnoj ba&llontaj a)mfi/blhstron e0n th|= qala&ssh|: h]san **ga\_r** a(liei=j. [Mark 1:16] | | | Then as he was walking by the Sea of Galilee, he saw Simon and Andrew his brother, Simon's, casting a round net in the sea. **After all**, they were fishermen. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Kai\ eu0qe/wj a)ne/sth to\ kora&sion kai\ periepa&tei, h]n **ga\_r** e0tw~n dw&deka: kai\ e0ce/sthsan e0ksta&sei mega&lh|. [Mark 5:42] | | | And immediately the young girl arose and walked around. **Now** she was twelve years *old*. And they were astonished with great astonishment.  [A link in a narration.] | |
|  |  | | |  | |
|  |  | | |  | |
|  | Kai\ a)nable/yasai qewrou=sin o3ti a)pokeku/listai o9 li/qoj: h]n **ga\_r** me/gaj sfo/dra. [Mark 16:4] | | | Then they looked up and saw that the stone had been rolled away. **Now** it was very large. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Ta\_ de\ pa&nta e0legxo/mena u9po\ tou= fwto\j fanerou=tai: pa~n **ga\_r** to\ fanerou/menon fw~j e0sti/n. [Eph 5:13] | | | But all the *things which are* censured by the light are made manifest. **For** everything that makes manifest is light. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Kai\ i0dw\_n sukh=n makro/qen, e1xousan fu/lla, h]lqen ei0 a!ra eu9rh/sei ti e0n au0th|=: kai\ e0lqw\_n e0p' au0th/n, ou0de\n eu[ren ei0 mh\ fu/lla: ou0 **ga\_r** h]n kairo\j su/kwn. [Mark 11:13] | | | so when he saw a fig tree from a distance, *which* had leaves, he went *to see* if he would find anything on it. But when he came to it, he found nothing but leaves. **After all**, it was not *the* fig season. | |
|  |  | | |  | |
|  |  | | |  | |
|  | 873Ote de\ a)ne/bhsan e0k tou= u3datoj, pneu=ma kuri/ou h3rpasen to\n Fi/lippon: kai\ ou0k ei]den au0to\n ou0ke/ti o9 eu0nou=xoj, e0poreu/eto **ga\_r** th\n o9do\n au0tou= xai/rwn. [Acts 8:39] | | | And when they came up out of the water, *the* spirit of *the* Lord took hold of Philip, and the eunuch didn't see him any more, **but** he went *his* way rejoicing. | |
|  |  | | |  | |
|  |  | | |  | |
|  | 870All' ou0k e0n toi=j plei/osin au0tw~n eu0do/khsen o9 qeo/j: katestrw&qhsan **ga\_r** e0n th|= e0rh/mw%. [1 Cor 10:5] | | | But God was not pleased with most of them, **as *is evidenced by how*** they were strewn around in the desert. | |
|  |  | | |  | |
|  | **ou0de\ ga&r** | | |  | |
|  |  | | |  | |
|  | dio/ti to\ fro/nhma th=j sarko\j e1xqra ei0j qeo/n, tw%~ ga\_r no/mw% tou= qeou= ou0x u9pota&ssetai, **ou0de\ ga\_r** du/natai: [Rom 8:7] | | | For the mindset of the flesh *is* hostile to God, for it is not subject to the law of God, **nor indeed** can it *be*, | |
|  |  | | |  | |
|  | **mh\ ga&r** | | |  | |
|  |  | | |  | |
|  | 871Alloi e1legon, Ou[to/j e0stin o9 xristo/j. 871Alloi e1legon, **Mh\ ga\_r** e0k th=j Galilai/aj o9 xristo\j e1rxetai; [John 7:41] | | | Others said, “This is the Christ.” *Yet* others said, “*No*, **for surely** the Christ does **not** come from Galilee? | |
|  |  | | |  | |
| ge |  | | |  | |
|  |  | | |  | |
|  | Le/gw u9mi=n, ei0 kai\ ou0 dw&sei au0tw%~ a)nasta&j, dia\_ to\ ei]nai au0tou= fi/lon, dia& **ge** th\n a)nai/deian au0tou= e0gerqei\j dw&sei au0tw%~ o3son xrh|/zei. [Luke 11:8] | | | I tell you, even if he will not get up and give him *something* because *he* is his friend, he will get up **anyway** and give him what he needs because of his shameless *behaviour*. | |
|  |  | | |  | |
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|  | Prosdramw\_n de\ o9 Fi/lippoj h1kousen au0tou= a)naginw&skontoj to\n profh/thn 870Hsai+/an, kai\ ei]pen, 87]Ara& **ge** ginw&skeij a$ a)naginw&skeij; [Acts 8:30] | | | And Philip ran up to *him* and heard him reading the prophet Isaiah, and he said, “Do you **actually** know what you are reading?” | |
|  |  | | |  | |
|  |  | | |  | |
|  | 871Hdh kekoresme/noi e0ste/, h1dh e0plouth/sate, xwri\j h9mw~n e0basileu/sate: kai\ o1felo/n **ge** e0basileu/sate, i3na kai\ h9mei=j u9mi=n sumbasileu/swmen. [1 Cor 4:8] | | | You have already become satiated, you have already become rich, you have started reigning without us – and if only you **really** had started reigning, so that we too might reign with you. | |
|  |  | | |  | |
|  |  | | |  | |
|  | le/gwn o3ti Ei0 e1gnwj kai\ su/, kai/ **ge** e0n th|= h9me/ra% sou tau/th|, ta\_ pro\j ei0rh/nhn sou: nu=n de\ e0kru/bh a)po\ o0fqalmw~n sou. [Luke 19:42] | | | and he said, “If only you had known, and **of all times** on this day of yours, the *things* pertaining to your peace. But as *it is*, they are hidden from your eyes, | |
|  |  | | |  | |
| de/ |  | | |  | |
|  |  | | |  | |
|  | 87]Hn **de\** Si/mwn Pe/troj e9stw\_j kai\ qermaino/menoj: ei]pon ou]n au0tw%~, Mh\ kai\ su\ e0k tw~n maqhtw~n au0tou= ei]; 870Hrnh/sato ou]n e0kei=noj, kai\ ei]pen, Ou0k ei0mi/. [John 18:25] | | | **Meanwhile** Simon Peter was standing and warming himself. Then they said to him, “Are you not also *one* of his disciples?” He then denied *it* and said, “*No*, I am not.” | |
|  |  | | |  | |
|  |  | | |  | |
|  | Dedw&keisan **de\** kai\ oi9 a)rxierei=j kai\ oi9 Farisai=oi e0ntolh/n, i3na e0a&n tij gnw%~ pou= e0stin, mhnu/sh|, o3pwj pia&swsin au0to/n. [John 11:57] | | | The senior priests and Pharisees **on this score** had issued a commandment that if anyone knew where he was, he must inform *them* so that they might seize him. | |
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|  |  | | |  | |
|  | 7]Hn **de\** e0ggu\j to\ Pa&sxa, h9 e9orth\ tw~n 870Ioudai/wn. [John 6:4] | | | **Incidentally**, the Passover was near, the Jews' festival. | |
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|  |  | | |  | |
|  | 87]Hn **de\** e0ggu\j h9 e9orth\ tw~n 870Ioudai/wn h9 Skhnophgi/a. [John 7:2] | | | **Now** the festival of the Jews, Tabernacles, was near. | |
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|  | 870Hga&pa **de\** o9 870Ihsou=j th\n Ma&rqan kai\ th\n a)delfh\n au0th=j kai\ to\n La&zaron. [John 11:5] | | | **Now** Jesus loved Martha and her sister, and Lazarus, | |
|  |  | | |  | |
| dh/ |  | | |  | |
|  |  | | |  | |
|  | 879O de\ e0pi\ th\n gh=n th\n kalh\n sparei/j, ou[to/j e0stin o9 to\n lo/gon a)kou/wn kai\ suniw~n: o4j **dh\** karpoforei=, kai\ poiei= o9 me\n e9kato/n, o9 de\ e9ch/konta, o9 de\ tria&konta. [Matt 13:23] | | | But he *who was* sown on the good ground is the *one who* hears the word and understands *it* – *one* who **indeed** bears fruit – and one produces a hundred*fold*, while another sixty*fold*, and another thirty*fold*.” | |
|  |  | | |  | |
|  |  | | |  | |
|  | h0gora&sqhte ga\_r timh=j: doca&sate **dh\** to\n qeo\n e0n tw%~ sw&mati u9mw~n, kai\ e0n tw%~ pneu/mati u9mw~n, a#tina& e0stin tou= qeou=. [1 Cor 6:20] | | | for you have been bought at a price. Glorify God, **therefore**, in your body and in your spirit, which are God's. | |
|  |  | | |  | |
| ei]ta |  | | |  | |
|  |  | | |  | |
|  | Au0toma&th ga\_r h9 gh= karpoforei=, prw~ton xo/rton, **ei]ta** sta&xun, **ei]ta** plh/rh si=ton e0n tw%~ sta&xui+. [Mark 4:28] | | | for the land produces fruit spontaneously: first *the* blade, **then** *the* ear, **then** *the* full corn in the ear. | |
|  |  | | |  | |
|  |  | | |  | |
|  | **Ei]ta** tou\j me\n th=j sarko\j h9mw~n pate/raj ei1xomen paideuta&j, kai\ e0netrepo/meqa: ou0 pollw%~ ma~llon u9potaghso/meqa tw%~ patri\ tw~n pneuma&twn, kai\ zh/somen; [Heb 12:9] | | | **Then *again***, we had our fathers in the flesh *as* educators, and we respected *them*. Shall we not much more submit to the father of spirits and live? | |
|  |  | | |  | |
| kaqo/ |  | | |  | |
|  |  | | |  | |
|  | a)lla\_ **kaqo\** koinwnei=te toi=j tou= xristou= paqh/masin, xai/rete, i3na kai\ e0n th|= a)pokalu/yei th=j do/chj au0tou= xarh=te a)galliw&menoi. [1 Pet 4:13] | | | but ***insofar* as** you have a share in the sufferings of Christ, rejoice, so that at the revelation of his glory, you in turn may rejoice and be jubilant.  [See also the conjunction kaqo/ti.] | |
|  |  | | |  | |
| kaqw&j |  | | |  | |
|  |  | | |  | |
|  | **kaqw\_j** to\ martu/rion tou= xristou= e0bebaiw&qh e0n u9mi=n: [1 Cor 1:6] | | | **in accordance with** *the fact that* the testimony of Christ has been confirmed in you, | |
|  |  | | |  | |
|  |  | | |  | |
|  | 870Ekkaqa&rate th\n palaia\_n zu/mhn, i3na h]te ne/on fu/rama, **kaqw&j** e0ste a!zumoi. Kai\ ga\_r to\ Pa&sxa h9mw~n u9pe\r h9mw~n e0tu/qh xristo/j: [1 Cor 5:7] | | | Clear out the old leaven, in order to be a new lump, **since** you are unleavened. For indeed, our Passover has been sacrificed for us – Christ –  [MG: causal.] | |
|  |  | | |  | |
| ma~llon |  | | |  | |
|  |  | | |  | |
|  | Ei0 a!lloi th=j e0cousi/aj u9mw~n mete/xousin, ou0 **ma~llon** h9mei=j; 870All' ou0k e0xrhsa&meqa th|= e0cousi/a% tau/th|, a)lla\_ pa&nta ste/gomen, i3na mh\ e0gkoph/n tina dw~men tw%~ eu0aggeli/w% tou= xristou=. [1 Cor 9:12] | | | If others share in *this* authority over you, should not we ***all the* more**? But we have not used this authority; rather, we endure all *things*, in order not to create any hindrance to the gospel of Christ. | |
|  |  | | |  | |
| me/n...de/ |  | | |  | |
|  |  | | |  | |
|  | 879O lo/goj ga\_r o9 tou= staurou= toi=j **me\n** a)pollume/noij mwri/a e0sti/n, toi=j **de\** sw%zome/noij h9mi=n du/namij qeou= e0stin. [1 Cor 1:18] | | | For the word of the cross is foolishness to those [**on the one hand**] *who are* *on the road* to perdition, but to us [**on the other hand**] who *are being* saved, it is *the* power of God.  [The words **me/n...de/** are used when two phrases of equal grammatical function balance one another. The expression **on the one hand ... on the other hand**is overdone in English, and the words are often best left untranslated. If a competent scholar were asked to translate such an English sentence (back) into Greek, he would know to insert **me/n...de/**.] | |
|  |  | | |  | |
| menou=nge |  | | |  | |
|  |  | | |  | |
|  | **Menou=nge**, w} a!nqrwpe, su\ ti/j ei] o9 a)ntapokrino/menoj tw%~ qew%~; Mh\ e0rei= to\ pla&sma tw%~ pla&santi, Ti/ me e0poi/hsaj ou3twj; [Rom 9:20] | | | **Rather**, O man, who are you to answer back to God? Will the artefact say to the fashioner, “Why did you make me like this?”? | |
|  |  | | |  | |
|  |  | | |  | |
|  | 870Alla\_ le/gw, mh\ ou0k h1kousan; **Menou=nge**: Ei0j pa~san th\n gh=n e0ch=lqen o9 fqo/ggoj au0tw~n, kai\ ei0j ta\_ pe/rata th=j oi0koume/nhj ta\_ r(h/mata au0tw~n. [Rom 10:18] | | | But I say, “Have they not heard?” ***They* certainly *have*** –  Their speech went out into all the earth,  And their words to the ends of the world. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Au0to\j de\ ei]pen, **Menou=nge** maka&rioi oi9 a)kou/ontej to\n lo/gon tou= qeou= kai\ fula&ssontej au0to/n. [Luke 11:28] | | | But he said, “**Rather**, blessed *are* those *who* hear the word of God and keep it.” | |
|  |  | | |  | |
| me/ntoi |  | | |  | |
|  |  | | |  | |
|  | Ei0 **me/ntoi** no/mon telei=te basiliko/n, kata\_ th\n grafh/n, 870Agaph/seij to\n plhsi/on sou w(j seauto/n, kalw~j poiei=te: [James 2:8] | | | If, **however**, you keep *the* royal law according to the scripture, “You shall love your neighbour as yourself”, you do well. | |
|  |  | | |  | |
|  |  | | |  | |
|  | 879Omoi/wj **me/ntoi** kai\ ou[toi e0nupniazo/menoi sa&rka me\n miai/nousin, kurio/thta de\ a)qetou=sin, do/caj de\ blasfhmou=sin. [Jude 1:8] | | | **Yet** these also, dreaming, likewise defile *the* flesh and flout dominion and blaspheme *those in* glory. | |
|  |  | | |  | |
| mh/tige | (also as two words: **mh/ti ge**) | | |  | |
|  |  | | |  | |
|  | Ou0k oi1date o3ti a)gge/louj krinou=men; **Mh/ti ge** biwtika&; [1 Cor 6:3] | | | Do you not know that we shall judge angels? **So surely** not commonplace *matters*! | |
|  |  | | |  | |
| nh/ |  | | |  | |
|  |  | | |  | |
|  | Kaq' h9me/ran a)poqnh|/skw, **nh\** th\n u9mete/ran kau/xhsin, h4n e1xw e0n xristw%~ 870Ihsou= tw%~ kuri/w% h9mw~n. [1 Cor 15:31] | | | I die every day, ***I swear* by** the exultation over you which I have in Christ Jesus our Lord. | |
|  |  | | |  | |
| nu=n |  | | |  | |
|  |  | | |  | |
|  | To/te o9 a)rxiereu\j die/rrhcen ta\_ i9ma&tia au0tou=, le/gwn o3ti 870Eblasfh/mhsen: ti/ e1ti xrei/an e1xomen martu/rwn; 871Ide, **nu=n** h0kou/sate th\n blasfhmi/an au0tou=. [Matt 26:65] | | | Then the high priest tore his coat apart and said, “He has blasphemed. Why do we still need witnesses? Look, you have **now** heard his blasphemy.  [Nu=n is an adverb here.] | |
|  |  | | |  | |
|  |  | | |  | |
|  | Ei]pen de\ o9 ku/rioj pro\j au0to/n, **Nu=n** u9mei=j oi9 Farisai=oi to\ e1cwqen tou= pothri/ou kai\ tou= pi/nakoj kaqari/zete, to\ de\ e1swqen u9mw~n ge/mei a(rpagh=j kai\ ponhri/aj. [Luke 11:39] | | | Then the Lord said to him, “***Well* now**, you Pharisees clean the outside of the cup and dish, but your inside is full of greed and wickedness. …”  [Idiomatic use of *now*, as in English.] | |
|  |  | | |  | |
|  |  | | |  | |
|  | le/gwn o3ti Ei0 e1gnwj kai\ su/, kai/ ge e0n th|= h9me/ra% sou tau/th|, ta\_ pro\j ei0rh/nhn sou: **nu=n de**\ e0kru/bh a)po\ o0fqalmw~n sou. [Luke 19:42] | | | and he said, “If only you had known, and of all times on this day of yours, the *things* pertaining to your peace. **But as *it is***, they are hidden from your eyes,*”* | |
|  |  | | |  | |
| o9mw~j | *– but traditionally accented* **o3mwj** (p.20) | | |  | |
|  |  | | |  | |
|  | **o9mw~j** »RP: **o3mwj**½ ta\_ a!yuxa fwnh\n dido/nta, ei1te au0lo\j ei1te kiqa&ra, e0a\_n diastolh\n toi=j fqo/ggoij mh\ dw%~, pw~j gnwsqh/setai to\ au0lou/menon h2 to\ kiqarizo/menon; [1 Cor 14:7] | | | **Likewise [**RP: **nevertheless]**, when inanimate *objects* give sound, whether *the* flute or *the* harp, if they do not show a distinction in the tones, how will the flute-playing or harp-playing *tune* be identified?  [We have re-accented the word **o3mwj**.] | |
|  |  | | |  | |
|  |  | | |  | |
|  | 70Adelfoi/, kata\_ a!nqrwpon le/gw: **o3mwj** a)nqrw&pou kekurwme/nhn diaqh/khn ou0dei\j a)qetei= h2 e0pidiata&ssetai. [Gal 3:15] | | | Brothers, I speak humanly: *it is just* **like** **[**RP: **nevertheless]** *the way* no-one annuls or adds to a man's covenant *which has been* confirmed. | |
|  |  | | |  | |
| ou0ke/ti | (also **mhke/ti**) | | |  | |
|  |  | | |  | |
|  | 871Ara ou]n **ou0ke/ti** e0ste\ ce/noi kai\ pa&roikoi, a)lla\_ sumpoli=tai tw~n a(gi/wn kai\ oi0kei=oi tou= qeou=, [Eph 2:19] | | | So then, you are **no longer** strangers and foreigners, but joint citizens of the holy *places* and *are* God's household residents, | |
|  |  | | |  | |
| ou]n |  | | |  | |
|  |  | | |  | |
|  | Poih/sate **ou]n** karpo\n a!cion th=j metanoi/aj: [Matt 3:8] | | | **So** produce fruit worthy of repentance, | |
|  |  | | |  | |
|  |  | | |  | |
|  | Ei]pen de/, 870Erwtw~ **ou]n** se, pa&ter, i3na pe/myh|j au0to\n ei0j to\n oi]kon tou= patro/j mou, [Luke 16:27] | | | Then he said, ‘**In that case**, I ask you, father, to send him to my father's house, | |
|  |  | | |  | |
|  |  | | |  | |
|  | 879Epta\_ **ou]n** a)delfoi\ h]san: kai\ o9 prw~toj labw\_n gunai=ka, a)pe/qanen a!teknoj: [Luke 20:29] | | | **Now suppose** there were seven brothers, and the first took a wife and died without children.  [Introduces a hypothetical situation.] | |
|  |  | | |  | |
|  | **ou]n** ***introducing contrast (apparently)*** | | |  | |
|  |  | | |  | |
|  | Ei]pen **ou]n** au0toi=j, 870Alla\_ nu=n o9 e1xwn bala&ntion a)ra&tw, o9moi/wj kai\ ph/ran: kai\ o9 mh\ e1xwn, pwlh/sei to\ i9ma&tion au0tou=, kai\ a)gora&sei ma&xairan. [Luke 22:36] | | | **However**, he said to them, “But now, he *who* has a wallet must take *it*, and likewise also a purse. And he *who does* not have *one* must sell his cloak and buy a sword.  [Other possibilities:**contrariwise***,* or without emphasising the contrast with what precede,*:* **resuming / proceeding***.* A meaning of **therefore** suggests that logic leading to the sequel has been given, but this is not obviously the case.] | |
|  |  | | |  | |
|  | **ou]n** ***with little or no notion of causality*** | | |  | |
|  |  | | |  | |
|  | 871Egnw **ou]n** o9 870Ihsou=j o3ti h1qelon au0to\n e0rwta~n, kai\ ei]pen au0toi=j, Peri\ tou/tou zhtei=te met' a)llh/lwn, o3ti ei]pon, Mikro\n kai\ ou0 qewrei=te/ me, kai\ pa&lin mikro\n kai\ o1yesqe/ me; [John 16:19] | | | **Now** Jesus knew that they wanted to ask him *about it*, and he said to them, “Are you discussing this *matter* with each other because I said, ‘*Just* a little *while* and you *will* not see me, and then another little *while* and you will see me’? | |
|  |  | | |  | |
|  |  | | |  | |
|  | Ti/j **ou]n** e0stin Pau=loj, ti/j de\ 870Apollw&j, a)ll' h2 dia&konoi di' w{n e0pisteu/sate, kai\ e9ka&stw% w(j o9 ku/rioj e1dwken; [1 Cor 3:5] | | | **Well** who is Paul, and who *is* Apollos, but ministers through whom you came to believe, and each *has* *a ministry* according to *what* the Lord gave *him*? | |
|  |  | | |  | |
|  |  | | |  | |
|  | 871Eti **ou]n** e3na ui9o\n e1xwn a)gaphto\n au0tou=, a)pe/steilen kai\ au0to\n pro\j au0tou\j e1sxaton, le/gwn o3ti 870Entraph/sontai to\n ui9o/n mou. [Mark 12:6] | | | **Well then**, still having *his* one son, his beloved, he also sent him last *of all* to them, and he said, ‘They will respect my son.’  [The particle ou]n is usually consequential, but can exceptionally introduce contrast, [TY] p.178, note 4] | |
|  |  | | |  | |
|  |  | | |  | |
|  | 871Erxontai **ou]n** oi9 a)delfoi\ kai\ h9 mh/thr au0tou=, kai\ e1cw e9stw~tej a)pe/steilan pro\j au0to/n, fwnou=ntej au0to/n. [Mark 3:31] | | | **Then** his brothers and mother came and stood outside and sent *men* to him, calling him. | |
|  |  | | |  | |
|  |  | | |  | |
|  | 879O me\n **ou]n** ku/rioj, meta\_ to\ lalh=sai au0toi=j, a)nelh/fqh ei0j to\n ou0rano/n, kai\ e0ka&qisen e0k deciw~n tou= qeou=. [Mark 16:19] | | | **So then**, after speaking to them, the Lord was taken up into heaven, and he sat down at *the* right *hand* of God. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Ou0k e0pi/steusan **ou]n** oi9 870Ioudai=oi peri\ au0tou=, o3ti tuflo\j h]n kai\ a)ne/bleyen, e3wj o3tou e0fw&nhsan tou\j gonei=j au0tou= tou= a)nable/yantoj, [John 9:18] | | | **In fact** the Jews did not believe concerning him that he had been blind and had recovered his sight until they had called the parents of him *who had* recovered his sight. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Skeu=oj **ou]n** e1keito o1couj mesto/n: oi9 de/, plh/santej spo/ggon o1couj, kai\ u9ssw&pw% periqe/ntej, prosh/negkan au0tou= tw%~ sto/mati. [John 19:29] | | | **Accordingly**, a jar full of vinegar was standing *there*. Then they filled a sponge with vinegar and put *it* round a hyssop *plant* and brought *it* to *his* mouth. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Tou=to **ou]n** bouleuo/menoj, mh/ ti a!ra th|= e0lafri/a% e0xrhsa&mhn; 872H a$ bouleu/omai, kata\_ sa&rka bouleu/omai, i3na h|] par' e0moi\ to\ Nai/, nai\ kai\ to\ Ou1, ou1; [2 Cor 1:17] | | | **Now then**, when I resolved *to do* this, did I indulge in frivolity at all? Or *the things* I resolve *to do* – do I resolve *to do them* according to *the* flesh, so that it is, “Yes, yes” *one day* and, “No, no” *another day* with me? | |
|  |  | | |  | |
|  |  | | |  | |
|  | Similarly | | | Luke 3:7**Then** he said to the crowds  Luke 10:2 **Then** he said to them, | |
|  |  | | |  | |
| ou1pw | (also **mh/pw**) | | |  | |
|  |  | | |  | |
|  | Mellh/sete de\ a)kou/ein pole/mouj kai\ a)koa\_j pole/mwn: o9ra~te, mh\ qroei=sqe: dei= ga\_r pa&nta gene/sqai: a)ll' **ou1pw** e0sti\n to\ te/loj. [Matt 24:6] | | | But you will hear of wars and rumours of wars. Watch out *and* do not be troubled, for all *things* must take place, but the end is **not yet**. | |
|  |  | | |  | |
| pa/lin |  | | |  | |
|  |  | | |  | |
|  | 871Efh au0tw%~ o9 870Ihsou=j, **Pa&lin** ge/graptai, Ou0k e0kpeira&seij ku/rion to\n qeo/n sou. [Matt 4:7] | | | Jesus said to him, “**Again**, it stands written: ‘You shall not tempt *the* Lord your God.’ ” | |
|  |  | | |  | |
|  |  | | |  | |
|  | **Pa&lin** e0ntolh\n kainh\n gra&fw u9mi=n, o3 e0stin a)lhqe\j e0n au0tw%~ kai\ e0n u9mi=n: o3ti h9 skoti/a para&getai, kai\ to\ fw~j to\ a)lhqino\n h1dh fai/nei. [1 John 2:8] | | | ***There* again**, I am writing a new commandment to you – *that* which is true in him and in you – that darkness is passing away and *that* the true light is already shining. | |
|  |  | | |  | |
| te ga&r |  | | |  | |
|  |  | | |  | |
|  | Ti/ ou]n e0rou=men; 879O no/moj a(marti/a; Mh\ ge/noito: a)lla\_ th\n a(marti/an ou0k e1gnwn, ei0 mh\ dia\_ no/mou: th/n **te ga\_r** e0piqumi/an ou0k h|1dein, ei0 mh\ o9 no/moj e1legen, Ou0k e0piqumh/seij: [Rom 7:7] | | | What, then, shall we say? *Is* the law sin? Far from it. But I would not have known sin, except through *the* law. **For indeed** I would not have known covetousness if the law had not said, “You shall not covet.” | |
|  |  | | |  | |
| te kai/ | (considering te as a particle) | | |  | |
|  |  | | |  | |
|  | 873Ellhsi/n **te kai\** barba&roij, sofoi=j **te kai\** a)noh/toij o0feile/thj ei0mi/: [Rom 1:14] | | | I am a debtor to both Greeks **and** barbarians, to **both** wise **and** foolish – | |
|  |  | | |  | |
| toigarou=n | |  | |  | |
|  |  | | |  | |
|  | **Toigarou=n** kai\ h9mei=j, tosou=ton e1xontej perikei/menon h9mi=n ne/foj martu/rwn, o1gkon a)poqe/menoi pa&nta kai\ th\n eu0peri/staton a(marti/an, di' u9pomonh=j tre/xwmen to\n prokei/menon h9mi=n a)gw~na, [Heb 12:1] | | | **Consequently** *as regards* us too, having such a great cloud of witnesses surrounding us, let us dispose of every burden and of sin which easily besets *us* and run with patience the race which lies ahead of us,  [Similarly 1 Thes 4:8.] | |
|  |  | | |  | |
| toi/nun |  | | |  | |
|  |  | | |  | |
|  | **Toi/nun** e0cerxw&meqa pro\j au0to\n e1cw th=j parembolh=j, to\n o0neidismo\n au0tou= fe/rontej. [Heb 13:13] | | | **So, then**, let us go out to him, outside the camp, bearing his reproach. | |
|  |  | | |  | |
|  |  | | |  | |
|  | 879Ora~te **toi/nun** o3ti e0c e1rgwn dikaiou=tai a!nqrwpoj, kai\ ou0k e0k pi/stewj mo/non.  [James 2:24] | | | **So then**, you see that a man is justified by works and not by faith alone. | |
|  |  | | |  | |
| w(j | ***as an adverb*** | | |  | |
|  |  | | |  | |
|  | dia\_ th\n a)ga&phn ma~llon parakalw~, toiou=toj w@n **w(j** Pau=loj presbu/thj, nuni\ de\ kai\ de/smioj 870Ihsou= xristou=. [Phmon 1:9] | | | yet for love's sake, I exhort *you* – being such **as** *I am*, Paul *the* aged, and now also *the* prisoner of Jesus Christ – | |
|  |  | | |  | |
|  |  | | |  | |
|  | ei0j to\ mh\ taxe/wj saleuqh=nai u9ma~j a)po\ tou= noo/j, mh/te qroei=sqai, mh/te dia\_ pneu/matoj, mh/te dia\_ lo/gou, mh/te di' e0pistolh=j **w(j** di' h9mw~n, **w(j** o3ti e0ne/sthken h9 h9me/ra tou= xristou=: [2 Thes 2:2] | | | for you not to be quickly shaken from a *sound* mind, nor to be troubled either through a spirit or a saying or an epistle **supposedly** from us, **claiming** that the day of Christ is *immediately* at hand. | |
|  |  | | |  | |
|  |  | | |  | |
|  | ei]pen pro\j au0tou/j, Proshne/gkate/ moi to\n a!nqrwpon tou=ton, **w(j** a)postre/fonta to\n lao/n: kai\ i0dou/, e0gw\_ e0nw&pion u9mw~n a)nakri/naj ou0de\n eu[ron e0n tw%~ a)nqrw&pw% tou/tw% ai1tion w{n kathgorei=te kat' au0tou=: [Luke 23:14] | | | and he said to them, “Bring me this man *who is* **supposedly** perverting the people, and be aware that I have examined *him* in your presence and found nothing in this man incriminating *him* of *the things* which you accuse him of. | |
|  |  | | |  | |
|  |  | | |  | |
|  | Kai\ o9 deu/teroj a!ggeloj e0sa&lpisen, kai\ **w(j** o1roj me/ga kaio/menon e0blh/qh ei0j th\n qa&lassan: kai\ e0ge/neto to\ tri/ton th=j qala&sshj ai[ma: [Rev 8:8] | | | Then the second angel sounded the trumpet, and **a kind of** large burning mountain was cast into the sea, and a third of the sea became blood. | |
|  |  | | |  | |
|  | **w(j *for identity, or apparently without meaning*** | | | |  |
|  |  | |  | | |
|  |  | | ***Note:*** w(j often seems to carry little meaning, and it may be best left untranslated. Luke 2:37 reads  kai\ au3th xh/ra **w(j** e0tw~n o0gdoh/konta tessa&rwn,  and she *was* [**as**] an eighty-four year old widow,  It would be rather strange to say *about eighty-four years old*, because eighty-four is not a round number in the decimal counting system in use then and now. | | |
|  |  | |  | | |
|  |  | |  | | |
|  |  | | *Further examples*  Luke 8:42**w(j** e0tw~n dw&deka, [**as**]twelve years *old*  1 Cor 8:7 **w(j** ei0dwlo/quton, [**as**]that *which has been* offered to idols  1 Cor 9:26 **w(j** ou0k a)dh/lwj, not [**as**] falteringly  1 Cor 9:26 **w(j** ou0k a)e/ra de/rwn, not [**as**] beating the air  Rev 5:11 h1kousa **w(j**fwnh\n, I heard [**as**] the sound | | |
|  |  | |  | | |
|  |  | |  | | |
|  |  | | Even a synonym, though stronger word for w9j, o3moioj, seems to lack force in Rev 14:14  e0pi\ th\n nefe/lhn kaqh/menon **o3moion** ui9w%~ a)nqrw&pou  and on the cloud *I saw someone* **with the appearance of** *the* son of man sitting*,*  where the reference is clearly to the actual Son of man. | | |
|  |  | |  | | |
|  |  | |  | | |
|  |  | | Examples of כְּ from the Hebrew, though it perhaps denotes intensity or precision:  1 Sam 4:20  And [**as**] at the time of her death, the *women* standing around her said *to her*,  1 Sam 10:27  וּבְנֵ֧י בְלִיַּ֣עַל אָמְר֗וּ מַה־יֹּשִׁעֵ֙נוּ֙ זֶ֔ה וַיִּבְזֻ֕הוּ וְלֹֽא־הֵבִ֥יאוּ ל֖וֹ מִנְחָ֑ה וַיְהִ֖י כְּמַחֲרִֽישׁ׃  But the riff-raff said, “How *can* this *man* save us?” And they despised him and did not bring him *any* offering. But he remained [**as**] silent.  See also Gen 24:28, Josh 7:3, Josh 7:5, Isa 26:20, Jer 17:6, Dan 9:7, Joel 2:5, Amos 8:10, Obad 1:11. | | |
|  |  | |  | | |
| w(sei/ |  | | |  | |
|  |  | | |  | |
|  | Kai\ mi/an e0k tw~n kefalw~n au0tou= **w(sei\** e0sfagme/nhn ei0j qa&naton: kai\ h9 plhgh\ tou= qana&tou au0tou= e0qerapeu/qh: kai\ e0qau/masen o3lh h9 gh= o0pi/sw tou= qhri/ou: [Rev 13:3] | | | And *I saw* one of his heads **apparently** fatally struck, but his fatal blow was healed, and the whole earth marvelled at the beast. | |
|  |  | | |  | |
| w(sperei/ |  | | |  | |
|  |  | | |  | |
|  | e1sxaton de\ pa&ntwn, **w(sperei\** tw%~ e0ktrw&mati, w!fqh ka)moi/. [1 Cor 15:8] | | | and last of all he was also seen by me, one untimely born, **as *it were***. | |
|  |  | | |  | |

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a)lla\_ kai/  2

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*(also as conjunction 23)*

w(sei/34

w(sperei/ 34

# Abbreviations and References

***Abbreviations***

AV Authorized Version

OT Old Testament (Tanakh)

P1904 The Antoniades Greek Orthodox Church Patriarchal Text of 1904

TR Textus Receptus (Received Text)

***Bible book abbreviations***

*Old Testament*

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Gen | Genesis | | 2 Chr | 2 Chronicles | Dan | Daniel |
| Ex | Exodus | | Ezra | Ezra | Hos | Hosea |
| Lev | Leviticus | | Neh | Nehemiah | Joel | Joel |
| Num | Numbers | | Esth | Esther | Amos | Amos |
| Deut | Deuteronomy | | Job | Job | Obad | Obadiah |
| Josh | Joshua | | Ps | Psalms | Jonah | Jonah |
| Judg | Judges | | Prov | Proverbs | Mic | Micah |
| Ruth | Ruth | | Eccl | Ecclesiastes | Nah | Nahum |
| 1 Sam | 1 Samuel | | Song | Song of Solomon | Hab | Habakkuk |
| 2 Sam | 2 Samuel | | Isa | Isaiah | Zeph | Zephaniah |
| 1 Ki | 1 Kings | | Jer | Jeremiah | Hagg | Haggai |
| 2 Ki | 2 Kings | | Lam | Lamentations | Zech | Zechariah |
| 1 Chr | 1 Chronicles | | Ezek | Ezekiel | Mal | Malachi |
|  |  | |  |  |  |  |
| *New Testament* | |  |  |  |  |  |
| Matt | Matthew | | Eph | Ephesians | Heb | Hebrews |
| Mark | Mark | | Phil | Philippians | James | James |
| Luke | Luke | | Col | Colossians | 1 Pet | 1 Peter |
| John | John | | 1 Thes | 1 Thessalonians | 2 Pet | 2 Peter |
| Acts | Acts | | 2 Thes | 2 Thessalonians | 1 John | 1 John |
| Rom | Romans | | 1 Tim | 1 Timothy | 2 John | 2 John |
| 1 Cor | 1 Corinthians | | 2 Tim | 2 Timothy | 3 John | 3 John |
| 2 Cor | 2 Corinthians | | Titus | Titus | Jude | Jude |
| Gal | Galatians | | Phmon | Philemon | Rev | Revelation |

***References***

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