**TRANSLATION ISSUES IN THE NEW TESTAMENT**

**by Graham G. Thomason**

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Version 1.10

Minor revisions 9 February 2023, 20 February 2023

**Contents**

1 Introduction 1

2 The Words kataba&llw and katabolh/ 2

3 To Believe / to Obey / Use of pei/qomai and pe/ponqa 5

4 To Expect / Await 13

5 “To Fill” in the NT 14

6 Idiom 15

6.1 Vocatives 15

6.2 Age (ai0w&n) 15

6.3 Behold (i0dou/) 17

6.4 God Forbid (mh\ ge/noito) 21

6.5 Work (e0rga&zomai, katerga&zomai) 21

6.6 Translation of an Explicit Partitive 22

6.7 "God" for Extremes 22

6.8 The Midst of 23

6.9 This / Such 24

6.10 Chief priests 24

6.11 Answered (but no question asked) 24

7 Synonyms - Approaching a Concordant Translation 25

7.1 Anger 25

7.2 Anoint 25

7.3 Ask, Pray 25

7.4 Birds 25

7.5 Blessed 26

7.6 Church 26

7.7 Compassion 26

7.8 Crowds 26

7.9 Deaf, Mute, and Blind 27

7.10 Depart 27

7.11 Desire 27

7.12 Heal 27

7.13 Heaven 27

7.14 Holy 28

7.15 Illness 28

7.16 Increase, Multiply 28

7.17 Lord, Leader 28

7.18 Miracles, Power, Dominion 29

7.19 Mourning 29

7.20 Patience 29

7.21 Place 30

7.22 Proclaim 30

7.23 Raise and Rise 30

7.24 Rejoice 30

7.25 Righteousness/Unrighteousness 31

7.26 Servant 31

7.27 Temple 31

7.28 Tomb 31

7.29 Understand 31

7.30 Wise 32

7.31 Word 32

7.32 World 32

7.33 Worship 32

8 Romans 7:6 33

9 Philippians 3:12 and 3:15 34

10 Philippians 3:20 36

11 2 Timothy 2:25 38

12 Abbreviations and References 40

# Introduction

This booklet describes some of the issues that have arisen in translating the New Testament.

Except where indicated otherwise, the Greek text used is the Greek Orthodox Church Patriarchal Text of 1904, which we will refer to as **P1904**. It is of the Majority Text type and is copyright free. It was gratefully taken from <http://kainh.homestead.com/English.html>.

The P1904 text was chosen because this booklet was written from 2005-2009 in parallel with producing a translation of the New Testament on paper, and it was the only accented and effectively copyright-free Majority Text type Greek edition that we found on the internet in 2005. Since then we have become aware of the Robinson-Pierpont Byzantine Textform 2005, which we will refer to as **RP**. We consider the RP edition to be the gold standard (though we challenge it occasionally), as it is not just a representative of the Majority Text type manuscripts, but exhibits the actual majority reading of a great number of manuscripts. We may in the future adapt this booklet to it. However, the number of changes that would materially affect verses in this booklet is probably very small, as the texts are very similar, and most differences are very trivial. Where the Received Text is referred to, it is designated **TR**.

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 P1904 and Received Text 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. However, we have not attempted to keep this booklet aligned with our translation in the course of changes, usually minor, which we have made as the result of reviewing the *FarAboveAll* translation. So in some respects, this booklet is outdated, but we feel it still has much to offer.

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.

This booklet discusses specific issues such as the meaning of **katabolh/** (*foundation* or *overthrow*?), **pei/qomai ¯ pe/ponqa** (*to be persuaded*, *trust, believe or obey*?), verbs for ***to expect*** or ***to await***, the meaning of **ai0w/n ¯ ei0j tou\j ai0w~naj** (*age / for ever*?), and how to arrive at idiomatic expressions for **i0dou/** (literally *see, behold*) and **e0n me/sw%** (literally *in the midst of*). As our version attempts a measure of concordant translation where it does not affect the style, we present various (near-) synonyms with the preferable translation, though we do not constrain ourselves in this area. We also discuss a few specific verses.

# The Words kataba&llw and katabolh/

We suggest that **kataba&llw** and **katabolh/** mean *to overthrow* and *an overthrow* rather than *to found* and *foundation*. On one occasion (Heb 6:1) where **kataba&llw** is used of laying a foundation, it is the word **qeme/lion** that gives the concept of a foundation, not **kataba&llw** , which could still be translated *throw down*. A discussion of *the overthrow of the world* is beyond the scope of this booklet, but it could be a consequence of the events of Ezekiel 28.

***From Liddel and Scott's intermediate dictionary [LS]:***

**kataba&llw**  **I 1.** *to throw down, overthrow,* Hom. etc.; kataba&llw ei0j to\ mhde/n *to bring down* to nothing, Hdt.**2.** *to strike down* with a weapon; *slay* Hdt. **3.** *to throw* or *bring* into a certain state, Eur. Plat. **4.** *to cast down* or *away*, cast off, reject, Xen. **II 1.** in a milder sense, *to let fall, drop down,* Hom.; kataba&llw i9sti/a *to lower the sail,* Theog.; ta\_j o0fru=j kataba&llw *to let down, unknit* (=smooth out) the brow (not: *to frown*) Eur. **2.** *to lay down, set down* Ar. **3.** *to bring* or *carry down*, esp. to the sea-coast, Hdt. **4.** *to pay down, yield,* or *bring in* Hdt. :–*to pay down, pay,* Thuc., etc.: –Med. *to cause to be deposited,* Dem. **5.** *to put in, render* kataba&llw marturi/an [a testimony] Dem. **6.** *to throw down* seed, *sow*. kataba&llw fa&tin [a rumour] Hdt. **7.** **to lay down as a foundation**, mostly in Med., Eur. :–Pass., katabeblhme/noj *laid down, ordinary,* Arist.

**katabolh/*,*** f.**I 1.***a throwing or laying down,*NT. **II.** metaph., **1.** *a foundation, beginning* Pind. **2.** *a paying down,* by instalments, Dem. **III.** *a periodical attack of illness, a fit, access,* Plat.

In the passages below, we quote the Authorized Version, so as not to impose our own view, except that for the New Testament we leave *foundation* and *overthrow* open.

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| --- | --- | --- | --- |
| **N.T.** | kataba&llw | ***AV (with alternatives)*** | |
|  |  |  | |
| 2 Cor 4:9 | diwko/menoi a)ll' ou0k e0gkataleipo/menoi, **kataballo/menoi** a)ll' ou0k a)pollu/menoi, | *Persecuted, but not forsaken;* ***cast down****, but not destroyed;* | |
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|  |  |  | |
| Heb 6:1 | Dio\ a)fe/ntej to\n th=j a)rxh=j tou= Xristou= lo/gon e0pi\ th\n teleio/thta ferw&meqa, mh\ pa&lin qeme/lion **kataballo/menoi** metanoi/aj a)po\ nekrw~n e1rgwn, kai\ pi/stewj e0pi\ Qeo/n | *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not* ***laying*** *again the foundation of repentance from dead works, and of faith toward God,*  ***Note****:* the word *foundation* here is fromqeme/lion, not kataba&llw. | |
|  |  |  | |
|  | **katabolh/** |  | |
|  |  |  | |
| Matt 13:35 | o3pwj plhrwqh|= to\ r(hqe\n dia\_ tou= profh/tou le/gontoj: a)noi/cw e0n parabolai=j to\ sto/ma mou, e0reu/comai kekrumme/na a)po\ **katabolh=j** ko/smou. | *That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the* ***[foundation / overthrow]*** *of the world.* | |
|  |  |  | |
|  |  |  | |
| Matt 25:34 | to/te e0rei= o9 basileu\j toi=j e0k deciw~n au0tou=: deu=te oi9 eu0loghme/noi tou= patro/j mou, klhronomh/sate th\n h9toimasme/nhn u9mi=n basilei/an a)po\ **katabolh=j** ko/smou. | *Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the* ***[foundation / overthrow]*** *of the world:* | |
|  |  |  | |
|  |  |  | |
| Luke 11:50 | i3na e0kzhthqh|= to\ ai[ma pa&ntwn tw~n profhtw~n to\ e0kxuno/menon a)po\ **katabolh=j** ko/smou a)po\ th=j genea~j tau/thj, | *That the blood of all the prophets, which was shed from the* ***[foundation / overthrow]*** *of the world, may be required of this generation;* | |
|  |  |  | |
|  |  |  | |
| John 17:24 | pa&ter, o4 de/dwka&j moi, qe/lw i3na o3pou ei0mi\ e0gw\_ ka)kei=noi w}si met' e0mou=, i3na qewrw~si th\n do/can th\n e0mh\n h4n de/dwka&j moi, o3ti h0ga&phsa&j me pro\ **katabolh=j** ko/smou. | *Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given me: for Thou lovedst me before the* ***[foundation / overthrow]*** *of the world.* | |
|  |  |  | |
|  |  |  | |
| Eph 1:4 | kaqw\_j kai\ e0cele/cato h9ma~j e0n au0tw%~ pro\ **katabolh=j** ko/smou ei]nai h9ma~j a(gi/ouj kai\ a)mw&mouj katenw&pion au0tou=, e0n a)ga&ph| | *According as he hath chosen us in him before the* ***[foundation / overthrow]*** *of the world, that we should be holy and without blame before him in love:* | |
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| Heb 4:3 | ei0serxo/meqa ga\_r ei0j th\n kata&pausin oi9 pisteu/santej, kaqw\_j ei1rhken: w(j 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. | *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the* ***[foundation / overthrow]*** *of the world.* | |
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| Heb 9:26 | e0pei\ e1dei au0to\n polla&kij paqei=n a)po\ **katabolh=j** ko/smou: nu=n de\ a#pac e0pi\ suntelei/a% tw~n ai0w&nwn ei0j a)qe/thsin a(marti/aj dia\_ th=j qusi/aj au0tou= pefane/rwtai. | *For then must he often have suffered since the* ***[foundation / overthrow]*** *of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* | |
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|  |  |  | |
| Heb 11:11 | Pi/stei kai\ au0th\ Sa&rra du/namin ei0j **katabolh\n** spe/rmatoj e1labe kai\ para\_ kairo\n h9liki/aj e1teken, e0pei\ pisto\n h9gh/sato to\n e0paggeila&menon: | *Through faith also Sara herself received strength* ***to conceive*** *seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.* | |
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|  |  |  | |
| 1 Pet 1:20 | proegnwsme/nou me\n pro\ **katabolh=j** ko/smou, fanerwqe/ntoj de\ e0p'7e0sxa&twn tw~n xro/nwn di' u9ma~j | *Who verily was foreordained before the* ***[foundation / overthrow]*** *of the world, but was manifest in these last times for you,* | |
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| Rev 13:8 | kai\ proskunh/sousin au0to\n pa&ntej oi9 katoikou=ntej e0pi\ th=j gh=j, w{n ou0 ge/graptai to\ o1noma e0n tw%~ bibli/w% th=j zwh=j tou= a)rni/ou tou= e0sfagme/nou a)po\ **katabolh=j** ko/smou. | *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the* ***[foundation / overthrow]*** *of the world.* | |
|  |  |  | |
|  |  |  | |
| Rev 17:8 | To\ qhri/on o4 ei]dej, h]n kai\ ou0k e1sti, kai\ me/llei a)nabai/nein e0k th=j a)bu/ssou kai\ ei0j a)pw&leian u9pa&gein: kai\ qauma&sontai oi9 katoikou=ntej e0pi\ th=j gh=j, w{n ou0 ge/graptai to\ o1noma e0pi\ to\ bibli/on th=j zwh=j a)po\ **katabolh=j** ko/smou, blepo/ntwn to\ qhri/on o3ti h]n kai\ ou0k e1sti kai\ pare/stai. | *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the* ***[foundation / overthrow]*** *of the world, when they behold the beast that was, and is not, and yet is.* | |
|  |  |  | |
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| **O.T.** | **(where LXX has kataba&llw - a selection of the 32 occurrences)** | |  |
|  |  |  | |
| 2 Sam 20:15 | hÃkf(jmaZ|ha tyYb'% ÈhlfÕb')fb;% wyÅlf(f w3rYcuyF5wA w3)$ËbyF5wA  -lkfw0 lXx'ba% dÆom(jtaZ|wR ryÃ(ihf-l)e Èhlfl;|os w3Ñkp;Z#$;yI5wA  lyÒpiZhal; MÆtiyxi#$;ma bÃ)fGwy-t)e rY#$e)j ÈM(fhf  :h|mfGwxha | *And they came and besieged him in Abel of Beth-Maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall,* ***to throw it down****.* | |
|  |  |  | |
|  |  |  | |
| 2 Ki 3:19 | rGwÃxb;mi ryY(i-lkfw0 Èrcfb;mi ryÑ(i-lkf% MÌteyki%hiw0  MyIÆma-ynHyT(;ma-lkfw0 w3lyÃpiZtaZ ÈbGw+ CÒ('-lkfw0  w3bÆ)ik;taZ hÃbfGw+@ha h8qBl;xeha Èlokw0 w3mXotZs;tiZ  :My|nLbf)jbf% | *And ye shall smite every fenced city, and every choice city, and shall* ***fell*** *every good tree, and stop all wells of water, and mar every good piece of land with stones.* | |
|  |  |  | |
|  |  |  | |
| Job 12:14 | )$Ylw0 #$yÅ)iÚ-l(a rÒog@s;yI hXnSbf%yI )$Ylw0 sGwrhjyA`Æ` N`Yh'  :xa|t'pfZyI | *Behold, he* ***breaketh down****, and it cannot be built again: he shutteth up a man, and there can be no opening.* | |
|  |  |  | |
|  |  |  | |
| Ps 37:14  *36:14LXX* | lypiZhal;`Æ` MÒtfZ#$;Ùqa w3×kr;dfw0 ÇMy(i#$fr; w3Yxt;|pfZ ÀbreÑxe  :K7re|df-yr'#$;yI xaGwÅb+;liÚ NGwXyb;)ew0 yYnL(f | *The wicked have drawn out the sword, and have bent their bow, to* ***cast down*** *the poor and needy, and to slay such as be of upright conversation.* | |
|  |  |  | |
|  |  |  | |
| Prov 7:26 | -lkf% MyÅmicu(jwAÚ hlfyXpiZhi MyYlilfxj MyYbi%ra-y|ki%  :hfy|gSruhj | *For she hath* ***cast down*** *many wounded: yea, many strong men have been slain by her.* | |
|  |  |  | |
|  |  |  | |
| Isa 26:5 | hnF@ÑleypiZ#$;yA hXbfgF@o#;nI hÆyBr;qi MGwÃrmf yYb'#$;oy Èx#$ah' yÑki%  :r|pf(f-d(a hnF@Æ(eygI@yA CreÃ)e-d(a Èh@lfypiZ#$;yA | *For he bringeth down them that dwell on high; the lofty city, he* ***layeth*** *it* ***low****; he layeth it low, even to the ground; he bringeth it even to the dust.* | |
|  |  |  | |
|  |  |  | |
| Dan 11:12 | lyÊpiZhiw0 GwXbbfl; MYrfw0`"q Mw3ryF`"k NGwÆmhfhe )Òo#f3nIw0  :zGw|(yF )$Òlw0 tGwÆ)$b%ri | *And when he hath taken away the multitude, his heart shall be lifted up; and he shall* ***cast down*** *many ten thousands: but he shall not be strengthened by it.* | |
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# To Believe / to Obey / Use of pei/qomai and pe/ponqa

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| --- | --- |
|  |  |
| pisteu/w | *to believe* *(whoever believes in Him)* [John 3:16] |
|  |  |
|  |  |
| pei/qwACTIVE | *to persuade (the crowds)* [Matt 27:20] |
|  |  |
| pei/qw£pei/qomaiMIDDLE | *to obey (the truth)* [Gal 5:7] |
|  |  |
| pei/qw£pei/qomaiPASSIVE | *be persuaded (if someone rose from the dead)* [Luke 16:31] |
|  |  |
| pei/qw£pei/qomaiMID/PASS? | *believe/be persuaded (of Jews at Rome hearing Paul)* [Acts 28:24] |
|  |  |
|  |  |
| pei/qw£pe/poiqa | *to trust* *(He trusts in God)* [Matt 27:43]  *to trust (in money)* [Mark 10:24]  *to trust (we trust we have a good conscience)* [Heb 13:18]  Nowhere is the meaning definitely *to believe*. |
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|  |  |
| a)peiqe/w | *to not believe (the Son shall not see life)* [John 3:36]  *to not trust*  AV sometimes translates *not obey*, e.g. the gospel [1 Pet 4:17]  [LS] gives *disobey* |
|  |  |
|  |  |
| a)peiqh/j -e/j | *disobedient* [Luke 1:17, Acts 26:19, Rom 1:30, 2 Tim 3:2, Titus 1:16, 3:3. AV=*disobedient* in all cases (e.g. to parents)] |
|  |  |
|  |  |
| a)piste/w | *not believe/not be persuaded* *(of Jews at Rome hearing Paul)* [Acts 28:24]  *not believeAV/be unfaithful* (if we ... He remains faithful pisto/j) [2 Tim 2:13] |
|  |  |
|  |  |
| u9pakou/w | *obey (of winds obeying Jesus)* [Matt 8:27] |
|  |  |

***Detail of pei/qw***

pei/qw *to persuade*

pei/qomai (1) *to be persuaded*

(2) Pf= pe/poiqa; classically: *to obey;* NT: *to trust; to believe; to obey*

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| --- | --- | --- | --- | --- | --- |
| ***Active: pei/qw pei/sw e1peisa etc (all occurrences)*** | | |  |  | |
|  |  | | |  | |
| Matt 27:20 | Oi9 de\ a)rxierei=j kai\ oi9 presbu/teroi **e1peisan** | | | *But the priests and elders* ***persuaded*** | |
|  |  | | |  | |
|  |  | | |  | |
| Matt 28:14 | kai\ e0a\_n a)kousqh|= tou=to e0pi\ tou= h9gemo/noj, h9mei=j **pei/somen** au0to\n kai\ u9ma~j a)meri/mnouj poih/somen. | | | *And if this should be heard by the governor, we will* ***persuade*** *him and we will ensure you are not in trouble* (Greek: *make you carefree*)*.* | |
|  |  | | |  | |
|  |  | | |  | |
| *Other verses:* | Acts 12:20, Acts 13:43, Acts 14:19, Acts 18:4, Acts 19:8, Acts 19:26, Acts 26:28, Acts 28:23, 2 Cor 5:11, Gal 1:10, 1J 3:19 | | | |  |
|  |  | | |  | |
| **pe/poiqa *(all occurrences)*** | |  | |  | |
|  |  | | |  | |
| Matt 27:43 | **pe/poiqen** e0pi\ to\n Qeo/n, r(usa&sqw nu=n au0to/n, ei0 qe/lei au0to/n: ei]pe ga\_r o3ti Qeou= ei0mi ui9o/j. | | | *He* ***trusts*** *in God; let Him now rescue Him, if He wants Him. For He said, “I am the Son of God.”* | |
|  |  | | |  | |
|  |  | | |  | |
| Mark 10:24 | oi9 de\ maqhtai\ e0qambou=nto e0pi\ toi=j lo/goij au0tou=. o9 de\ 870Ihsou=j pa&lin a)pokriqei\j le/gei au0toi=j: te/kna, pw~j du/skolo/n e0sti tou\j **pepoiqo/taj** e0pi\ xrh/masin ei0j th\n basilei/an tou= Qeou= ei0selqei=n: | | | *Now the disciples were astounded at His words. But Jesus answered again and said* (Greek: *says*) *to them, “Children, how difficult it is for those* ***trusting*** *in money to go into the kingdom of God!”* | |
|  |  | | |  | |
|  |  | | |  | |
| Luke 11:22 | 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. | | | *But as soon as one stronger than he comes and overcomes him, he* will *take his weaponry, in which he* ***trusted****, and* will *divide his spoils.* | |
|  |  | | |  | |
|  |  | | |  | |
| Luke 18:9 | Ei]pe de\ kai\ pro/j tinaj tou\j **pepoiqo/taj** e0f' e9autoi=j o3ti ei0si\ di/kaioi, kai\ e0couqenou=ntaj tou\j loipou/j, th\n parabolh\n tau/thn: | | | *And He spoke this parable to certain people who* ***trusted*** *in themselves, that they were righteous, and despised the others.* | |
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|  |  | | |  | |
| Rom 2:19 | **pe/poiqa&j** te seauto\n o9dhgo\n ei]nai tuflw~n, fw~j tw~n e0n sko/tei, | | | *And you* ***trust*** *yourself to be* ***/ are convinced***MG ***/ believe***MG ***/ are confident****AV you are a guide of the blind, a light to those in darkness.* | |
|  |  | | |  | |
|  |  | | |  | |
| 2 Cor 1:9 | a)lla\_ au0toi\ e0n e9autoi=j to\ a)po/krima tou= qana&tou e0sxh/kamen, i3na mh\ **pepoiqo/tej** w}men e0f' e9autoi=j, a)ll' e0pi\ tw%~ Qew%~ tw%~ e0gei/ronti tou\j nekrou/j: | | | *but we ourselves have had the sentence of death in ourselves, so that we should not* ***be trusting*** *in ourselves, but in God who raises the dead,* | |
|  |  | | |  | |
|  |  | | |  | |
| 2 Cor 2:3 | kai\ e1graya u9mi=n tou=to au0to/, i3na mh\ e0lqw\_n lu/phn e1xw a)f' w{n e1dei me xai/rein, **pepoiqw\_j** e0pi\ pa&ntaj u9ma~j o3ti h9 e0mh\ xara\_ pa&ntwn u9mw~n e0stin. | | | *And I wrote this very thing to you, so that I would not have grief when I came from those on account of whom I should have rejoiced,* ***trusting*** *in you all that my joy is* that *of you all.* | |
|  |  | | |  | |
|  |  | | |  | |
| 2 Cor 10:7 | Ta\_ kata\_ pro/swpon ble/pete. ei1 tij **pe/poiqen** e9autw%~ Xristou= ei]nai, tou=to logize/sqw pa&lin e0f' e9autou=, o3ti kaqw\_j au0to\j Xristou=, ou3tw kai\ h9mei=j Xristou=. | | | *Look at the things that are before your eyes. If anyone* ***is convinced*** *for himself that he is Christ's, let him consider this for himself again, that just as he is Christ's, so are we too Christ's.* | |
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| Gal 5:10 | e0gw\_ **pe/poiqa** ei0j u9ma~j e0n Kuri/w% o3ti ou0de\n a!llo fronh/sete: o9 de\ tara&sswn u9ma~j basta&sei to\ kri=ma, o3stij a@n h|]. | | | *I* ***trust / have confidence*** *AV* ***in*** *you through the Lord that you have no other frame of mind, but he who is troubling you will bear* his *judgment, whoever he is.* | |
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| Phil 1:6 | **pepoiqw\_j** au0to\ tou=to, o3ti o9 e0narca&menoj e0n u9mi=n e1rgon a)gaqo\n e0pitele/sei a!xrij h9me/raj 870Ihsou= Xristou=, | | | ***Confident*** *of this very thing, that He Who started a good work in you will complete it until the day of Jesus Christ.* | |
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| Phil 1:14 | kai\ tou\j plei/onaj tw~n a)delfw~n e0n Kuri/w% **pepoiqo/taj** toi=j desmoi=j mou perissote/rwj tolma~n a)fo/bwj to\n lo/gon lalei=n. | | | *and most of the brothers,* ***trusting*** *in the Lord, because of my bonds, dare more than ever to speak the word fearlessly.*  **or, re-associating *trusting* with *bonds,***  *and most of the brothers in the Lord, trusting in my bonds, dare more than ever to speak the word fearlessly.* | |
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| Phil 1:25 | kai\ tou=to **pepoiqw\_j** oi]da o3ti menw~ kai\ sumparamenw~ pa~sin u9mi=n ei0j th\n u9mw~n prokoph\n kai\ xara\_n th=j pi/stewj, | | | *And being* ***convinced of / trusting*** *this, I know that I shall remain and stay along with all of you for your progress and joy in the faith.* | |
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| Phil 2:24 | **pe/poiqa** de\ e0n Kuri/w% o3ti kai\ au0to\j taxe/wj e0leu/somai. | | | *But I* ***trust*** *in the Lord that I myself will come soon.* | |
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| Phil 3:3 | h9mei=j ga&r e0smen h9 peritomh/, oi9 Pneu/mati Qeou= latreu/ontej kai\ kauxw&menoi e0n Xristw%~ 870Ihsou= kai\ ou0k e0n sarki\ **pepoiqo/tej**, | | | *But we are the circumcision, who serve God in spirit, and exult in Christ Jesus, and do not* ***trust*** *in the flesh,* | |
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| Phil 3:4 | kai/per e0gw\_ e1xwn pepoi/qhsin kai\ e0n sarki/. ei1 tij dokei= a!lloj **pepoiqe/nai** e0n sarki/, e0gw\_ ma~llon: | | | *although I have grounds for trust in the flesh. If anyone else thinks he can* ***trust*** *in the flesh, I can do so more.* | |
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| 2 Thes 3:4 | **Pepoi/qamen** de\ e0n Kuri/w% e0f' u9ma~j o3ti a$ paragge/llomen u9mi=n kai\ poiei=te kai\ poih/sete. | | | *And we* ***trust*** *in the Lord concerning you, that you do, and will do, the things that we charge you with.* | |
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| Phmon v21 | **Pepoiqw\_j** th|= u9pakoh|= sou e1graya& soi, ei0dw\_j o3ti kai\ u9pe\r o4 le/gw poih/seij. | | | ***Trusting*** *in your obedience, I wrote to you, knowing that you will also do more than what I say.* | |
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| Heb 2:13 | kai\ pa&lin: e0gw\_ e1somai **pepoiqw\_j** e0p' au0tw%~: kai\ pa&lin: i0dou\ e0gw\_ kai\ ta\_ paidi/a a# moi e1dwken o9 Qeo/j. | | | *And again, “I will* ***be confident*** *in Him.” And again, “Here am I and the children whom God has given* (Greek: *gave*) *Me.”* | |
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| Heb 13:18 | Proseu/xesqe peri\ h9mw~n: **pepoi/qamen** ga\_r o3ti kalh\n sunei/dhsin e1xomen, e0n pa~si kalw~j qe/lontej a)nastre/fesqai. | | | *Pray for us, for we* ***trust*** *that we have a good conscience, seeing we want to conduct ourselves well in all* circumstances*.* | |
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| ***Other Middle/Passive (all occurrences)*** | |  | |  | |
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| Luke 16:31 | ei]pe de\ au0tw%~: ei0 Mwu+se/wj kai\ tw~n profhtw~n ou0k a)kou/ousin, ou0de\ e0a&n tij e0k nekrw~n a)nasth|= **peisqh/sontai.** | | | *But he said to him, “If they will not hear Moses and the prophets, even if someone were to rise* (Greek: *rises*) *from the dead, they would* (Greek: *will*) *not* ***be persuaded****.”* | |
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| Luke 20:6 | e0a\_n de\ ei1pwmen, e0c a)nqrw&pwn, pa~j o9 lao\j kataliqa&sei h9ma~j: **pepeisme/noj** ga&r e0stin 870Iwa&nnhn profh/thn ei]nai. | | | *But if we say, “Of men”, all the people will stone us, for they* ***have been persuaded*** *(*or, adjectivally*, are persuaded) that John is a prophet.* | |
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| Acts 5:36 | pro\ ga\_r tou/twn tw~n h9merw~n a)ne/sth Qeuda~j, le/gwn ei]nai/ tina e9auto/n, w%{ proseklh/qh a)riqmo\j a)ndrw~n w(sei\ tetrakosi/wn: o4j a)nh|re/qh, kai\ pa&ntej o3soi **e0pei/qonto** au0tw%~ dielu/qhsan kai\ e0ge/nonto ei0j ou0de/n. | | | *For before these times Theudas stood up, saying he was someone, to whom a number of men were called - about four hundred - and he was killed, and all who* ***trusted*** */* ***believed in / obeyed****AV him were disbanded and came to nothing.* | |
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| Acts 5:37 | meta\_ tou=ton a)ne/sth 870Iou/daj o9 Galilai=oj e0n tai=j h9me/raij th=j a)pografh=j kai\ a)pe/sthse lao\n i9kano\n o0pi/sw au0tou=: ka)kei=noj a)pw&leto, kai\ pa&ntej o3soi **e0pei/qonto** au0tw%~ dieskorpi/sqhsan. | | | *After this man, Judas the Galilean arose in the days of the census and he caused a considerable number of people to revolt, rallying behind him, yet that man perished, and all those who* ***trusted*** */* ***believed in / obeyed****AV him were scattered.* | |
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| Acts 5:40 | **e0pei/sqhsan** de\ au0tw%~, kai\ proskalesa&menoi tou\j a)posto/louj dei/rantej parh/ggeilan mh\ lalei=n e0pi\ tw%~ o0no/mati tou= 870Ihsou=, kai\ a)pe/lusan au0tou/j. | | | *And they* ***were persuaded*** *by him, and they called the apostles and flogged them and commanded them not to speak in the name of Jesus, and released them.* | |
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| Acts 17:4 | kai/ tinej e0c au0tw~n **e0pei/sqhsan** kai\ proseklhrw&qhsan tw%~ Pau/lw% kai\ tw%~ Si/la%, tw~n te sebome/nwn 879Ellh/nwn polu\ plh=qoj gunaikw~n te tw~n prw&twn ou0k o0li/gai. | | | *And some of them* ***were persuaded****, (AV=believed) and were assigned to Paul and Silas, as were a great multitude of the devout Greeks and not an insignificant number of the leading women.* | |
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| Acts 21:14 | mh\ **peiqome/nou** de\ au0tou=, h9suxa&samen ei0po/ntej: to\ qe/lhma tou= Kuri/ou gine/sqw. | | | *And as he* ***was*** *not* ***persuaded****, we desisted and said, “Let the will of the Lord come to pass.”* | |
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| Acts 23:21 | su\ ou]n mh\ **peisqh|=j** au0toi=j: e0nedreu/ousi ga\_r au0to\n e0c au0tw~n a!ndrej plei/ouj tessara&konta, oi3tinej a)neqema&tisan e9autou\j mh/te fagei=n mh/te piei=n e3wj ou[ a)ne/lwsin au0to/n, kai\ nu=n e3toimoi/ ei0si prosdexo/menoi th\n a)po\ sou= e0paggeli/an. | | | *But don't you* ***be persuaded*** *by them. For more than forty of them, men, are making an ambush, and they have bound themselves with a curse neither to eat nor drink until they have eliminated him, and now they are ready, expecting your promise.* | |
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| Acts 26:26 | e0pi/statai ga\_r peri\ tou/twn o9 basileu/j, pro\j o4n kai\ parrhsiazo/menoj lalw~: lanqa&nein ga\_r au0to/n ti tou/twn ou0 **pei/qomai** ou0de/n: ou0 ga&r e0stin e0n gwni/a% pepragme/non tou=to. | | | *For the king has understanding of these things, and I speak freely to him. For I* ***am*** *not* ***persuaded*** *that any of these things escape his notice. For this has not been done in a corner.*  [Acts 26:18e0n o0li/gw% me **pei/qeij**  *you almost* ***persuade*** *me ...*] | |
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| Acts 27:11 | o9 de\ e9katonta&rxhj tw%~ kubernh/th| kai\ tw%~ nauklh/rw% **e0pei/qeto** ma~llon h2 toi=j u9po\ tou= Pau/lou legome/noij. | | | *But the centurion* ***was*** *more* ***persuaded*** *by the captain (or steersman) and the ship owner than by the things said by Paul.* | |
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| Acts 28:24 | kai\ oi9 me\n **e0pei/qonto** toi=j legome/noij, oi9 de\ **h0pi/stoun[[1]](#footnote-1)**. | | | *And some* ***were persuaded*** *by* ***/ believed****AV /* ***let themselves be persuaded****MG by the things said, but others* ***disbelieved****.* | |
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| Rom 2:8 | toi=j de\ e0c e0riqei/aj, kai\ **a)peiqou=si** me\n th|= a)lhqei/a%, **peiqome/noij** de\ th|= a)diki/a% qumo\j kai\ o0rgh/: | | | *But (rendering) to those that are of contention, and* ***disobedient*** *to the truth, and* ***trusting in*** */* ***obeying****AV unrighteousness, wrath and anger;* | |
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| Rom 8:38 | **pe/peismai** ga\_r o3ti ou1te qa&natoj ou1te zwh\ ou1te a!ggeloi ou1te a)rxai\ ou1te duna&meij ou1te e0nestw~ta ou1te me/llonta | | | *For I* ***have been persuaded*** *(*or, adjectivally*, I* ***am persuaded****) that neither death nor life, nor angels, nor dominions nor powers, either present or future* | |
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| Rom 14:14 | oi]da kai\ **pe/peismai** e0n Kuri/w% 870Ihsou= o3ti ou0de\n koino\n di' e9autou=: ei0 mh\ tw%~ logizome/nw% ti koino\n ei]nai, e0kei/nw% koino/n. | | | *I know and* ***am convinced****MG* ***/ have been persuaded*** *by the Lord Jesus that nothing is profane (or: unclean) of itself; except that to* anyone *that considers something to be profane, to him it is profane.* | |
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| Rom 15:14 | **Pe/peismai** de/, a)delfoi/ mou, kai\ au0to\j e0gw\_ peri\ u9mw~n, o3ti kai\ au0toi\ mestoi/ e0ste a)gaqwsu/nhj, peplhrwme/noi pa&shj gnw&sewj, duna&menoi kai\ a)llh/louj nouqetei=n. | | | *And I* ***am convinced****MG* ***/ have been persuaded****, my brothers, I myself, concerning you, that you too are full of goodness,* and *filled with all knowledge,* and are *able also to advise each other.* | |
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| Gal 3:1 | 87]W a)no/htoi Gala&tai, ti/j u9ma~j e0ba&skane th|= a)lhqei/a% mh\ **pei/qesqai**, oi[j kat' o0fqalmou\j 870Ihsou=j Xristo\j proegra&fh e0n u9mi=n e0staurwme/noj; | | | *O foolish Galatians, who has spellbound you into not* ***obeyingAV*** (possibly: ***believing***) *the truth,* you *before whose eyes Jesus Christ was exhibited, crucified among you?* | |
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| Gal 5:7 | 870Etre/xete kalw~j: ti/j u9ma~j e0ne/koye th|= a)lhqei/a% mh\ **pei/qesqai**; | | | *You were running well. Who has been hindering you from* ***obeyingMG,AV*** (possibly: ***believing***) *the truth?* | |
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| 2 Tim 1:5 | u9po/mnhsin lamba&nwn th=j e0n soi\ a)nupokri/tou pi/stewj, h3tij e0nw%&khse prw~ton e0n th|= ma&mmh| sou Lwi+/di kai\ th|= mhtri/ sou Eu0ni/kh|, **pe/peismai** de\ o3ti kai\ e0n soi/. | | | *recalling the unfeigned faith that is in you, which first dwelt in your grandmother Lois, and your mother Eunice, and, I* ***am******persuaded,*** *also in you.* | |
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| 2 Tim 1:12 | di' h4n ai0ti/an kai\ tau=ta pa&sxw, a)ll' ou0k e0paisxu/nomai: oi]da ga\_r w%{ pepi/steuka, kai\ **pe/peismai** o3ti dunato/j e0sti th\n paraqh/khn mou fula&cai ei0j e0kei/nhn th\n h9me/ran: | | | *For this reason I suffer these things too, but I am not ashamed. For I know in Whom I have believed, and I* ***am persuaded*** *that He is able to keep my entrustment up to that day.* | |
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| Heb 6:9 | **Pepei/smeqa** de\ peri\ u9mw~n, a)gaphtoi/, ta\_ krei/ttona kai\ e0xo/mena swthri/aj, ei0 kai\ ou3tw lalou=men. | | | *But, beloved, we* ***have been******persuaded*** *better things of you, and things associated with salvation, even though we speak this way.* | |
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| Heb 11:13 | Kata\_ pi/stin a)pe/qanon ou[toi pa&ntej, mh\ labo/ntej ta\_j e0paggeli/aj, a)lla\_ po/rrwqen au0ta\_j i0do/ntej »kai\ **peisqe/ntej**ð only½ kai\ a)spasa&menoi, kai\ o9mologh/santej o3ti ce/noi kai\ parepi/dhmoi/ ei0sin e0pi\ th=j gh=j. | | | *All these died in faith, not having obtained the promises, but having seen them from afar, [and* ***were persuaded***of themð only*], and having embraced them, they confessed that they were strangers and emigrants on the earth.* | |
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| Heb 13:17 | **Pei/qesqe** toi=j h9goume/noij u9mw~n kai\ u9pei/kete: au0toi\ ga\_r a)grupnou=sin u9pe\r tw~n yuxw~n u9mw~n w(j lo/gon a)podw&sontej. i3na meta\_ xara~j tou=to poiw~si kai\ mh\ stena&zontej: a)lusitele\j ga\_r u9mi=n tou=to. | | | ***Obey*** *your* (doctrinal - see v7, v24) *leaders and submit to them, for they keep watch over your souls, since they must* (Greek: *will*) *render an account, in order that they may do that with joy, and not sighing, for that* would be *unprofitable to you.* | |
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| James 3:3 | i1de tw~n i3ppwn tou\j xalinou\j ei0j ta\_ sto/mata ba&llomen ei0j to\ **pei/qesqai** au0tou\j h9mi=n, kai\ o3lon to\ sw~ma au0tw~n meta&gomen. | | | *Look, we place bits in horses' mouths, so that they* ***obey*** *us, and we steer the whole of their body.* | |
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**a)peiqe/w**

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| John 3:36 | o9 **pisteu/wn** ei0j to\n ui9o\n e1xei zwh\n ai0w&nion: o9 de\ **a)peiqw~n** tw%~ ui9w%~ ou0k o1yetai zwh/n, a)ll' h9 o0rgh\ tou= Qeou= me/nei e0p' au0to/n. | *He who* ***believes*** *in the Son has age-abiding life, but he who* ***does not believe*** *in the Son will not see life, but God's anger remains on him.* |
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| Acts 14:2 | oi9 de\ **a)peiqou=ntej** 870Ioudai=oi e0ph/geiran kai\ e0ka&kwsan ta\_j yuxa\_j tw~n e0qnw~n kata\_ tw~n a)delfw~n. | *But the* ***unbelieving*** *Jews stirred and harmfully incited the minds of the Gentiles against the brothers.* |
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| Acts 19:9 | w(j de/ tinej e0sklhru/nonto kai\ **h0pei/qoun** kakologou=ntej th\n o9do\n e0nw&pion tou= plh/qouj, a)posta\_j a)p' au0tw~n a)fw&rise tou\j maqhta&j, kaq' h9me/ran dialego/menoj e0n th|= sxolh|= Tura&nnou tino/j. | *But when some became hardened and* ***disbelieved****, and denigrated “the way” in the presence of the crowd, he withdrew from them and separated the disciples from them, holding discussions in the lecture room of a certain Tyrannus daily.* |
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| Rom 2:8 | toi=j de\ e0c e0riqei/aj, kai\ **a)peiqou=si** me\n th|= a)lhqei/a%, **peiqome/noij** de\ th|= a)diki/a% qumo\j kai\ o0rgh/: | *But (rendering) to those that are of contention, and* ***do not trust / are disobedient to*** *the truth, and* ***trusting in*** */* ***obeying****AV unrighteousness, wrath and anger;* |
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| Rom 10:21 | pro\j de\ to\n 870Israh\l le/gei: o3lhn th\n h9me/ran e0cepe/tasa ta\_j xei=ra&j mou pro\j lao\n **a)peiqou=nta** kai\ a)ntile/gonta. | *But to Israel He says, “All day long I have stretched out* (Greek: *I stretched out*) *my hands to this* ***disobedient*** *MG,AV /* ***disbelieving*** *and refractory people.”*  Isa 65:2rr'Gws M(a *a* ***disobedient/refractory*** *people*; |
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| Rom 11:30 | w#sper ga\_r kai\ u9mei=j pote **h0peiqh/sate** tw%~ Qew%~, nu=n de\ h0leh/qhte th|= tou/twn a)peiqei/a%, | *for as you once* ***did not believe*** *God, but now have have received mercy in their unbelief,* |
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| Rom 11:31 | ou3tw kai\ ou[toi nu=n **h0pei/qhsan**, tw%~ u9mete/rw% e0le/ei i3na kai\ au0toi\ e0lehqw~si: | *so have these* ***not believed*** *either, in the mercy* shown *to you, in order that they too may receive mercy.* |
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| Rom 15:31 | i3na r(usqw~ a)po\ tw~n **a)peiqou/ntwn** e0n th|= 870Ioudai/a% kai\ i3na h9 diakoni/a mou h9 ei0j 879Ierousalh\m eu0pro/sdektoj ge/nhtai toi=j a(gi/oij, | *in order that I may be delivered from those that* ***do not believe*** *in Judaea and that my ministry in Jerusalem may be well-received by the saints,* |
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| Heb 3:18 | ti/si de\ w!mose mh\ ei0seleu/sesqai ei0j th\n kata&pausin au0tou= ei0 mh\ toi=j **a)peiqh/sasi**; | *And to whom did He swear that they would not enter into His rest, if not those who* ***disbelievedAV / were disobedient****?* |
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| Heb 11:31 | Pi/stei 879Raa\_b h9 po/rnh ou0 sunapw&leto toi=j **a)peiqh/sasi**, decame/nh tou\j katasko/pouj met' ei0rh/nhj. | *By faith Rahab the prostitute did not perish with those who* ***disbelieved*** *when / because she received the spies in peace.* |
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| 1 Pet 2:7 | u9mi=n ou]n h9 timh\ toi=j **pisteu/ousin**, **a)peiqou=si** de\ li/qon o4n a)pedoki/masan oi9 oi0kodomou=ntej, ou[toj e0genh/qh ei0j kefalh\n gwni/aj kai\ li/qoj prosko/mmatoj kai\ pe/tra skanda&lou:  [P1904 continues 1 Pet 2:7 where the AV starts 1 P2:8] | *So you who* ***believe****: honour. But to those who* ***do not believe****: “The Stone Which the builders rejected is what has become the head of the corner, both a Stone of stumbling and a Rock of offence”.* |
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| 1 Pet 2:8 | kai\ li/qoj prosko/mmatoj kai\ pe/tra skanda&lou: oi4 prosko/ptousi tw%~ lo/gw% **a)peiqou=ntej**, ei0j o4 kai\ e0te/qhsan. | *And: “A Stone of stumbling and a Rock of offence.” Those who are* ***unbelieving,*** (AV=***being disobedient***) *stumble at the word, to which they were indeed appointed.* |
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| 1 Pet 3:1 | 879Omoi/wj ai9 gunai=kej u9potasso/menai toi=j i0di/oij a)ndra&sin, i3na kai\ ei1 tinej **a)peiqou=si** tw%~ lo/gw%, dia\_ th=j tw~n gunaikw~n a)nastrofh=j a!neu lo/gou kerdhqh/sontai, | *Likewise, you wives, submit to your own husbands, so that if some* ***disbelieve***(or, AV:***disobey***) *the word, they will be won over through the conduct of the wives without the word,* |
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| 1 Pet 3:20 | **a)peiqh/sasi/** pote, o3te a)pecede/xeto h9 tou= Qeou= makroqumi/a e0n h9me/raij Nw~e, kataskeuazome/nhj kibwtou=, ei0j h4n o0li/gai, tou=t' e1stin o0ktw\_ yuxai/, diesw&qhsan di' u3datoj. | *Who at one time* ***were disobedient / disbelieved****, when the longsuffering of God waited in the days of Noah, while an ark was prepared, in which a few, that is eight souls were saved through water.* |
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| 1 Pet 4:17 | o3ti o9 kairo\j tou= a!rcasqai to\ kri=ma a)po\ tou= oi1kou tou= Qeou=: ei0 de\ prw~ton a)f' h9mw~n, ti/ to\ te/loj tw~n **a)peiqou/ntwn** tw%~ tou= Qeou= eu0aggeli/w%; | *for it is time for judgment to begin from the house of God; and if first with us, what* will be *the end of those who* ***disbelieve / disobey~AV*** *the gospel of God?* |
|  |  |  |

**a)piste/w**

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Mark 16:11 | ka)kei=noi a)kou/santej o3ti zh|= kai\ e0qea&qh u9p' au0th=j, **h0pi/sthsan.** | *and when they heard that He was alive and had been seen by her, they* ***disbelieved***it*.* |
|  |  |  |
|  |  |  |
| Mark 16:16 | o9 pisteu/saj kai\ baptisqei\j swqh/setai, o9 de\ **a)pisth/saj** katakriqh/setai. | *He who has believed* (Greek: *believed*) *and is baptized will be saved, but he who has* ***not******believed***(Greek: *did not believe*) *will be condemned.* |
|  |  |  |
|  |  |  |
| Luke 24:11 | kai\ e0fa&nhsan e0nw&pion au0tw~n w(sei\ lh=roj ta\_ r(h/mata au0tw~n, kai\ **h0pi/stoun** au0tai=j. | *And their words appeared in their opinion to be nonsense, and they* ***disbelieved*** *them.* |
|  |  |  |
|  |  |  |
| Luke 24:41 | e1ti de\ **a)pistou/ntwn** au0tw~n a)po\ th=j xara~j kai\ qaumazo/ntwn ei]pen au0toi=j: e1xete/ ti brw&simon e0nqa&de; | *And while they still* ***disbelieved*** *for joy and were amazed, He said to them, “Have you got any food here?”* |
|  |  |  |
|  |  |  |
| Acts 28:24 | kai\ oi9 me\n **e0pei/qonto** toi=j legome/noij, oi9 de\ **h0pi/stoun**. | *And some* ***were persuaded*** *by* ***/ believed****AV /* ***let themselves be persuaded****MG by the things said, but others* ***disbelieved****.* |
|  |  |  |
|  |  |  |
| Rom 3:3 | ti/ ga\_r ei0 **h0pi/sthsa&n** tinej; mh\ h9 a)pisti/a au0tw~n th\n pi/stin tou= Qeou= katargh/sei; | *For what if some have* ***disbelieved****? Their disbelief does not make God's faithfulness* (Greek: *faith*) *void, does it?* |
|  |  |  |
|  |  |  |
| 2 Tim 2:13 | ei0 **a)pistou=men,** e0kei=noj pisto\j me/nei: a)rnh/sasqai ga\_r e9auto\n ou0 du/natai. | *If we do* ***not believe****, He remains faithful, for He cannot deny Himself.* |
|  |  |  |
|  |  |  |
| 1 Pet 2:7 | u9mi=n ou]n h9 timh\ toi=j pisteu/ousin, **a)peiqou=si** de\ li/qon o4n a)pedoki/masan oi9 oi0kodomou=ntej, ou[toj e0genh/qh ei0j kefalh\n gwni/aj kai\ li/qoj prosko/mmatoj kai\ pe/tra skanda&lou: | *So you who believe have the honour, but to those who* ***do not believe****: the Stone Which the builders rejected, This has become the Head cornerstone, both a Stone of stumbling and a Rock of offence.* |
|  |  |  |

***Notes***

* The noun a)peiqei/a occurs in Rom 11:30,11:32, Eph 2:2, Eph 5:6, Col 3:6, Heb 4:6, Heb 4:11. The AV translates partly *disobedience*, partly *disbelief*.
* The adjective a)peiqh/j occurs in Luke 1:17, Acts 26:19, Rom 1:30, 2 Tim 3:2, Titus 1:16, Titus 3:3. The AV always translates *disobedient*.

# To Expect / Await

|  |  |
| --- | --- |
|  |  |
| a)name/nw | *to await (His Son from heaven)* [1 Thes 1:10] |
|  |  |
|  |  |
| a)pekde/xomai | *to await (the revelation of our Lord Jesus Christ)* [1 Cor 1:7] |
|  |  |
|  |  |
| a)pode/xomai | *to await (the Saviour from heaven)* [Phil 3:20] |
|  |  |
|  |  |
| e0kde/xomai | *to await (Silas and Timothy)* [Acts 17:16]  *to expect / await* (Timothy) [1 Cor 16:11]  *to wait (until enemies made His footstool)* [Heb 10:13] |
|  |  |
|  |  |
| e0lpi/zw £ e0lpi/zomai | Med=*to expect (not as we had expected)* [2 Cor 8:5] |
|  |  |
|  |  |
| doke/w | *at an hour when you don't expect it*  [Matt 24:44, Luke 12:40] |
|  |  |
|  |  |
| prosde/xomai | *to expect/await (a promise)*  su\ ou]n mh\ peisqh|=j au0toi=j: e0nedreu/ousi ga\_r au0to\n e0c au0tw~n a!ndrej plei/ouj tessara&konta, oi3tinej a)neqema&tisan e9autou\j mh/te fagei=n mh/te piei=n e3wj ou[ a)ne/lwsin au0to/n, kai\ nu=n e3toimoi/ ei0si **prosdexo/menoi** th\n a)po\ sou= e0paggeli/an.[Acts 23:21]  *But don't you trust them, for more than 40 of their men are in ambush, and they have bound themselves by a curse, not to eat or drink until they have eliminated him, and are ready now,* ***awaiting*** *your promise.*  *to expect/await (a hope in God)* [Acts 24:15]  *to await (the kingdom of God)* [Mark 15:43]  *to await (Jesus returning)* [Luke 8:40] |
|  |  |
|  |  |
| prosdoka&w | *to expect (to receive alms)* [Acts 3:5]  *to expect (Paul, bitten by snake, to become swollen)* [Acts 28:6]  *to wait in suspense (in a storm, not eating food)* [Acts 27:33]  *to wait for (Zacharias, who was in the sanctuary)* [Luke 1:21]  *to expect (the master will come ... when he does not expect it)* [Luke 12:46] |
|  |  |
|  |  |
| me/nw | *to await (they went on ahead and awaited us in Troas)* [Acts 20:5]  *to remain* |
|  |  |

# “To Fill” in the NT

We consider the verbspi/mplhmi plhro/w. (Other words are gemi/zw [Mark 15:36], ge/mw [Rom 3:14], xorta/zw and the adjective mesto/j).

A vessel can be filled *with* content *from* a source *by* an instrument or agent:

The cup was filled *with* tea *from* the teapot *by* the waiter.

In English, we more rarely read of a vessel being filled *with* a source:

The cup was filled *with* the new teapot, not with the old one.

*with content =* e)k*+gen*

h9 de oiki/a **e0plhrw&qh** e0k th=j o0smh=j tou= mu/rou. [John 12:3]

*the house was filled with the odour of the ointment*

*with content = gen*

**e0plh/sqhsan** qa&mbouj [Acts 3:10]

*they were filled with wonder*

oi9 de maqhtai\ **e0plhrou=nto** xara~j kai\ pneu/matoj a(gi/ou. [Acts 13:52]

*And the disciples were filled with joy and with holy spirit* [AV: *The Holy Ghost*].

o9 de\ Qeo\j th=j e0lp/doj **plhrw&sai** u9ma~j pa&shj xara~j kai\ ei0rh/nhj [Rom 15:13]

Now *the God of hope fill you with all joy and peace*

mestoi/ e0ste a)gaqwsu/nhj, **peplhrwme/noi** pa&shj gnw&sewj [Rom 15:14]

*that ye ... are full of goodness, filled with all knowledge*

**peplhrwme/noi** karpw~n dikaiosu/nhj tw~n dia\_ 0Ihsou= Xristou= [Phil 1:11]

*being filled with the fruits of righteousness, which are by Jesus Christ*

i3na xara~j **plhrwqw**~ [2 Tim 1:4]

*that I may be filled with joy*

skeu=oj ou]n e1keito o1couj **mesto/n**: [John 19:29]

*Now a jar was standing there full of vinegar.*

*with content = acc*

i3na **plhrwqh=te** th\n e0pi/gnwsin tou= qelh/matoj au0tou= ... [Col 1:9]

*that you might be filled with the knowledge of His will*

*with content(?) = dat*

pare/dwken au0tou\j o9 Qeo\j ... **peplhpwme/nouj** pa&sh| a)diki/a% [Rom 1:28-29]

*God gave them over ... being filled with all unrighteousness*

**peplh/rwmai** th|= paraklh/sei, u9perperisseu/omai th|= xara%~ ... [2 Cor 7:4]

*I am filled with comfort, I overflow in joy* [*am exceeding joyful*AV]

*with content(?) =* ei0j *+acc*

i3na **plhrwqh=te** ei0j pa~n to\ plh/rwma tou= Qeou= [Eph 3:19]

*that you might be filled with all the goodness of God*

*with content or from a source? =* e0n *+ dat*

kai\ mh\ mequ/skesqe oi1nw% ... a0lla\ **plhrou=sqe** e0n pneu/mati [Eph 5:18]

*and be not drunk with wine ... but be filled with the spirit* [AV: Spirit]

# Idiom

## Vocatives

For gu/nai, *Woman* is too coarse, *My Lady* is too aristocratic, and *Mrs* is inappropriate.

le/gei au0th|= o9 870Ihsou=j: ti/ e0moi\ kai\ soi/, **gu/nai**; ou1pw h3kei h9 w#ra mou. [John 2:4]

*Jesus said to her, “****Madam****, what does that matter to Me or you? My hour has not yet come.”*

870Ihsou=j ou]n i0dw\_n th\n mhte/ra kai\ to\n maqhth\n parestw~ta o4n h0ga&pa, le/gei th|= mhtri\ au0tou=: **gu/nai**, i1de o9 ui9o/j sou. [John 19:26]

*Then Jesus, seeing His mother and the disciple whom He loved standing there, said to His mother, “****Madam****, behold your son”.*

**gu/nai,** a)pole/lusai th=j a)sqenei/aj sou: [Luke 13:12]

***“Madam****, you have been freed from your illness.”*

In Luke 22:57, it is a maidservant who is addressed, and *madam* is perhaps too dignified, though *woman* would be rather undignified:

o9 de\ h0rnh/sato le/gwn: **gu/nai,** ou0k oi]da au0to/n. [Luke 22:57]

*But he denied it and said, “****Madam****, I do not know Him”*

For a!nqrwpe, *Man* is too coarse.

kai\ i0dw\_n th\n pi/stin au0tw~n ei]pen au0tw%~: **a!nqrwpe,** a)fe/wntai/ soi ai9 a(marti/ai sou.

[Luke 5:20]

*And seeing their faith, He said to him, “****Sir****, your sins have been forgiven you.”*

kai\ meta\_ braxu\ e3teroj i0dw\_n au0to\n e1fh: kai\ su\ e0c au0tw~n ei], o9 de\ Pe/troj ei]pen: **a!nqrwpe,** ou0k ei0mi/. [Luke 22:58]

*And after a short time, another* person *saw him and said, “You are also of their* company*.” But Peter answered, “*No*, I am not,* ***sir****.”*

## Age (ai0w&n)

It is clear from Scripture that there are ages, and an end:

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Matt 13:39 | o9 de\ e0xqro\j o9 spei/raj au0ta& e0stin o9 dia&boloj: o9 de\ qerismo\j sunte/leia **tou=** **ai0w~no/j** e0stin: oi9 de\ qeristai\ a!ggeloi/ ei0sin. | *The enemy who sowed them is the devil; the harvest is the consummation* ***of the age****; the harvesters are the angels.* |
|  |  |  |
|  |  |  |
| Matt 24:3 | Kaqhme/nou de\ au0tou= e0pi\ tou= o1rouj tw~n 870Elaiw~n, prosh=lqon au0tw%~ oi9 maqhtai\ kat' i0di/an, le/gontej, Ei0pe\ h9mi=n, po/te tau=ta e1stai; Kai\ ti/ to\ shmei=on th=j sh=j parousi/aj, kai\ th=j suntelei/aj **tou=** **ai0w~noj**; | *And as he sat on the Mount of Olives, the disciples came to him privately, and said, “Tell us when these things will be, and what the sign of your coming is, and of the consummation* ***of the age****.”* |
|  |  |  |
|  |  |  |
| Heb 9:26 | e0pei\ e1dei au0to\n polla&kij paqei=n a)po\ katabolh=j ko/smou: nu=n de\ a#pac e0pi\ suntelei/a% **tw~n ai0w&nwn** ei0j a)qe/thsin a(marti/aj dia\_ th=j qusi/aj au0tou= pefane/rwtai. | *since then he would have had to suffer repeatedly since the overthrow of the world. But now he has been manifested once for the consummation* ***of the******ages*** *to annul sin by the sacrifice of himself.* |
|  |  |  |
|  |  |  |
| Heb 11:3 | Pi/stei noou=men kathrti/**sqai tou\j ai0w~naj** r(h/mati qeou=, ei0j to\ mh\ e0k fainome/nwn ta\_ blepo/mena gegone/nai. | *By faith we understand that* ***the ages*** *have been arranged by the word of God, in such a way that the things seen did not come about from things appearing automatically.* |
|  |  |  |
|  |  |  |
| 1 Cor 15:24 | Ei]ta **to\ te/loj**, o3tan paradw%~ th\n basilei/an tw%~ qew%~ kai\ patri/, o3tan katargh/sh| pa~san a)rxh\n kai\ pa~san e0cousi/an kai\ du/namin. | *Then* ***the end****comes, when he delivers the kingdom to him who is God and father, when he abolishes all rule and all authority and power.* |
|  |  |  |

We wish to retain the concept of the “age” wherever appropriate, noting as we do how often it is lost in the AV, becoming *for ever*.

We have a number of translations which we apply consistently, e.g.

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| --- | --- | --- |
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| John 11:26 | ei0j to\n ai0w~na | throughout the Age |
|  |  |  |
|  |  |  |
| Heb 1:8  *quoting*  Ps 45:6AV  (Ps 45:7MT) | ei0j to\n ai0w~na tou= ai0w~noj  d(ewF MlfGw( | throughout the duration of the age |
|  |  |  |
|  |  |  |
| Heb 13:8 | ei0j tou\j ai0w~naj | throughout the ages |
|  |  |  |
|  |  |  |
| Gal 1:5 | ei0j tou\j ai0w~naj tw~n ai0w&nwn | throughout the durations of the ages |
|  |  |  |
|  |  |  |
| John 3:15 | zwh\n ai0w&nion. | age-abiding life. |
|  |  |  |

There are expression using the word ai0w&n which are idiomatic, especially with a negative

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| --- | --- | --- |
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| 1 Cor 8:13 | 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. | *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*. |
|  |  |  |

There are some other words connected with ages. The translation “perpetual” is in a limited sense of within the ages.

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| --- | --- | --- |
|  |  |  |
| Heb 7:3 | ei0j to\ **dihneke/j** | *remains a priest* ***perpetually*** |
|  |  |  |
|  |  |  |
| Heb 7:16 | kata\_ du/namin zwh=j **a)katalu/tou**: | *according to the power of* ***indissoluble*** *life.* |
|  |  |  |
|  |  |  |
| Rom 1:20 | h3 te **a)i+/dioj** au0tou= du/namij | *His* ***perpetual*** *power* |
|  |  |  |
|  |  |  |
| Jude 1:6 | ei0j kri/sin mega&lhj h9me/raj desmoi=j **a)i+di/oij** | *under guard in* ***perpetual*** *chains* |
|  |  |  |

## Behold (i0dou/)

i0dou/ - in many cases, a Hebraism for hn@Hhi

* Roget's Thesaurus §441: behold! look! see! lo! mark!

We regard it as idiom, and do not feel constrained to always translate by *behold*. It occurs over 200 times in the NT, Matthew 12 containing the word 8 times, often in an informal setting, so it hardly warrants a formal register in translation.

***Hebrew examples***

... hXwBhyla MÆte)+fxj hÒnD@hi NÃk'% ÈNw3o#(jta )$Ñl-M)iw0

*But if you don't act thus,* ***then in that case / behold****, you have sinned against the Lord ...* [Num 32:23]

:)w3|h PreÆo(-h#$'qT-M(a hÒnD@hiw0 hÃzE%ha MY(fhf-t)e ÈytiyÕ)irf rXom)l' yYla)' hÆwBhyT rme)$Òy5wA

*And the Lord spoke to me, and said, “I have seen this people, and* ***behold / oh, dear / the conclusion is*** *it is a stiff-necked people*.” [Deut 9:13]

tGwXl(unT hÆyB5li(jhf tGwÒtl;da% hÊnD@hiw0 w3Ä)r;yI5wA w3)Ãbf% wyYdfbf(jwA È)cfyF )w3Ñhw0

*While he [Ehud] went away, his [Eglon king of Moab's] servants came and looked, and* ***found / behold*** *doors to the upper room were bolted, ...* [Judg 3:24]

hÕnH@hiw0 ytiZm;Ålaxf MGwYlxj hÔnD@hi rme)$Ëy5wA MGwXlxj w3hÆ('r'l; rÒp'Zsam; #$yÃ)i-hnH@Õhiw0 NGwÃ(d;gI )$YbyF5wA  
... NÃyFd;mi hYnDxjmab;% ÈK7p'Zhat;mi ÈMyrio(o#; MxeÑle lyËlic;`"q lGwlc;`"k

*Then Gideon came and* ***behold / what should he find but that****, there was a man telling his colleague a dream, and he said, “****Behold / Surprisingly****, I have had a dream, and* ***behold / what happened was****, a cake of barley bread tumbled into Midian's camp ...”* [Judg 7:13]

|  |  |
| --- | --- |
| *Then he passes away and* ***that's it*** *- he is no more* [Ps 37:36] | w3n@XnSy)' hYnD@hiw0 rob(jyAß5wA`Æ`` |

:Gw|krjbfl; GwÆt)rfqTli lw3Ê)#$f )Òc'yH5wA )Xbf% lÆ)'w3m#$; hÒnD@hiw0 hÃlfo(hf tGwYl(jhal; ÈGwtOl%kak;% yÅhiyTwA

*And it came to pass when he had finished offering the burnt offering that* ***he saw*** *Samuel coming, and Saul went out to meet him to bless him.* [1 Sam 13:10]

N`ÆtfnFGwy NyÒ)' hÊnD@hiw0 w3ÃdqTp;yI5|wR w3nXmfZ(im' K7`Ylahf yÆmi w3Ã)r;w3 )YnB-w3dqTpiZ GwÃtZ)i rY#$e)j ÈM(flf lw3Å)#$f rme)$Yy5wA

:wy|lfk' )Òo#'onw0

*Then Saul said to the people who were with him, “Count now and see who has gone from us.” So they counted and* ***it turned out*** *that Jonathan and his armsbearer were absent.* [1 Sam 14:17]

***Greek examples***

* look

**i0dou\** o9 krith\j pro\ tw~n qurw~n e3sthken.

***Look****, the judge is standing at the doors.* [James 5:9]

* look at this

**i0dou\** a!nqrwpoj fa&goj kai\ oi0nopo/thj, fi/loj telwnw~n kai\ a(martwlw~n.

***Look at this*** *gluttonous and wine-drinking man, a friend of tax-collectors and sinners*. [Luke 7:34]

* note this, mark this

**i0dou\** h9 parqe/noj e0n gastri\ e3cei kai\ te/cetai ui9o/n,

***Mark this,*** *a virgin will conceive and give birth to a son* [Matt 1:23]

* be aware (of this)

o3ti **i0dou\** e1rxontai h9me/rai e0n ai[j e0rou=si: ...

*For* ***be aware of this****, the days are coming on which they will say, ...* [Luke 23:29]

* you know that

**870Idou/,** oi9 e0n i9matismw%~ e0ndo/cw% ...

***You know that****people in elegant clothing ...* [Luke 7:25]

* watch out

**870Idou/,**  ba&llw au0th\n ei0j kli/nhn,

***Watch*out***, I*will*cast her into a bed* [Rev 2:22]

* there you are / you see

u9mei=j de\ ble/pete: **i0dou\** proei/rhka u9mi=n a#panta.

*So you watch out.* ***There you are / you see****, I have told you everything beforehand.* [Mark 13:23]

* there was

kai\ **i0dou\** fwnh\ e0k tw~n ou0ranw~n le/gousa:

*and* ***there was*** *a voice from the heavens, saying,* [Matt 3:17]

* he came across

kai\ **i0dou/,** a)nh\r Ai0qi/oy eu0nou=xoj

*And****he came across****an Ethiopian man, a Eunuch,* [Acts 8:27]

* here is

ku/rie, **i0dou\** h9 mna~ sou, h4n ei]xon a)pokeime/nhn e0n soudari/w%.

*Master,* ***here is*** *your mina, which I kept hidden in a handkerchief* (or: *sweatband*). [Luke 19:20]

* here I am

o9 de\ ei]pen: **i0dou\** e0gw&, Ku/rie.

*and he said, “****Here I am****, Lord.”* [Acts 9:10]

* here we are

**i0dou\** a)nabai/nomen ei0j 879Ieroso/luma

***Here we are*** *going up to Jerusalem* [Luke 18:31]

* along came (with e1rxomai)

Kai\ e1ti au0tou= lalou=ntoj **i0dou\** 870Iou/daj ei[j tw~n dw&deka **h]lqe**

*And while he was still speaking,* ***along came*** *Judas (one of the twelve)* [Matt 26:47]

* there happened to be / to come

871Eti de\ au0tou= lalou=ntoj **i0dou\** o1xloj,

*Now while He was still speaking, a crowd* ***happened to come****,* [Luke 22:47]

* what should happen, but

tau=ta de\ au0tou= e0nqumhqe/ntoj **i0dou\** a!ggeloj Kuri/ou kat' o1nar e0fa&nh au0tw%~ le/gwn: 870Iwsh\f

*But while he was pondering these things,* ***what should happen, but*** *the angel of the Lord appeared to him in a dream, saying, “Joseph...”* [Matt 1:20]

* this happened

kai\ e0ge/neto e0n tw%~ diaporei=sqai au0ta\_j peri\ tou/tou kai\ **i0dou\** a!ndrej du/o e0pe/sthsan au0tai=j e0n e0sqh/sesin a)straptou/saij.

*And it came to pass as they were at a loss on this matter that* ***this happened****: two men in dazzling clothes came into their view* (Greek: *stood at them* [with some notion of motion])*.* [Luke 24:4]

* here's what they did

kai**\ i0dou**/, e1kracan le/gontej,

*And****here's what they did****: they shouted, and said* [Matt 8:29]

* as it happened

Kai\ **i0dou\** du/o e0c au0tw~n h]san poreuo/menoi e0n au0th|= th|= h9me/ra% ei0j kw&mhn a)pe/xousan stadi/ouj e9ch/konta a)po\ 879Ierousalh/m, h|[ o1noma 870Emmaou/j,

*Now* ***as it happened****, two of them were walking on that day to a village which was 60 stades* (about 3 miles) *distant from Jerusalem, which had the name Emmaus.* [Luke 24:13]

* it so happened that

Tou= de\ 870Ihsou= gennhqe/ntoj e0n Bhqlee\m th=j 870Ioudai/aj e0n h9me/raij 879Hrw%&dou tou= basile/wj, **i0dou\** ma&goi a)po\ a)natolw~n parege/nonto ei0j 879Ieroso/luma

*Now after Jesus had been born in Bethlehem of Judea, in the days of Herod the king,* ***it so happened that*** *magi came from the East to Jerusalem.* [Matt 2:1]

* the result is

a)ll' ou0de\ 879Hrw%&dhj: a)ne/pemya ga\_r u9ma~j pro\j au0to/n: kai\ **i0dou\** ou0de\n a!cion qana&tou e0sti\ pepragme/non au0tw%~.

*Indeed nor Herod. For I sent you to him and* ***the result is*** *that nothing worthy of death has been committed by Him.* [Luke 23:15]

* it will transpire that

**i0dou\** dh/, me/llei balei=n o9 dia&boloj e0c u9mw~n ei0j fulakh/n

***It will transpire that*** *the devil will indeed throw some of you in prison* [Rev 2:10]

* the next thing that happened was that

Kai\ **i0dou\** lepro\j e0lqw\_n proseku/nei au0tw%~ le/gwn:

*And* ***the next thing that happened was that*** *a leper came and worshipped Him, saying,*

[Matt 8:2]

* whilst I here

ei]pe 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=.

*And said to them, “Bring me this Man Who is supposedly perverting the people,* ***whilst I here*** *have examined* Him *in your presence and found nothing in this Man making* Him *culpable of the things you accuse Him of.”* [Luke 23:14]

* you have gone and...

kai\ **i0dou\** peplhrw&kate th\n 879Ierousalh\m th=j didaxh=j u9mw~n

*and* ***you have gone and*** *filled Jerusalem with your teaching* [Acts 5:28]

[Similarly the Hebrew hn@Hhi in Num 23:11]

* seehow

**i0dou\** e0gw\_ a)poste/llw to\n a!ggelo/n mou pro\ prosw&pou sou,

***See how*** *I am sending my messenger ahead of You* [Mark 1:2]

* we have seen how

**70Idou/,** oi9 a!ndrej ou4j e1qesqe e0n th|= fulakh|= ei0si\n e0n tw%~ i9erw%~ e9stw~tej kai\ dida&skontej to\n lao/n.

***We have seen how****the men whom you had put in prison are standing in the temple teaching the people*. [Acts 5:25]

* it became apparent that

**i0dou**\ a!ndrej du/o pareisth/keisan au0toi=j

***it became apparent******that****two men in white clothing were standing next to them* [Acts 1:10]

* sorry, but / excuse me, but / oh / just a minute / hold on / sir (or a name to address a person by)

kai\ e0ka&qhto peri\ au0to\n o1xloj: ei]pon de\ au0tw%~: **i0dou\** h9 mh/thr sou kai\ oi9 a)delfoi/ sou e1cw zhtou=si/ se.

*Meanwhile a crowd was sitting around Him, and they said to Him, “****Excuse us, but*** *Your mother and Your brothers outside are looking for You.”* [Mark 3:32]

* once (upon a time)

a)kou/ete. **i0dou\** e0ch=lqen o9 spei/rwn tou= spei=rai.

*Listen. A sower* ***once*** *went out to sow* seed*.* [Mark 4:3]

* now (translating kai\ i0dou\)

Kai\ **i0dou\** h]n a!nqrwpoj e0n 879Ierosolu/moij w%{ o1noma Sumew&n ...

***Now*** *there was a man in Jerusalem whose name was Simeon ...* [Luke 2:25]

* furthermore, moreover

kai\ **i0dou\** a)nh\r a)po\ tou= o1xlou e0bo/hse le/gwn:

*and* ***furthermore*** *a man from the crowd shouted out and said,* [Luke 9:38]

* it is the case that

kai\ **i0dou\** pneu=ma lamba&nei au0to/n,

*And* ***it is the case that*** *a spirit has possession of him* [Luke 9:39]

* it is like this

o9 de\ ei]pen au0toi=j: **i0dou\** ei0selqo/ntwn u9mw~n ei0j th\n po/lin sunanth/sei u9mi=n a!nqrwpoj kera&mion u3datoj basta&zwn: a)kolouqh/sate au0tw%~ ei0j th\n oi0ki/an ou[ ei0sporeu/etai,

*He then said to them, “****It will be like this / this is what will happen****: as you go into the city, a man carrying a jar of water will meet you. Follow him to the house he goes into.”* [Luke 22:10]

* in our case

**i0dou\** h9mei=j a)fh/kamen pa&nta kai\ h0kolouqh/same/n soi.

***In our case / look at us,*** *we have left everything behind and followed You.* [Matt 19:27]

* you will find that [MG] / it will be the case that

plh\n ta\_ e0no/nta do/te e0lehmosu/nhn, kai\ **i0dou\** a#panta kaqara\_ u9mi=n e1stai.

*But give inward things as alms, and* ***you will find that*** *everything is clean for you.* [Luke 11:41]

* you will see that

kai\ **i0dou\** ei0si\n e1sxatoi oi4 e1sontai prw~toi, kai\ ei0si\ prw~toi oi4 e1sontai e1sxatoi.

*And* ***you will see that*** *there are some last who will be first, and some first who will be last.*

[Luke 13:30]

* for instance [MG]

**i0dou\** o9 gewrgo\j e0kde/xetai to\n ti/mion karpo\n th=j gh=j, makroqumw~n ...

***For instance****, the farmer awaits the precious fruit of the land, being longsuffering...* [James 5:7]

* i0dou/ with numbers

**i0dou\** tri/a e1th e1rxomai zhtw~n karpo\n e0n th|= sukh|= tau/th|, kai\ ou0x eu9ri/skw:

***That's*** *three years that I have been coming looking for fruit on this fig tree and not finding any.* [Luke 13:7]

h4n e1dhsen o9 satana~j **i0dou\** de/ka kai\ o0ktw\_ e1th,

*whom Satan has bound* ***all these*** *eighteen years,* [Luke 13:16]

o9 de\ a)pokriqei\j ei]pe tw%~ patri/: **i0dou\ tosau=ta e1th** douleu/w soi kai\ ou0de/pote e0ntolh/n sou parh=lqon, kai\ e0moi\ ou0de/pote e1dwkaj e1rifon i3na meta\_ tw~n fi/lwn mou eu0franqw~:

*Whereupon he answered and said to his father, “I have been serving you* ***for all these years*** *and I have never disobeyed any commandment of yours, but you have never given me a kid to enjoy with my friends.”* [Luke 15:29]

## God Forbid (mh\ ge/noito)

The AV translates mh\ ge/noito by *God forbid*. This suggests that the original contains the word *God*, which it does not, so we propose some alternatives.

* May it not be so

3:3ti/ ga\_r ei0 h0pi/sthsa&n tinej; mh\ h9 a)pisti/a au0tw~n th\n pi/stin tou= Qeou= katargh/sei; 3:4**mh\ ge/noito**: ...

3:3*For so what if some did not believe? Surely their unbelief will not nullify the faithfulness of God.* 3:4***May it not be so****...* [Rom 3:3-4]

* Far from it

no/mon ou]n katargou=men dia\_ th=j pi/stewj; **mh\ ge/noito**, a)lla\_ no/mon i9stw~men.

*Do we make the law void through faith?* ***Far from it****. Rather, we establish the law.* [Rom 3:31]

## Work (e0rga&zomai, katerga&zomai)

From Roget's Thesaurus:

§153 to cause, **produce**, bring about, induce

§161 to produce, **accomplish**, engender, generate, realize, bring to pass, bring forth, develop, effect, perform

§599 to act, enact, play, perform

§622 to pursue, undertake, engage in, prosecute, endeavour

§680 to operate, transact, practice, prosecute (=continue to act), perpetrate, perform, execute, officiate, exercise, commit, inflict

§729 to complete, fulfil, achieve, **accomplish**, effect, discharge, fulfil, compass, effectuate, dispatch, conclude, carry out, work out

§772 to observe, **perform**, keep, fulfil, discharge, comply with

Also: *to work* ***on*** or ***at***.

ei]pon ou]n au0tw%~: ti/ ou]n poiei=j su\ shmei=on i3na i1dwmen kai\ pisteu/swme/n soi; **ti/ e0rga&zh**|;

*So they said to Him, “What will You do today so that we may see and believe You****? What* will *You perform?****”* [John 6:30]

h9 ga\_r kata\_ Qeo\n lu/ph meta&noian ei0j swthri/an a)metame/lhton **katerga&zetai**: h9 de\ tou= ko/smou lu/ph qa&naton katerga&zetai. [2 Cor 7:10]

*For godly grief* ***engenders*** *repentance to salvation without regrets. But worldly grief* ***engenders*** *death.*

ou0 mo/non de/, a)lla\_ kai\ kauxw&meqa e0n tai=j qli/yesin, ei0do/tej o3ti h9 qli=yij u9pomonh\n **katerga&zetai**, [Rom 5:3]

*And not only so, but we also exult in tribulations, knowing that tribulation* ***produces*** *patience.* [Similarly James 1:3].

o4 ga\_r **katerga&zomai** ou0 ginw&skw: ou0 ga\_r o4 qe/lw tou=to pra&ssw, a)ll' o4 misw~ tou=to poiw~. [Rom 7:15]

*For I do not understand what I* ***undertake****. For it is not the case that I do what I desire to do, but what I hate, – that I do.* [Three words, **katerga&zomai**, pra&ssw, poiw~, all roughly meaning *do*].

oi9 ta\_ i9era\_ **e0rgazo/menoi** e0k tou= i9erou= e0sqi/ousin [1 Cor 9:13]

*Those who* ***work on*** *holy matters eat of* the income of *the temple*

## Translation of an Explicit Partitive

Hebrew example (negated):

MÃcfr;)a|m' ÈMkelf N`Ñt'Z)e-)$|l yki%Ï MÃbf w3YrgF@t;tiZ-l)a

*Do not engage them (in battle), for I will not give you* ***any of*** *their land.* [Deut 2:5]

Greek example:

e0kxew~ a)po\ tou= pneu/mato/j mou [Acts 2:17]

I will pour out My spirit

*-*

*of*

*some of*

*a measure of*

*a part of*

*a portion of*

*a share of*

*from*

ou0 ga&r e0ste e0k tw~n proba&twn tw~n e0mw~n, [John 10:26]

*For you are not [of] My sheep*

Kai\ e0k tou= plhrw&matoj au0tou= h9mei=j pa&ntej e0la&bomen, [John 1:16]

*And we have all received [of] His fulness*

pa~j o9 pi/nwn e0k tou= u3datoj tou/tou diyh/sei pa&lin: [John 4:13]

*Everyone who drinks [of] this water will thirst again*

... e0gw\_ tw%~ diyw~nti dw&sw e0k th=j phgh=j tou= u3datoj th=j zwh=j dwrea&n. [Rev 21:6]

*... I will give to him that is thirsty* **water*****from*** *the source of water of life, freely.*

[repeating the word *water* to convey the partitive sense]

## "God" for Extremes

***Old Testament examples:***

Gen 23:6, Gen 30:8, Ex 9:28, 1 Sam 14:15, Jonah 3:3, Job 1:16, Song 8:6. Perhaps also Ps 80:11MT (Ps 80:10AV), Amos 4:11, Hos 13:15, Jer 50:40, Ps 82:1, Job 19:22.

***New Testament examples:***

e0n w%{ kairw%~ e0gennh/qh Mwu+sh=j, kai\ h]n **a)stei=oj tw%~ Qew**%~: o4j a)netra&fh mh=naj trei=j e0n tw%~ oi1kw% tou= patro\j au0tou=. [Acts 7:20]

*And in this period Moses was born, and he was* ***extremely beautiful*** *and he was brought up for three months in the house of his father.*

ta\_ ga\_r o3pla th=j stratei/aj h9mw~n ou0 sarkika&, a)lla\_ **dunata\_ tw%~ Qew%~** pro\j kaqai/resin o0xurwma&twn: logismou\j kaqairou=ntej [2 Cor 10:4]

*For the weapons of our campaign are not fleshly, but are* ***extremely powerful*** *in demolishing strongholds, as* we *demolish reasonings*

zhlw~ ga\_r u9ma~j **Qeou= zh/lw%:** [2 Cor 11:2]

*For I am zealous for you* ***with a tremendous zeal***

## The Midst of

kai\ sth/santej au0th\n **e0n me/sw%**

*and having placed her* ***in the midst****AV /* ***in full view****MG /* ***at the focus of attention*** [John 8:3]

kai\ labw\_n paidi/on e1sthsen au0to\ **e0n me/sw%** au0tw~n,

*and He took a child and stood it* ***in front of*** *them (Greek: in their midst)* [Mark 9:36]

e3wj **e0k me/sou** ge/nhtai:

*until he emerges* ***from the arena*** [2 Thes 2:7]

a(rpa&sai au0to\n **e0k me/sou** au0tw~n

*to snatch him* ***away from*** *them*[Acts 23:10]

e1geire ei0j **to\ me/son**.

*come up to* ***centre stage****.*(MG: i.e. *where everyone can see you*) [Mark 3:3]

kai\ a)nasta\_j o9 a)rxiereu\j **ei0j to\ me/son** e0phrw&ta to\n 870Ihsou=n le/gwn:

*Then the high priest stood up* ***in full view*** *and questioned Jesus and said,* [Mark 14:60]

kai\ r(i/yan au0to\n to\ daimo/nion **ei0j to\ me/son** e0ch=lqen a)p' au0tou=,

*Then the demon threw him into* ***the midst* of them */ where everyone was*** *and came out of him.* [Luke 4:35]

e0gw\_ de/ ei0mi **e0n me/sw%** u9mw~n w(j o9 diakonw~n.

*And I am* ***among*** *you as a servant.* [Luke 22:27]

kaqh=kan au0to\n su\n tw%~ klinidi/w% **ei0j to\ me/son** e1mprosqen tou= 870Ihsou=.

*and lowered him, bed and all, through the tiles****in among them****in front of Jesus*. [Luke 5:19]

Au0to\j de\ dielqw\_n **dia\_ me/sou** au0tw~n e0poreu/eto.

*but he slipped* ***through the thick of*** *them and went his way*. [Luke 4:30]

to/te staqei\j o9 Pau=loj **e0n me/sw**% au0tw~n ei]pen,

*Paul then stood up****in with them****and said,* [Acts 27:21]

kai\ e1sth **ei0j to\ me/son**

*and stood* ***in their company***[John 20:26]

**e0n me/sw**% e0kklhsi/aj u9mnh/sw se.

***in the heart of*** *the assembly I will sing praises to you* [Heb 2:12]

## This / Such

It appears that ou[toj can sometimes best be translated by *such a one,* or *is who*:

o3ti polloi\ pla&noi ei0sh=lqon ei0j to\n ko/smon, oi9 mh\ o9mologou=ntej 870Ihsou=n Xristo\n e0rxo/menon e0n sarki/: **ou[to/j** e0stin o9 pla&noj kai\ o9 a)nti/xristoj.

*For many deceivers have come into the world, who do not confess that Jesus Christ came in the flesh.* ***Such a one*** (Greek: *this*) *is a* (Greek: *the*) *deceiver and an* (Greek: *the*) *antichrist.* [2J 1:7]

pa~j o9 parabai/nwn kai\ mh\ me/nwn e0n th|= didaxh|= tou= Xristou= Qeo\n ou0k e1xei: o9 me/nwn e0n th|= didaxh|= tou= Xristou=, **ou[toj** kai\ to\n pate/ra kai\ to\n ui9o\n e1xei.

*No-one who transgresses and does not remain in the teaching of Christ has God. He who remains in the teaching of Christ* ***is who*** *has the father and the Son*. [2J 1:9]

## Chief priests

o9 a)rxiereu/j, oi9 a)rxierei=j

* The singular means ***the high priest***
* For the plural, we suggest ***the senior priests***. In fact the word a)rxiereu/j occurs much more frequently than the uncompounded i9ereu/j, but it still retains distinctive force, i9ereu/j being by no means uncommon.

## Answered (but no question asked)

For Hebrew examples, see 1 Sam 9:17, 1 Sam 14:28.

Greek examples (see context in previous verses)

**870Apekri/qh** de\ au0th|= o9 Pe/troj,

*And Peter****said****to her,* [Acts 5:8]

Kai\ **a)pekri/qh** ei[j e0k tw~n presbute/rwn, le/gwn moi,

*Then one of the elders****engaged / spoke to****me, and said to me*, [Rev 7:13]

# Synonyms - Approaching a Concordant Translation

A strictly concordant translation gives all sorts of difficulties, but certain words can often be consistently translated without impeding the English, and we aim to be consistent in such cases.

## Anger

|  |  |
| --- | --- |
|  |  |
| h9 orgh/ | *anger* |
|  |  |
|  |  |
| o9 qumo/j | *wrath, rage* |
|  |  |
|  |  |
| h9 a!noia | *rage, senselessness* [Luke 6:11] |
|  |  |
|  |  |
|  |  |
| o0rgi/zomai | *to become angry* |
|  |  |
|  |  |
| xola&w | *to be angry* [John 7:23] |
|  |  |

## Anoint

|  |  |
| --- | --- |
|  |  |
| a)lei/fw | *to anoint, smear with oil* |
|  |  |
|  |  |
| xri/w | *to anoint* |
|  |  |

## Ask, Pray

|  |  |
| --- | --- |
|  |  |
| ai0te/w | M: *to ask for (the body of Jesus)* [Luke 23:52] |
|  |  |
|  |  |
| de/omai | *beseech, entreat, implore* |
|  |  |
|  |  |
| e0rwta&w | *to make a request* [Matt 15:23]*; ask a question, enquire* |
|  |  |
|  |  |
| e0perwta&w | *to request* [Acts 18:20]; *to enquire* |
|  |  |
|  |  |
| eu1xomai | *vow; pray* |
|  |  |
|  |  |
| parakale/w | *encourage, comfort; appeal to, plead with* |
|  |  |
|  |  |
| proseu/xomai | *pray* |
|  |  |

## Birds

|  |  |
| --- | --- |
|  |  |
| ta\_ peteina\_ tou= ou0ranou= | *the fowls of the air / the birds of the sky* [Matt 8:20] |
|  |  |

## Blessed

|  |  |
| --- | --- |
|  |  |
| maka&rioj [Hebr. yr'#$;)a] | *blessed, blissful, happy.* It is hard to find any translation for the verb makari/zw that distinguishes it from eu0loge/w and so does not involve *blessedness* in Luke 1:48 where Mary says:  i0dou\ ga\_r a)po\ tou= nu=n **makariou=si/** me pa~sai ai9 geneai  *For behold, from now on all generations will* ***pronounce me blessed.*** |
|  |  |
|  |  |
| eu0loghto/j [Hebr. K7rfobm;] | *blessed* (lit. *well spoken of*) |
|  |  |

## Church

|  |  |
| --- | --- |
|  |  |
| h9 e0kklhsi/a | *church,* but literally *outcalling,* so not a man-made organization. |
|  |  |

## Compassion

|  |  |
| --- | --- |
|  |  |
| spla&gxna oi0ktirmou= | *feelings (bowels) of compassion* |
|  |  |
|  |  |
|  |  |
| splagxni/zomai | *to feel compassion* |
|  |  |
|  |  |
| oi0ktei/rw | tw%~ ga\_r Mwu+sh|= le/gei: e0leh/sw o4n a@n e0lew~, kai\ **oi0kteirh/sw** o4n a@n **oi0ktei/rw**. [Rom 9:15]  *I will show mercy to whomever I will show mercy, and* ***I will have compassion*** *on whomever* ***I will have compassion****.* |
|  |  |
|  |  |
| e0lee/w | *to have mercy* |
|  |  |

## Crowds

|  |  |
| --- | --- |
|  |  |
| o9 o1xloj | a crowd [John 12:17] |
|  |  |
|  |  |
| o9 polu/j o1xloj | *the common people* [Mark 12:37] [JWB-RR, p142]  [MG: *a great crowd*]. |
|  |  |
|  |  |
| o1xloj polu\j | Kai\ eu0qe/wj, e1ti au0tou= lalou=ntoj, paragi/netai 870Iou/daj o9 870Iskariw&thj, ei[j tw~n dw&deka, kai\ met' au0tou= **o1xloj polu\j** meta\_ maxairw~n kai\ cu/lwn, a)pestalme/noi para\_ tw~n a)rxiere/wn kai\ grammate/wn kai\ tw~n presbute/rwn.  *And immediately, while He was still talking, Judas Iscariot arrived, one of the twelve, and there was* ***a great crowd*** *with him, with swords and sticks, sent from the senior priests and scribes and the elders*. [Mark 14:43] |
|  |  |
|  |  |
|  | 871Egnw ou]n **o1xloj polu\j** e0k tw~n 870Ioudai/wn o3ti e0kei= e0sti, [John 12:9]  *Then a* ***large crowd*** *of the Jews knew that He was there,* |
|  |  |
|  |  |
| o9 plei=stoj o1xloj | *a very great multitude* [Matt 21:8] [JWB-RR, p.145], *[MG: a vast crowd]* |
|  |  |

## Deaf, Mute, and Blind

|  |  |  |
| --- | --- | --- |
|  |  |  |
| a!laloj | #$r'x' | *mute* [Mark 7:37, Mark 9:25] |
|  |  |  |
|  |  |  |
| kwfo/j | #$r'x' | (1) *deaf* [Matt 15:31 (context in v.31), Luke 7:22] |
|  |  |  |
|  |  |  |
| kwfo/j | Ml%')i | (2) *mute* [ Mark 7:32 (context in v.33), Luke 11:14] |
|  |  |  |
|  |  |  |
| tuflo/j | rwH3(i | *blind* [Matt 9:27] |
|  |  |  |

## Depart

|  |  |
| --- | --- |
|  |  |
| a)pota&ssomai | [Acts 18:21] |
|  |  |
|  |  |
| a!peimi | [Acts 17:10] |
|  |  |
|  |  |
| e1ceimi | [Acts 20:7] |
|  |  |
|  |  |
| e0ce/rxomai | [Acts 16:10, 17:33] |
|  |  |
|  |  |
| katalei/pw | *to leave behind* |
|  |  |
|  |  |
| lei/pw | *to leave* |
|  |  |
|  |  |
| xwre/w | Active: *to separate*; Passive: *to take one's leave* [Acts 18:1] |
|  |  |

## Desire

|  |  |
| --- | --- |
|  |  |
| h9 e0piqumi/a | *desire, lust* |
|  |  |
|  |  |
| h9 spoudh/ | *eagerness* |
|  |  |
|  |  |
| spouda&zw | *study, be zealous, make a serious effort* |
|  |  |

## Heal

|  |  |
| --- | --- |
|  |  |
| qerapeu/w | *heal* [John 5:10] |
|  |  |
|  |  |
| i0a&omai | *cure* [John 5:13] |
|  |  |
|  |  |
| poie/w u9gih= | *restore health* (AV=make whole) [John 5:11] |
|  |  |
|  |  |
| sw&zw | *make well* (AV=make whole) [Mark 6:56] |
|  |  |

## Heaven

|  |  |
| --- | --- |
|  |  |
| e0n ou0ranoi=j | *in heaven* [Col 4:1] |
|  |  |
|  |  |
| e0n toi=j ou0ranoi=j | *in the heavens* [Matt 5:12] |
|  |  |
|  |  |
| e0n toi=j e0pourani/oij | *in the upper-heavenly places* [Eph 1:3] |
|  |  |

## Holy

|  |  |
| --- | --- |
|  |  |
| a#gioj-a-on | holy |
|  |  |
|  |  |
| a(gno/j-h-on | pure [a(gni/zw = to sanctify] |
|  |  |
|  |  |
| o3sioj-a-on | sacred, devout (people) |
|  |  |

## Illness

Roget §655: unhealthy, unwell, poorly, weakly, infirm, lame, crippled, moribund

|  |  |
| --- | --- |
|  |  |
| h( a)sqe/neia | *weakness, illness* |
|  |  |
|  |  |
| h9 malaki/a | *ailment, malady* |
|  |  |
|  |  |
| h9 no/soj | *sickness* |
|  |  |
|  |  |
| h9 ma&stic -goj | *scourge, infirmity* [Mark 3:10] |
|  |  |
|  |  |
|  |  |
| a!rrwstoj, -on | *infirm* [Matt 14:14] (ailing, weak, sick); invalid [Mark 6:5] |
|  |  |
|  |  |
| a)sqenh/j, -e/j | *weak, ill* |
|  |  |
|  |  |
| kakw~j e1xwn | *unwell* [Matt 14:35] |
|  |  |
|  |  |
|  |  |
| a)sqene/w | *be ill* [a)sqh=enh/j *vs* i0sxuro/j1 Cor 1:27] |
|  |  |

## Increase, Multiply

|  |  |
| --- | --- |
|  |  |
| au0ca&nw | Active=*increase, grow* [Acts 7:17] |
|  |  |
|  |  |
| plhqu</nw | Passive=*multiply* [Acts 7:17] |
|  |  |

## Lord, Leader

|  |  |
| --- | --- |
|  |  |
| o9 ku</rioj | *lord* |
|  |  |
|  |  |
| o9 despo/thj | *lord, master* |
|  |  |
|  |  |
| o9 e0pista&thj | *master* [Luke 8:24] |
|  |  |
|  |  |
|  |  |
| o9 879Rabbi/ | *Rabbi, master* |
|  |  |
|  |  |
| o9 kaqhghth/j | *(doctrinal) guide* |
|  |  |
|  |  |
| o9 dida&skaloj | *teacher* |
|  |  |
|  |  |
| o9 h9ghmw&n | *leader* |
|  |  |
|  |  |
| o9 o9dhgo/j | *guide* |
|  |  |

## Miracles, Power, Dominion

|  |  |
| --- | --- |
|  |  |
| to\ te/raj | *miracle* |
|  |  |
|  |  |
| to\ qauma&sion | *wonder* |
|  |  |
|  |  |
| to\ shmei=on | *sign* |
|  |  |
|  |  |
| h9 du/namij | *power, deed of power* |
|  |  |
|  |  |
| to\ tekmh/rion | *positive proof, sign* [Acts 1:3] |
|  |  |
|  |  |
| para&docoj -on | *neut.pl. = wonders* [Luke 5:26] |
|  |  |
|  |  |
| e0ndocoj -on | *neut.pl. = illustrious/glorious things, miracles* [Luke 13:17] |
|  |  |
|  |  |
|  |  |
| to\ kra&toj | *might* |
|  |  |
|  |  |
| h9 i0sxu/j | *strength* |
|  |  |
|  |  |
| h9 e0cousi/a | *authority (AV=power)* |
|  |  |
|  |  |
| h9 kurio/thj | *dominion, lordship* |
|  |  |
|  |  |
| h9 a0rxh/ | *rule (AV=principality)* |
|  |  |
|  |  |
| h9 basi/leia | *realm, monarchy, sovereignty, government, regime* |
|  |  |
|  |  |
|  |  |
| qauma&zw | *to be amazed, to wonder, to marvel* |
|  |  |
|  |  |
| e0kplh/ttw | *P: to be astounded* |
|  |  |

## Mourning

|  |  |
| --- | --- |
|  |  |
| ko/ptomai | *to mourn* (lit. *beat oneself*)[Luke 23:27] |
|  |  |
|  |  |
| qrhne/w | *to lament, bewail* [Luke 23:27] |
|  |  |

## Patience

|  |  |
| --- | --- |
|  |  |
| h9 u9pomonh/ | *patience* |
|  |  |
|  |  |
| h9 makroqumi/a | *longsuffering* |
|  |  |

## Place

|  |  |
| --- | --- |
|  |  |
| o9 ai0w&n | *world?* |
|  |  |
|  |  |
| h9 gh= | *land* [Matt 14:34-35], *country, world, earth* |
|  |  |
|  |  |
| to\ me/roj | *district* |
|  |  |
|  |  |
| h9 meri/j | *district* [Acts 16:12] |
|  |  |
|  |  |
| h9 chra& | *dry land, land (vs. sea)* [Matt 23:15] |
|  |  |
|  |  |
| to\ o3rion | *territory* |
|  |  |
|  |  |
| h9 peri/xwroj | *surrounding region, country area* |
|  |  |
|  |  |
| o9 to/poj | *place* |
|  |  |
|  |  |
| to\ xwri/on | *region* [Matt 26:36], *locality* |
|  |  |
|  |  |
| to\ kli=ma | *region* [2 Cor 11:10] |
|  |  |
|  |  |
| meqo/rioj -a -on | (neuter as noun) *region between* [Mark 7:24] |
|  |  |

## Proclaim

|  |  |
| --- | --- |
|  |  |
| khru/ssw | transitive*=proclaim,* intransitive*=preach* |
|  |  |
|  |  |
| eu0aggeli/zw | *preach the gospel* |
|  |  |

## Raise and Rise

|  |  |
| --- | --- |
|  |  |
| a)ni/sthmi | rise |
|  |  |
|  |  |
| e0gei/rw | raise. Passive = *be raised* or *rise*. |
|  |  |

## Rejoice

|  |  |
| --- | --- |
|  |  |
| h9 a)galli/asij, -ewj | *gladness* [Luke 1:14] |
|  |  |
|  |  |
| h9 eu0frosu/nh, -hj | *joy* [Acts 2:28] |
|  |  |
|  |  |
|  |  |
| a)gallia&omaiDepMed | *to be glad* [Acts 2:26]; *to be jubilant* [1 Pet 4:13] |
|  |  |
|  |  |
| eu0frai/nomaiDepPass | *to rejoice* [Acts 2:26], *be glad, make merry* [Rev 11:10]; *celebrate* [Luke 15:32] |
|  |  |
|  |  |
| xai/rw | *to derive joy* [2 Cor 2:3], *be delighted* [Luke 22:5] |
|  |  |
|  |  |
| eu0frai/nw | *to make joyful* [2 Cor 2:2]; *make merry, celebrate, feast* [Luke 16:19] |
|  |  |
|  |  |
|  |  |
| a!smenoj | *well-pleasing* |
|  |  |
|  |  |
| a)sme/nwj | *gladly* [Acts 2:41] |
|  |  |

## Righteousness/Unrighteousness

|  |  |
| --- | --- |
|  |  |
| di/kaioj | *righteous* |
|  |  |
|  |  |
| a!dikoj | *unrighteous* |
|  |  |
|  |  |
| h9 a)nomi/a | *lawlessness* |
|  |  |

## Servant

|  |  |
| --- | --- |
|  |  |
| o9 dou=loj | *bondservant, slave* |
|  |  |
|  |  |
| o9 pai=j | *servant (-boy)* |
|  |  |
|  |  |
| o9 dia>&konoj | *servant* |
|  |  |
|  |  |
| o9 qera&pwn | *servant* [Heb 3:5] |
|  |  |
|  |  |
| o9 leitourgo/j | *servant* [Heb 8:2] |
|  |  |

## Temple

|  |  |
| --- | --- |
|  |  |
| to\ i9ero/n | *temple* |
|  |  |
|  |  |
| o9 nao/j | *sanctuary* |
|  |  |

## Tomb

|  |  |
| --- | --- |
|  |  |
| to\ mnh=ma, -atoj | *tomb, memorial* [Acts 2:29] |
|  |  |
|  |  |
| to\ mnhmei=on | *tomb, memorial* |
|  |  |
|  |  |
| o9 ta&foj | *tomb, sepulchre* |
|  |  |

## Understand

|  |  |
| --- | --- |
|  |  |
| katalamba&nomai | *understand, perceive, learn* [Acts 4:13, 10:34] |
|  |  |
|  |  |
| noe/w | *understand* |
|  |  |
|  |  |
| suni/hmi | *understand* |
|  |  |

## Wise

|  |  |
| --- | --- |
|  |  |
| sofo/j | *wise* |
|  |  |
|  |  |
| fro/nimoj | *prudent* [Matt 24:45] |
|  |  |

## Word

|  |  |
| --- | --- |
|  |  |
| o9 lo/goj | *word; thing* |
|  |  |
|  |  |
| to\ r(h=ma | [o9 lo/goj and to\ r(h=ma both occur in Acts 10:36-37] |
|  |  |

## World

|  |  |
| --- | --- |
|  |  |
| o9 ko/smoj | *world, universe* |
|  |  |
|  |  |
| h9 oi0koume/nh | *inhabited world* |
|  |  |

## Worship

|  |  |
| --- | --- |
|  |  |
| qerapeu/w | *serve* [Acts 17:25] |
|  |  |
|  |  |
| latreu/w | *serve, render (religious) service* [Acts 7:42] |
|  |  |
|  |  |
| leitourge/w | *perform religious service* [Acts 13:2] |
|  |  |
|  |  |
| proskune/w | *worship, prostrate oneself before, bow down to* |
|  |  |
|  |  |
| se/bomai | *worship, reverence, pay homage to* [Matt 15:9] |
|  |  |

# Romans 7:6

Rom 7:6 nuni\ de\ kathrgh/qhmen a)po\ tou= no/mou, »a)poqano/ntej P1904,HF,ó ¯ a)poqano/ntoj ð½ e0n w|{ kateixo/meqa, w#ste douleu/ein h9ma~j e0n kaino/thti pneu/matoj kai\ ou0 palaio/thti gra&mmatoj.

**AV** *But now we are delivered from the law, that being dead [*margin *+to that] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter*.

**1. a)poqano/ntej ¯ a)poqano/ntoj**

There is no mention of a)poqano/ntoj in [HF] or [NA26] or [JPG] or P1904 or S1550. Only E1624 S1894 and the [TBS-NT] Greek text underlying the AV) have a)poqano/ntoj. The difference in meaning is:

a)poqano/ntoj the law being dead

a)poqano/ntej we being dead

We regard the a)poqano/ntoj reading as some form of error, either in a solitary manuscript or in the ð.

**2. dead (to that) in which we were held**

At first sight it might appear that a)poqano/ntej ... e0n w|{ kateixo/meqa, means *dead ... in which we were held*, and this is, strictly speaking, a possibility, but there is a far more likely meaning, taking the clause as an assimilated form of a)poqano/ntej ... **tou/tw|** e0n w|{ kateixo/meqa, *dead to that in which we were held.* This assimilation of a pronominal antecedent into the relative pronoun is a common feature in classical and NT Greek:

From [TY, p.69],

e0painw~ se e0f' oi[j le/geij standing for e0painw~ se e0pi\ tou/toij a$ le/geij

*I praise you for what you are saying*

The transformation from the second, longer form to the shorter is: (1) the pronoun (tou/toij) disappears, but (2) its case is attracted into the relative pronoun (a$ becomes oi[j), to agree with the case demanded by the preceding preposition or verb of the main clause. Compare e.g. Matt 17:9 where e3wj ou[, *until*, stands for e3wj tou= xro/nou w|{ *until the time at which*.

Considering the context, – are we dead *in* sins/the law or dead *to* sins/the law? – we argue, with [MG], strongly in favour of *dead to*. The expression *dead to* occurs in Rom 6:2 and Eph 2:5 (though in Eph 2:5 AV has *in*), where there is just a dative, with no word for *in*:

Rom 6:2 mh\ ge/noito. oi3tinej a)peqa&nomen th|= a(marti/a|, pw~j e1ti zh/somen e0n au0th|=;

*Let it not be. We who have died to sin, how shall we still live in it*?

Eph 2:5 kai\ o1ntaj h9ma~j nekrou\j toi=j paraptw&masi sunezwopoi/hse tw|~ Xristw|~: xa&riti/ e0ste seswsme/noi:

*(God) made us alive together with Christ, us being dead to transgressions - by grace you are saved -*

However, there is divided manuscript evidence, even among the Majority Text manuscripts, probably in favour of e0n toi=j paraptw&masi, in Col 2:13:

Col 2:13 kai\ u9ma~j, nekrou\j o1ntaj »e0n½ toi=j paraptw&masi kai\ th|= a)krobusti/a% th=j sarko\j u9mw~n, sunezwopoi/hsen u9ma~j su\n au0tw%~, xarisa&menoj h9mi=n pa&nta ta\_ paraptw&mata,

*And you, being dead in/to transgressions and the uncircumcision of your flesh, He has made alive with Himself, having forgiven us all the transgressions.*

Evidence (from NA26 and HF):

With e0n: ñpart (*pm* NA26, MPt HF) ò46 A C D F G K P 104 326 1739 2495 lat; P1904 NA26

Without: ñpart (*pm* NA26, MPt HF) è\* B L Y 33 81 365 1175 1241 1881 2464 b vgmss NA25

# Philippians 3:12 and 3:15

There is an issue in how to translate o3soi ou]n te/leioi, *“as many therefore perfect”* in Philippians 3:15, considering that the apostle Paul states that he has not reached perfection in Philippians 3:12.

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 (*e1labon for kate/labon*) it (the out-resurrection), or have already reached perfection, but I pursue it, that I may lay hold of that for which I have been laid hold of by Christ Jesus.*

o3soi ou]n te/leioi, tou=to fronw~men: kai\ ei1 ti e9te/rwj fronei=te, kai\ tou=to o9 Qeo\j u9mi=n a)pokalu/yei. [Phil 3:15]

*[As many therefore perfect] let us be of such a frame of mind* (Greek: *think this*)*. And if you are of a different frame of mind, God will also reveal this to you.*

Let us revise the use of o3soj. It is normally used with (though often without in the NT) its correlative tosou=toj:

tosou=toj ... o3soj ...

*as much as ... so much ...”* , i.e as much ... as ...

**tosou/tw%** krei/ttwn geno/menoj tw~n a)gge/lwn, **o3sw%** diaforw&teron par' au0tou\j keklhrono/mhken o1noma. [Heb 1:4]

*Having become better than the angels* ***by so much****,* ***by as much*** *He has inherited a more excellent name than they.*

*He has inherited a more excellent name than the angels* ***by as much as*** *He has become better than they.*

The word o3soj is often used as a relative pronoun like o3j:

Pa&nta ou]n o3sa a@n qe/lhte [Matt 7:12]

*Everything as much as you might want*

*Everything that you want*

How do we translate o3soi ou]n te/leioi? We would suggest that o3soi, though pronominal, is being used adverbially. We may be perfect to some extent, or on the way to perfection, as is suggested by Phil 3:16:

plh\n ei0j o4 e0fqa&samen, tw%~ au0tw%~ stoixei=n kano/ni, to\ au0to\ fronei=n. [Phil 3:16]

*Nevertheless,* as regards *that* stage *to which we have attained, let us march in the same line and hold* to *the same view.*

So we suggest

o3soi ou]n te/leioi, tou=to fronw~men... [Phil 3:15]

*Inasmuch as we are perfect, let us be of such a frame of mind...*

***Some other translations and remarks:***

The Vulgate is close to the Greek (but with *whoever* instead of *as many as*), and equally difficult, and reads:

quicumque ergo perfecti hoc sentiamus

*Whoever (are) perfect therefore, let us think this (thing)*

[MG] does not offer a specific rendering, but suggests a little satire:

“not perhaps without a glance at those who would claim the name”.

Charles Welch, in *The Prize of the High Calling*, p.169, agrees with Macknight in supplying *to wish*

*As many as wish to be perfect...*

We are cautious with the Conybeare's translation (in *The Epistles of St Paul*), regarding te/leioj as the antithesis of paidi/on, *child/babe* or nh/pioj, *infant*, [1 Cor 14:20]:

870Adelfoi/, mh\ paidi/a gi/nesqe tai=j fresi/n, a)lla\_ th|= kaki/a% nhpia&zete, tai=j de\ fresi\ te/leioi gi/nesqe. [1 Cor 14:20]

*Brothers, do not be as babes in mind, but be (*or: *but you are) as infants to evil, but be perfect in mind (AV be men; CB be mature).*

o3soi ou]n te/leioi, tou=to fronw~men... [Phil 3:15]

*Let us all, then, who are* ***ripe in understanding*** *be thus minded;*

Similarly the NIV *(all of us who are mature),* RSV *(those of us who are mature),* NEB *(those of us who are mature),* CEV *(all of us who are mature).*

Such an interpretation of te/leioj would mean that Paul was not ripe in understanding in Phil 3:12, (ou0 ... tetelei/wmai) quoted above. The Corinthian verse urges believers to go on to perfection, or: *completion*. Paul reaches perfection, in the sense of completion, at the very end of his mortal life and ministry in 2 Timothy 4:7:

to\n dro/mon tete/leka [2 Tim 4:7]

*I have completed* my *course*

We could translate

o3soi ou]n te/leioi, tou=to fronw~men... [Phil 3:15]

*Inasmuch as we are complete, let us be of such a frame of mind...*

# Philippians 3:20

The issue is how to translate e0c ou[. The text of the verse is:

h9mw~n ga\_r to\ poli/teuma e0n ou0ranoi=j u9pa&rxei, **e0c ou[** kai\ swth=ra a)pekdexo/meqa Ku/rion 870Ihsou=n Xristo/n, [Phil 3:20]

*For our citizenship is (*or: *exists) in* the *heavens,*

*from (*Lit: *out of) where*

or:

*from (*Lit: *out of) which* (referring to citizenship)

or:

*from (*Lit: *out of) which situation* (referring to a concept defined by a clause, not a single word with which a relative pronoun can agree, whereby the neuter singular of the relative is employed)

*we also await a Saviour,* the *Lord Jesus Christ,*

The Authorized Version has *from whence*, a pleonastic way of expressing *from where* (since *whence* means *from where*).

All three meanings are grammatically possible. Although it is fair to propose an option other than the one chosen by the AV, we are saddened to see attempts to discredit the AV translation as a *grammatical blunder*, adducing the following lines of argument:

“The word ou[, as a relative pronoun, must agree with its antecedent. The declension of the relative pronoun is as follows:

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |
|  |  |  | masc | fem | neuter |
|  |  |  |  |  |  |
|  | N |  | o3j | h3 | o3 |
|  | A |  | o3n | h3n | o3 |
|  | G |  | **ou[** | h[j | **ou[** |
|  | D |  | w%{ | h|[ | w%{ |
|  |  |  |  |  |  |
|  | N |  | oi3 | ai3 | a`# |
|  | A |  | ou3j | a>#j | a`# |
|  | G |  | w{n | w{n | w{n |
|  | D |  | oi3j | ai3j | oi3j |
|  |  |  |  |  |  |

It is seen that ou[, in the genitive as required after the preposition e0c, can be masculine singular or neuter singular, and so in Phil 3:20 can refer to poli/teuma, which is neuter singular, but not to ou0ranoi=j, which is masculine plural, and so which would require e0c w{n. The AV is ignoring this fact with its translation *in heaven, from whence*...”[[2]](#footnote-2)

All sounding very plausible – but by no means the full story.

Are advocates of this argument not aware that the interrogative adverb pou= means *where* and that the cognate relative adverb is ou[ – in the same way that po/te means *when*, with cognate relative o3te – and that there are many other such pairs, though not all forms occur in the NT: poi=¯oi[, po/qen¯o3qen, ph|=¯h|[, phni/ka¯h9ni/ka, pw~j¯w(j8?

Examples of the relative adverb ou[:

oi9 de\ a)kou/santej tou= basile/wj e0poreu/qhsan: kai\ i0dou\ o9 a)sth\r o4n ei]don e0n th|= a)natolh|= proh=gen au0tou/j, e3wj e0lqw\_n e1sth **e0pa&nw ou[** h]n to\ paidi/on: [Matt 2:9]

*And when they had heard the king, they went* away*. And behold, the star which they had seen in the east went ahead of them, until, when it had arrived, it remained* (Greek: *stood,* a Hebraism viadma(f) ***above******where*** *the Child was.*

Ei0 ou]n sunhge/rqhte tw%~ Xristw%~, ta\_ a!nw zhtei=te, **ou[** o9 Xristo/j e0stin e0n decia%~ tou= Qeou= kaqh/menoj, [Col 3:1]

*If therefore you have been* (Greek: *were*) *risen with Christ, seek the* things that pertain to that which is *above,* ***where*** *Christ is, sitting at the right hand of God,*

The expression e0c ou[ should probably also be translated by *from where* in Colossians 2:19:

kai\ ou0 kratw~n th\n kefalh/n, **e0c ou[** pa~n to\ sw~ma dia\_ tw~n a(fw~n kai\ sunde/smwn e0pixorhgou/menon kai\ sumbibazo/menon au1cei th\n au1chsin tou= Qeou=. [Col 2:19]

*And not holding the Head, from* ***where*** *the whole body, supplied and united by joints and bands, grows* with *a growth from God.*

Note that *head*, h9 kefalh/, is feminine, and so cannot be the antecedent of ou[. The word ou[ must be the relative adverb *where*, unless some construction *ad sensum* is invoked.

We trust that it is evident that an accusation that such a translation is to *“simply rewrite the passage”[[3]](#footnote-3)* is based on ignorance of Greek (we discount malice).

There are, of course, examples where e0c ou[ simply means *out of* or *from which*:

e1xomen qusiasth/rion **e0c ou[** fagei=n ou0k e1xousin e0cousi/an oi9 th|= skhnh|= latreu/ontej:[Heb 13:10]

*We have an altar* ***from which*** *those serving the tabernacle* system *have no authority to eat.*

On balance, the present author prefers the first of the translation options originally given above:

*For our citizenship is in* the *heavens, from where we also await a Saviour,* the *Lord Jesus Christ,*

The concept of *place* is then in balance: a *place* where our citizenship is, a *place* from where the Saviour will come (because that is *where* the Lord is).

# 2 Timothy 2:25

The text and literal translation is

e0n pra%o/thti paideu/onta tou\j a)ntidiatiqeme/nouj, **mh/pote** dw%~ au0toi=j o9 Qeo\j meta&noian ei0j e0pi/gnwsin a)lhqei/aj, [2 Tim 2:25]

*In meekness teaching those who offer opposition,* ***lest at any time*** *God gives them repentance with a view to acknowledgment of the truth.*

The qualification *at any time* could be omitted, as mh/pote is often virtually synonymous with mh/, and the English *at any time* is rather overdone. It is the concept *in order that ... not* that presents the difficulty.

The AV translates

*In meekness instructing those that oppose themselves;* ***if*** *God* ***peradventure*** *will give them repentance to the acknowledging of the truth;*

The AV may well be right, but this is the opposite to the normal meaning of mh/pote, though Liddell and Scott [LS] give a meaning, under a third heading, citing Aristotle, of ***perhaps***, like Latin **nescio an,** *I am inclined to think that*, (not to be confused with **nescio num**, *I don't know whether*). Indeed, in the context (see the preceding and succeeding verses) it seems unlikely that it is the intention to *prevent* repentance, although one could note similar examples where that *is* the case, e.g. where Isaiah 6 is quoted in Acts and Mark:

**²µ**... kalw~j to\ Pneu=ma to\ 873Agion e0la&lhse dia\_ 879Hsai+/ou tou= profh/tou pro\j tou\j pate/raj h9mw~n **²¶**le/gon: poreu/qhti pro\j to\n lao\n tou=ton kai\ ei]pon: a)koh|= a)kou/sete kai\ ou0 mh\ sunh=te, kai\ ble/pontej ble/yete kai\ ou0 mh\ i1dhte: **²·**e0paxu/nqh ga\_r h9 kardi/a tou= laou= tou/tou, kai\ toi=j w)si\ bare/wj h1kousan, kai\ tou\j o0fqalmou\j au0tw~n e0ka&mmusan, **mh/pote** i1dwsi toi=j o0fqalmoi=j kai\ toi=j w)si\n a)kou/swsi kai\ th|= kardi/a% sunw~si kai\ e0pistre/ywsi, kai\ i0a&somai au0tou/j. [Acts 28:25b-27]

*Well spoke the Holy Spirit through Isaiah the prophet to our father, saying, “Go to this people and say, ‘Hearing you will hear, but certainly not understand, and looking you will look, but certainly not see; for the heart of this people has become fat, and with their ears they hear dully, and they have shut their eyes,* ***lest at any time*** *they should see and understand in their heart and convert, and I should heal them.’ ”*

**±°**...873Ote de\ e0ge/neto kata\_ mo/naj, h0rw&thsan au0to\n oi9 peri\ au0to\n su\n toi=j dw&deka th\n parabolh/n. **±±**kai\ e1legen au0toi=j: u9mi=n de/dotai gnw~nai ta\_ musth/ria th=j basilei/aj tou= Qeou=: e0kei/noij de\ toi=j e1cw e0n parabolai=j ta\_ pa&nta gi/netai, **±²**i3na ble/pontej ble/pwsi kai\ **mh**\ i1dwsi, kai\ a)kou/ontej a)kou/wsi kai\ **mh**\ suniw~si, **mh/pote** e0pistre/ywsi kai\ a)feqh|= au0toi=j ta\_ a(marth/mata. [Mark 4:10-12]

*And when He was alone, those associated with Him, and the twelve, asked Him about the parable. And He said to them, “To you it is given to know the mysteries of the Kingdom of God; but to those outside, everything takes place in parables,* ***so that*** *looking they will look, but* ***not*** *see, and hearing they will hear, but* ***not*** *understand,* ***lest at any time*** *they should convert and their sins should be forgiven them.*

The meaning ***lest at any time*** in Mark 4:10 has to be literal, since there is a contrast between those to whom it is given to know the mysteries of the Kingdom of God and those to whom it is not.

Can we explain **mh/pote** without introducing a negative? In Greek mh/is used after verbs of fearing (fobou=mai mh/ = I fear that) where there is no negative in English, and the fear may be implicit. In this case the fear is not aversion to the consequences, but extreme respect for the instruction to the servant of the Lord and awesomeness of the potential repentance of those ministered to:

e0n pra%o/thti paideu/onta tou\j a)ntidiatiqeme/nouj, mh/pote dw%~ au0toi=j o9 Qeo\j meta&noian ei0j e0pi/gnwsin a)lhqei/aj, [2 Tim 2:25]

*In meekness teaching those who offer opposition,* **with fear *that*** *God may give them repentance with a view to acknowledgment of the truth.*

It may be that the sense of *if perhaps* grew out of connotation with fear.

The present author has wondered whether **mh/pote** could stand for **ei0 mh/ pote** (*unless*) and we supply *they remain trapped*:

**²µ**e0n pra%o/thti paideu/onta tou\j a)ntidiatiqeme/nouj, **mh/pote** dw%~ au0toi=j o9 Qeo\j meta&noian ei0j e0pi/gnwsin a)lhqei/aj, **²¶**kai\ a)nanh/ywsin e0k th=j tou= diabo/lou pagi/doj, e0zwgrhme/noi u9p' au0tou= ei0j to\ e0kei/nou qe/lhma.

*In meekness teaching those who offer opposition;* **they remain trapped *unless*** *God gives them repentance with a view to acknowledgment of the truth, and they sober up from the snare of the devil, having been taken alive by him at his will (*or: *with a view to doing his will).*

But on balance, we feel the AV translation is most likely, as mh/pote*= perhaps* is attested elsewhere, though we retain the sense of *lest* in other occurrences in the New Testament. In more modern English

*In meekness instructing those that oppose themselves;* ***for the possibility that*** *God will give them repentance* leading *to acknowledging of the truth;*

# Abbreviations and References

***Abbreviations***

AV Authorized Version

ó Egyptian manuscripts, as defined by [HF]

E1624 Elzevir's edition of the Received Text, published in 1624.

LXX Septuagint

ñ Majority Text

MT Masoretic Text

NT New Testament

OT Old Testament (Tanakh)

ò Papyrus

P1904 The Greek Orthodox Church Patriarchal Text of 1904

S1550 Stephens' edition of the Received Text, published in 1550.

S1894 Scrivener's edition of the Received Text, published in 1894.

ð Textus Receptus (Received Text) text

*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 | 1J | 1 John |
| Rom | Romans | | 1 Tim | 1 Timothy | 2J | 2 John |
| 1 Cor | 1 Corinthians | | 2 Tim | 2 Timothy | 3J | 3 John |
| 2 Cor | 2 Corinthians | | Titus | Titus | Jude | Jude |
| Gal | Galatians | | Phmon | Philemon | Rev | Revelation |

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1. Words printed in **bold red** are opposite in sense to the words in **bold black**. [↑](#footnote-ref-1)
2. See for example *The Interpretation of Philippians* 3:20, page 4, by Otis Q Sellers. We have not quoted him word-for-word; we have however indicated his precise argument with additional clarity. [↑](#footnote-ref-2)
3. Sellers' actual words on p.4 of the work cited above. [↑](#footnote-ref-3)