

The Exegesis and Translation of
PREPOSITIONAL PHRASES
in the Greek New Testament:
A Semantic Role Analysis

Pamela Margaret Bendor-Samuel B.A.

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– PRESENTED TO –

my husband, John,
for his steadfast love and belief in me, and his encouragement to
'Go for it'

also to
5 wonderful children and their spouses,
for their constant love and support

also to
Bethany, Tom, Simeon, Sam, Owen, Alice
Nicholas, Benjamin, Rebecca
Isaac, Hugh and
Joshua

12 lively and loving grandchildren
whom I in turn want to encourage in
the study and application of the

ἱερὰ γράμματα

ABSTRACT

The prepositional phrases (PPs) of the Greek New Testament, while syntactically on the periphery of the sentence, often carry a significant information load semantically and theologically. They account for a considerable portion of epistle material, and pose a challenge for both exegete and translator. Can the linguistic tool of semantic role analysis be used as an exegetical tool for their interpretation? This thesis, a cross-discipline study involving both linguistic and biblical aspects whose purpose is to explore the meaning of such PPs, suggests that it can. By identifying and defining the roles of each preposition on the basis of exegetically straightforward examples, the meaning of exegetically more elusive PPs may be more clearly seen, or at least the possible exegetical choices more clearly stated (chap.1).

The meaning of the 17 'proper' prepositions of κοινή Greek may be approached from 3 perspectives – lexical, grammatical and contextual. All three are relevant, but the thesis focusses particularly on the grammatical perspective. Case grammar, within an eclectic, functional view of grammar, is the chosen 'model' of analysis (chap.2).

Syntactically, PPs may be attached to a noun or a verb. They may consist of a single noun or a complex Noun Phrase (chap. 3). Semantically, the roles of PPs are established largely on their relationship to the Predicate (chap. 4). Of the 12 major roles (Agent, Effector, Patient, Experiencer, Theme, Benefactive, Comitative, Locative, Time, Means, Measure and Motivation), PPs may signal nearly all, and in particular, the 5 last (Circumstantial) roles (chap. 5). The roles of διά, ἐν, ἐπί and κατά are discussed in detail (chap. 6), and connected text from Luke and Ephesians provides role analysis of all the PPs (chap 7).

The translation of PPs involves, in addition to the choice of semantic role, (1) awareness of how much implicit information is carried by a phrase such as ἐν Χριστῷ and to what degree it should be made explicit; and (2) what resources the Receptor language has for rendering the local, metaphorical and extended uses of PPs (chap. 8). Further research might include studies of the remaining prepositions, a comparison of Petrine and Johannine with Pauline use of PPs, and the linguistic devices available in other languages to render the PPs of κοινή Greek (chap. 9).

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1. INTRODUCTION

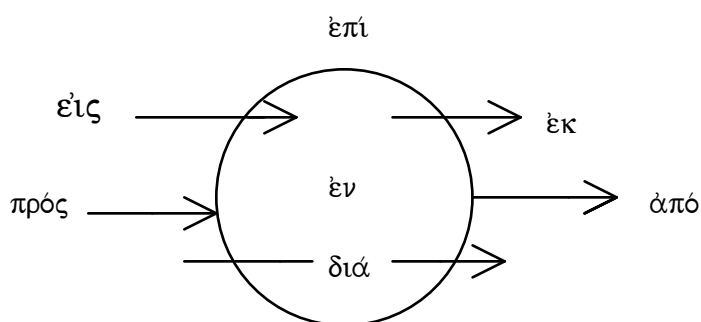
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1.0 INTRODUCTION

SEVENTEEN SMALL SIGNALS - none more than four letters long, yet carrying responsibility for signalling the relationship of the following nominal phrase to the rest of the clause or sentence. Small but significant, few but important, the 17 'proper' prepositions of κοινή Greek, and the phrases they introduce, indicate between them actor and agency, manner and measure, instrument and intention, sphere and source, range and reference.

Syntactically, prepositional phrases (PPs) form the outer layer of the sentence, beyond the inner layer of Predicate, Subject, Object and Indirect Object. But they account for a large part of the total text and carry a significant share of the semantic load.

In alphabetical order the seventeen are ἀνά, ἀντί, ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρὰ, περί, πρό, πρός, σύν, ὑπέρ, ὑπό. One is tempted to look for groupings, or to display the relationships between the prepositions visually, as has been done (e.g. Metzger, 1969, 80). Indeed, it is easy to display the 7 most frequently occurring ones, the 'end' and 'medial' prepositions, as follows:



Almost all the prepositions are of interest in their use. I have limited myself to the particular study of four – ἐν, ἐπί, διά and κατά, though the others are included in the overall survey of chapter 5.

1.1 REASON AND PURPOSE

'Why did the chicken cross the road?'

- 'Because it was chased by a cat.'
- 'To get to the other side.'
- 'It wanted to explore new worlds.'

The possible answers to this ancient quip illustrate the multiple response that can be prompted by the English question word 'why?'

'Because ...' introduces a **reason**, and is the commonly expected response to 'why?' 'Why are you looking glum?' 'Because I have a headache.'

'To get to the other side' expresses **purpose**. 'Why are you going into town?' 'To get my hair cut/to do some shopping/for some exercise.'

'It wanted to' – **motivation**. The most powerful driving force of all, which can supersede a stated reason or purpose. There are often hidden agendas and personal motivations underlying outward activities and apparent causes.

Likewise, there is a threefold response to the question 'Why this study?'

REASON

Here are three pieces of New Testament text, one each from Luke, Ephesians and Titus. The prepositional phrases are underlined.

Luke 10.30-35

30 Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ καὶ λησταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανή.

31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν:

32 ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν.

33 Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,

34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.

35 καὶ ἐπὶ τὴν αὐρίον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

Ephesians 1.5-8.

5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει.

Titus 1.1-5

1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,

3 ἐφάνερωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

4 τίτω γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην,

It is immediately obvious how different are the functions of the prepositional phrases in the gospel and epistle material. In the Luke extract, the PPs are straightforward locationals or temporals, with the exception of the idiom 'by chance' in verse 31. In the Ephesians passage, the PPs express abstract or extended functions of purpose, agency, beneficiary and specification etc. This passage also shows, incidentally, what a high proportion of epistle material can be PPs. In the Titus extract, the same preposition, κατὰ, occurs five times, with one κατὰ phrase occurring inside another (verse 1), and all five providing exegetical differences, and, in verse 1, exegetical difficulty. Not all PPs in

the gospels are locatives of time and place; not all PPs in the epistles have extended roles, but these extracts reflect the overall difference.

In my experience as a translation consultant, some of the PPs of the epistles have been the hardest exegetical nuts to crack, and it is because of this that I have been prompted to consider a special study of them.

PURPOSE

The purpose of this study of PPs in the Greek New Testament is therefore:

- to elucidate the meaning of some of the exegetically more complex prepositional phrases (i.e. those whose meaning is harder to identify, or which are open to more than one interpretation), by using the tool of semantic role analysis. The thesis does not claim to 'solve' all exegetical problems involving PPs, but rather to sharpen and clarify the options.
- in so doing, to explore the usefulness of semantic roles as a tool in this kind of study.

I had a third and major purpose: to examine and analyse the translation of such phrases into non-Indo-European languages. Are there any practical tips to be learned from such translations that might benefit other translators? The advice was that this was too large a topic for inclusion in the thesis. Some pointers have been given in the chapter on translation, and it is touched on in the concluding postscript. I believe this is a key issue and would be worth pursuing.

MOTIVATION

My underlying motivation in this project is:

- to provide some practical help for our translation colleagues within SIL in the exegesis and translation of PPs in the New Testament, particularly in the epistles.
- to gain further personal knowledge of the structure and meaning of the text of the Greek New Testament.

1.2 THESIS – THEME AND OUTLINE

Theme: The prepositional phrases in the Greek New Testament cover a wide range of meanings. My thesis is that if, on the basis of exegetically straightforward examples, we can delimit and define

the set of semantic roles signalled by each preposition, it will then at least be possible to establish what exegetical choices of role are available in the interpretation of more difficult examples. There are problems (see the next section), but the attempt has seemed worthwhile.

The use of semantic roles can surely trace its lineage back to the case studies of the classical grammarians. The uses of the accusative case were listed, for example, as

Accusative of Inner Object (Cognate Accusative)

Accusative of Outer Object

Accusative of Extent

Accusative of Respect

Accusative of Motion

Adverbial Accusative

This is clearly an analysis of the same territory. Indeed, the traditional studies, not to be thrown out of the window by current linguistic studies, covered a wider territory than the PPs alone, since they accounted for all the relationships of the Oblique cases of nouns to the rest of the sentence.

Note that this study also bears comparison to the propositional (not prepositional!) study of Beekman and Callow in *Translating the Word of God* (1974). Propositional analysis is a hierarchical analysis of semantic structure ranging from components of meaning (below the 'word' level) to relationships between clauses. (See especially chapter 17, 267ff) I trust that this study, which focusses specifically on prepositional phrases within the clause, does not make statements which are inconsistent with that work¹.

Information on the prepositions can indeed be found in the standard lexicons and grammars. In these should be included Louw and Nida's *Greek-English Lexicon of the New Testament based on Semantic Domains* (UBS, 1988, 2 vols.), which contains illuminating comments hidden in its vast material, especially in sections 89, 'Relations', and 90, 'Case', Kittel's *Theological Dictionary of the New Testament*, and Harris' full, lucid and helpful *Prepositions and Theology in the Greek New Testament*². I have also appreciated the comments in Zerwick's *Biblical Greek* (1963).

¹ A fuller treatment of propositional analysis will appear in Kathleen Callow's forthcoming book, *Man and Message*.

² The Appendix to Vol 3 of NIDNTT. I consulted this, with profit, after the major work on the thesis was completed, and was encouraged by the confirmation of conclusions reached which it gave.

Nevertheless this project, which has sought to examine the prepositional phrases from a different perspective, has been for me an interesting and illuminating study, which I trust may have value for others also.

Outline: Chapter 2 provides the overall approach and the grammatical 'toolbox' used in the study. Chapter 3 examines the syntax i.e. the surface structure, of prepositional phrases. Chapters 4 and 5 establish the model for analysing the deeper 'semantic roles' which indicate the relationship between a predicate and its arguments.

These three chapters (3, 4 and 5) lay the foundation for the application of the model to the four prepositions *διά*, *ἐν*, *ἐπί* and *κατά*, and the phrases they introduce, in chapter 6, and to connected text in chapter 7. Chapter 8 turns to the question of the translation of PPs. The work concludes with a Postscript and select bibliography.

Notes:

(1) To gain quick access to the 12 major semantic roles established, see the listing of roles on page 88 (sect. 5.2), and the chart of prepositions and semantic roles at the end of chap. 5.

(2) One further comment should be noted. In chapters 5 and 6 in particular, I have used a large number of illustrative verses from the Greek New Testament, rather than taking a few in great exegetical detail i.e. I have chosen breadth rather than depth of illustration.

1.3 SOME CAUTIONS

A number of cautions should be mentioned. I have been reminded again and again, from reading and my own study, that the assigning of semantic roles to syntactic structures is a treacherous matter. It is a subjective field of study. 'The sheer confusion and variety of case schemes may well make the beginner in case grammar pause.' (Longacre 1976, 24)

1. The criteria, both semantic and syntactic, for distinguishing and defining the semantic roles must be established. But there may be a tension between the syntactic, surface level and the semantic, deeper level. The semantics is grammatically independent of the syntax; yet it is both reflected in and constrained by the syntax, and the syntax cannot be ignored.

2. There is a 'central area of confidence', a nuclear certainty, in distinguishing the roles. But at the boundaries, there can be, as so often in categorisation, an area of 'fuzz' or ambiguity, even overlap. The distinction between Theme and Topic, Domain and Target, or Means and Manner is not always easy to determine. We recognise and accept clear centres and fuzzy peripheries.

All this is not surprising, of course, inasmuch as the early use of the prepositions was locative³, and they developed into doing duty for a wide range of relationships.

3. The use of English examples can be a snare, since there are many alternative ways of saying the same thing, and differences may be apparent rather than real. e.g. *Judging by results, it was a success.* *Judged on the basis of results, it was a success.* Are these the same or different? Conversely, we have a notorious set such as:

He ate his pizza with a friend.

He ate his pizza with a knife and fork.

He ate his pizza with a salad.

He ate his pizza with much enjoyment.

The English examples, of course, are intended to illustrate a point, not prescribe how the Greek equivalent is behaving.

4. There is also danger in the English glosses or in the English translations. 'In translation we often give not the real meaning of the word, but the total idea, ... One of the chief difficulties in syntax is to distinguish between the Greek idiom and the English translation of the idiom plus context' (Robertson, 456). One's analytical decision must be based on the Greek, not on the English rendering of it⁴.

This caution applies also, of course, to round-the-table discussions in English (or any other language) at the translation table. Not infrequently the discussion may be skewed by the major language translation (English, French, German ...) or by the back-translation of the Receptor

³ Robertson, quoting Delbrück [Vergl. Synt., I, p. 659] says: 'Delbrück goes a bit further and says that originally the prepositions were place-adverbs.'

⁴ It has been interesting and instructive to see how English translations have rendered the prepositional phrases. Inasmuch as they may reflect an exegetical choice of role, they have been useful, and I have frequently included them, particularly in chapter 6.

Language (RL) into a major language. The discussion sometimes revolves round a term or construction in the intermediate language rather than the source or receptor language.

5. Labels and definitions can elude one's grasp also, when trying to define semantic roles rigorously. To define precisely terms such as domain, extent, circumstance or sphere is a challenge.

In spite of these uncertainties, it has seemed worth the experiment of applying the concept of semantic roles to the study of Greek prepositional phrases.

1.4 ON TERMS AND TEXT

Terms: With the exception of the names for syntactic slots and semantic roles, there is little in the way of technical terminology. Grammatical terms are used in their accepted senses. I do comment at the appropriate point on slot and role labels. Here I have been encouraged to use currently accepted terms (though in fact there are differences of opinion), even when I do not like them ('Patient' for instance!). I finally opted for Agent, which is more commonly used than Actor, even though it is similar to Agency. I use ACTOR as a cover term for a group of roles.

Text: It has not seemed necessary for the purposes of this paper to become involved with detailed textual matters, though they have been occasionally noted. I have used the UBS 4th Edition (on computer) and Nestlé 26/UBS 3rd Edition (also on computer) as well as other versions.

1.5 ACKNOWLEDGEMENTS

I have been grateful to my senior supervisor, Dr. Douglas de Lacey (Cambridge) for his encouragement, as well as for his questions and comments on successive drafts; and also to my second supervisor, Dr. John Callow (SIL), who has made extensive comments which I have greatly appreciated. At an earlier stage, Dr. Ivan Lowe (SIL) loaned books, gave advice and challenged me with provocative questions which proved fundamentally helpful. My sincere thanks go to all three for helping me refine and define my thinking. Others have encouraged me along the way, especially my husband who has been completely supportive and patient with his study-bound wife.

'The prepositions will richly repay one's study, and often the whole point of a sentence turns on the prepositions.' (Robertson, 636). I would concur with Robertson's comment.

1.6 ABBREVIATIONS

Biblical books:

Mt, Mk, Lu, Jo, Ac, Ro, 1C, 2C, Ga, Eph, Php, Co, 1Th, 2Th, 1T, 2T, Ti, Phm, He, Jm, 1P, 2P, 1J, 2J, 3J, Jd, Rev.

English Versions:

| | |
|------|--|
| JB | Jerusalem |
| KJV | King James |
| LB | Living Bible |
| NEB | New English Bible |
| NIV | New International Version |
| Ph | Phillips |
| RSV | Revised Standard Version |
| TEV | Today's English Version |
| All | = All 8 of the above (from 'Eight Translation New Testament' 1974. Wheaton, IL: Tyndale.) |
| Br | Bruce: Expanded Paraphrase of the Epistles of Paul (includes the 1881 RV also) |
| CEV | Contemporary English Version - The Bible for Today's Family. |
| M | Moffat, James: A New Translation of the New Testament. (Hodder and Stoughton. 1949 edition). |
| NRSV | New Revised Standard Version. |
| REB | Revised English Bible |
| RV | Revised Version of 1881 |
| TT | The Translator's Translation (BFBS, 1973) |
| W | Weymouth, R.F: The New Testament in Modern Speech (1929, Clarke, 5th Edition). |

Grammatical terms:

| | |
|----|---------------------|
| CC | Clause constituents |
| A | Amplifier |
| B | Oblique |
| D | Discourse marker |
| I | Item |
| IO | Indirect Object |
| L | Link |
| O | Object |
| P | Predicate |
| S | Subject |
| V | Vocative |

| | |
|----|----------------------|
| AP | Adverbial phrase |
| NP | Nominal phrase |
| PP | Prepositional phrase |
| VP | Verb phrase |

Other abbreviations:

| | |
|-----|--|
| A-G | Arndt-Gingrich: A Greek Lexicon of the New Testament and Other Early Christian Literature |
| BDF | Blass, Debrunner and Funk: A Greek Grammar of the New Testament and Other Early Christian Literature. See Bibliography for full details. |

2. PROLEGOMENA

- 2.1 Definition and historical note
- 2.2 Improper prepositions
- 2.3 Approach to meaning
- 2.4 Grammatical model
- 2.5 The clause
- 2.6 Levels of analysis
- 2.7 Summary

BEFORE DISCUSSING SEMANTIC ROLE ANALYSIS in detail and its application to the prepositional phrases of the Greek New Testament, this chapter will provide some background material on the definition and development of prepositions, the approach to meaning adopted, and some account of the grammatical model employed in this thesis.

2.1 DEFINITION AND HISTORICAL NOTE

2.1.1 DEFINITION

For the name 'preposition', the following quote from Robertson (553) serves as a starting point.

... the name must be explained. The later grammarians used the term for those adverbs which were used in composition with verbs and in connection with cases of nouns. Both things had to be true according to this definition. But it will be seen at once that this definition is arbitrary. The use with verbs in composition was the last step, not the first, in the development. Besides, what is to be said about those adverbs that are used, not with verbs, but with cases, and no longer appear as mere adverbs? Take ἄνευ, for instance, with the ablative¹. It is not found in composition with verbs nor by itself apart from a noun. It is, of course, a preposition. The grammars call it an 'improper' or adverbial preposition. It is only 'improper' from the point of view of the definition, not from that of the Greek language. The truth seems to be that by preposition one must mean a word used with cases of nouns and many of which came to be used in composition with verbs.

For our purpose, prepositions are relational particles², linking, and indicating the relationship of the following nominal phrase to the rest of the clause (or phrase, in the case of embedded PPs). They are followed by the oblique cases³ (cf. Robertson, 568).

¹ Robertson makes use of IE case labels when describing Greek cases.

² using 'particle' in the wider sense of a group of indeclineable words which also includes conjunctions and interjections. Conjunctions relate words, phrases, clauses and sentences (and larger units) to one another in both coordinating and subordinating relationships.

2.1.2 HISTORICAL DEVELOPMENT

A brief history provides helpful background to understanding the lexical meanings of the prepositions. As the grammar books remind us, prepositions were originally adverbs, and it was the noun **cases** which showed the relationships between the nouns and the verb in the sentence. To quote Robertson again:

'The preposition is ... only an adverb specialized to define a case-usage' (Giles, 341). This definition gives the reason also. The case alone was enough at first to express the relation between words, but as the language developed, the burden on the cases grew heavier. The analytic tendency in language is responsible for the growth of the prepositions. The prepositions come in to help out the meaning of the case in a given context. The notion, therefore, that the prepositions 'govern' cases must be discarded definitely. Farrar (94) clearly perceived this point. 'It is the *case* which indicates the meaning of the *preposition*, and not the preposition which gives the meaning to the case.' ... In Sanskrit the prepositions do not exist as a separate class of words, though a good many adverbs are coming to be used with the oblique cases (except the dative) to make clearer the case-idea. (Robertson, 554)

In the old Sanskrit it was all case and no preposition. In modern French it is all preposition and no case-ending. The case ideas have not disappeared. They are simply expressed more minutely and exactly by means of prepositions (id, 452). ... The Greek of the N.T. comes in the middle of the stream of this analytic tendency (452, prior to previous quote).

Nunn, in both his venerable classic grammars, states the matter picturesquely:

Prepositions do not, properly speaking, "govern" the cases which they precede. The case is really the governing element in the expression: the preposition only serves to make clear the exact sense in which it is used. But as the language developed, the Prepositions mastered the cases. As the horse in the fable called in the man to help him against the stag, and allowed him to get on his back, and then found that he himself had lost his

³ apart from such adverbial forms as ἀνά εἰς (Rev 21.21), καθ' εἰς (Mk 14.19; Ro 12.5), ὑπὲρ ἐγώ (2Co 11.23).

liberty, so the cases called in the help of the Prepositions, and then found themselves weakened, and finally destroyed. In Modern Greek, Italian, French and English the cases have disappeared, wholly, or in part, and the Prepositions do the work which they once did. (1951: 28; also in Elements of NT Greek)

Thus in the course of the history of IE in general and Greek in particular, we note three stages in the development of the function of the prepositions, not rigidly separated, but merging into one another:

- (i) the case alone signals the relationship between the noun and the rest of the sentence; prepositions are adverbs, and therefore linked with verbs (as in Old Sanskrit). But Homeric Greek had true prepositions also. (Robertson, 555)
- (ii) the prepositions share the responsibility with the cases.
- (iii) the prepositions alone signal the relationship (though the accusative case is still reflected in both Greek and English, for example).

In stage (ii) the responsibility shifted gradually in the direction of the prepositions. In NT *κοινή* 'the use of prepositional expressions instead of simple cases increases greatly' (Zerwick 1963:27). But though the prepositions carry much of the responsibility, the case meanings must also be considered.

2.1.3 CASE HISTORY

It will be remembered that the original IE 8 cases (maintained in Sanskrit also) reduced to 6 in Latin and 5 in Greek (Robertson, 247, 248) as the following chart shows

| <u>Latin</u> | <u>proto-Indo-European</u> | <u>Greek</u> |
|--------------|----------------------------|--------------|
| Nominative | Nominative | Nominative |
| Vocative | Vocative | Vocative |
| Accusative | Accusative | Accusative |
| Genitive | Genitive | Genitive |
| | Ablative | |
| Ablative | Locative | Dative |
| | Instrumental | |
| Dative | Dative | |

Table 2.1 Case Development

Two points need to be kept constantly in mind.

Firstly, the use of the cases was far wider, of course, than simply their function following prepositions. They expressed relationships to verbs, to other nouns and pronouns and to adjectives.. 'The cases were used to express word-relations, the endings serving to make it plain what the particular case was' (Robertson, 449). Robertson (453ff) gives a full account of the 'distinctive idea' of each case in turn, as do other standard grammars, and the material does not need to be repeated here⁴. What is of interest is that the various categories of case use (in relation to verbs and nouns,

⁴ The following summary statements may serve as reminders:

as well as prepositions) foreshadow the setting up of semantic roles expressed by the different syntactic slots.

In this connection, it is interesting to note a comment which Robertson makes in his introductory remarks with regard to the locative and dative: 'It partly depends on whether one is to apply the term "case" to the ending or to the relation expressed by the ending. As a matter of fact the term is used both ways' (447). Such a comment reflects a recognition of both form and function.

Secondly, as shown in the chart above, Greek shows a reduction in the number of proto-IE cases from eight to five. The Greek genitive form reflects the syncretism of two cases – genitive and ablative; the Greek dative reflects the syncretism of 3 cases – dative, locative and instrumental. So there are immediately distinctions of usage, quite apart from the addition of the prepositions.

In the course of the history of the Greek language, as the burden of indicating relationships shifted from the cases to the prepositions, the number of cases following the prepositions began to diminish - or, to put it the other way round, the prepositions are followed by fewer cases. Indeed the accusative, the oldest case (Robertson, 454), became the dominant case after prepositions – '... the earliest, most common of all the oblique cases and the most persistent. In the breakdown of the other cases the accusative and the prepositions reap the benefit' (Robertson, 247). So Turner also says: 'there is now a preference for the accusative' (250, 258). It is the commoner case after κατά (Moulton, 104). (However, it has declined after περί, ὑπέρ and ὑπό.) cf. the wide use of adverbs in the accusative form.

Not only was the number reduced, but the distinctions between the cases also begins to be blurred. 'The niceties of classical Greek in the precise use of cases after prepositions are obliterated in Hellenistic; the distinctions in the cases after διά, ἐπί, πρός, for example, are becoming less clear'

Accusative: 'the oldest case ... the normal oblique case for a noun (especially with verbs) unless there was some special reason for it to be in another case'; 'the limitative case' (Green); ' "motion towards" explains it all' (Farrar); has idea of *extension*, answering the question 'how far?' (Giles). Rob. 466ff.

Genitive: the specifying case; the case of genus or kind. Rob.491ff.

Ablative: the whence-case; the case of origin, source, separation or departure. Rob. 514ff.

Dative: the idea of personal interest; 'The accusative, genitive and dative are all cases of inner relations, but the dative has a personal touch not true of the others'; not a local case. Rob. 535ff.

Locative: the simplest of the cases in its etymological idea; the *in* case; 'It is location, a point within limits, the limits determined by the context, not by the case itself'. Rob. 520ff.

Instrumental: 'the increasing use of the prepositions (ἐν, διά, μετά) makes the instrumental a disappearing case in the NT'. Rob. 525ff.

(Turner, 250). So Robertson also says: 'The constantly increasing use of the prepositions is one of the main reasons for the blending of the case-forms' (451).

The following table of prepositions⁵ occurring in the NT shows something of this.

| | | Accusative | Genitive | Dative |
|-------------|------|------------|----------|--------|
| One case | ἀνά | xx | | (xx) |
| | εἰς | xx | | |
| | ἀντί | | xx | |
| | ἀπό | | xx | |
| | ἐκ | | xx | |
| | πρό | | xx | |
| | ἐν | | | xx |
| | σύν | | | xx |
| Two cases | διά | xx | xx | |
| | κατά | xx | xx | |
| | μετά | xx | xx | (xx) |
| | περί | xx | xx | (xx) |
| | ὑπέρ | xx | xx | |
| | ὑπό | xx | xx | (xx) |
| Three cases | ἐπί | xx | xx | xx |
| | παρά | xx | xx | xx |
| | πρός | xx | xx | xx |

Table 2.2 Table of Prepositions

2.1.4 NUMBER AND FREQUENCY OF PREPOSITIONS

The 18 'proper' prepositions of classical Greek⁶ have been reduced to 17 in the κοινή with the loss of ἀμφί as a separate word. It occurs in composition in ἀμφιβάλλω (and the corresponding noun ἀμφίβληστρον) and ἀμφιέννυμι (ἀμφιάζω).

⁵ Note the following:

1. The bracketed occurrences indicate that these prepositions were found with the dative case in classical Greek in poetry. The dative case after prepositions has decreased in κοινή Greek. 'The dative is beginning to wane at this period with all the prepositions' (Turner, 249; Moulton, 62, 63), with the major exception of ἐν.
2. There is only one occurrence of πρὸς with the Genitive (Acts 27.34), and 6 with the dative.

⁶ I am not including ὡς (listed in BDF and Zerwick), one of whose functions was prepositional. See the full entry in Liddell and Scott's Lexicon.

It only takes a cursory reading of the NT to realise that ἐν is the most frequently used preposition, with a wide range of meanings. It is far and away the most common preposition, 'outnumbering εἰς by about three to two' (Moulton, 62). It accounts for over a quarter of prepositional occurrence in the NT. Following ἐν and εἰς, the most frequent prepositions are ἐκ and ἐπί, then πρός, διά, and ἀπό, with κατά and μετά next in line (Moulton, 98).

No. of occurrences of prepositions in the Greek NT⁷

| | | | |
|------|------|------|-----|
| ἐν | 2744 | περί | 333 |
| εἰς | 1865 | ὑπό | 186 |
| ἐκ | 928 | ὑπέρ | 153 |
| ἐπί | 890 | παρά | 134 |
| πρός | 700 | σύν | 128 |
| διά | 668 | πρό | 47 |
| ἀπό | 646 | ἀντί | 17 |
| κατά | 472 | ἀνά | 13 |
| μετά | 469 | | |

2.2 IMPROPER PREPOSITIONS

The number of 'proper' or regular prepositions was greatly supplemented in NT Greek by the so-called 'improper' prepositions – those which do not occur in composition with verbs. Indeed, the increase in the number and use of the improper prepositions is a characteristic of the κοινή. They include prepositions compounded with other prepositions and/or adverbs, whether as separate forms or together (Robertson, 648; Moulton, 99), and even by adverbs occurring with cases e.g. ἀξίως (Php 1.27). Improper prepositions 'are adverbs or nouns in various cases which assumed the character of prepositions, but are not compounded with verbs. They now supplement the old stock of prepositions. No distinct line of demarcation between adverbs and prepositions can easily be drawn and the combination of a preposition and adverb is common in the κοινή' (Turner, 250).

The grammars vary in their classification of these items. Moulton, for example, distinguishes combinations of prepositions and adverbs (whether separately or joined together) from the improper prepositions (99). Robertson (636) gives a full listing of 42 improper prepositions (so also Turner, 250 - but cf. his different listings on p.275ff of improper prepositions and prepositional adverbs). All are followed by the genitive, except ἅμω and ἐγγύς which take the dative. They are as follows:

⁷ These numbers are taken from the Online Bible and Bible Windows totals.

ἄμα, ἄνευ, ἀντικρυς, ἀντίπεραν, ἀπέναντι, ἄτερ, ἄχρις, ἐγγύς, ἐκτός, ἐμπροσθεν, ἐναντι, ἐναντίον, ἐνεκα, ἐντός, ἐνώπιον, ἔξω, ἔξωθεν, ἐπάνω, ἐπέκεινα, ἔσω, ἔως, κατέναντι, κατενώπιον, κυκλόθεν, κύκλω, μέσον, μεταξύ, μέχρι, ὀπισθεν, ὀπίσω, ὀψέ, παραπλήσιον, παρεκτός, πέραν, πλὴν, πλησίον, ὑπεράνω, ὑπερέκεινα, ὑπερεκπερισσοῦ, ὑποκάτω, χάριν, χωρίς.

Robertson provides a full description of these forms (636-648, summarised in Moule, 81ff), a number of which occur only once or infrequently in the NT.

Owing to space limitations, and the need to restrict the focus of attention, this thesis is concerned only with the so-called 'proper' prepositions; they are the more frequent in occurrence, and involve the greater exegetical difficulties.

2.3 APPROACH TO MEANING

This study is not simply of prepositions, but of prepositional phrases. What are prepositional phrases (PPs)? They are constituents or elements of the clause, and consist of noun phrases connected to the rest of the clause by a preposition. Just as conjunctions and other linking phrases are connectors which link clauses to one another and provide clues to the function and relationship of the clauses to each other, so prepositions are connectors within the clause linking the attached noun phrase to the rest of the clause, or embedding it within another phrase. Although oftentimes grammatically peripheral to the sentence, semantically and theologically they often provide some of the most meaningful and striking elements in the sentence.

What are the possible avenues to exploring the meanings of prepositional phrases? Their meaning can be derived from the following interlocking perspectives:

2.3.1 A LEXICAL PERSPECTIVE

The inherent, lexical, 'dictionary' meanings of the prepositions together with the case meaning of the items in the following noun phrase can be discovered by looking up the lexicons and grammars of New Testament Greek. Thus εἰς means 'into', εἰς τὸν πλοῖον means 'into the boat'.

The prepositions were originally locative in meaning, but their meanings were easily extended or transferred to express non-local, abstract or metaphorical relations. The whole matter of metaphor

and extended meanings can be considered to have a physical, 'local' basis (cf. Lakoff, 1980, 1987). The Localist Hypothesis follows this line. 'A LH claims that the representation of spatial relations forms a template for semantic relations in general: "abstract" domains are structured in such terms' (Anderson⁸ 1987:114). Such extension of meaning leads understandably to an overlapping of meaning.

In NT Greek, not only is there a reduction and blurring of the distinctions between the cases following the prepositions (as we saw above in 2.1.3 above), but there is also a blurring and overlap of meaning, in certain instances, between the prepositions themselves.

Moule comments on both these features (1959:48):

The κοινή period in the evolution of Greek shows a decline in the flexibility of the cases and a corresponding rise in the importance of the number of prepositions.^{m1} J.S. Stewart writes: 'It was a dictum of Luther's that all religion lies in the pronouns. ... But Deissmann, going a step further..., has virtually declared that religion resides in the prepositions.'^{m2} This is the exordium to a consideration of Deissmann's famous work on the meaning of ἐν Χριστῷ, and it is not intended to be taken too literally: indeed, it is now becoming more and more clearly recognized that it is a mistake to build exegetical conclusions on the notion that Classical accuracy in the use of prepositions was maintained in the κοινή period. An instance of the fluidity of usage is the uncertainty as to the cases governed by ἐπί...

So Turner similarly writes (1963:261):

In the κοινή all the prepositions become increasingly elastic and their sense has to be determined more often by the context than was earlier the case. This is notably so with εἰς, ἐν and ἐκ. Such elasticity makes it dangerous to press doctrinal distinctions as though our authors were writing classical Greek. For idiomatic translation, either the immediate

⁸ A localist theory, which goes back a long way in history, affects also the concept of case relations. So Anderson says: 'A localist theory holds that the members of the category of case are opposed to each other in terms of (combinations of) the directional notions "source", "goal" and "resting-point". So that not only are the "concrete" uses of case markers to be so interpreted but also the "abstract" ' (1977, 111).

^{m1} See Rob. and Davis, Sect.339 (c); and Rad.138 [i.e. Radermacher] who points out that Hellenistic Greek tends in the direction of limiting prepositions to one case each, and shows a preference for the accusative.

^{m2} A Man in Christ, 154, 155.

context or else parallel usage of the prepositional expression in other contexts will be decisive.

Zerwick refers to 'rival prepositions' and lists ἀπό = ἐκ, ἀπό = ὑπό and παρά, ὑπέρ = ἀντί, ὑπέρ = περί, εἰς = πρός, εἰς = ἐν (1963:28ff).

We may recognise three (perhaps four) levels of meaning for the prepositions themselves -

- the original 'locative', physical meanings in both space (local/spatial) and time (temporal) e.g. 'in the house', 'to the town', 'at midday'.
- the transferred 'non-spatial/temporal' meanings. Various terms have been used to describe these – figurative, metaphorical, abstract, transferred or extended. It may be helpful to distinguish 2 sub-groups of what we may call, in a general sense, the 'transferred meanings'.

(i) figurative (or metaphorical) meanings. The preposition collocates with an abstract noun (*in one sense, on his mind*) or with a physical noun, the whole phrase being figurative or idiomatic, e.g. *in his heart, out of the frying pan into the fire, he was at the end of his tether*, etc; ἐν τῇ καρδίᾳ, τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ (Ro 12.20), καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ... (Eph 1.22).

(ii) extended meanings. The meaning has moved from a locative role to a different role. e.g. εἰς can denote purpose, διὰ agency, and ὑπέρ beneficiary etc. These meanings are the focus of the grammatical perspective discussed below.

Note that these two categories can occur together. Thus, for example, in Php 1.8, the prepositional phrase ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ is figurative, and has the role of Manner.

- idiomatic usages and fossilised adverbial forms e.g. ἀνά δηνάριον 'a denarius each', κατὰ συγκυρίαν 'by chance'.

2.3.2 A GRAMMATICAL PERSPECTIVE

In addition to the lexical meaning of the prepositions themselves, a grammatical perspective⁹ may also help to elucidate the meaning of the phrases they are introducing. Such a study will include both:

- The internal formal structure of the PPs.

Some PPs are of a very simple structure such as the phrase εἰς τὸν πλοῖον above, which consists of preposition plus an articular noun. Some are quite complicated, such as the complex PP in Ephesians 1.18b to 21, which includes 3 clauses following the nominal infinitive, and probably another PP also associated with it.

Eph 1.18-19

πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

One might argue that the complex PP which begins with εἰς τὸ εἰδέναι ὑμᾶς continues to the end of verse 23! The internal formal structure of PPs will be described in more detail in section 3.2.

- Their external syntactic and semantic roles and relationships within the clause.

PPs may function as both central and peripheral constituents of the clause, or embedded in a Noun Phrase (Sect. 3.1). As clause constituents, they may express the semantic roles of Agent, Locative, Goal, Time, Beneficiary, Purpose etc. It is this area of study which appears to be a fruitful one for elucidating some of the PPs in the Epistles. The model for such a study occupies the rest of this chapter, and is taken further in chapters 4 and 5, and exemplified in the following two chapters.

2.3.3 A CONTEXTUAL PERSPECTIVE

After observing all the lexical and grammatical pointers, the overarching consideration in determining the meaning of the prepositional phrases is that of CONTEXT, the 'golden rule' of exegesis – the widening contexts of passage, book, author and circumstance. For context includes

⁹ 'Grammar' is used in the wider sense of (the study of) the structure and function of text at both the 'surface', syntactic level, and the 'deeper', semantic level. It is not used in the restricted sense of syntactic v. semantic structure/function.

both subject matter and situation; it covers verbal and non-verbal context, authorial use and 'context of situation'. In matters of doubt, context must be the final arbiter (cf. also Chap. 7).

In this connection it is interesting to note Turner's comment already quoted above:

Such elasticity [of meaning] makes it dangerous to press doctrinal distinctions as though our authors were writing classical Greek. For idiomatic translation, either the immediate context or else parallel usage of the prepositional expression in other contexts will be decisive. (Turner, 1963:261)

Prepositions must not govern theology. Yet theology (i.e. statements drawn from the collective documents) may govern the interpretation of the prepositions¹⁰. We end with a quotation from Zerwick writing on the meaning of ἐν:

... we must repeat what was said in dealing with the genitive (39): we must beware of the notion that words and grammatical usage have of themselves a certain definite and invariable content of meaning. They are in reality conventional signs whose sense is usually fairly general, the exact meaning being in each case determined by usage and above all by the subject matter. (1963:39-40)

All the above approaches¹¹ will be used in studying the meanings/functions of PPs. But the remainder of this chapter and the following three chapters will focus on and elaborate the grammatical perspective.

2.4 GRAMMATICAL MODEL

What grammatical model¹² should be used for this study? There are many on the current linguistic market – Functional Grammar, Government and Binding, Relational Grammar, Stratificational

¹⁰ These statements are made with the recognition of a certain paradox involved. For language both reflects and influences thought.

¹¹ Robertson (567, 568) lists his principles for establishing the meaning of prepositions under the heading "The Functions of Prepositions with Cases": His kernel statement is the following:

'The scientific method of studying the Greek preposition is to begin with the case-idea, add the meaning of the preposition itself, then consider the context. The result of this combination will be what one translates into English, for instance, but he translates the total idea, not the mere preposition.'

Note also Harris' statement: 'In seeking to determine the meaning of a prep. phrase the NT exegete should ... consider: (1) the primary meaning of the prep. itself (i.e. the local relation) and then its range of meanings when used with a particular case; (2) the basic significance of the case that is used with the prep.; (3) the indications afforded by the context ...; (4) the distinctive features of prep. usage in the NT which may account for seeming irregularities' (1978:1173).

Grammar, Systemic Grammar, Tagmemic Grammar, Transformational Grammar, to name some. Blake (1994:48) refers to the 'thirty-odd theories that have been advanced over the last few decades!' All are looking at the the same facts of life and language through different spectacles, using differing linguistic concepts and constructs. The focus of this study is not on the whole grammatical field from discourse to morpheme, but on one particular area, prepositional phrases. But although the model used here is focussing primarily on one limited portion of the corpus of text, it must be internally consistent and consonant with the analysis and description of all the data.

The model of analysis and description used in this study is eclectic and draws from the common 'linguistic toolbox' of present-day descriptive linguistics (with special input from Case grammar¹³), and not from the straightjacket of a Latin paradigm. But since terms such as 'relationship', 'structure', 'function', etc. and even 'clause', and 'sentence', are used by linguists with differing meanings, I shall give a brief description of concepts and terms used in this thesis. The model will be illustrated by English as well as Greek examples.

Languages may be described in terms of units which occur or function in patterns of distribution and relationship to other units. Such a statement applies both to the phonology and the grammar of a language.

Grammatical units are of different 'sizes', ranging from morpheme to complete discourse, and therefore a hierarchy of different ranks may be established.

A complete set of ranks might include the following:

Discourse
Section
Paragraph
Sentence
Clause
Phrase
Word
Morpheme

Until some 35 years ago (Zellig Harris had an article on 'Discourse structure' in *Language* in 1958; Grimes 'Thread of Discourse' was in microfiche form in 1968, with articles prior to that date), the

¹² According to Bell, a model is a description, and answers the question 'what?'; a theory is an explanation, and answers the question 'why?' (1991:26).

¹³ '... Case: the part of grammatical theory which concerns the means available for expressing the various relations which may hold between a predicate and its arguments' (Ostler 1980:1).

highest rank of traditional syntax was the sentence. But there has been, rightly, an increasing focus on ranks above the sentence, and 'text' or 'discourse' linguistics is today a major branch of study.

The terms for grammatical units/ranks are used in their commonly agreed linguistic meaning, with least doubt, perhaps, in the definition of 'morpheme' as the 'smallest unit of grammatical analysis'. Such terms must be defined and characterised for each language.

The term 'sentence' is the most debatable, with 'over 200 such definitions on record to date' (Crystal, 94). It is usually regarded as a group of words which can stand alone as a complete utterance. 'Sentence' and 'clause' are closely paired items. Clauses are traditionally divided into independent and dependent clauses, and independent clauses are, in fact, sentences. Some linguists prefer to make the sentence their starting point or frame of reference, others, the clause (cf. Palmer 1971, 78-80).

Clauses are commonly regarded as consisting of a Subject (expressed or implied) and a Predicate. So Bickford says that a clause 'includes at least a subject (either expressed, or implied in a command) and a verb.' (ch. A-1 (STDG) p.5). Crystal, in his Dictionary of Linguistics and Phonetics (1985) gives a quantitative description – a clause is 'a term used in some models of grammar to refer to a unit of grammatical organisation smaller than a sentence, but larger than phrases, words or morphemes'. For the analysis and description of PPs in this thesis, the clause will be taken as the basic structural unit of analysis, while recognising that it is only one rank in the hierarchy.

2.5 THE CLAUSE

The clause consists of a nuclear predicate and a subject (which may be expressed in the verb form), plus other optional elements – objects, indirect objects, obliques or other embedded clauses.

Clauses may be embedded in other clauses or in phrases.

(3) ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἔσμεν. (1J 2.5)

(4) καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος (Lu 5.18)

Participial clauses (Moulton, 229; Robertson, 1124), which constitute such a frequent and integral part of Greek syntax, while they may be considered technically embedded clauses (with either adverbial or adjectival function), are regarded simply as regular clauses for the purposes of this study. They are found plentifully in both narrative and epistolary material.

- (5) ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. (Lu 5.3)
- (6) καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας: ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι. (Lu 5.12)
- (7) Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι, ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, (Co 1.3-5)
- (8) ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. (Co 3.23, 24)
- (9) Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζῶν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. (1J 5.13)

Thus the clause will be the immediate context in the study of prepositional phrases, though the wider context will also be used, of course, in their interpretation.

2.5.1 CLAUSE CONSTITUENTS

At the syntactic level, the clause, whether main or subordinate, may be analysed into a number of constituent elements or Clause Constituents (CCs), most of which are formally phrases. For the purposes of this thesis we may establish the following non-overlapping, complete set of constituents:

- S = Subject
 P = Predicate
 O = Object
 IO = Indirect Object
 B¹⁴ = Oblique
 A = Amplifier
 V = Vocative
 I = Item
 DM = Discourse marker
 L = Link

¹⁴ B is chosen for purely pragmatic reasons, to distinguish it from O(bject). I also considered (and used for a time) C(ircumstantial) but find that I need this as a term to contrast with Participant as a grouping of semantic roles. 'Oblique' is more neutral to serve as a purely syntactic term.

Examples:

(10) καὶ ἴδου ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον... (Lu 5.18)

L DM S P B O

(11) ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς ... (Lu 5.34)

S L S P B

(12) Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας (Lu 15.12)

V P IO O

We will take each of these categories in turn and exemplify them.

SUBJECT

The subject controls the inflection of the verb, and in Greek is typically, (when explicitly stated outside the verb form) in the nominative case. It is filled by a nominal phrase.

(13) Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. (Lu 8.5)

PREDICATE

The predicate is the pivotal element of the clause and is normally filled by a verb.

(14) ἦραν οὖν τὸν λίθον. (Jo 11.41)

(15) Εγὼ εἶμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ, (Jo 10.14)

OBJECT

The object in Greek is typically in the accusative case, and is governed or controlled by a transitive verb.

(16) ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας: αὕτη δὲ μύρω ἤλειπεν τοὺς πόδας μου. (Lu 7.46)

INDIRECT OBJECT

Indirect Objects imply the presence of an object. In Greek, the dative case normally expresses the indirect object.

(17) ... καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς, (Mk 6.41)

(18) κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον (Jo 10.28)

OBLIQUE

Obliques are adjuncts or complements in relation to the verb; they may or may not occur in a given clause.

They are filled by prepositional or adverbial phrases.

(19) Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ (Lu 2.8)

(20) Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνεῖαν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως μνημονεύοντες ... (1Th 1.2, 3)

AMPLIFIER

This is the traditional 'complement'¹⁵ slot following a stative verb, such as 'he is a doctor', 'he is tall', ἦσαν γὰρ ἀλειῖς. In Greek there is often no verb form, as in ἡ γλῶσσα πῦρ. The Amplifier may also be a second object as in 'they made him king' or 'he made it into a boat'.

(21) ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς; (Jo 6.51)

(22) Ἰησοῦς οὖν γινούσ ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ... (Jo 6.15)

(23) Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος; (1C 9.1)

VOCATIVE

The vocative is independent of the syntax of the sentence and in Greek is filled by a proper name, noun or pronoun in the vocative case, which is often no different formally from the nominative.

(24) καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ, Διδάσκαλε, εἶπέ, φησί. (Lu 7.40)

(25) Ὡ ἀνόητοι Γαλάται, ... (Ga 3.1)

ITEM

The Item slot is for items which are grammatically unhooked to the clause, but which have a semantic function in relation to it or the wider discourse.

(26) Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι: (1C 7.1; the phrase is semantically linked to Chaps 7-14!)

DISCOURSE MARKER

Discourse markers indicate some aspect of discourse such as negation or interrogation, focus or contrast, and are typically expressed by particles. Under Discourse marker we may also include interjections.

(27) καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, (Lu 19.2)

(28) οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. (He 2.16)

¹⁵ Complement is being used as one of a pair of terms with Adjunct to signify an element obligatorily required by the verb. See 2.5.3 below.

LINK

These are markers of relationship within or between clauses, and are expressed by conjunctions, relatives or other linking phrases. They might be included under discourse markers; indeed their connective function makes them such. I am keeping them separate simply for convenience, since prepositional phrases are to be found in this slot.

(29) Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; (Mt 17.19)

(30) Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, ... (Mt 26.31)

(31) Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν, (Mk 12.1)

(32) Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ (Jo 15.11)

(33) Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, (Ac 15.30)

(34) Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον. (Ac 18.1)

(35) Ἐπεὶ οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν, (Ro 8.12)

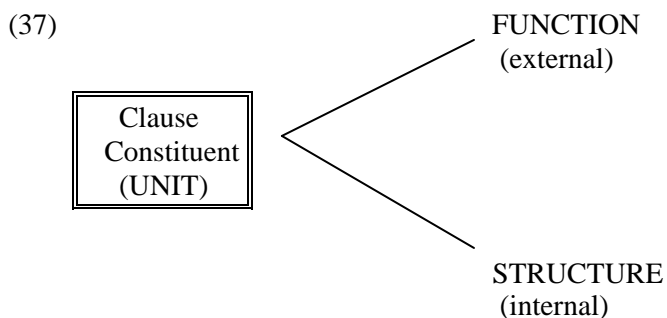
(36) Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, (He 2.1)

2.5.2 ANALYSIS OF CCs

We now examine these clause constituents (CCs) or units in more detail. Clause constituents are (for the most part) phrases – noun phrases, verb phrases, prepositional phrases etc. – which have different syntactic functions within the clause. Thus each clause constituent has two aspects, a functional and a structural one.

Each clause constituent (CC) has both an external function within the clause – subject, object, link etc., and an internal structure or formal 'componence' in terms of the phrases which compose it.

This may be diagrammed thus:

**2.5.3 CC FUNCTION**

We have already given the clause constituents labels such as 'Subject', 'Predicate', 'Object', 'Oblique' and so on, which reflect their syntactic function within the clause. Using a slightly different linguistic metaphor, we may speak of the 'Subject slot', the 'Object slot', the 'Predicate slot' etc

within the clause. Again, the labels reflect the function, within the clause, of the verb or noun or adverb or prepositional phrases which 'fill' these 'slots'.

Function involves three different aspects:

(a) the actual identity of the slot – subject, object etc. What are the criteria for distinguishing syntactic slots? They are traditionally defined on -

- internal structural, morphological grounds. Thus the subject slot is typically filled by nouns with nominative case suffixes; the Object slot is typically filled by nouns in the Accusative case; and nouns in Oblique slots will be marked by Accusative, Genitive or Dative cases.
- distributional, syntactic grounds, e.g. Subjects govern the person and number of the verb, objects occur in transitive, not intransitive clauses, etc.
- transformational grounds. The Object slot for example, has the potential, in both Greek and English, of being transformed into the Subject slot in a passive construction.

(b) its relationship to other slots, that is, whether the item is nuclear (and obligatory, +) or peripheral/marginal (and therefore obligatory, +, or optional, ±). As far as CCs are concerned, it can be very helpful to know whether a clause element is obligatory or not. The terms COMPLEMENT and ADJUNCT are widely used for phrases which are required by the verb (or some other item), and those which are not.

Direct and Indirect Objects are typically Complements of verbs. Obliques are generally Adjuncts, but may be Complements.

(38) a. *He put the book in the library.*

b. *I spoke to John in the library.*

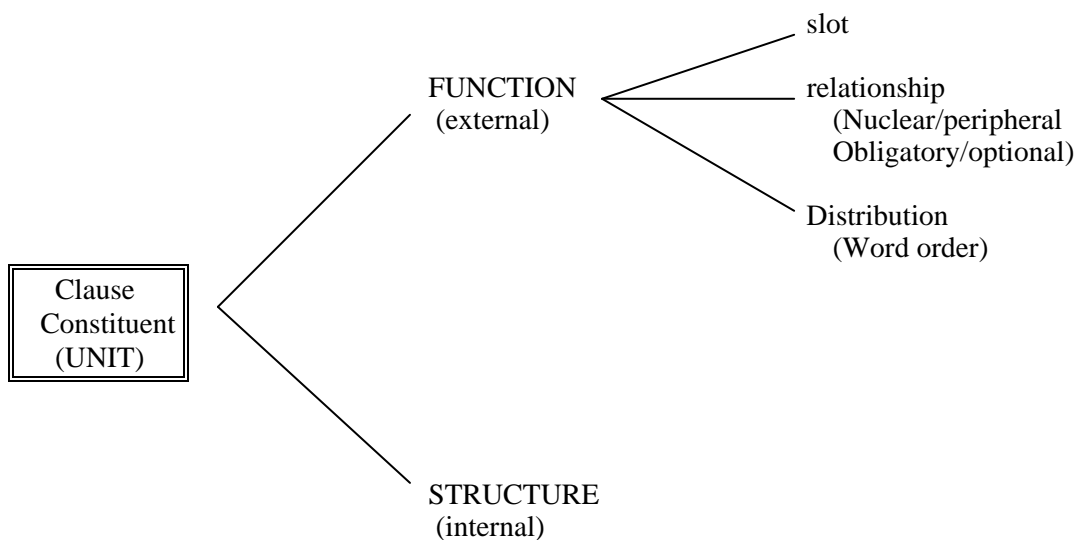
In (38a), '*in the library*' (locative) is a Complement, required by the verb '*put*'. In (38b) it is an Adjunct of the predicate, that is, grammatically optional. So in *Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ;* (Mk 4.21), the underlined Locative phrases are Obliques, and are Complements required by the verb. In *Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ ...*, (Lu 20.1), the underlined Locative is an Adjunct, not grammatically required by the verb.

Complements tend to be closer to the head/verbal form; adjuncts tend to be further from the verb. Moreover, 'verbs impose restrictions on their choice of complements, but not on their choice of adjuncts' (Radford 1988, 348). Thus, for example, an ACTION verb may require a Patient or Product; a TRANSFER verb may require Theme. But a Time or Locative phrase may occur with all verb types.

(c) the physical position or ordering or distribution of the units within the clause, i.e. where they occur. This includes the question of how many units may occur in a particular slot e.g. how many nouns may occur in a noun phrase, how many prepositional phrases may occur in a clause etc., what is the order of occurrence, and is it significant, and what may co-occur with what. This will be pertinent to the discussion of PPs where the normal unmarked order is changed for any reason.

We can now refine our diagram further:

(39)



2.5.4 CC STRUCTURE

The internal formal structure ('componence') of clause elements is in terms of phrases (of one or more words). Typically, the P slot will be filled by a Verb Phrase (VP), the S and O slots by Nominal Phrases (NPs), IO by NP or PPs, Obliques by Adverb Phrases (AP) or PPs. The combination of function and structure can be symbolised as S:NP, B:PP etc.

2.6 LEVELS OF ANALYSIS

Up to this point we have been dealing with clause constituents (CCs) at the 'surface' level of syntax. But CCs (i.e. phrases) may function at more than one level. There are other, 'deeper' levels of

So in (43), Σίμων Πέτρος is S.Agent, whereas in (44), πρὸς τὸν Σίμωνα is IO.Addressee.

(43) ἰδὼν δὲ Σίμων Πέτρος, (Lu 5.8)

(44) εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, (Lu 5.10).

We can redisplay these two clauses in (45) and (46)

(45) ἰδὼν δὲ Σίμων Πέτρος

P S.Agent

(46) εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς

P IO.Addressee S.Agent

(47) a further example (Lu 5.22)

ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν

P L S.Agent O.Theme

How many semantic roles should be recognised and what are the criteria for distinguishing them?

They have been variously listed and labelled by different authors as can be seen in the lists on the following page¹⁷, but I hope to establish a set which is adequate for the purposes of this thesis.

It is clear that the wide variety of roles and labels used by authors reflects a variety of criteria for establishing semantic roles – whether animate or inanimate, whether directly affected by the action or not, whether motion or lack of motion is involved etc.

¹⁷ For a different comparative table, see Longacre, 1976, 25. He includes Hale (1973) who has simply Actor, Undergoer and Scope.

| Fillmore ¹⁸ (1968) | Grimes ¹⁹ (1975:116 ff.) | Longacre (1976:27 ff.) | Cook (1978:299) | Halliday ²⁰ (1985:101ff) |
|--|--|---|--|---|
| Agentive Instrumental Objective Dative Factitive Locative Benefactive Instrumental Time Comitative later added Experiencer and 3 subgroups under Locative Source Path Goal | <u>Orientation roles</u> Object Source Goal Telic Range Vehicle <u>Process roles</u> Patient Material Result Referent <u>Agentive complex</u> Agent Instrument Force + Benefactive | Agent Experiencer Patient Range Measure Instrument Locative Source Goal Path + non-nuclear peripheral cases [= 'adjuncts'] Longacre assigns Cause and Purpose to <u>sentence</u> level | <u>Propositional cases</u> Agent Experiencer Benefactive Object Locative <u>Modal cases</u> Time Instrument Manner Cause Purpose Result Outer locative Outer benefactive | <u>Processes</u> Material Behavioural Mental Verbal Relational Existential <u>Participants</u> Actor Goal Senser Behavior Phenomenon Sayer Target Token Value Carrier Attribute Identified Identifier Existent <u>Circumstantials</u> Extent Location Manner Cause Accompaniment Matter Role + subdivisions of above |

Table 2.3 Sample lists of suggested semantic roles

One further recent listing appears in Blake's *Case* (1994). He writes, under the heading Semantic roles and grammatical relations:

Since the late 1960s a number of theories have been put forward claiming that the semantic relationships borne by nominal dependents to their governors make up a small,

¹⁸ Charles Fillmore, an American linguist, is associated with the first statements on case grammar in 'The case for Case' (1968), modified and amplified in later articles.

¹⁹ Grimes expresses well the struggles to set up criteria for distinguishing semantic roles, and the need to be consonant with the language under discussion (119).

²⁰ Halliday's wealth of categories is due in part because he includes the semantic roles of the Predicate, as well as those of the Subject, Object and Indirect Object slots (1985, 101ff). His three groups of roles (Process, Participant and Circumstance), are not to be confused with the lexical sets (semantic classes -- at a lower level than clause constituents) of T(hing), E(vent), A(bstraction) and R(elation) of Nida, Beekman, Callow et al. (Beekman and Callow 1974:68, footnote).

universal set. Since obviously there is a great deal of variation between languages as to how many cases and adpositions they have, the semantic relationships that are posited are not always reflected directly in the morpho-syntax. Theories positing a universal set of semantic relations include Fillmore's proposal for Case Grammar (1968, 1971), John Anderson's Localist Case Grammar²¹ (1971, 1977), Starosta's Lexicase²² (1971, 1988) and Dik's Functional Grammar (1978)²³.

All modern theories allow for some kind of semantic relations that are not always reflected directly in the morpho-syntax, but they differ in the extent to which they use syntactic rather than semantic evidence to isolate the semantic relation. There is also a lot of confusing variation in the terminology It has become common over the last generation to refer to Fillmorean-type cases as deep cases and traditional cases as surface cases. The most widespread terms for purely semantic relations are semantic roles, case roles, thematic roles (Lexical Functional Grammar) and theta roles (as in Government and Binding). I will use **semantic role** or simply **role** for a semantic relation. (p. 63)

... the following list of roles is offered as a checklist of roles that have been frequently distinguished in the literature. (p. 68)

Blake's listing is: patient, agent, instrument, experiencer, location, source, path, destination, recipient ('a sentient destination'), purpose, beneficiary, manner, extent ('the distance, area or time over which an activity is carried out or over which a state holds'), possessor. I shall quote again from him in 3.5²⁴.

Semantic role theory developed out of the study of the relationships of nominals to their predicates (as expressed formally in a case system). Semantic roles were assigned to the participants and 'props' which were associated with and influenced by the predicate.

²¹ Anderson's list of four 'universal case relations' is -- absolutive, locative, ergative and ablative.

²² His 1978 article says that as of 1977, he is positing Patient, Agent, Correspondent (formerly Dative or Experiencer), Instrument, Force, Locus (formerly Inner Locative), Manner, Place (formerly Outer Locative), Reference (formerly Benefactive) and Time.

²³ Dik's 1981 list is: Agent, Goal, Recipient, Beneficiary, Instrument, Location, Time, Direction, Processed, Force, Positioner, Source, Zero Function. (My note, not Blake's.)

²⁴ Andrews has another list in 1985:69, 70. Foley and Van Valin's major roles are Agent, Effector, Experiencer, Locative, Theme and Patient.

There are two further levels of analysis which should be noted as part of the overall model. Though not discussed in detail, they are included for the sake of completeness. They particularly concern the higher ranks of text units (paragraph, section and discourse), and indeed, are of key importance in discourse analysis, i.e. the study of connected text.

2.6.3 THEMATIC LEVEL

Note the following illustrative sentence used by Halliday (1970:159):

(48) 'These beads I was given by my mother.'

Which is the 'subject'? At first glance it might seem that 'These beads' is the subject since the phrase comes first in the sentence, which is the normal 'unmarked' position for subject in English sentences. In fact, we may say that we have three kinds of subject. The syntactic Subject (S) is 'I'. The semantic Agent (Halliday's 'logical subject') is 'mother'. The semantic Theme (Halliday's 'psychological subject'), is 'These beads'; in an active form of the sentence this phrase would be a syntactic (direct) Object ('My mother gave me these beads'). But 'these beads' has been promoted to become the **topic** of the sentence. We may call this further level of abstraction the thematic level.

(49) 'These beads I was given by my mother.'
 I²⁵.Theme S.Recipient P B.Agent

To take a Greek example used above (Lu 5.5):

(50) 'Επιστατα, δι' ὅλης νυκτός κοπιᾶσαντες
 V B.Time P + S

The phrase δι' ὅλης νυκτός is an Oblique (syntactic slot) of time (semantic role) and might be expected to be grammatically optional in the clause. But it is in **focus** in the sentence, and in fact contrasts with a later negative, so is important - 'we have toiled all night and (yet) have caught nothing'.

The thematic level is concerned with matters of cohesion, prominence (topic and focus) and information flow, and is especially relevant in the epistles, where a PP which is an Adjunct (i.e. syntactically optional) may carry important information.

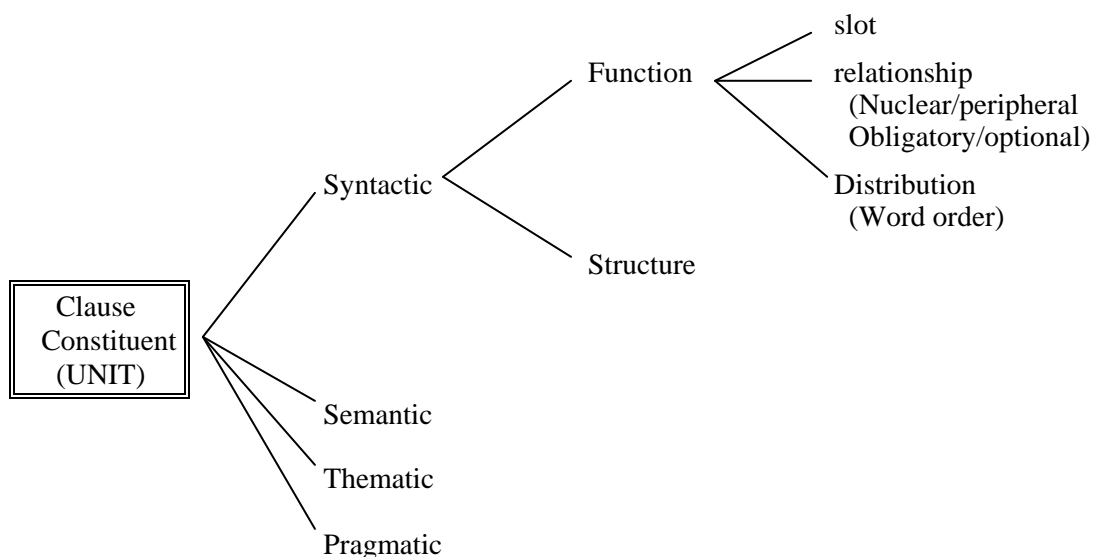
²⁵ I = Item

2.6.4 PRAGMATIC LEVEL

Though 'in the shadows' as far as this thesis is concerned, it is possible to examine text at the yet further level of pragmatic²⁶ purpose and presentation. Pragmatics concerns language **use**, what choice of language a speaker or author makes to achieve his purpose within a social setting and in a particular situation. There are, for example, many ways of requesting that a window be shut: *Please shut that window* (request/command), *it's jolly cold in here* (statement), *is anyone round here feeling cold?* (question), and there are other alternatives. The text and social setting may vary, though the authorial purpose is the same. Rhetorical Structure Analysis is one model which deals with authorial purpose and perspective (Hale and Lowe, Mann and Thompson). Clearly such considerations are important as part of the wider framework to understanding the meaning of a piece of text.

We can now amplify yet further the previous diagram -

(51)



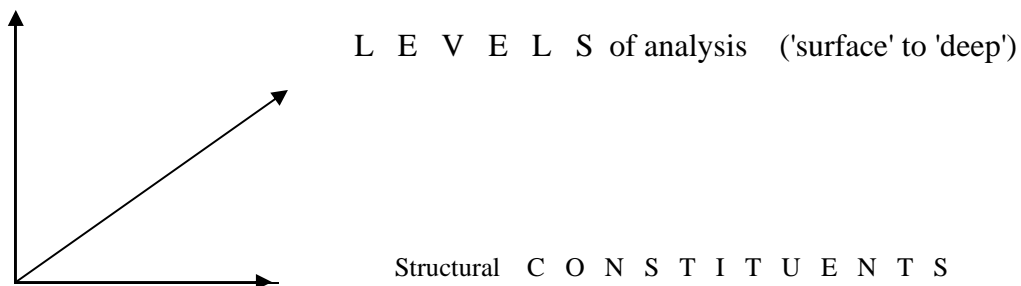
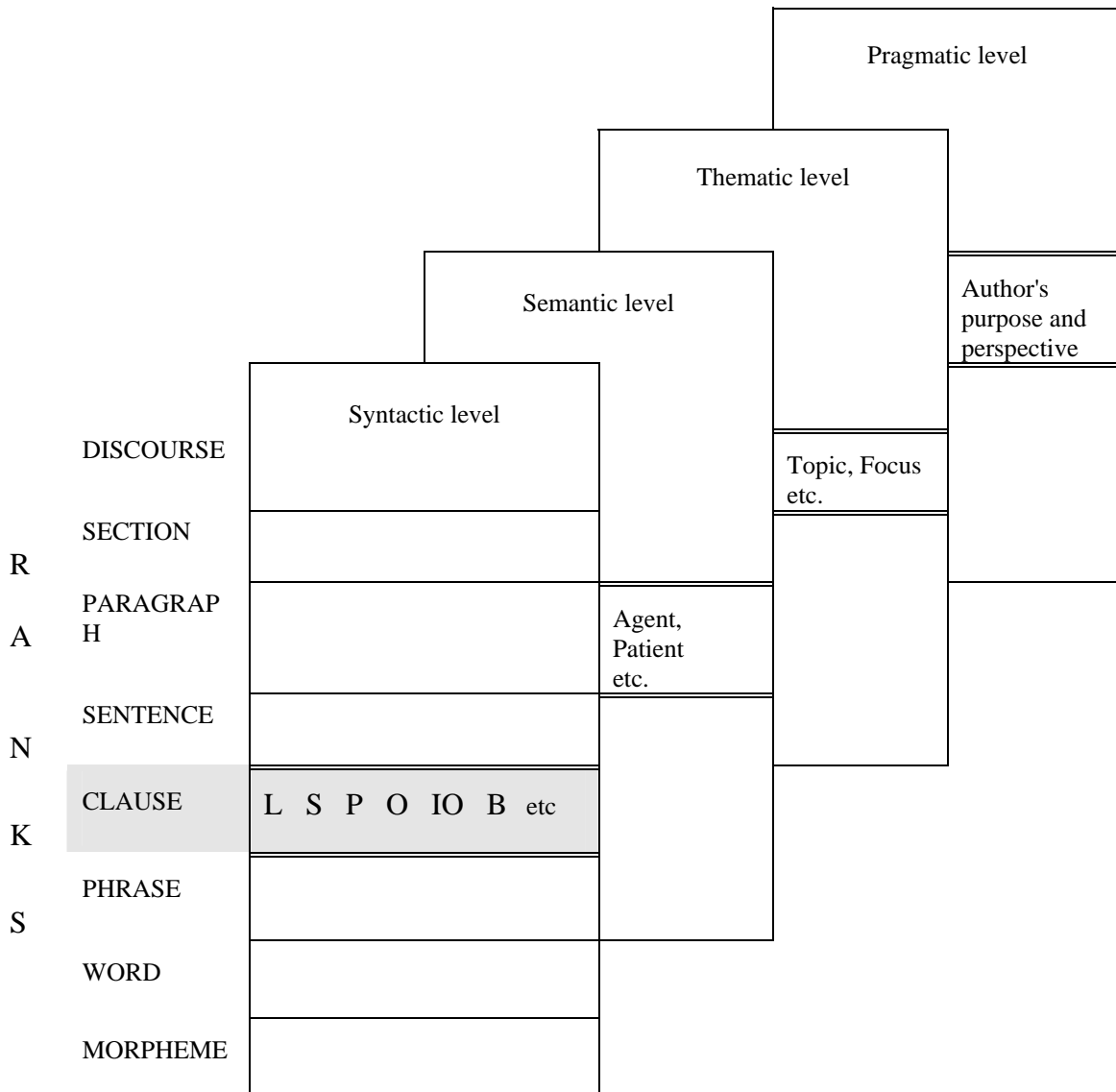
2.7 SUMMARY

By way of summary, the chart on the following page displays the grammatical model within which our analysis of the clause in general and PPs in particular will fit.

²⁶ Crystal defines pragmatics as 'the study of the factors influencing a person's choice of language' (1987:428). An alternative label for this would be 'rhetorical'; the matter of authorial purpose, perspective and choice of language is the concern of rhetorical studies, and can be traced back to Aristotle.

A Model of Clause Analysis

The following diagram attempts to display in visual form the matrix or model described in this chapter, and within which the prepositional phrases are being examined.



3. PREPOSITIONAL PHRASES – THE SURFACE SYNTAX

3.0 Overview

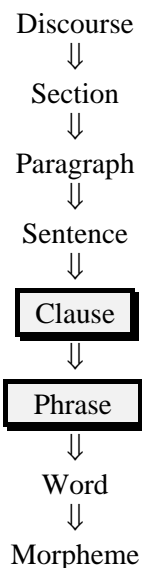
3.1 Syntactic function of PPs

3.2 Syntactic structure of PPs

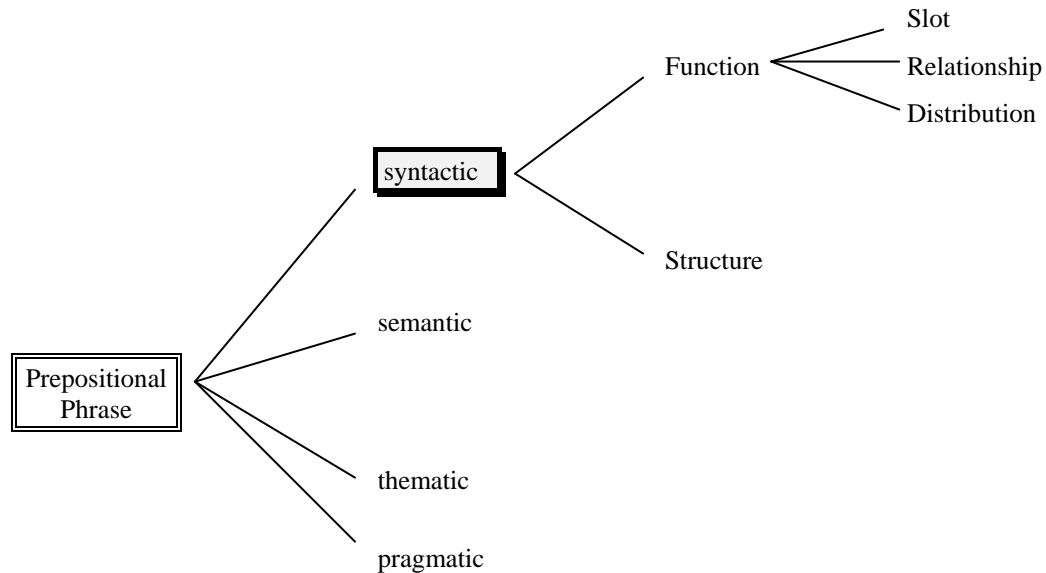
3.3 Summary

3.0 OVERVIEW

IN THE LAST CHAPTER, we looked through the grammatical 'toolbox', with particular reference to the clause and to constituents of the clause, which are phrases. In this chapter the focus is shifted to the **phrase** rank, and in particular, to prepositional phrases. There are, of course, other kinds of phrases functioning within the clause: – nominal phrases, verbal phrases and adverbial phrases, but our concern is primarily with **prepositional phrases** (PPs), especially at the syntactic and semantic levels.



Prepositional phrases are clause constituents, and any study of them will therefore include the items presented in the diagram in chapter 2 (p.36). In the diagram on the next page, Prepositional Phrase (PP) substitutes for the general term 'clause constituent'. The shaded area is the topic of this chapter.



At the syntactic level, we look briefly at both the syntactic function (3.1) and the syntactic structure (3.2) of PPs. Chapter 4 will return to the grammatical model and examine the different Predicate types as a preparatory framework to the discussion of the **semantic** function of PPs in chapter 5.

3.1 SYNTACTIC FUNCTION OF PPs

PPs can occur in two different situations within the clause, either

- as constituent elements of the clause (cf. Sect. 2.3.2 and 2.5.2), or
- as embedded phrases within a Noun Phrase (NP) or another PP.

It is of crucial importance for the understanding of its meaning, to know whether a PP is relating to the VP of a clause, or to the noun or adjective or participle of an NP or PP. In the vast majority of cases it is clear what a preposition is hooking the following phrase on to, but there are a few places where more than one 'construing' is possible, and therefore more than one interpretation e.g.

Php 1.3-5 Εὐχαριστῶ τῷ θεῷ μου ... πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,

Is the whole PP which begins with ἐπὶ τῇ κοινωνίᾳ ὑμῶν ... linked to the main verb εὐχαριστῶ or to the participle ποιούμενος with its preceding reference also to joy? Semantically to both, though grammatically to the main verb, which is supported by the participial clause attached to it. (See Banker 1996:31, 32.)

Co 1.3-5 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι, ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου ...

To what is the long PP which begins with the primary PP διὰ τὴν ἐλπίδα connected? It is linked grammatically to ἔχετε (which applies grammatically to ἀγάπην), but may reflect the reason or basis of both the faith and love which the Colossians have. NEB 'Both spring from the hope ...'; NIV '- both spring from the hope ...'. So Hendriksen writes: 'Christian mental and moral attitudes and activities such as believing, hoping and loving, always react upon each other. In general, the more there is of one, the more there will be of the other. This holds, too, with respect to hope It is the living and sanctifying force (1 Pet 1:3; 1 Jn 3:3).' (1964b) See the discussion in Callow 1983:36.

Ro 7.25 χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. To what is διὰ attached? To χάρις δὲ τῷ θεῷ, or is it answering the τίς με ῥύσεται ...; of the previous verse? The thrust of the passage would seem to indicate clearly the latter.

Ro 1.17 ... καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Is the PP ἐκ πίστεως part of the NP Ὁ δὲ δίκαιος ... or attached to the verb ζήσεται? (cf. Morris, 71. His main thrust is that grammatically the PP is better construed with the verb, but from the context of this whole passage, Paul's focus is on those who are 'just by faith'. cf. 3.22.)

Ti 1.1-2 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων, ...

Is ἐπ' ἐλπίδι ζωῆς αἰωνίου to be regarded as embedded within the preceding κατὰ πίστιν ... εὐσέβειαν phrase? Technically, no. It is parallel to κατὰ ... It is further specifying the purpose of Paul's apostleship. So JB 'to bring ... to faith and ... knowledge ... and to give them the hope of eternal life ...'. NEB, however, takes the 3 as marks of Paul's apostleship – 'marked ... by faith and knowledge and hope ...'.

Semantically, however, the ἐπί phrase can be taken as the basis of the κατά phrase, as NIV 'a faith and knowledge resting on the hope of eternal life,'; so also TEV '... the faith ... the truth ... which is based on the hope of eternal life'. The ἐπί PP can be regarded semantically as embedded within the κατά PP.

3.1.1 PPs AS ELEMENTS OF THE CLAUSE

As elements of the clause, PPs (with the exception of the I slot) relate to the VP. They may occur in the following syntactic slots:

Item (I)

Link (L)

Oblique (B) – by far the most common, and with a variety of roles.

Note the following examples:

- PPs in Item (I) slot

| | | |
|---------|---|--------|
| I.topic | Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι: | 1C 7.1 |
| I.topic | Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκουσιν ἔχομεν. ἡ γινώσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ: | 1C 8.1 |

- PPs in Link (L) slot

| | | |
|---------------|--|----------|
| L(temp).time | φίλημά μοι οὐκ ἔδωκας: αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. | Lu 7.45 |
| L(rel).reason | ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν | Lu 8.47 |
| L(rel).agency | δι' οὗ καὶ τὴν προσαγωγὴν ἐσχῆκαμεν ... εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν | Ro 5.2 |
| L(rel).source | ἐξ οὗ πάντα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζονται, | Eph 3.15 |
| L(rel).topic | Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς. | He 5.11 |

- PPs in Oblique (B) slot

| | | |
|-------------|--|----------|
| B.addressee | εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην | Lu 15.3 |
| B.recipient | ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει, | Eph 1.8 |
| B.topic | ἀκούσας δὲ περὶ τοῦ Ἰησοῦ | Lu 7.3 |
| B.target | Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον | Mt 15.32 |
| B.goal | πορεύου εἰς τὸν οἶκόν σου | Lu 5.24 |
| B.means | ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, | Eph 1.7 |
| B.manner | οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον | Lu 8.13 |

3.1.2 EMBEDDED PPs

1. Within an NP

PPs are frequently embedded in a noun phrase (NP) as

- Modifier of the article, which is functioning as a pronoun. Following are some of the many examples:

| | |
|----------|---|
| Mk 2.2 | καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν |
| Lu 7.25b | ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. |
| Ac 13.13 | οἱ περὶ τὸν Παῦλον |
| 2C 1.4 | παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ |
| Eph 1.10 | τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς |
| Ga 4.29 | τὸν κατὰ πνεῦμα [sc. γεννηθέντα] (the one born by the Spirit) |
| Php 1.12 | τὰ κατ' ἐμέ |
| He 2.17 | ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν |

- Modifier of the noun head, both with and without a following article:

| | |
|----------|--|
| Lu 5.7 | τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ (no article) |
| Lu 5.36 | τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. (following article) |
| Ac 17.13 | οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι |
| 1C 2.12 | τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ |
| Ga 1.2 | οἱ σὺν ἐμοὶ πάντες ἀδελφοί |

In Hebrews 8.1, there is the equivalent of a genitival expression.

| | |
|--------|----------------------------------|
| He 8.1 | Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις |
|--------|----------------------------------|

- As Complement or Adjunct of the **verbal/event noun** which is head of the noun phrase. Here the function of the PP is similar to the previous group, except that the noun has a verbal element to it, and the prepositional phrase functions as it would with a verb.

| | |
|----------|--|
| Lu 5.15 | λόγος περὶ αὐτοῦ (Topic) |
| Ro 9.11 | ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ (Specification) |
| 2C 5.12 | καυχήματος ὑπὲρ ἡμῶν (Topic) |
| Eph 1.15 | πίστιν ἐν τῷ κυρίῳ Ἰησοῦ (Target) |
| 1P 1.11 | τὰ εἰς Χριστὸν παθήματα (Target). Here the equiv. of a genitive. |

- As Complement of a **verbal adjective/participle** which is either

- (a) modifying the head of the noun phrase or
- (b) serving as the (substantive) head of the NP.

Here the verbal element is even more clearly present, and the PP functions in the same roles as it would when functioning as a clause constituent modifying the Predicate.

(a) PP with verbal adj./participle which is modifying the head of the noun phrase:

| | |
|----------|---|
| Mk 3.22 | οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες (Source) |
| Lu 2.33 | ἦν δὲ ὁ πατήρ...καὶ ἡ μήτηρ...θαυμάζοντες ἐπὶ τοῖς λαλουμένοις (Occasion) |
| Lu 5.2 | εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην (Location) |
| Lu 7.25 | ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον (Means) |
| Lu 24.19 | ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ (Sphere) |
| Ac 22.12 | ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον (Specification) |
| Rev 19.9 | μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι (Goal+purpose) |

(b) PP with verbal adj./participle which is serving as the (substantive) head of the NP:

| | |
|----------|---|
| Lu 2.27 | κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ (also embedded in another PP) (Topic) |
| Ro 8.28 | τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. (Specification) |
| 1Co 2.12 | τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν (Agent) |
| Eph 1.1 | καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ (Target or Sphere) |
| Php 3.5 | κατὰ νόμον Φαρισαῖος (Reference) |

2. Within a PP

PPs may be embedded in another PP. This is not uncommon in the epistles.

| | |
|----------|--|
| Lu 2.27 | κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ (περὶ within κατὰ) |
| Lu 2.33 | θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ (περὶ within ἐπὶ) |
| Ac 24.24 | ... παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικί οὖσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. (εἰς within περὶ) |
| Ac 27.2 | ἐπιβάντες δὲ πλοῖω Ἀδραμυττηνῶ μέλλοντι πλεῖν εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους ... (κατὰ within εἰς) |
| Ro 1.12 | τοῦτο δὲ ἐστὶν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. (ἐν within διὰ) |
| 2C 5.12 | ...πρὸς τοὺς ἐν προσώπῳ καυχώμενους (ἐν within πρὸς) |
| Ga 1.17 | οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, (πρὸ within πρὸς) |
| Eph 1.12 | εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ... (εἰς within εἰς) |
| He 4.8 | εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. (μετὰ within περὶ. Notice also that the surrounding PP has been split by a verb.) |
| 1P 1.10 | οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες (εἰς within περὶ) |

3.1.3 OTHER MATTERS OF SYNTACTIC FUNCTION

- Number of PPs in a clause

How many PPs may occur together in one clause, i.e. in sequence, not embedded in one another?

Two is very common, and three is not uncommon:

Ro 1.4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει^a κατὰ πνεῦμα ἁγιωσύνης^b ἐξ ἀναστάσεως νεκρῶν^c, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

Ro 10.1 ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεόν^a ὑπὲρ αὐτῶν^b εἰς σωτηρίαν^c.

He 9.26 νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων^a εἰς ἀθέτησιν [τῆς] ἁμαρτίας^b διὰ τῆς θυσίας αὐτοῦ^c πεφανέρωται.

Sequence of 4:

Ro 3.25 ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι^a εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ^b διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων^c ἐν τῇ ἀνοχῇ τοῦ Θεοῦ^d.

Note that ἐν τῷ αὐτοῦ αἵματι is embedded within διὰ [τῆς] πίστεως.

Sequence of 5:

Eph 1.5 προορίσας ἡμᾶς εἰς υἰοθεσίαν^a διὰ Ἰησοῦ Χριστοῦ^b εἰς αὐτόν^c, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ^d, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ^e.

- Complement v. Adjunct, and order of occurrence.

The obligatoriness of PPs following verbs has not been studied, nor have any observations been made on any patterns in their order, though this might be of interest in the study of discourse.

Forefronting for topic or focus (spotlight) or contrast, applies to PPs as it does to other elements in the clause, but it has not been given particular attention. (cf. Ac 26.6 below, #9)

3.2 SYNTACTIC STRUCTURE OF PPS

A prepositional phrase consists of a preposition plus Noun Phrase (P + NP). There is great variety in the internal structure of the NP. They vary in length from a single noun or pronoun, through genitival constructions to complicated embedded structures, from two words to two or three verses in length!

Examples of PP structure: The following is a sampling of the many examples that could be given of the structure of the NP following a preposition, ranging from simple to complex.

1. Single noun, without article:

| | | |
|---------|--|-------------|
| Eph 2.8 | | διὰ πίστεως |
| Eph 2.9 | | ἐξ ἔργων |

2. Single noun, with article, including a substantival participle:

| | | |
|-----------|--|-------------------|
| Ro 4.18 | | κατὰ τὸ εἰρημένον |
| Eph 1.10b | | ἐν τοῖς οὐρανοῖς |

3. Pronoun:

| | | |
|----------|--|-----------|
| Eph 1.8 | | εἰς ἡμᾶς |
| Eph 1.15 | | καθ' ὑμᾶς |

4. Noun + genitive noun(s):

| | | |
|----------|--|--|
| Lu 2.27 | | κατὰ τὸ εἰθισμένον τοῦ νόμου |
| Ro 2.7 | | καθ' ὑπομενῆν ἔργου ἀγαθοῦ |
| Eph 1.7 | | κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ |
| Eph 1.10 | | εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν |

5. Noun + modifier(s):

| | | |
|---------|--|--|
| Eph 2.4 | | διὰ τὴν πολλὴν ἀγάπην αὐτοῦ |
| 2T 3.17 | | ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος. So also Ti 1.16. |
| 2T 4.18 | | ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον: |

6. Noun + noun(s):

| | | |
|----------|--|---|
| Ac 24.25 | | διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε, |
| Ro 16.25 | | Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, |
| Ti 1.1 | | Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν |

7. Infinitive (i.e. functioning as a noun with the article). This is a very common construction, especially in the epistles, often used to express reason or purpose. There are various complexities, since the infinitival clause may contain further PPs:

| | |
|------------|---|
| Mt 13.5, 6 | καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς: ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. |
| Lu 12.15 | εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσετε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. |
| Lu 18.1 | Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτούς καὶ μὴ ἐγκακεῖν, |
| Lu 19.11 | Ἄκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτῶν καὶ δοκεῖν αὐτούς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. |
| Jo 1.48 | ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἶδόν σε. |
| Ro 3.26 | ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἐνδειξίν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ. |
| 2C 3.13 | καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. |
| Php 1.7 | καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. |
| He 2.17 | ὅθεν ᾤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. |

8. Noun + participle in various usages:

| | |
|----------|---|
| Ro 8.11 | ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ πνεύματος ἐν ὑμῖν. |
| Eph 3.20 | τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, |
| Co 1.5 | διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου |
| He 5.7 | ὅς ... δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας |

9. Noun + embedded phrases or clauses i.e there is a primary PP:

| | |
|--------------|---|
| Ac 26.6 | καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα κρινόμενος, |
| Ro 12.2 | καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. |
| Ro 16.25, 26 | τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, |
| Eph 1.18-21 | 1.18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 1.19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. 1.20 ἦν ἐνήργησεν ἐν τῷ Χριστῷ γειράς αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανοῖς 1.21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι: |

As may be seen from the examples above, PPs may include within themselves verbal elements (such as τό with an infinitive), or a relative clause, which can considerably lengthen the PP. Indeed, a relevant question is 'Where does a PP end?'. Just to take two examples:

1. ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς, Co 1.4, 5.

In these verses a number of PPs are embedded within one another, the primary one being διὰ τὴν ἐλπίδα ... It might be diagrammed thus:

διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν
 ↑↑
 ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε
 ↑↑
 ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος
 ↑↑
 εἰς ὑμᾶς

2. Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,^a ἐφάνερωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ^b, Ti 1.1-3.

The two sets of PPs are labelled **a** and **b**.

- a. This is a rather similar statement to that in 1; it contains an embedded PP within the primary ἐπ' ἐλπίδι ζωῆς αἰωνίου. It may be diagrammed:

ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς
 ↑↑
 πρὸ χρόνων αἰωνίων

- b. Instead of another (expected) relative referring to 'eternal life', there is a fresh start with a different object, though the overall topic is still the same.

ἐφάνερωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ
 ↑↑
 ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ
 ↑↑
 κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ

Whatever the length of the complex PP, the meaning of the primary PP is not affected.

A further long complex PP in Eph 1.18ff (given in group 9 above) begins with εἰς τὸ εἶδέναι ὑμᾶς 'so that you may know ...' Where does the PP end? To the end of verse 21 at least, if not 23. But the role of the primary PP is clearly Purpose.

There is no problem, of course, as to where a PP begins. It begins always with the preposition. The critical question is 'to what is the PP attached?' – a question which was discussed at the beginning of the chapter.

3.3 SUMMARY

As far as their function is concerned, PPs frequently serve as a constituent of the clause; they also serve in a modifying capacity within NPs and other PPs. As far as their internal structure is concerned, there is great variety in the structure of the NP following a preposition, from a single word to a complex phrase involving other embedded phrases or clauses.

4. THE INFLUENTIAL PREDICATES

- 4.0 Introduction
- 4.1 Verb typologies
- 4.2 Towards a classification of predicate types
- 4.3 Chart of predicate types
- 4.4 Sample passages

4.0 INTRODUCTION

LEAVING THE ANALYSIS OF PREPOSITIONAL PHRASES at the syntactic level, we shift focus to the **semantic** level. As stated in chapters 1 and 2, understanding the semantic roles of the PPs is considered to be the key element in their exegesis. But one of the main conditioning factors in establishing and defining the semantic roles, particularly the roles of those PPs which are complements either of the verb or of a verbal-type noun, is the nature of the predicate. Predicates are the dominant or core constituent within the clause and control the Participants, and to a much lesser extent, the Circumstantials¹. This chapter will, therefore, suggest a categorisation of verbs, illustrated from both English and Greek.

4.1 VERB TYPOLOGIES

Language and life are inextricably linked, and grammatical and lexical systems reflect both the complexity and the orderliness, as well as the irregularities, of the world in which 'we live and move and have our being' (Acts 17.28). The Predicates in particular, as the nuclear element of the clause/sentence, mirror the activities and states, both external and internal, of man and his relationships to other people, to his work and to his environment. 'It [a classification of verbs] is like an index of man, his interaction with his environment, his emotions, and his activities' (Longacre 1976:38). Verbs are often, though not exclusively, the syntactic 'backbone' of any text, providing either the time-line or the theme-line.

Until recently, there appear to have been only a limited number of semantic verb typologies. Longacre, writing in 1983, based on his 1976 volume, can still say that he knows of only two other published classifications of *case frames* up to that time (Cook, 1972 and Hale, 1973). A case frame

¹ cf. Halliday: 'Associated with each type of process are a small number of functions, or "roles", ...' (1970: 146); Cook: '... the verb is the central element which determines the number and kind of cases that occur with it, ...' (1978: 297). So also: 'Propositional cases are defined in terms of the verb types with which they occur' (1978: 299). 'A verb may refer to some activity and there must be a number of participants who have roles in that activity ...; or it may refer to a state, and there must be a participant to experience the state ... A set of verbs is grouped together as one semantic type partly because they require the same set of participant roles' (Dixon 1991:9); Radford: 'Verbs impose restrictions on their choice of Complements but not on their choice of Adjuncts' (1988: 348).

is 'a set of verbs with characteristic accompanying nouns in particular roles' (1983:169). Since that time there have been other analyses, among whom we may mention the work of Halliday, Foley and Van Valin and Robert Dixon.

Presented below are four sample verb classifications.

4.1.1 COOK'S MATRIX

Walter Cook and his Georgetown team developed a case grammar model over a number of years. It drew on the work of Charles Fillmore, Wallace Chafe and John Anderson. In 1973 he gave the suppositions underlying his matrix model as the following:

- (1) The information unit in discourse is the clause, or simple sentence; within this information unit the verb is the central element. The core meaning of the sentence is implied by the meaning of the verb.
- (2) Related to the verb are a series of case roles, which are arguments within the proposition implied by the central predicate ...
- (3) The resulting case configurations may be arranged in a 12-cell matrix. Every semantic configuration has at least one role associated with the verb and no configuration has more than three associated case roles. (1979²:124)

The latest published version of his matrix (1979) is as follows:

| Verb types | Basic | Experiential | Benefactive | Locative |
|------------|-----------------|------------------|-------------------|------------------------|
| 1. State | Os 'be tall' | E, Os 'like' | B, Os 'have' | Os, L 'be in' |
| 2. Process | O 'die' | E, O 'enjoy' | B, O 'acquire' | O, L 'move' (intr.) |
| 3. Action | A, O 'kill' | A, E, O 'say' | A, B, O 'give' | A, O, L 'put' |

Table 4.1 Cook's Case Frame matrix (1979:203³)

² Cook's key articles were grouped together in his 1979 volume, *Case Grammar: Development of the Matrix Model (1970-1978)*. Page reference will therefore be to this volume, but the original publication date may also be noted in square brackets (for which the full details are given in the bibliography).

³ There are several slightly different versions of this e.g. 1979:128 [1973].

Cook's system involves 5 'propositional cases', namely: Agent (A), Experiencer (E), Benefactive (B), Object (O) and Locative (L). But 'a case system is not just a list of cases; it is a paradigmatic set of oppositions between contrasting semantic roles. Case frames on the other hand, are the syntagmatic arrangements in which case roles occur ...' (1979:202 [1978]). To understand the significance of the chart we should also note his 'norms' in setting up the chart (1979:203 [1978]).

- (1) Each case frame consists of a verb and one, two or three cases.
- (2) No case occurs more than once in a case frame, except possibly the O-case.
- (3) The O-case is obligatory ...
- (4) The E, B, and L cases are mutually exclusive as in Chafe (1970).
- (5) Cases are listed left-to-right in subject choice hierarchy order.

The vertical parameter reflects the basic verb categories of state, process and action.

State verbs of the top row (which may be formally statives in the surface structure of specific languages) signify a static, non-agentive situation, and involve no motion or change of state. The Object required by a State verb is marked Os.

The process verbs of the middle row are also non-agentive, but are dynamic and reflect a change of state. They may also reflect motion (the final column).

The action verbs of the bottom row are agentive, dynamic and, for the last 3 columns, may take up to three cases.

Cook neatly expresses the relationship between State, Process and Action as BE, COME ABOUT and CAUSE, with State as the base form. The trio is illustrated by the verb set *broken*, *break* (intr.) and *break* (tr.) (1979:138 [1973]).

The horizontal parameter is concerned with the cases associated with each verb type.

There is a difference between Basic verbs and the other three columns. There is minimal relationship in the first column, the action verb alone requiring an Object. The other three columns express relationships, and as Cook points out, are mutually exclusive with each other. Experiential verbs reflect relationship to the outside world in terms of inner experience (sensation, cognition, communication). Benefactive verbs reflect relationships to the material world of things, and involve

ownership and transfer of goods. Locative verbs reflect relationships to place, whether positionally or directionally. Note also that it is verbs of the bottom row of the last three columns which require three cases (either inherent or expressed).

Cook's 3-row matrix is a reduction of an earlier 4-row matrix. Without going into his argumentation, we may note that there is a conflation of roles in the middle row (Process). The first and last columns do not appear to show the distinction between agentive and non-agentive intransitive-type verbs. The middle two columns do not show the bidirectionality of these two case frames. That is, they do not show that Experiencer and Benefactive may be either the initiator or the receiver of the process. Note that this is not a surface active-passive distinction, but the difference, for example, between *I liked your gift* and *Your gift pleased me*.

Below is the earlier (1972) 4-row version of Cook's matrix:

| Verb types | A. Basic | B. Experiential | C. Benefactive | D. Locative |
|-----------------------|---------------|------------------|-----------------|----------------------|
| 1. State | Os be tall | E, Os know | B, Os have | Os, L be in |
| 2. Process | O sleep | E, O feel | B, O acquire | O, L move (intr.) |
| 3. Action | A dance | A, E frighten | A, B bribe | A, L walk |
| 4. Action- Process | A, O kill | A, E, O say | A, B, O give | A, O, L bring |

Table 4.2 Cook's earlier case grammar matrix (1979:126⁴ [1972])

The above 16-cell matrix reflects two well-defined parameters – an inherently useful categorisation of verbs as the vertical parameter, and the arguments associated with them as the horizontal parameter. As with any linguistic construct, the nuclei are clear though the borders may not always be distinct.

We may make some further observations on this chart, the extra row of which is shaded.

The verbs in the top two rows are largely non-agentive (–A)⁵; those in the bottom two rows are agentive (+A). The labels Action and Action-Process seem at first sight to be misplaced. One might

⁴ There is a fuller version of this in 1979:61 [1971].

consider *walk* to be Action-process, and *kill* to be Action. Row 3 is, in fact, activity without an Object (according to Cook's definition of Object), while row 4 is action requiring an Object which undergoes a change of state.

A further observation is that Cook's O covers Patient (the affected object), Product (the effected object), Theme (the non-affected object) and Range (cf. 1979:126).

The four verb types, derived from Chafe (1970), were further developed by Longacre, whose own analysis reflects and builds on the work of Walter Cook. 'I agree with Cook that there is something basic about Chafe's proposal that we classify verbs the world over into state, process, action and action process ...' (Longacre, 1983:173). In Longacre's own larger and more elaborate charts (1983: 43, 50, 51), State, State-Process, Action-Process and Action form the horizontal parameter, while the various participant roles and semantic verb categories form the vertical parameter.

4.1.2 HALLIDAY'S MATRIX

Halliday recognised 3 groups of 'roles' – processes⁶, participants and circumstantials. His Process types fall into three main categories: **Material processes** – processes of doing (termed 'Action', in New Horizons, 1970:152); **Mental processes** – processes of sensing; and **Relational processes** – processes of being. In addition, there are three subsidiary groups which are similar to but distinct from the main groups. **Behavioural** processes are linked with the Material, **Verbal** processes are linked with the Sensing, and **Existential** processes are linked with the Relational. In each case, there are key participants involved, and the differences between the groups are matched by differences in grammatical behaviour.

⁵ *acquire* and *move* can be agentive.

⁶ Note that 'process' here is equivalent to Predicate, and must not be confused with 'Process' in contrast to 'State' and 'Action'.

The following chart presents the overall picture of Halliday's scheme.

| Process type | Category meaning | Participants |
|----------------|------------------|------------------------|
| material | 'doing' | Actor, Goal |
| action | 'doing' | |
| event | 'happening' | |
| behavioural | 'behaving' | Behaver |
| mental | 'sensing' | Senser, Phenomenon |
| perception | 'seeing' | |
| affection | 'feeling' | |
| cognition | 'thinking' | |
| verbal | 'saying' | Sayer, Target |
| relational | 'being' | Token, Value |
| attribution | 'attributing' | Carrier, Attribute |
| identification | 'identifying' | Identified, Identifier |
| existential | 'existing' | Existent |

Table 4.3 Halliday's Table of 'Process types, their meanings , and key participants' (1985:131)

Halliday's Process types are established on semantic differences ('doing', 'sensing' and 'being' processes), on key participants involved, and on grammatical behaviour.

Two other systems will be examined briefly.

4.1.3 FOLEY AND VAN VALIN

Foley and Van Valin are proponents of Role and Reference Grammar⁷. They begin the post-preliminary chapter of *Functional Syntax and Universal Grammar* (1984) with the following words:

One of the most fundamental problems in the analysis of clause structure is the characterization of predicates and the semantic relations which obtain between them and their arguments. Regardless of the type of discourse under consideration, the clauses which constitute the discourse are constructed around predications consisting of a predicate and its argument(s) (1984:27).

⁷ In contrast to generative grammar, they recognise two levels only of representation – syntactic and semantic, and there is a direct mapping or linking between them (1990:222).

Their system of analysis is based on the 'opposition between the notion of actor and undergoer on the one hand, and the lexical decomposition of predicates into a set of primitive predicates and operators on the other' (1984:27).

Without going into the details of their analysis, but based on such 'lexical decomposition', they present a division of verbs into 4 classes, following David Dowty (1979), who in turn bases his study on Vendler (1967):

- a. STATES: *know, be broken, have, believe, like*
- b. ACHIEVEMENTS: *learn, break (intr.), die, arrive, notice*
- c. ACCOMPLISHMENTS: *teach, break (tr.), kill, eat a piece of pizza, make a chair*
- d. ACTIVITIES: *run, dance, swim, eat pizza (e.g. for ten minutes), squeak.* (1990:222)

The last three classes are derived from State verbs by three 'operators', BECOME, DO and CAUSE (1990:223, 224).

On the other hand, Van Valin can also state that 'For the most part, activity verbs are *not* derived from stative predicates but are represented as primitive predicates in their own right' (1990:224). [italics mine] Because of this he can present a table of 'Definitions of thematic relations for state and activity verbs' (1990:226⁸) as follows:

I STATE VERBS

| | | |
|----------------------------|------------------------|----------------------------|
| A. Locative | be-at' (x, y) | x = locative, y = theme |
| B. Nonlocational | | |
| 1. State or condition | predicate' (x) | x = patient |
| 2. Perception | see' (x, y) | x = experiencer, y = theme |
| 3. Cognition | believe' (x, y) | x = experiencer, y = theme |
| 4. Possession | have' (x, y) | x = locative, y = theme |
| 5. Attrib/Identificational | be' (x, y) | x = locative, y = theme |

II ACTIVITY VERBS

| | | |
|-----------------|---------------------------------------|-----------------------------|
| A. Uncontrolled | predicate' (x, (y)) | x = effector (y = locative) |
| B. Controlled | DO (x, [predicate' (x, (y))]) | x = agent (y = locative) |

According to Van Valin, many verbs that can have an agentive interpretation, can also have a non-agentive interpretation as in *John knocked the vase off the table* (intentionally/accidentally?) i.e. 'agentiveness' is not part of the lexical meaning of the verb. The DO operator 'codes' agentiveness for verbs in which it is lexicalised such as *murder* (1990:224).

⁸ slightly different from the 1984: 53 version.

4.1.4 DIXON

The last verb classification to be considered is that of Robert Dixon in his recent book *A New Approach to English Grammar, on Semantic Principles*⁹. Following an initial grammatical sketch, in which he, like many others, distinguishes between syntactic and semantic categories, he discusses the semantic types of Nouns and Adjectives (Chap.3) followed by an extensive analysis of around 900 English verbs into some 30 semantic types (Chaps. 4-6). Each verb type has its own cluster of semantic roles, 40 to 50 in all. Like other linguists, he recognises the three syntactic slots of S (intransitive subject), A (transitive subject) and O (transitive object)¹⁰. Unlike the others, he excludes States (simply mentioning VPs with copula as head, p. 23), but includes auxiliaries/modals in his listing. Thus he divides verbs into Primary-A and Primary-B verbs, (corresponding to Halliday's material and mental processes), and Secondary verbs, covering modals and auxiliaries of different kinds i.e. verbs which require a second verb. His subdivisions are as follows:

Primary-A verb types

1. MOTION
2. REST
3. AFFECT
4. GIVING
5. CORPOREAL
6. WEATHER
7. COMPETITION
8. SOCIAL CONTRACT
9. USING
10. OBEYING

Primary-B type verbs

1. ATTENTION
2. THINKING
3. DECIDING
4. SPEAKING
5. LIKING
6. ANNOYING
7. ACTING
8. HAPPENING
9. COMPARING
10. RELATING

Secondary verb types

Secondary-A types

1. MODALS and SEMI-MODALS
2. BEGINNING
3. TRYING
4. HURRYING
5. DARING

Secondary-B types

1. WANTING
2. POSTPONING

Secondary-C types

1. MAKING
2. HELPING

Secondary-D types

1. SEEM
2. MATTER

The analysis is an interesting and reasonably comprehensive one. It is entirely English-specific, and the reviewer considers some of his semantic roles to be lexical rather than semantic. His basic

⁹ reviewed, not altogether favourably, by C. Fellbaum in *Language* 68.3 (1992).

¹⁰ cf. Blake who defines S as 'the single argument of an intransitive predicate, P as 'the patient argument of a 2-place transitive verb, and A as 'the agent argument of a transitive verb' (1994:25). So also Palmer, 1994:8-10.

categories are analagous to those of other linguists, though his types and subtypes reflect his individual analysis. He does not appear to refer to the agentive/non-agentive distinction.

The four classifications presented above reflect various cross-cutting categories – semantic v. syntactic dimensions, state v. activity, transitive v. intransitive, associated roles. The classification suggested in the next section also makes use of these parameters.

4.2 TOWARDS A CLASSIFICATION OF PREDICATES

The proper classification of the Predicates is the only foundation on which a sound listing and definition of semantic roles is possible. As stated at the beginning of this chapter, semantic role analysis is dependent upon Predicate analysis. '... the verb is the central element which determines the number and kind of cases that occur with it, ...' (Cook 1979:51 [1978]). 'Propositional cases are defined in terms of the verb types with which they occur.' (ibid. 1979:52 [1978])

On the other hand, Predicates cannot be considered in isolation. They are interactive with the essential cases/arguments/roles which must accompany them. 'A set of verbs is grouped together as one semantic type partly because they require the same set of participant roles' (Dixon 1991:9). So Longacre writes: '... we must specify features which distinguish one set of verbs from another set of verbs, and then we must specify the roles which occur with verbs characterised by these features. The result will be a set of verbs with characteristic constellations of accompanying substantives in given roles' (1983:38).

Thus we may establish a predicate classification which is 2-dimensional, reflecting:

- (1) the semantic verb type, (the internal semantic composition of the verb), and
- (2) the associated arguments or cases, (the external relationships of the verb).

Any verb classification, like other classifications, must be marked by the following features:

1. **simplicity** i.e. the thousands of predicates can be grouped into a minimal number of basic categories, even though subdivisions of varying degrees may reflect complexity.
2. **comprehensiveness** i.e. the classification must cover all the data.
3. each cell must be **uniquely defined**. Further, the contents of matrix cells must be mutually exclusive with each other i.e. the same data cannot appear equally in more than one cell. On the

other hand, a basic premise of natural language classification, at any level, is that while nuclei are clearly defined, borders may be fuzzy. A particular verb may straddle two cells.

4. while an individual matrix of predicates will be language specific, it is hoped that the classification presented here may have **universal application**.

We shall take each of the two parameters in turn.

4.2.1 SEMANTIC VERB TYPES

How can the thousands upon thousands of verbs in a language be classified semantically in appropriate and distinctive ways? If definitions are to be universal, they must be based not on syntax, which is language-specific, but on the 'real world' of things and events. The semantic categories, for both predicate types and semantic roles, are 'mapped onto' the syntax, to use Dixon's phrase. The syntax will provide clues, but the definitions must be drawn from the universal world of fact and experience. On the other hand, the things, events and relationships of the 'real world' are reflected in language and indeed, cannot be described without language. So semantic categories are conditioned by the syntactic framework and lexical items of the speaker/author.

Excluding modals or auxiliaries from the discussion,¹¹ an immediate and universal division of verbs is into **State** ('being' verbs) and **Activity** ('doing' verbs) verbs. Statives reflect condition or situation, and no action, motion or change is involved. Activity verbs cover the all-embracing spheres of thought, word and deed. They may be divided into two groups, reflecting **external** (i.e. **physical**) **activities**, and **internal** (i.e. **non-physical**) **activities**. Within these two groupings, linguists vary greatly in their classification. Note that this division reflects a Hallidean rather than a Cook analysis.

The vertical parameter of the chart in the section 4.3 is thus in three main sections¹²:

- I States
- II External Activities
- III Internal Activities.

¹¹ i.e. verbs whose function is to be the supporting verb in a two-verb predicate e.g. *may, might, could*, etc. and *can, must, try, start* etc. when used with this function.

¹² cf. Bickford (1991): 'Verbs generally indicate an action, a relation or an experience.'

Detailed discussion and description of the verb types is best taken after the presentation of the chart.

There is a further verb distinction to be made, which will affect the accompanying subject role, namely, whether the verb is **agentive** or **non-agentive**. The subject of an agentive verb is an intentional and controlling Agent (*John built a house*), or an active Experiencer (*John watched TV*). The subject of non-agentive verbs may be Effector (*The wind shattered the glass*), a passive Experiencer (*John suddenly heard a noise*), a Patient (*John suffered a heart attack*), Benefactive (*Mary received a present*) or non-Benefactive (*John lost his keys*) etc. Cook does not focus on the distinction except to say that his role Agent may be animate or inanimate (1978:299). Van Valin makes a major division of Activity verbs into Controlled (with Agent) and Uncontrolled (with Effector) (1990:226).

Many verbs are lexicalised as agentive such as, *cook, donate, hoe, ferry, chase, murder* etc. Others are non-agentive such as *stumble, faint, hear, lose*. Many are ambiguous as to whether they are agentive or non-agentive and depend on the context. Cook (1979:94) notes *acquire* as an example of a verb which may be intentional or unintentional. So for many others. *Drop* may be with purpose, *She dropped the coins into her purse*, or without purpose, *He dropped his keys somewhere in the woods*. Even *die* can be ambiguous. While normally regarded as non-agentive, it might be considered agentive in *He would die for her*, and certainly in *Christ died for us* where the event is intentional. The distinction cannot easily be incorporated into a chart of verb types.

4.2.2 ASSOCIATED ROLES

Here we come to a hornet's nest of difficulties, with cross-cutting categories and labels. As we saw in chapter 2, and shall do so again in the next chapter, there is little agreement among linguists over the number and definition of semantic roles, or if and how they may be grouped.

(1) A Problem

Although there is disagreement over the number and nature of semantic roles, there is a recognition that at the syntactic level, the number of arguments (elements required by the predicate) is limited.

Linguists refer to 1-argument and 2-argument predicates (e.g. Foley and Van Valin, 1984:27ff.), corresponding to the intransitive-transitive watershed. The single argument of an intransitive verb has been labelled S (e.g. Palmer:1994:8; Blake 1990:25, 119; Dixon 1991:11 and others).

The arguments of a 2-argument transitive predicate have been labelled Actor and Patient (A and P) by Palmer, who refers to them as 'grammatical roles' (1994:8). Blake speaks of Agent and Patient¹³. Dixon labels them A (transitive Subject) and O (transitive Object) (1991:11). Radford (1988:373, 380) distinguishes between *external arguments* (i.e. Subjects) and *internal arguments* (i.e. Complements).

The above labels have a syntactic flavour to them inasmuch as they are linked to the syntactic distinction between transitive and intransitive verbs. They are kept distinct by these grammarians both from a set of semantic roles and from the purely syntactic categories of Subject, Object and Indirect Object. Thus Palmer distinguishes between 'notional roles' (alias 'semantic roles'. 1994:5ff), the 'grammatical roles' of S, A and P above, and the 'grammatical relations' which refer to syntactic Subject and Object. Blake refers to his S, A and P as 'arguments' of intransitive and transitive verbs respectively, and regards them as core syntactic functions. Dixon maintains a careful distinction between his semantic roles and his S, A and O which he clearly regards as 'core syntactic relations'¹⁴ (ibid. 11, 85). Semantic roles are 'mapped onto' the core syntactic relations of S, A and O.

Halliday, on the other hand, speaks of three 'participant functions' in transitive clauses – 'Actor', 'Goal' (or 'Patient') and 'Beneficiary' (1970:147). His three terms are not the same as S, A and P above, but refer to his three core participant roles, and reflect a semantic dimension.

Foley and Van Valin, whose overall predicate classification was presented above, establish and develop two 'macro-roles' – ACTOR and UNDERGOER (1984:30, 31).

[Thus,] actor and undergoer, the two arguments of a transitive predication, have both semantic and syntactic significance. In an important sense they constitute an interface

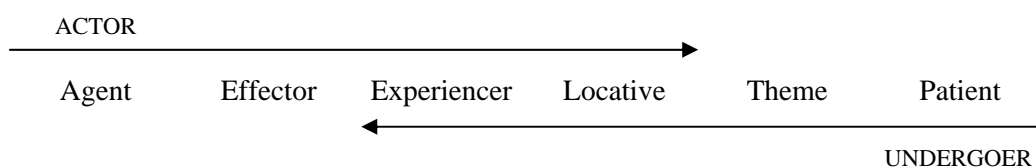
¹³ cf Andrews who says 'Agent and Patient play a fundamental role in all languages' (1985:68)

¹⁴ though he does use the word 'role' at the beginning of this immediate discussion -- 'Verbs fall into two broad subclasses--those that require only one role (intransitive verbs) and those which require two or more roles (transitive verbs).'

between syntactic relations such as subject and semantic relations such as case roles and thematic relations. (1984:32)

ACTOR and UNDERGOER are 'generalised semantic relations between a predicate and its arguments'. (1984:29). ACTOR is the initiating argument of a predicate. 'All actors have in common that they are potential initiators and/or controllers of the action of the predicate' (ibid. 32). UNDERGOER is the receiving argument of a predicate. 'Affectedness is part of the inherent semantics of undergoer.' (ibid. 61).

How do the macro-roles relate to the semantic roles they set up, namely, Agent, Effector, Experiencer, Theme, Locative, Goal, Source and Patient? They envisage the roles along a cline with ACTOR at one end and UNDERGOER at the other (Van Valin 1990:226):



Agent is always the highest rank of actor and Patient is always undergoer. 'We claim that in no language will an agent ever occur as an undergoer in a simple basic clause, nor will a patient ever occur as actor.' (ibid. 60). Goal, Source and Locative may be actor or undergoer depending on their relation to the predicate e.g:

The lawyer received a telegram. (Recipient/Goal as actor)

The announcer presented Mary with the award. (Rec./Goal as undergoer) (1984:30)

The macro-roles of Foley and Van Valin are, of course, distinct from syntactic subject and syntactic object. 'Actor is not equivalent to syntactic subject, nor is undergoer equivalent to syntactic direct object' (1984:29), though of course they may be.

All the terminology described above reflects the problem of the relationship between the clearly defined syntactic slots of Subject, Object, and Indirect Object, recognised as 'universal grammatical relations' (Frantz 1979), and the syntactic verb categories of Intransitive, Transitive and Ditransitive, on the one hand, and the semantic roles of Agent, Patient, Theme, Locative, Beneficiary etc. on the other. Yet it is essential that we distinguish carefully between the syntactic and semantic levels.

(2) A Proposal

Regardless of the number of semantic roles set up by linguists, the number of items or 'cases' which may be required by a Predicate is only one, two, or at most, three. The roles will vary, but there is a maximum of three required by any particular verb, and it is helpful to recognise this fact.

I suggest that for the horizontal parameter of the verb chart, the physical (linear¹⁵) terms or places required by the predicate will be noted. We may label the three terms P-1, P-2 and P-3. Statives require no more than (a maximum of) two essential terms; activities require no more than three, though there may be further optional ones.

The labels P-1, P-2 and P-3 reflect the **syntactic** dimension of Predicate 'cases'. They mark a 'pecking order'¹⁶ of relationship to the Predicate. The linear order of P-1, P-2 and P-3 is, of course, language specific.

The **semantic** dimension may be expressed by grouping the core semantic roles into three groups – ACTOR, UNDERGOER and DIRECTIVE. These may be regarded as 'cover terms' for the key (participant) roles of Agent, Patient, Theme, Experiencer, Benefactive, Locative etc. The semantic roles are labels for participants in the 'real' or 'referential' world. But language reflects their activities in many different ways, depending on the purpose or focus of the language-user. ACTOR, UNDERGOER and DIRECTIVE are useful terms to indicate how the language is presenting the facts. This is especially true of 3 argument predicates. Thus, for example, in the sale of a car, the sentence *John* [Source/Donor] *has sold his car to Mary*[Goal/Recipient] presents *John* as the ACTOR. In the sentence *Mary* [Goal/Recipient] *bought a car from John* [Source/Donor], *Mary* is presented as the ACTOR.

ACTOR is typically the doer of the action, whether the verb is agentive or not, e.g. *John was walking fast*, *John washed his car*, *The wind blew his hat off*. It is therefore not found with Statives.

UNDERGOER is the non-ACTOR. It is typically the person or thing acted upon or affected by an action, or the one in a certain State. It may be Patient, Theme or (passive) Experiencer of a verb e.g.

¹⁵ Obviously this will be language specific.

¹⁶ A metaphor suggested by Ivan Lowe on reading an earlier version of this.

John is sick, The vase was broken, Mary broke the vase, John tripped over, The door opened, The ball rolled down the hill, Bill insulted John.

Either ACTOR or UNDERGOER may be the subject of an intransitive verb.

DIRECTIVE is the role which provides the orientation of an action or state.

It may be the second term of States of Possession or Location, or the main participant with verbs of gain or loss. e.g:

This book is John's, this one is for you, John is at home,

Mary owns a beautiful garden.

John inherited a large estate.

It also occurs with verbs of MOTION e.g:

John flew from London to Glasgow, John left home early, John went up into the hills, John strolled along the path.

It is also typically the third term of an action in 3-term clauses, the 'receiver' of the object (with verbs of TRANSFER or COMMUNICATION), the entity to which the action is 'directed'. It may be Goal, Benefactive or Addressee, e.g. *John put his keys into the drawer (Goal), She gave the package to Fred (Recipient), I'll get it for you (Beneficiary), My uncle told wonderful stories to the children (Addressee).*

As noted above, directive roles such as Goal and Benefactive may function in the ACTOR role in a 3-term predicate, as in *Mary (Rec.) took the letter (from John)*, or in the UNDERGOER role in a 2-term predicate, as in *He fed the horses (Rec.), John loaded the truck (Goal) [with hay], he lectured the students (Addressee).*

In summary, we have stated that a predicate may require a maximum of three places, P-1, P-2 and P-3. We have suggested three 'cover terms' for the core semantic roles which may occur – ACTOR, UNDERGOER and DIRECTIVE.

Note that, at a deeper 'pragmatic' level, a third place may be required by the situation, if not by the syntax. For example, *I'm doing this for your good (Purpose), Please make a birthday cake for me*

(Beneficiary) or *you must cut it with a knife* (i.e. not scissors, Instrument). In the Greek NT, the following immediately come to mind:

Ph 4.13: πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντι. Agency.

1C 10.31: πάντα εἰς δόξαν θεοῦ ποιεῖτε. Purpose.

Mt 24.5: πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν. Basis.

These statements would, of course, be meaningless without the prepositional phrases.

A matrix is a helpful way of displaying the structural and relational information given above. A chart of basic verb types and their associated roles is presented in the next section, followed by brief comments and examples. The classification does not include metaphorical extensions of the basic types.

4.3 SUMMARY CHART OF PREDICATES

| PREDICATE TYPE ↓ | GENERIC VERB | ⇒ CORE SEMANTIC ROLES | | |
|--------------------------------|------------------------------|---------------------------|---------------------------------|----------------------------|
| | | ACTOR | UNDERGOER | DIRECTIVE |
| I STATES | | | | |
| Equative | είμι be | | Theme Patient Experiencer | |
| Possessive | έχω have | | Theme | Benefactive |
| Locative/Time | μένω be at | | Theme | Locative/Time |
| II EXTERNAL ACTIVITIES | | | | |
| Event | γίνομαι act/happen | (Agent)* | Patient/Theme | |
| Action | ποιέω do (to) | Agent Effector | Patient | |
| Motion | έρχομαι come/go | Agent Theme | | Goal/Path/ Source |
| Transfer | δίδωμι give/carry | Agent Effector | Theme | Benefactive Goal/Source |
| III INTERNAL ACTIVITIES | | | | |
| Perception (Inward) | δράω see | Experiencer (Act/Pass) | Theme Proposition | |
| Cognition** (Inner) | νομίζω think | Experiencer (Act/Pass) | Proposition Theme | |
| Communication (Outward) | λέγω say | Agent | Text/Topic Proposition | Addressee |

Table 4.4 Table of Predicate Types and Core Semantic Roles

* EVENT verbs involve one participant only, whether UNDERGOER (the majority) or ACTOR.

** Cognition is used here to cover the inner mental processes of cognition, emotion and volition. Though this row and the Perception row appear similar, there are differences as described in the following notes.

The chart reflects the core roles only. Thus, for example, ACTION verbs can be accompanied by the role Means, and Benefactive can accompany ACTION or MOTION.

I STATES

'The central meaning of clauses of this type is that something is' (Halliday 1985:112). State predicates ('statives') reflect identification, description, or location. They involve no action, motion or change, and therefore there is no ACTOR role. They answer questions such as:

'Who/What is ____ ?'

'What is ____ like?'

'Where/when is ____ ?'

There is never more than one key participant who/which may be identified or described or located in relation to another participant or qualification. This key participant is UNDERGOER¹⁷, Theme being the usual semantic role.

Syntactically, State predicates may involve 2 terms in addition to the copula. P-2 may identify or qualify P-1 in some way. P-2 may also be DIRECTIVE in Possession or Location states.

States may be reflected grammatically in copulas, stative/'be' verbs, in non-verbal (NP) or VP clauses. The predicate forms of State categories are language-specific. NT Greek, for example, while having well marked 'be' clauses, expresses thirst, hunger and poverty etc. as verbs.

States have been classified in various ways. We may distinguish three main groups: Equative, Possessive and Locative.

EQUATIVE

This in turn may be divided into 3 subgroups:

a) **Existence.** P-1 will be UNDERGOER e.g:

Microbes exist, Once upon a time there was a merchant ... etc.

Jo 1.1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Jo 4.46 καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ.

Jo 1.6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης:

b) **Identification.** P-1 is UNDERGOER P-2 is syntactically the Amplifier slot e.g.

John is a doctor (general), John is my brother (specific).

Mt 16.16 Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

Lu 1.18 ἐγὼ γάρ εἰμι πρεσβύτης καὶ ...

¹⁷ So Van Valin. Much of the previous discussion excludes State (verbs). Dixon, for example, doesn't have a term or initial for the subject of a State; S, A, P refer only to the intrans/trans divide.

Lu 23.50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων

Jo 1.1 θεὸς ἦν ὁ λόγος.

Jo 6.35 Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς:

c) **Description** (or Attribution). If the description is of inherent features of quality or quantity etc.,

P-1 will be UNDERGOER and P-2 is syntactically Amplifier, filled by a qualifier e.g:

it's red, heavy, small, tall, good etc. It cost \$10.

Mk 6.35 Ἐρημός ἐστιν ὁ τόπος

Mk 9.50 Καλὸν τὸ ἄλας

Lu 19.2 ... καὶ αὐτὸς πλούσιος:

Lu 23.50 ... [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος

He 3.5 καὶ Μωϋσῆς μὲν πιστὸς ἐν ὄλω τῷ οἴκῳ

If the description is of a condition resulting from some action, the participant role is again

UNDERGOER whether Patient (outer, physical) or Experiencer (inner, mental) e.g:

John is sick, thirsty, (Patient), happy, afraid (Experiencer) etc.

The relevant clause is underlined in the examples below.

Mt 4.2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν.

Jo 4.46 καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαριναούμ.

Jo 4.50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱὸς σου ζῆ.

Mt 5.11 μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ ...

Mt 8.26 καὶ λέγει αὐτοῖς, τί δειλοὶ ἐστε, ὀλιγόπιστοι;

POSSESSIVE

Possession is one type of description, often expressed in many languages in genitival constructions such as *the house of the chief*, cf. *a house of stone, a bottle of milk* etc. In clause form, the syntax will be language specific (cf. Fr. *C'est à lui.*). The possessed item is UNDERGOER, the owner is DIRECTIVE (Possessor), e.g:

*This book is mine/John's, John has a new car*¹⁸, etc.

Mt 19.21 ... καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς,

Jo 4.17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, Οὐκ ἔχω ἄνδρα.

The DIRECTIVE role may also be Beneficiary as in: *This book is for you.*

¹⁸ Halliday includes *John keeps his car in the garage* in this grouping (1970:150).

LOCATIVE

Locative states express state in relation to place or time. P-1 is UNDERGOER; P-2 is a DIRECTIVE:

He's in the house/at the market, he lives in Rome, the concert is at 6 o'clock etc.

Mt 2.15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου:

Mk 4.38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.

Mk 6.47 καὶ ὁψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

Lu 1.56 Ἐμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς,

Jo 1.38 Ῥαββί, ... ποῦ μένεις;

Jo 15:4 μέινετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοί μένητε.

Posture (*he's lying down, standing up, sitting in an armchair*) has been included by some linguists with States, by others as Activities:

Mk 10.46 ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.

Mk 13.3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν ...

In NT Greek, the aspectual form of the verb, as well as the context, should provide clues as needed.

Note on States of Cognition. Linguists vary over the analysis of inner states. Longacre and Van Valin regard perception verbs such as *see*, or *hear* as States, Cook and Halliday as Activities.

We have already mentioned inner conditions expressed with a copula or verb *be* (*He is fearful*). I am including cognition states expressed verbally under Internal Activities (e.g *I know John, I like raspberries, I believe the world is round, I want 3lbs of potatoes*).

II EXTERNAL ACTIVITIES

Verbs of external or physical activity cover the whole range of human and non-human actions and events outside the person, and, as noted earlier, they can be classified in different ways. Halliday makes a simple distinction between actions ('doing') and events ('happening'), with a third associated group of behavioural verbs ('behaving'). Ostler's model classifies all predicates in terms of BE, DO and GO (1980:47).

In many languages it might be convenient to divide them into the two broad, traditional groups of those having a single argument (intransitives), and those having two or more arguments (transitives

and ditransitives)¹⁹. This basically syntactic division reflects, but does not always correspond to, an important semantic distinction between activities which involve one participant, and those which involve more than one. This study sets up four groups of external activity verbs:

Event: There is one main participant, predominantly UNDERGOER, but including a small number where the participant is ACTOR.

Action: There are two key participants with verbs of Action – ACTOR and UNDERGOER.

Motion: There is an ACTOR participant and DIRECTIVE roles, (Source, Path, Goal).

Transfer: Verbs of Transfer imply three roles – ACTOR, UNDERGOER and DIRECTIVE.

Verbs may, of course, lexicalise combinations of more than one type. Thus *chase* is a combination of MOTION and affecting ACTION (possibly also EMOTION), as in *They chased the prisoner down the road*; *seek* is a combination of EMOTION (desire), PERCEPTION (look) and MOTION.

EVENT

Event verbs are generally non-agentive (see the reference to behavioural verbs below), and involve one main participant which is (predominantly) UNDERGOER.

In the 'real world' which predicates reflect, events always have causes, even if unknown. But in the surface form the verb does not require this to be expressed. In statement form, they answer the probing question 'What happened to X?' They describe things **happening** (an activity) or **becoming** (a change of state). The main participant (UNDERGOER) may be Patient, Theme or Source/Goal (Directive roles). Any expressed non-agentive cause of the event (ACTOR) will be Effector or Occasion (e.g. *he tripped over a stone*).

The surface form will vary. In English there may be no argument, as in *It was snowing, it thundered*. In the following examples, P-1 is Patient:

John tripped/shivered/woke up/died.

The bough broke.

The house burnt down.

The rice cooked.

¹⁹ One might use the labels 'processes' and 'actions' for these 2 groups (terms used by e.g. Cook and Longacre), but they are not altogether felicitous. Both groups are actions. The term 'process' has been used in various ways from Halliday's use of it for all predicates, to its use as a verbal aspect in contrast to a punctiliar event.

Events of the natural world may be included here. P-1 is Theme:

The sun rose
A rainbow appeared.
The sea sparkled etc.

P-1 may be Source or Goal as in:

The pond emptied slowly.
The house filled with smoke.

Mt 22.27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.
 Mt 7.25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ ...
 Mk 6.51 ἐκόπασεν ὁ ἄνεμος
 Mk 9.7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς
 Jo 12.3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

With verbs signifying *becoming* (i.e. a change of state), there may be an Amplifier slot in P-2:

John (P-1) became a doctor (P-2).
John (P-1) became sick (P-2).

Lu 23.44 καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
 Lu 23.45 τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.
 Jo 1.14 Καὶ ὁ λόγος σὰρξ ἐγένετο
 Ac 16.26 ἄφνω δὲ σεισμός ἐγένετο μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου:
 ἠνεώχθησαν δὲ παρακρήμα αἱ θύραι πάσαι καὶ πάντων τὰ δεσμὰ ἀνέθη.

With these Event verbs we include a small group of agentive **behavioural** verbs which describe the behaviour or activity of a participant without involving a second participant. P-1 is ACTOR:

John laughed/winked.
John was gesticulating wildly.
They danced beautifully.

Mk 5.39 Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
 Mk 14.37 Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
 Mk 14.41 Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε.
 Lu 15.2 καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς ...

ACTION

Verbs of action are the basic verbs of a language, typically transitive, and involving two participants, ACTOR and UNDERGOER. They may be further grouped according to the role of the UNDERGOER.

Product is something made or produced by the action. Semantically, production implies a source of material from which the item was made; it might also imply an implement. But these do not have to be reflected in the syntax.

Patient is someone or something affected or changed by the action, or whose state is altered (cf. Halliday's distinction between 'bringing about' and 'doing to' verbs, 1985:104). Note that a semantic Patient may be implied, even though not expressed in the surface form, e.g. *she's washing [clothes] down by the stream.*

Beneficiary may also be affected by the action, but it is a DIRECTIVE role; something is done *for/against* a beneficiary who is thus benefitted (or the reverse) by the action.

We shall note later and in the next chapter, that other DIRECTIVE participants occurring with TRANSFER and MOTION verbs may be Patients, e.g. *They fed the lions* (Recipient > Patient), *the dogs chased the hare* (Goal > Patient).

Patient-Theme is an object affected by a causative verb, which in turn is the doer of another action.

| Verb | UNDERGOER | Examples |
|--------------------------------------|-------------|---|
| Factive make | Product | <i>He built a house.</i> <i>She baked a cake.</i> <i>The artist painted a picture.</i> Mt 17.4: ... ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν. |
| Affective affect, do to | Patient | <i>John hit Bill.</i> <i>She cut the string/broke the vase.</i> <i>He whitened²⁰ his shoes. (i.e. changed their state)</i> <i>She thickened the soup.</i> <i>The storm shattered the windows.</i> Mt 15.2: οὐ γὰρ <u>νίπτονται</u> τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν. Ac 14.19: λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, Ac 21.33: τότε ... ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἀλύσει δυοῖ, καὶ ἐπυθάνετο τίς εἶη καὶ τί ἐστὶν πεποιηκώς. |
| Benefactive do for/against | Beneficiary | <i>John helped Mary.</i> <i>The soldiers fought/resisted the enemy.</i> <i>She cared for the children.</i> <i>He served his king well.</i> Jo 21.16: λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου. Ga 5.13 διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. Eph 1.3: Εὐλογητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, |
| Causative make do/go | Pat.-Theme | <i>He grows tomatoes.</i> <i>She sat the child up.</i> <i>He sailed his boat (across the lake).</i> <i>He marched the prisoners (along the road).</i> Jo 2.15: καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχευεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν, |

Table 4.5 Table of Action verbs

Note that UNDERGOER may be the Subject of a transitive verb, as in *John suffered a heart attack/underwent surgery*. cf. δι' ἣν αἰτίαν καὶ ταῦτα πάσχω: (2T 1.12).

²⁰ i.e. 'caused to be white'. Causatives, whether of a state ('cause to be') or an activity ('cause to do/go', as in the causative group below) may be marked in a language by a verbal affix.

MOTION

Semantically, verbs of MOTION involve movement of an ACTOR (Agent or Effector), or UNDERGOER (Theme), from a Source, along a Path, to a Goal, the DIRECTIVES. The surface syntax may reflect any or all of the DIRECTIVE roles or none at all:

John left quickly.

John went downstairs/along the road/to the shops.

John ran across the street.

He drove from Bristol to London in just over an hour.

The car sped along the road.

The ball rolled down the hill.

Mk 1.16 Καὶ παράγων παρά τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν

Mk 3.1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν.

Mk 6.1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

Lk 18.10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι

Jo 3.8 τὸ πνεῦμα ὅπου θέλει πνεῖ ... ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ἵπάγει:

Jo 13.30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.

TRANSFER

MOTION verbs involve movement of the ACTOR. Verbs of TRANSFER involve movement of the UNDERGOER. Whereas the question regarding the object of ACTION verbs is 'What are you doing to _____?', the question concerning objects of these verbs is 'What are you doing with _____?'

This is a large group of verbs, and the accompanying roles are ACTOR, UNDERGOER and DIRECTIVE. The UNDERGOER of a verb of action is Product (the effected object) or Patient (the affected object); the UNDERGOER of a 3-place verb of transfer is **Theme**, the non-affected object. The three roles are always present in the 'real world' reflected by these verbs; but the syntax may reflect one, two or all three roles and, in English certainly, each of the roles can be the grammatical Subject.

These verbs may be in pairs, *give/take*, *throw/catch*, *buy/sell*, *send/receive*, *put down/pick up*, *gain/lose* etc. So there can be role reversal as in *John threw the ball to Mary*, *Mary caught the ball from John*, just as there can be with verbs of communication, which involve verbal transfer (*speak/listen*).

Though not always easy to distinguish, it seems useful to distinguish two major groups of TRANSFER²¹ verbs:

• VERBS OF GIVING OR EXCHANGE

Verbs of GIVING or EXCHANGE involve 2 (animate) participants (a Donor and a Recipient), and an item being given or exchanged (Theme). Because of the way in which language interprets and describes the 'real world', the ACTOR role may be either Donor or Recipient, and the DIRECTIVE will then be the one which is not ACTOR. This is reflected in the pairing of verbs such as *give/take*, *buy/sell*, *throw/catch* etc:

John [Don.] gave Mary [Rec.] a present [Theme].

Mary [Rec.] received some flowers [Theme] from John [Donor/Source].

The camp [Don.] provides blankets [Theme].

He [Don.] sold his car [Theme] to his neighbour [Rec.].

Mary [Rec.] bought a new coat [Theme].

Mt 4.9 καὶ εἶπεν αὐτῷ, Ταῦτά σοι πάντα δώσω,

Lu 9.48 Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται: καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με:

Jo 3.16 τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,

The surface form may also express the Benefactive role as UNDERGOER as in:

They equipped the troops [Rec.] with guns [Theme or Means-supply].

He bribed the official with a large gift.

Mk 9.41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε,

Lu 15.15 καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους,

Jo 21.15 λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου.

We may include in this group verbs of gain or loss, where P-1 is DIRECTIVE (Benefactive/non-Benefactive), and P-2 is UNDERGOER (Theme):

John [Ben.] inherited a large house [Theme].

Mt 16.26 τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ;

• VERBS OF TRANSFER

These verbs reflect in the 'real world' an ACTOR (animate Agent or Effector) transferring something or someone, the UNDERGOER (Theme or Patient), from somewhere (Source) to somewhere (Goal),

²¹ the term 'Transfer' is used both as a cover term for both groups, and as the label for one of the groups. A clumsy alternative was to use a combination such as EXCHANGE/TRANSFER as the joint label.

the DIRECTIVES. The following examples illustrate something of the great variety of surface form.

Included in this set are verbs of:

Transport such as *carry, fetch, bring, raise, lower*:

John [Agent] carried his books/ferried his passengers [Theme] to the other side [Goal].

Disposition such as *put down, pick up, arrange*:

Mary put her shopping in the basket.

John arranged his papers/picked up the money.

Dispatch such as *send, dispatch*:

John sent a fax to London.

The chief sent a messenger to the next village.

Mt 10.34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν: οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.

Mk 2.4 καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.

Mk 6.28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι

Mk 6.41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ...

Mk 6.43 καὶ ἤραυ κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων.

Mk 9.17 Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ...

Lu 9.47 ὁ δὲ Ἰησοῦς ... ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἐαυτῶ

Jo 15.26 Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,

Note that the surface form may express the Directive role as UNDERGOER:

They [Agent] loaded the truck [Goal] with hay [Theme].

He filled the bucket/emptied the pool.

She labelled²² the jars.

He sprayed the walls with paint.

The crowd pelted the speaker [Patient].

Jo 2.7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος, καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

Ac 14.19 Ἐπῆλθαν δὲ ... Ἰουδαῖοι καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθηκέναι.

We may include also verbs of finding or losing, where the Directive role is ACTOR (Benefactive/non-Benefactive), and P-2 is UNDERGOER (Theme):

John [non-Ben.] lost his keys [Theme]. The verb is non-Agentive.

John [Ben.] found his keys [Theme] in the garden [Loc.].

cf. *John [Agent] hid his father's keys [Theme] in the garden [Loc.].*

Lu 15.8, 9 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν, ... καὶ εὐροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα, Συγχαρήτέ μοι, ὅτι εὔρον τὴν δραχμὴν ἣν ἀπώλεσα

²² These are examples of what Cook would term 'lexicalisation' of role into the verb (1979:136). These are 'lexicalised instrumentals', as also *pelt the speaker*. *Bottle the milk, load the hay, box up the tomatoes* would be 'lexicalised locatives'. Halliday speaks of 'inherent' and 'actualised roles'. In *he pelted the crocodile*, *pelt* is inherently instrumental; the instrument is not actualised. So also in *Mary is washing* (i.e. clothes), the Patient role is not actualised (1970:150).

III INTERNAL ACTIVITIES

External (physical) activities are doings of the 'hand'; internal (mental) activities are those of the 'head' and the 'heart'. They differ from external activities in three important respects:

1. Whereas the probing question for external activities is 'What happened?' or 'What did (s)he do?', the question for internal activities is 'What did (s)he see/think/feel/say?'.
 2. Verbs of internal activities may be followed not only by an object, but by a proposition (complement clause) e.g. *I saw what you did*, *I don't know what you mean* etc.
3. With external activities, the ACTOR role is Agent or Effector, and the UNDERGOER role is Patient, Product, Theme or Range. With internal activities, the key roles are **Experiencer** and **Theme** or **Proposition**. I shall retain the term Agent for verbs of decision-making and communication.

Though there are differences between external and internal activities, there are also similarities. Words, like deeds, can affect others directly (*he insulted them*) or involve transfer from speaker to hearer (*she told them stories*). Thoughts, too, can be productive (*he invented a new gadget*) or affect others (*he chose Bob for his team*).

As with outer activities, the surface form of verbs of inner activities may be intransitive or transitive, e.g. *Are you listening?*, ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ὑποκριταὶ, ὅτι οὐκ ἀκούετε; (Jo 16.31); but classification is based on the underlying realities, not on this distinction.

Experiencer may occur with both agentive (+A) or non-agentive (-A) verbs e.g. *John saw* (-A) *Mary*, *John watched* (+A) *TV*.

Cognitive states are included in this section. P-1 is Experiencer; P-2 is Theme or Proposition e.g:

I like strawberries.

I believe the world is round.

Jo 11.49 Ὑμεῖς οὐκ οἴδατε οὐδέν.

2T 1.12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω: ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὅτι πεπίστευκα καὶ πέπεισμαι ὅτι δυνατὸς ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

Internal activities may be divided into three major groups; some of the variety of possibilities is shown in the following examples.

PERCEPTION (INWARD)

These are the verbs of the five senses. The participant, Experiencer, is receiving stimuli from the outside material world. Verbs may be agentive (*watched, listened to, sniffed*) or non-agentive (*saw, heard*). Experiencer is generally in the ACTOR role:

John saw Mary.

I listened to the speech.

He saw that Mary was leaving.

Jo 14.9 ὁ εὐωρακῶς ἐμὲ εὐωρακεν τὸν πατέρα:

Mk 9.7 ἀκούετε αὐτοῦ.

Mk 12.37 καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

Ac 7.54' Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν ...

COGNITION (INNER)

Cognition is used as a cover term for all the inner mental activities of cognition, emotion and volition/decision-making. The table on the next page shows some of the possibilities of the surface structures. Experiencer can occur as either ACTOR or UNDERGOER.

Mk 1.27 καὶ ἐθαμβήθησαν ἅπαντες ...

Jo 11.42 ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις, ...

Jo 14.5 Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις: πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

1J 5.1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται

1Jo 4.21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Mt 5.17: Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας: cf. Mt 10.34.

Jo 11.50: οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ...

Ac 16.15 Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου ...

| Verb | ACTOR | UNDERGOER | Examples |
|---------------------------|-------------|----------------------|--|
| Cognition think | Experiencer | Theme | <i>He pondered the arguments.</i> <i>He studied the paper.</i> <i>He read²³ a book.</i> |
| | Theme | Experiencer | <i>The argument convinced him.</i> <i>The answer escaped him.</i> |
| | Experiencer | Product | <i>John composed a poem/symphony.</i> <i>John invented a gadget/constructed a theorem.</i> |
| | Experiencer | Proposition | <i>He was surprised that .../forgot that ...</i> <i>He thought/believed/read that ...</i> |
| Emotion feel | Experiencer | Theme | <i>I liked your gift/your friend.</i> <i>John suffered the insult.</i> <i>I enjoyed the concert.</i> |
| | Experiencer | Target | <i>He loved her.</i> <i>He felt pity for the refugees.</i> |
| | Theme | Experiencer | <i>Your gift delighted me.</i> <i>The agenda worried him.</i> |
| | Agent | Experiencer | <i>John frightened Bill (intentionally).</i> |
| | Experiencer | Proposition | <i>I'm delighted that ...</i> <i>He wanted her to come.</i> |
| Volition decide | Agent | Theme | <i>John chose the best option/decided his course of action..</i> |
| | Agent | Target ²⁴ | <i>He trusted Bill.</i> |
| | Agent | Proposition | <i>I decided to leave tomorrow.</i> <i>he preferred to/that ...</i> |

Table 4.6 Table of verbs of Cognition

COMMUNICATION (OUTWARD)

Verbs of communication link again with the world outside. Like verbs of transfer, they involve the following participant roles – **Agent** (Speaker), **Text** and/or **Topic**, and **Addressee** i.e. one each from the 3 groupings ACTOR, UNDERGOER and DIRECTIVE. As with other verb types, the surface form does not necessarily express all three, as illustrated in the following examples:

J told stories/asked questions/preached a sermon/wrote a letter. (Agent and Text)

²³ 'read' is an amalgam of perception, cognition and action.

²⁴ A directive role has become the UNDERGOER, as can happen with verbs of action (*he helped her*), verbs of transfer (*he sprayed the wall, he bribed the official*) or verbs of communication (*he addressed the crowd*). See the next chapter for a definition of Target.

J taught maths/explained his views. (Agent and Topic)

J addressed the crowds/lectured the students/spoke to her/thanked his hosts. (Agent and Addressee)

He told the children a story/he told them about lions. (Agent, Addressee and Text/Topic)

He gave the students a lecture.

He asked them about their trip.

He said that ... (Agent and proposition)

He showed/taught the class that .../how to ... (Agent, Addressee and proposition)

He asked them what .../forbade them to ...

As with verbs of ACTION, verbs of COMMUNICATION can affect the Addressee (> Experiencer, i.e. UNDERGOER) e.g. *praise, insult, encourage, caution, reject* etc.

Note also that Communication may include other forms of communication e.g. *he signalled his intentions, he signalled to his partners.*

Lu 6.9: εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,

Lu 13.10: Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι.

Jo 8.34: ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ...

1J 2.26: Ταῦτα (Text) ἔγραψα ὑμῖν (Addressee) περὶ τῶν πλανώντων ὑμᾶς (Topic).

4.4 SAMPLE PASSAGES

This section displays in tabular form, without comment, two brief passages from the Greek New Testament. The predicate type is indicated by a generic verb, and the three core places are indicated by the letters A (ACTOR), U (UNDERGOER) and D (DIRECTIVE). (Amp) indicates the syntactic slot which, in some languages, would be filled by an identifier or modifier. Semantic roles are not specified, as this would prejudice the discussion of the next chapter. The following 'generic verbs' will be used to signify the predicate type.

Statives: **be, have, be-at**

External Activities:

| | |
|-----------|---|
| EVENT: | happen, act, become |
| ACTION: | do (to/for) |
| MOTION: | go, come |
| TRANSFER: | give/take, carry/bring, put/collect, send/receive, |

Internal Activities:

| | |
|----------------|-------------------------------------|
| PERCEPTION: | see, hear |
| COGNITION: | believe, think, feel, choose |
| COMMUNICATION: | say, listen |

| | | |
|----|---|--|
| 35 | a | Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ A-say D |
| | b | ὀψίας γενομένης, U happen |
| | c | Διέλθωμεν εἰς τὸ πέραν A-go D |
| 36 | a | καὶ ἀφέντες τὸν ὄχλον A-send U |
| | b | παραλαμβάνουσιν αὐτὸν ... ἐν τῷ πλοίῳ, A-take U |
| | c | ὡς ἦν (Amp) U-be |
| | d | καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ. U be-at D |
| 37 | a | καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, happen U |
| | b | καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, A go D |
| | c | ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. happen D/U |
| 38 | a | καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. U D D act |
| | b | καὶ ἐγείρουσιν αὐτὸν A-do U |
| | c | καὶ λέγουσιν αὐτῷ, A-say D |
| | d | Διδάσκαλε, οὐ μέλει σοι think/feel U (+ Proposition) |
| | e | ὅτι ἀπολλύμεθα; U-happen |
| 39 | a | καὶ διεγερθεὶς A-act |
| | b | ἐπετίμησεν τῷ ἀνέμῳ A-say D |
| | c | καὶ εἶπεν τῇ θαλάσῃ, A-say D |
| | d | Σιώπα, πεφίμωσο. U-become(-Amp) (x 2) |
| | e | καὶ ἐκόπασεν ὁ ἄνεμος happen U |
| | f | καὶ ἐγένετο γαλήνη μεγάλη. happen U |

| | | |
|----|---|--|
| 40 | a | καὶ εἶπεν αὐτοῖς, A-say D |
| | b | Τί δειλοί ἐστε; (Amp) U-be |
| | c | οὐπω ἔχετε πίστιν; D-have U (but met. for A – believe –D) |
| 41 | a | καὶ ἐφοβήθησαν φόβον μέγαν U-feel (U – Range) |
| | b | καὶ ἔλεγον πρὸς ἀλλήλους, A-say D |
| | c | Τίς ἄρα οὗτός ἐστιν (Amp) U be |
| | d | ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; A do for D |

| | | |
|----|---|---|
| 11 | | Ἄνθρωπός τις εἶχεν δύο υἱούς. D have U |
| 12 | a | καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, say A D |
| | b | Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. A-give D U |
| | c | ὁ δὲ διεἴλεν αὐτοῖς τὸν βίον. A-give D U |
| 13 | a | καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς collect U A |
| | b | ἀπεδήμησεν εἰς χώραν μακρὰν A-go D |
| | c | καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ A-give U |
| | d | ζῶν ἀσώτως. A-act |
| 14 | a | δαπανήσαντος δὲ αὐτοῦ πάντα give A U |
| | b | ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, happen U |
| | c | καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. U become(-Amp) |
| 15 | a | καὶ πορευθεὶς A-go |
| | b | ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, A-go D |
| | c | καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ A-send U D |
| | d | βόσκειν χοίρους, A-give D/U |
| 16 | a | καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων U-feel A-act (Propos.) U |
| | b | ὧν ἦσθιον οἱ χοῖροι, U do A |
| | c | καὶ οὐδεὶς ἐδίδου αὐτῷ. A give-U D |

The above sample texts illustrate the centrality of the predicate and the presence of an obligatory ACTOR or UNDERGOER and, with certain verbs, a DIRECTIVE. Prepositional phrases may signal these key participant roles, but commonly signal the Circumstantial roles.

The semantic roles will be discussed and illustrated in the next chapter.

5. SURVEY OF SEMANTIC ROLES

- 5.1 Establishing semantic roles
- 5.2 Survey of roles
- 5.3 Summary

5.1 ESTABLISHING SEMANTIC ROLES

5.1.1 INTRODUCTION

AS WE SAW IN THE LAST CHAPTER, the predicates are the dominant influence in establishing semantic roles. Ten major predicate types were suggested: EQUATIVE, POSSESSIVE, LOCATIVE/TIME, EVENT, ACTION, MOTION, TRANSFER, PERCEPTION, COGNITION and COMMUNICATION. In the light of these suggested types, this chapter will present the semantic roles in detail, with English and Greek examples. Thus this chapter continues the presentation of the grammatical model before focussing on its application to particular prepositions in chapter 6 and to selected passages from the Greek New Testament in chapter 7.

We may introduce this further more detailed study of the roles by a number of questions:

1. How many semantic roles are there, and what are they?
2. On what basis are they distinguished and defined?
3. Is it possible to establish a universally defined set of semantic roles?
4. Specifically, for the purposes of this thesis, which semantic roles do prepositional phrases have?

In the initial presentation of the model in Section 2.6.2, it was pointed out that there seems to be little agreement as to the number of semantic roles or how to distinguish them, and authors list them variously. Cook states (1978:297):

General norms for a listing of cases are given by Fillmore (1975:5). The list of cases should be (1) small in number (2) adequate for the classification of verbs in the language, and (3) universal across languages.

Note that (2) refers to the interactive influence of predicates and roles. Regarding the possibility of a set of universal roles, Blake writes:

Fillmore's case grammar and similar attempts by others to establish a small list of universal roles have fallen somewhat into disrepute largely because no one has been able to produce a definitive list.

However, a number of major theories such as Government and Binding and Lexical Functional Grammar embrace the notion of semantic roles but they remain uncommitted about the universal inventory. (1990:75)

There is a danger of subjective opinion in setting up these below-surface ('deep') categories. Comrie puts it nicely.

One major problem that arises is the justification of the set of semantic roles, and the justification of particular assignments of semantic roles. The former problem can be seen in the tendency for the list of roles to grow with each new contribution to the literature ... The second problem can be illustrated by considering a sentence like *John rolled down the hill ...*

Comrie continues by asking whether John is Agent or Patient in this example (1989:62).

I have sought to set up roles as required by the Greek text (with the particular focus on the PPs) and to define them rigorously. There is a fine line between proliferating roles unnecessarily, and limiting their number to the point of concealing significant differences. As with the predicates, we aim at the following features of role classification¹:

1. **simplicity** i.e. there should be a minimal number of basic roles, even though there may be subdivisions of varying degrees which are language-specific and reflect actual complexity.
2. **comprehensiveness** i.e. the classification must cover all the data.
3. each role must be **uniquely defined**. On the other hand, a syntactic form may reflect a combination of roles.
4. while an individual set of roles may be language specific, it is hoped that the overall classification may have **universal application**.

¹ cf. Blake who says: '... linguists tend to adhere to a common set of practices in ascribing roles:

(a) the inventory is kept small (b) a role can be assigned only once in a clause (c) no dependent can bear more than one role (d) roles must remain constant under paraphrase.' (1994:68).

5.1.2 CRITERIA FOR SEMANTIC ROLE CLASSIFICATION

The interlocking criteria for establishing semantic roles may be listed as follows:

- **Semantic.** Like the predicates, the classification and definition of semantic roles must be based on the 'real world' of things and events. WH- or 'content' questions (Who? What? When? Where? etc.) may be used diagnostically. But, on the other hand, the 'real world' is embedded in and reflected by language. Semantics is anchored in grammar and lexicon, and the primary basis of classification of the roles must be their relationship to the predicates, as discussed in the last chapter. The **predicate types** reflect the 'real world', not the syntax; the **semantic roles** are established on their relationship to the predicate i.e. whether animate/inanimate, initiating/non-initiating, affecting change/being changed etc.
- **Syntactic.** Although the semantic roles are independent of the syntax, syntactic criteria are involved. Semantic ACTOR, UNDERGOER and DIRECTIVE may be expected to correspond typically to grammatical Subject, Object and Indirect Object. Specifically, in English, the Agent role may be expressed by the grammatical Subject or by a PP introduced by *by*. Recipient may be transposed to Subject of a passive construction (*She gave me a new coat/I was given a new coat*), but Beneficiary may not (*She mended the coat for me/*I was mended a new coat*).
- **Morphological.** In Greek, morphological features may be involved, since oblique case endings can signify role. The accusative will reflect Patient or Goal; the dative may reflect Beneficiary or Instrument etc.

Semantic roles may be grouped into Participants and Circumstantials.

PARTICIPANTS

If predicates are regarded as the 'plot' of a text, participants are the 'characters of the plot'. They are the people or things closely associated with the Predicate. They answer the question 'Who/What is involved with the predicate?' Participants function in the ACTOR, UNDERGOER or DIRECTIVE role. The various specific semantic roles for the participants or core arguments of a predicate are distinguished by the nature of the predicate (action v. state, type of activity etc.) and their relationship to it (e.g. initiating or receiving the action); they are typically represented in the syntax by noun phrases (NPs) in the Subject, Object and Indirect Object slots.

The listing of participants which follows has been influenced by the categories of Foley and Van Valin (1984 and 1990), which reflect 'a theory of semantic relations which obtain between a predicate and its arguments' (1984, 75) and by those of Halliday (1985) and Cook (1979). But the role definitions are my own.

CIRCUMSTANTIALS

If 'participants' are the 'characters of the plot', we may use 'Circumstantials'² as a cover term for the different kinds of setting or situation of the action or state (the 'scene' and 'props' of the plot) – the place, the time, the means. Where participants are concerned with the questions 'Who?' or 'What?', Circumstantials are concerned with the questions 'Where/when?', 'How?' and 'Why?'. In English and Greek, such Circumstantials are often represented by adverbial³ or prepositional phrases in the Oblique slot⁴. Circumstantials occur with transitive, intransitive and stative verbs.

Important note: **Participant** roles may be more limited in the predicate types they may occur with. Thus, Agent will not occur with a non-agentive verb; Experiencer occurs only with predicates signalling internal activities. **Circumstantial** roles, such as Locative or Reason, occur with the whole range of Predicate types, as collocationally appropriate.

In the case of **Participant** roles, we find that one role (e.g. Agent, Patient etc.) may be expressed by many lexical items (the boy, Mary, the servant, the lion, the house, ...) and the particular role is defined by the semantic relationship of the participant to the predicate – whether it is initiating or affected by the action, etc. In the case of **Circumstantials** also (e.g. location, means, purpose), the particular role is defined by its semantic relationship to the predicate. But, where the supporting role is expressed by a PP, the preposition which introduces the PP provides an additional, important clue to the role of the whole phrase. This is, of course, the function of prepositions, namely, to relate the following phrase to the rest of the clause or sentence (or phrase in the case of embedded PPs).

² Called 'modal cases' by Cook (1978:299). Andrews also distinguishes between Participatory roles and Circumstantial roles, which 'form part of the setting'. He puts Benefactive (as do others) in the Circumstantial group (1985:69).

In similar manner, Foley and Van Valin distinguish between the NUCLEUS of the clause (predicate), the CORE arguments (actor and undergoer) and the PERIPHERAL arguments. The periphery 'contains arguments expressing the spatio-temporal setting of the event, as well as the secondary participants in the event e.g. beneficiaries' (77-80). They say 'The distinction between nucleus, core and periphery is found in the grammars of all languages' (78). Other linguists have described the layering of the clause in various ways.

³ Adverbs, or nouns with oblique case endings.

⁴ Circumstantial matter may, of course, be expressed by clauses, but they are not dealt with here, since the focus of this thesis is prepositional phrases.

THE ROLE OF PPs WHEN EMBEDDED IN A PHRASE

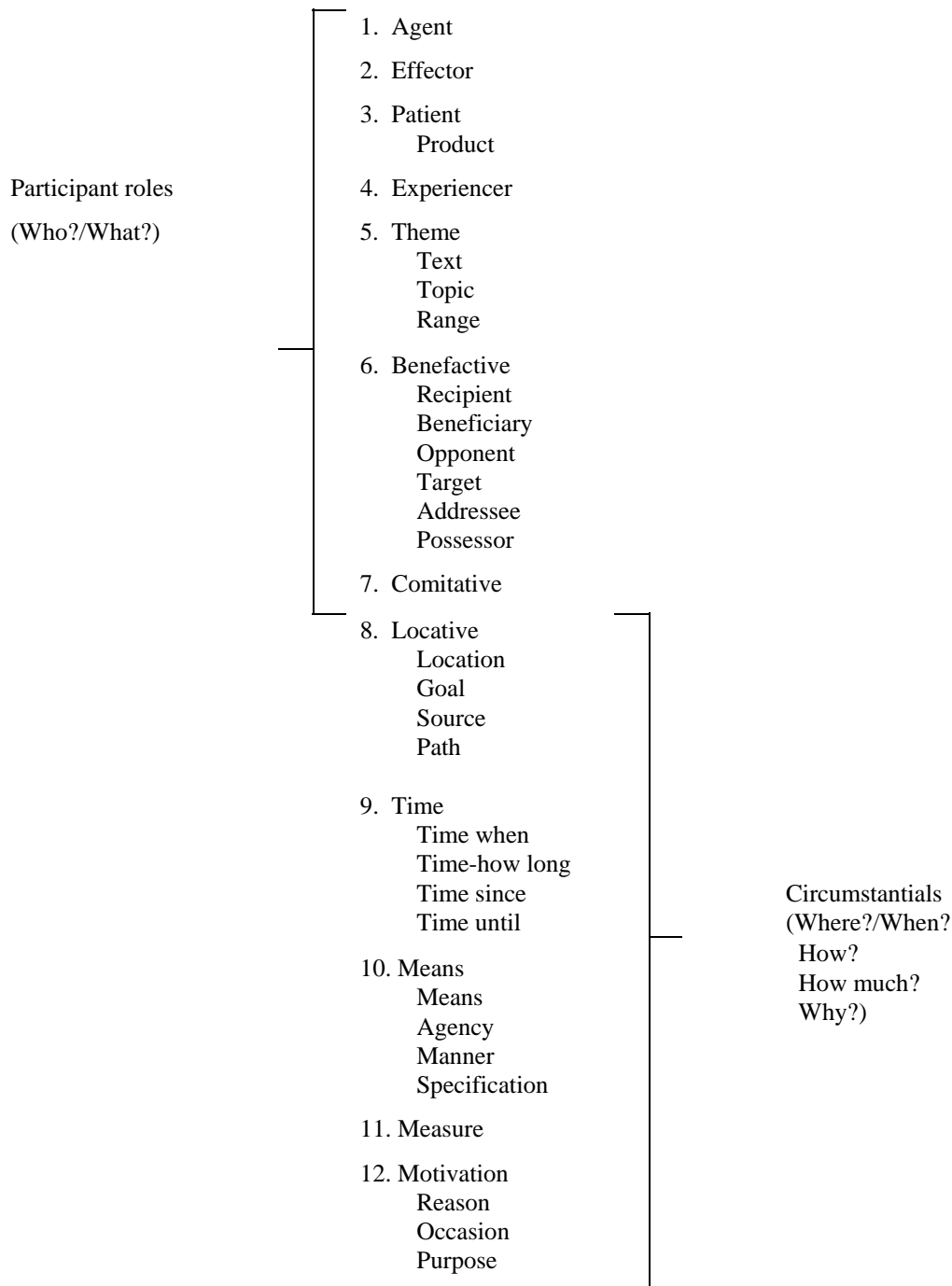
Though the semantic roles are established on the basis of their relationship to the predicate, these same roles frequently occur embedded in Noun Phrases, which may or may not themselves be introduced by a preposition, as exemplified in chapter 3. The PP may be attached to a noun, whether signalling a 'Thing' ('their colleagues in the other boat'), or an 'Event'⁵ (i.e. an activity; 'my confidence in him'), or to an adjective ('rich in mercy'). These distinctions will be noted where relevant.

The list of roles which follows is an overall list. In the study of particular prepositions which follows in chapter 6, there will be further variants which apply specifically to the roles of those prepositions.

⁵ Thing, Event, Abstraction and Relation are the names of the four sets of semantic components or concepts, the 'building blocks' of propositional analysis (Beekman and Callow 1974:67ff.).

5.2 SURVEY OF ROLES

The following is an overall list of both participant and circumstantial roles.



Each role will be defined and illustrated with English and Greek examples. The Greek examples involving prepositional phrases will be introduced by the dagger (†) symbol.

| |
|---------|
| 1 AGENT |
|---------|

An animate participant who exercises intention and control over an action (s)he performs.

Agents⁶ are the typical 'doers' of an action, and are followed by an agentive verb. Agents can only fill the ACTOR role. Intention is the key defining characteristic of Agents. They occur with all types of external and internal activities. There may or may not be an UNDERGOER (a Patient, Theme or Experiencer) also involved, i.e. the verb may be transitive or intransitive.

Agent may be expressed by the grammatical subject or by an Oblique PP.

John ran.

John hit Bill.

John built a house.

John gave him the money.

John spoke to his brother.

Bill was hit by John.

The house was built by John.

The messenger was sent by the chief.

ἔτρεχον δὲ οἱ δύο ὁμοῦ: (John 20.4)

καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον (Luke 5.18)

*Ὡς τίς γυνή ... οὐχὶ ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν (Luke 15.8)

† **Greek:** ὑπό από (both +Gen.)

The use of ἀπό may imply an element of Source (see below under Locative), hence agency, as seen in the examples below.

| | |
|----------|---|
| Mt 2.16 | Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, |
| Mt 4.1 | Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. |
| Mk 5.26 | καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα cf. L 8.43 below. |
| Mk 8.31 | Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων |
| Ro 15.15 | ὡς ἐπαναμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ |
| Lu 7.35 | καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. The products of wisdom are the source of her validation. Wisdom's justification comes <u>from</u> her 'children' who validate her. cf. Robertson, 579. cf. Mt 16.21, Lk 9.22 and 16.18. |
| Lu 8.43 | καὶ γυνή οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις [ιατροῖς προσαναλώσασα ὄλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, She had tried all sources of help. |

⁶ Cook defines Agent as 'the case required by an action verb'; agents are predominantly animate, but may include inanimate [i.e. Effector] (1978:299).

μηδεὶς πειραζόμενος λεγέτω ὅτι Ἐκ τοῦ θεοῦ πειράζομαι: ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

TEV: 'This temptation comes from God'.

JB: 'God sent the temptation'.

RSV, NIV, NEB, Ph focus on God as Agent.

Note the corresponding Active form in the final clause.

2 EFFECTOR

An inanimate active entity which brings about change without intention or control.

Effector contrasts with Agent, in that it lacks the key distinctive of intention. Experiencer occurs as ACTOR with verbs of ACTION or TRANSFER. This role has been alternatively called 'instrument' (so Foley, 30 and 31, cf p.54, Fillmore, Halliday et al.), Force or 'non-instigative Cause'. I shall make reference to this again under Means. Like Agent, Effector may occur in the Subject or Oblique slot.

Lightning struck the tree.

Malaria wiped out the whole village.

The wind blew the tiles off the roof.

The boat was driven by the wind.

Fear drove them inside. (met.)

θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ (Luke 5.9)

ἐφ' ὃν δ' ἂν πέση [λίθος] λικμήσει αὐτόν. (Mt 21.44).

† **Greek:** ὑπό (+Gen.)

Mt 8.24

καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, αὐτὸς δὲ ἐκάθευδεν.

Mt 11.7

ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

Ac 27.41

περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας [τῶν κυμάτων].

Eph 5.13

τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται,

3 PATIENT

An animate or inanimate participant which is physically changed by an action, or which may be in a certain physical condition.

Patient is the affected object, in the sense that something is or has been 'done to' it. Patient can only be the UNDERGOER of an EVENT, or of an ACTION by an Agent or Effector, or the affected object of a physical Condition stative. Patient is not in control.

John hit Bill.

Bill was hit by John.

Mary broke the vase.

They shot the tiger. (= 'killed with some kind of bullet/arrow' cf. Target below.)

John suffered a cold.

The boy is sick.

John rescued Bill.

εἶδεν Ἰάκωβον .. και αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα, (Mk 1.19)

και θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς (Lu 10.9)

και ἐλιθοβόλουν τὸν Στέφανον (Ac 7.59)

... και λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι. (Ac 14.19)

With Patient will also be included the role of:

PRODUCT

Patient is the affected object; Product is the effected object and occurs only with factitive verbs e.g.

John built a house.

Mary baked a cake/sewed a dress.

εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν και Μωϋσεῖ μίαν και Ἴλῖα μίαν. (Mt 17.4)

... και ἐπιδεικνύμενα χιτῶνας και ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς. (Ac 9.39)

4 EXPERIENCER

An animate participant who experiences a mental or emotional process.

Experiencer occurs with the PERCEPTION and COGNITION groups of internal activity verbs (under which we include both cognitive and emotional states). Whereas Agent can only be ACTOR, and Patient can only be UNDERGOER, Experiencer can be either according to the predicate and its relationship to the predicate.

It may occur as ACTOR both actively with an agentive verb (*he watched, sniffed, thought, decided* etc.) i.e. involving intention, or passively with a non-agentive verb (*he saw, feared* etc.). If Experiencer is in the ACTOR role, the UNDERGOER may be Theme (*saw her ...*) or Proposition (*saw that ..., thought that ...*).

Alternatively, Experiencer may occur as the UNDERGOER, with Agent or Theme as the ACTOR (*The painting pleased her, they frightened him, John insulted Bill*).

Longacre and Cook include Addressee (the goal of verbs of COMMUNICATION), under Experiencer, but I am keeping Addressee separate.

John saw Mary.

John tasted the different wines.

John was happy.

Peter thought it was a good idea.

John cheered Mary up.

The bull frightened John.

The decision annoyed him.

ἰδὼν δὲ Σίμων Πέτρος ... (Lu 5.8)

καὶ ἐφοβήθησαν φόβον μέγαν. (Lu 2.9)

Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. (Jo 21.15)

καὶ ὅτι ᾤφθη Κηφᾶ εἶτα τοῖς δώδεκα:

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον: ... ᾤφθη ἀγγέλοις,

5 THEME

A participant or entity which neither brings about change, nor is changed by an action, but which may be identified, or described, located or moved somewhere.

Thus Theme differs from both Agent, Effector, Patient and Experiencer. Theme is the non-affected object and is the most neutral of the participant roles. It therefore occurs as UNDERGOER with all state and activity verb types, except verbs of ACTION ('do to'). As the 'object' of verbs of PERCEPTION or COGNITION, Theme may be unaware of the activity (as in *J* [Experiencer] *saw M* [Theme]).

The book is on the table.

The door opened.

The ball rolled down the hill.

He is tall.

John weighed 12 stone⁷.

John is a doctor.

He opened the door.

He put the keys in his pocket.

John saw Mary.

John watched the sunset/listened to the music.

He sent them away.

εἶδεν δύο ἀδελφούς, ... βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν: (Mt 4.18)

Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; (Mk 16.3)

καὶ γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. (Jo 8.32)

⁷ Foley would regard these as Patient, as he does the subject of many 'state' predicates (ib. 47). But he does distinguish between Patient and Theme. Cook's 'Object' includes both Patient and Theme. Longacre's Patient also includes Theme.

With Theme will be included 3 other related roles which are also non-affected objects, but which may be usefully distinguished from Theme.

TEXT

Text is to verbs of COMMUNICATION what Theme is to verbs of TRANSFER; in fact, we could use the term Theme to cover both roles. In communication, a message is transferred from Speaker to Addressee.

My uncle told them stories.

He delivered an excellent lecture (to the members of the society).

They ask their clients a lot of questions.

Ἄλλην παραβολὴν ἀκούσατε. (Mt 21.33)

Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον (Mk 4.33)

TOPIC

Closely related to Text (and also, therefore, a variant of Theme), is Topic which gives the content of the Text. Topic may occur with verbs of COGNITION as well as verbs of COMMUNICATION. In English the surface form may be a noun or a PP.

He taught me maths.

They discussed the marathon.

He gave a lecture on thermodynamics.

What do you think about this?

I don't know anything about cars.

He told me about his accident.

She told them stories about other lands.

† **Greek:** περί ὑπέρ (+Gen. - the usual ones.) ἐπί (+Acc./Dat. p189) Rarely ἐν (p143), and εἰς.

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| Lu 2.27 | καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου <u>περὶ αὐτοῦ</u> |
| Lu 7.3 | ἀκούσας δὲ <u>περὶ τοῦ Ἰησοῦ</u> ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. |
| Lu 7.18 | Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ <u>περὶ πάντων τούτων</u> . |
| Lu 7.24 | ἤρξατο λέγειν πρὸς τοὺς ὄχλους <u>περὶ Ἰωάννου</u> , τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; |
| Ac 2.25 | Δαυὶδ γὰρ λέγει <u>εἰς αὐτόν</u> , Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ... A less common use of εἰς. |
| Ro 1.8 | Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ <u>περὶ πάντων ὑμῶν</u> ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. |
| Ro 8.34 | Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς, ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει <u>ὑπὲρ ἡμῶν</u> . Included also, within the context of this passage, is the role of Beneficiary. |

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| Ro 15.9 | τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, |
| 2C 9.1 | Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι ἔστιν τὸ γράφειν ὑμῖν: |
| He 5.11 | Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ... |
| 2C 7.14 | ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, |
| Eph 5.20 | εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί. |
| Php 1.4 | πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος, As with other examples, the predicate implies Beneficiary also. |
| 1Th 5.25 | Ἄδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν. |
| 2Th 2.1 | Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν ... μηδὲ θροεῖσθαι, ... |
| Phm 10 | παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὁνήσιμον, In this and the following examples, the predicate implies <u>concern</u> also. |
| 1P 5.7 | ὅτι αὐτῷ μέλει περὶ ὑμῶν. |
| Mk 9.12 | καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενηθῆ; |

RANGE

For the sake of completeness Range is included here, though it does not apply to a study of Greek prepositional phrases. It is a variant of Theme, and is used for a non-affected object which is required syntactically to complete or further specify the sense of the verb. It denotes **the inner or inherent objects of the predicate** and includes what are traditionally termed 'cognate objects':

He crossed the street/river.

He climbed the mountain.

She sang three songs.

John plays tennis.

His men sailed the seven seas.

He ran a race.

καὶ ἐφοβήθησαν φόβον μέγαν. (Lu 2.9)

6 BENEFACTIVE

Benefactive is a participant for whom an action is done, or to whom it is directed.

Under Benefactive are included a number of DIRECTIVE roles. They are considered to be non-locative extensions of Goal.

As noted in chapter 4, with appropriate predicates, such roles may function as ACTORS as in:

John bought a new car.

Mary accepted a bouquet of flowers from the company.

εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτόν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ...

Note also that depending on the predicate used, these roles can be 'affected objects' of the predicate i.e. they function in the UNDERGOER place like Patients.

The following roles may be distinguished:

RECIPIENT

Recipient is the animate Goal of a verb of EXCHANGE. Something is given to or exchanged with someone. Since there is a reciprocity with such verbs, either the Donor or the Recipient can be the ACTOR.

He gave Mary a book/He gave a book to Mary.

He gave her a book.

He showed her a painting. (show being regarded as communicative giving.)

She threw the ball to John./John caught the ball from Mary.

With a verb which implies a Recipient, the Recipient may be the UNDERGOER as in:

They fed the troops.

Βόσκει τὰ ἀρνία μου. (Jo 21.15)

† εἰς πρός (both +Acc.) Recipient is normally expressed by the dative case in NT Greek.

Ro 3.22 | δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας
'extends to all'. (Hodge. See Note 105 in Morris 1988:176)

2C 9.8 | δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς,

Ti 3.2 | πᾶσαν ἐνδεικνυμένους πραύτητα πρὸς πάντας ἀνθρώπους.

Note also the 'anti-benefactive' **victim** role in the following (an extension of Source):

They robbed him last night.

The thieves took all the money from the man.

Ἄνθρωπός τις κατέβαινε ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν ... (Lu 10.30)

BENEFICIARY

Beneficiary is the participant for whom an action is done.

Something is given to Recipient; something is done for Beneficiary. Recipient is the goal of a gift; Beneficiary is the animate goal of an action. It occurs therefore, with all types of activity verb. The surface form may be NP, as in:

He helped Mary.

or a PP as in:

John signed the book for Bill.
He works for the chief.

Beneficiary (i.e. 'for the benefit of') may include the idea of substitution, – 'instead of'.

I'll go for you.
He worked the shift instead of her.
John taught a class for me.
He died for his friend.

Or the idea of substitution only may be present.

I'll send you instead of her. (= and not her)
Give me the red one instead of this green one.

The context must help in the decision.

Some grammarians and commentators have commented on 'on behalf of/instead of' and implied that it is difficult to have one without the other cf. Robertson 630-32; in his discussion of *ὑπέρ* and *ἀντί*, he quotes Winer 'In most cases one who acts on behalf of another takes his place'. The danger here is that the discussion is centering on English phrases. 'on behalf of' (? = 'as the representative of') may well mean 'instead of', but is not the same as 'for the benefit of'. Note the ambiguity of English 'for' in '*I'll bake a cake for you, I'll mend this cup for you*'. Is benefit or substitution in focus? It depends on the situation.

† Beneficiary alone: εἰς (+Acc.) ὑπέρ (+Gen.)

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| Mk 9.40 | ὁς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν. |
| Ro 15.16 | εἰς τὸ εἶναι με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, |
| 2C 8.23 | εἶτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός: So RSV in your service; Jer in your interests. These catch Beneficiary rather than NIV among you. |
| 2C 13.4 | καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς. NIV to serve you. |
| He 13.17 | Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν Ph. over your welfare KJV watch <u>for</u> , rather than 'over'. |

† Beneficiary + substitution: ἀντί ὑπέρ (both +Gen.)

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| Mt 17.27 | ... βάλε ἄγκιστρον καὶ τὸν ἀναβάνα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα: ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ. |
|----------|--|

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|----------|--|
| Mk 10.45 | καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Substitution is perhaps dominant, but benefit is certainly also present. (cf. Bratcher and Nida, 1961:336) |
| Mk 14.24 | καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. Perhaps benefit is in focus here, though the Biblical context (local and total) includes substitution. |
| Jo 10.11 | ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων: |
| Jo 11.50 | οὐδὲ λογιζέσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Perhaps substitution is dominant, but benefit is certainly also present. |

† Substitution alone: ἀντί

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| Mt 2.22 | ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν: 'instead of' |
| Lu 11.11 | τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύος, καὶ ἀντὶ ἰχθύος ὄψιν αὐτῷ ἐπιδώσει; |

OPPONENT

Opponent is the 'anti-benefactive' of an action.

They fought (against) the enemy.

They erected barricades against the police.

† ἐπί πρὸς (both +Acc.) κατὰ (+Gen.)

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|--------------|---|
| Ac 13.50 | καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρναβᾶν |
| Mt 10.35 | ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, |
| Ac 4.26 | παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. |
| Ac 26.9 | ἐγὼ μὲν οὖν ἔδοξα ἑμμαντῶ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι, |
| Eph 6.11, 12 | ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου: ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. |

TARGET

Target is a participant toward whom an activity is directed.

Target is a special application of Goal, and involves direction. It occurs with verbs of TRANSFER, but the key difference is that the object is directed 'at', rather than 'to' or 'into' the goal. Whereas Patient is always 'affected', and Theme is 'non-affected', Target may or may not be affected by the activity.

A physical Target may indeed be an 'affected object', 'Patient-at-a-distance' i.e. a DIRECTIVE role is functioning as UNDERGOER.

They threw tomatoes at the speaker. cf. They pelted the speaker with tomatoes.
He shot the arrow at the bulls-eye.
He threw the ball at John/the wall.
The sun shone on me.

† **Greek:**

καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσαν αὐτῷ (Mk 15.19) cf. ἐνέπαιξαν αὐτῷ, in the next verse (verbal targetting).

Target may also be, and more frequently is in the NT, the Goal of a COGNITIVE predicate. The Experiencer's attention is directed or focussed or centred on something or someone, though, like Theme, the Target may be unaware of the activity. Target differs from Theme in that it implies transfer and direction/focus of attitude. The term 'Focus' would have been useful here, but this is already widely used in discourse analysis in the matter of prominence.

John trusted him/John trusted in him.
Don't trust your computer.
I'm relying on you.
He was kind to me.
Have pity on my son.
His mercy is on them that fear him.

† ἐπί εἰς (both +Acc.) (περί +Gen.)

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| Mt 9.36 | Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη <u>περὶ αὐτῶν</u> , Target and Theme are closely related. The verb indicates Target, rather than Theme here. cf. Mt 15.32 where ἐπί is used. |
| Mt 15.32 | Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι <u>ἐπὶ τὸν ὄχλον</u> |
| Lu 1.50 | καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. |
| Lu 9.38 | Διδάσκαλε, δέομαί σου ἐπιβλέψαι <u>ἐπὶ τὸν υἱόν μου</u> , ὅτι μονογενής μοί ἐστιν, |
| Ac 16.31 | οἱ δὲ εἶπαν, Πίστευσον <u>ἐπὶ τὸν κύριον</u> Ἰησοῦν καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. |
| Ro 5.8 | συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἐτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. |
| 2C 2.4 | ἔγραψα ὑμῖν ... οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισσοτέρως εἰς ὑμᾶς. |
| 2C 7.15 | καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν ... |
| 2C 8.22 | ... νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. |
| Ga 5.10 | ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε: |
| He 12.2 | ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. |
| 1P 2.25 | ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν. |

ADDRESSEE

Addressee is a recipient of a verb of COMMUNICATION.

John greeted Bill.

He told the crowd this story.

He addressed the crowd/He spoke to the crowd.

† πρὸς (the normal preposition for Addressee) εἰς (both +Acc.).

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| Lu 5.4 | ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν <u>πρὸς τὸν Σίμωνα</u> , Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. |
| Lu 15.3 | εἶπεν δὲ <u>πρὸς αὐτοὺς</u> τὴν παραβολὴν ταύτην |
| Ac 2:37 | Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν εἰπόν τε <u>πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους</u> , Τί ποιήσωμεν, ἄνδρες ἀδελφοί; |
| Ro 15.30 | Παρακαλῶ δὲ ὑμᾶς, [ἀδελφοί,] ... συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ <u>πρὸς τὸν θεόν</u> , |
| 2C 11.6 | ... ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν <u>εἰς ὑμᾶς</u> . |

Like Target above, the Addressee may be the target of words, and hence Experiencer; the words are directed at, and affect the Addressee. Thus (s)he may be the UNDERGOER of verbs of congratulation, praise, threat, blame, insult, etc. (See under Experiencer above, where we noted that Longacre uses the term Experiencer to include Addressee.)

They insulted him/hurled abuse at him.

He threatened her. (can include physical as well as verbal threats, of course.)

εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόμως κατηγοροῦντες αὐτοῦ.
ἐξουθενήσας δὲ αὐτόν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας
(ellipsis of UNDERGOER). (Lu 23.10, 11)

οἱ δὲ παρεστῶτες εἶπαν, Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; (Ac 23.4)

We have noted that DIRECTIVE roles (i.e those reflecting particularly a Goal) can function as UNDERGOER with appropriate predicates. Note also comments under Goal. The merging of Goal and Patient is reflected in Halliday's use of Goal for both (1985:101 ff).

POSSESSOR

With a verb or stative signalling ownership, the Benefactive role signifies possessor. Languages differ in the surface forms used to mark possession.

John owns this book.

This book belongs to John. cf French: C'est à lui.

Lu 15.4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα ...

1C 8.7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις:

7 COMITATIVE

A participant or entity which has the same role as another participant or entity with respect to the predicate.

Though the term co-agent is used (e.g. by Foley, 85), it has seemed simplest to retain a term such as 'comitative' for accompanying participants in a variety of situations.

John went to town with Bill. (co-agent)
John built a house with his friends.
They killed him with the rest. (co-patient)
I saw him with the others. (co-theme)

There is an element of addressee in:

He bargained with them.

The negative 'without' should also be included. Greek *ἀνευ*.

† **Greek:** *μετά* (+Gen.) *σύν* (+Dat.)

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| Mt 2.11 | εἶδον τὸ παιδίον <u>μετὰ Μαρίας τῆς μητρὸς αὐτοῦ</u> , (co-theme) |
| Mk 11.11 | ἐξῆλθεν εἰς Βηθανίαν <u>μετὰ τῶν δώδεκα</u> . (co-agents) |
| Mt 25.27 | ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἔμὸν <u>σὺν τόκῳ</u> . (co-theme) |
| Mk 2.26 | πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ... καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ... καὶ ἔδωκεν καὶ τοῖς <u>σὺν αὐτῷ</u> οὔσιν; (attrib.- co-recipients) |
| Lu 1.28 | καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαίρε, κεχαριτωμένη, ὁ κύριος <u>μετὰ σοῦ</u> . cf. Lk 15.31. |
| Lu 7.6 | ὁ δὲ Ἰησοῦς ἐπορεύετο <u>σὺν αὐτοῖς</u> (co-agents) = 'accompanied'. Here almost Benefactive. |
| Eph 4.31 | πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν <u>σὺν πάσῃ κακίᾳ</u> . (co-theme) |

8 LOCATIVE

Locative, in both its local (Where?) and temporal aspects (When?), gives the orientation (or setting) of the predicate. As with all the Circumstantial roles, it may occur with the whole range of states and activities.

Locative, as applied to space only⁸, has four main subsets – Location (– motion, 'at'), Goal (+ motion, 'to'), Source (+ motion, 'from') and Path (+ motion, 'through').

⁸ Locative, used as a wide, general term, is concerned with place in both space and time and answers the question 'Where?' and 'When?'. For simplicity and convenience, I have limited Locative to space only, and set up Time as a separate role.

From a prepositional point of view, this is **the most basic role of all**. The spatial dimension of the locative extends into a network of other roles such as Topic, Beneficiary, Target, Means, Purpose, Reason. This is not surprising, of course, since the prepositions were originally local in meaning and easily extended into abstract, metaphorical realms. So Anderson (1987, 114) writes 'A LH [Localist Hypothesis] claims that the representation of spatial relations forms a template for semantic relations in general:⁹ "abstract" domains are structured in such terms' (cf. 2.3.1). All the Greek prepositions reflect a locative dimension to a greater or lesser extent; and some (e.g. ἐν, εἰς, ἐκ) have a clearly marked locative role.

This section covers the local/spatial dimension of Locative only. Metaphorical usages are covered in the discussion of individual prepositions in chapter 6. Those roles which are extensions of the locative into other areas (Beneficiary, Addressee, Means, Purpose etc.) are dealt with separately.

LOCATION

No motion is involved with Location. It occurs with all kinds of predicates except MOTION and TRANSFER verbs. The surface form includes, of course, locational adverbs such as *here, there, near, far* etc. It also includes the common locational prepositions *at, in, on, under, etc.*

The book is on the table/under the bed/in the house.
They are at/by the well, behind the fence, in front of the army.
It is leaning against the wall.
He is up the chimney.
on the left/right
towards the sea
in the south

† **Greek**:. εἰς μετά παρά περί πρός ὑπό (all +Acc.) ἐπί (+Acc./Gen.) πρό (+Gen.) ἐν (+Dat.)

The remaining prepositions are not used to signify Location in the Greek NT.

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|----------|---|
| Mk 13.3 | Καὶ καθημένους αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν ... ἐπρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, |
| Mk 13.16 | καὶ ὁ εἰς τὸν ἀγρὸν [location] μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω [Goal] ἄραι τὸ ἱμάτιον αὐτοῦ. |
| Mk 2.1 | Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. |
| Mt 4.5 | Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, |

⁹ i.e. all semantic roles reflect a locative dimension, including Agent (the source of the action) and Patient (the goal of the action (thus Halliday's use of Goal for Patient). cf. also Ostler who sets up 4 basic role types – Theme, Goal, Source and Path. (1980:47)

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|---------|---|
| Mk 4.1 | Καὶ πάλιν ἤρξατο διδάσκειν <u>παρὰ τὴν θάλασσαν</u> : καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι <u>ἐν τῇ θαλάσῃ</u> , καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. |
| Lu 8.35 | καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονούντα <u>παρὰ τοὺς πόδας τοῦ Ἰησοῦ</u> , καὶ εφοβήθησαν. cf. Lu 7.38. |
| Mt 3.4 | Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἐνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην <u>περὶ τὴν ὀσφὺν αὐτοῦ</u> , |
| Mt 8.18 | Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον <u>περὶ αὐτὸν</u> ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. |
| Lu 13.8 | Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω <u>περὶ αὐτὴν</u> καὶ βάλω κόπρια, |
| Mt 5.15 | οὐδὲ καίουσιν λύχον καὶ τιθέασιν αὐτὸν <u>ὑπὸ τὸν μόδιον</u> ἀλλ' ἐπὶ τὴν λυχνίαν, |
| Jo 1.48 | ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα <u>ὑπὸ τὴν σκῆπν</u> εἶδόν σε. |
| He 9.3 | <u>μετὰ δὲ τὸ δεῦτερον καταπέτασμα</u> σκηπὴ ἡ λεγομένη Ἁγία Ἁγίων, The only occurrence of μετὰ in a local sense. |

• EXTENT

The above examples focus on local position. But location can also focus on the extent or domain of an event or action. The following are examples of 'spatial extent/domain':

There was fear throughout the whole city.

Water lay over the whole valley.

† **Greek:** ἐπί (+Acc.) κατὰ (+Gen.)

Where κατὰ expresses extent ('throughout'), ἐπί expresses domain ('over').

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| Mt 27.45 | Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο <u>ἐπὶ πᾶσαν τὴν γῆν</u> ἕως ὥρας ἐνάτης. |
| Ac 11.28 | ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι <u>ἐφ' ὅλην τὴν οἰκουμένην</u> , |
| Lu 23.5 | οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασεῖει τὸν λαὸν διδάσκων <u>καθ' ὅλης τῆς Ἰουδαίας</u> , |

GOAL

Goal involves motion to or towards, with an endpoint or destination in view. Physical Goal (whether aimed at or attained), occurs with verbs of MOTION (Motion of the Agent) and TRANSFER (Motion of the Theme, the item being transferred). Goal may be represented by both NPs and PPs.

As with Recipient, the Goal can function as the UNDERGOER, as in the last example of each group.

With verbs of MOTION:

He entered the room/the city.

He approached the station/the ticket collector.

He went to the market.

The messenger went to the chief.

They headed north.

They chased the tiger/the prisoner.

With verbs of TRANSFER:

The chief led his elders into the market.

I took them to the zoo.

John put them in the drawer.

They loaded the lorry with bricks. cf. they loaded the bricks into the lorry.

† **Greek:** εἰς ἐπί πρὸς (all +Acc.)

εἰς is used for places; it is extremely common for the various facets of goal. πρὸς is largely, though not entirely, used for people. ἐπί occurs with both.

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| Lu 5.24 | Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. |
| Lu 8.22 | Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. |
| Lu 19.28 | Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. |
| Lu 8.19 | Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ |
| Lu 8.35 | ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν |
| Eph 2.18 | ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. |
| Mt 3.13 | Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην |
| Mk 16.2 | ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου. |
| Mt 10.18 | καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε |
| Lu 7.6 | Κύριε, μὴ σκύλλου, σὺ γὰρ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθης: (Unusual use of ὑπό. Equivalent of 'into my house' and hence 'under my roof'.) |

SOURCE

Source involves motion from or out of, and, like Goal, occurs primarily with verbs of MOTION or TRANSFER. Source can refer to source, origin, departure point, and separation from.

He left the room/his friends.

She walked out of the room.

He comes from Edinburgh. (origin)

They are from the University.

I got it from the shop.

She lifted it out of the box.

They drained the pool (of water).

He paid her out of his own pocket. (the focus is on the source of the funding).

John received a note from Mary.

Source may occur with factitive verbs to indicate resources or supply from which the product is made, (and hence also the Means - see under 10 Means).

She made a meal from the leftovers.

She made the pot out of local clay.

† **Greek:** ἐκ ἀπό παρά (all +Gen.)

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| Mk 12.44 | πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς. |
| Mk 13.1 | Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ ... |
| Jo 4.22 | ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. |
| Jo 20.1 | Μαρία ἡ Μαγδαληνὴ ἔρχεται ... εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Does ἐκ reflect the lifting of the stone out of its socket? Perhaps reflected in LB 'rolled aside from the entrance'. |
| Jo 21.2 | καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναήλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. |
| Lu 7.6 | ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὃ ἑκατοντάρχης |
| Lu 7.21 | ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. |
| Lu 8.33 | ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, |
| 1C 1.3 | χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. |
| 1Co 11.23 | Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ... |
| Mt 2.16 | Τότε Ἠρώδης ... ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ ... ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. |

Goal and Source have a number of extended uses, some of which have been discussed already (Recipient, Addressee etc.). Others will be covered later (See under 10 Means, 12 Motivation).

PATH

In its local sense, Path signifies the route taken, and implies motion and direction. Like Goal and Source, it occurs with verbs of MOTION and TRANSFER.

He went along the path, under the bridge, through the river, across the lake, over the railway line, down the street and up the hill.

They travelled by land and sea.

He carried his books along the path.

† **Greek:** διὰ κατὰ (both +Gen.) παρά (+Acc.)

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| Mt 4.18 | Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, |
| Mt 8.32 | καὶ ἰδοὺ ὤρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν |
| Lu 5.19 | ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτὸν ... εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. |

The spatial use of Path is straightforward. Its extended use as Means is covered separately.

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| 9 TIME |
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Time answers the question 'When?' The Locative distinctions between position, extent, goal and source which apply to space, have corresponding distinctions which apply to time also. We may distinguish between '**time-when**'/'**time-within which**' (point of time, or, time-position), '**time-how long**' (duration, or time-extent), '**time-until**' (goal) or '**time-since**' (source). Like Location, it occurs with all types of states and activities, and may be expressed by Adverbial phrases as well as PPs.

Time-when: *last night, now, then, next week, after 3 days, before the monsoon, at sunset, in the night, every Thursday*

Time-within which: *during the night*

Time-how long: *It rained all night.*

Time-since and until: *since yesterday, from day one, until next week*

† **Greek:**

The Greek cases can, of course, express point and duration of time. The common usage is:

Accusative – duration: ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεις ἡμέρας καὶ τρεῖς νύκτας ... (Mt 12.40).

Genitive – time within which (i.e.during): προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. (Mt 24.20).

Dative – time when: τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ... (Lu 24.1). Note the following gen. - 'while it was still early dawn...!'

Prepositions are also widely used to express time:

εἰς περί πρό (all +Acc.) ἀπό ἐκ μετά (all +Gen.) ἐν (+Dat.) all express 'time-when/since/until'.

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| Mt 9.22 | καὶ ἐσώθη ἡ γυνὴ <u>ἀπὸ τῆς ὥρας ἐκείνης</u> . (since) |
| Ac 13.42 | παρεκάλουν εἰς <u>τὸ μεταξύ σαββάτων</u> λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. (when) |
| 2T 1.12 | καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι <u>εἰς ἐκείνην τὴν ἡμέραν</u> . (until: cf. NRSV, REB) |
| Mt 12.2 | Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν <u>ἐν σαββάτῳ</u> . (when) |
| Jo 2.19 | Λύσατε τὸν ναὸν τοῦτον καὶ <u>ἐν τρισὶν ἡμέραις</u> ἐγερῶ αὐτόν. (when) |
| Jo 6.64 | ἦδει γὰρ <u>ἐξ ἀρχῆς</u> ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες (since) |
| Mt 26.44 | προσηύξατο <u>ἐκ τρίτου</u> τὸν αὐτὸν λόγον εἰπὼν πάλιν. (= 'for the third time/on the third occasion') |
| Ac 3.1 | Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον ... <u>ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην</u> . (when) |

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| Mt 17.1 | Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην ... (when) |
| Lu 5.27 | Καὶ μετὰ ταῦτα ἐξῆλθεν (when) |
| Ga 1.18 | Ἐπειτα μετὰ ἕτη τρία ἀνήλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν ... (when) |
| Mt 20.9 | καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. (when - 'at approximately ...') So also Mt 20.3, 6 etc. |
| Jo 1.48 | Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἶδόν σε. (when) |
| 2T 4.21 | Σπούδασον πρὸ χειμῶνος ἐλθεῖν. |

διά + Gen. expresses duration

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|----------|--|
| Lu 5.5 | δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν: |
| Ac 1.3 | οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα ... δι' ἡμερῶν τεσσαράκοντα |
| Mt 26.61 | Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. Here rather = 'time within which'. TEV three days later. Others: in 3 days. cf. parallel Mk 14.58 (διά) and original statement in Jo 2.19 (ἐν). |

κατὰ + Acc. expresses, in accordance with its specifying role, normative or habitual time:

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|----------|---|
| Mt 27.15 | Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῶ ὄχλῳ δέσμιον ὃν ἤθελον. = at each feast. |
| Lu 2.41 | Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. = each year. |
| Ac 2.46 | καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ 'daily' - a common phrase. |
| 1C 16.2 | κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ... |
| Ac 16.25 | Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς προσευχόμενοι ὕμνον τὸν θεόν,... 'Around midnight' - a somewhat different usage. cf. Ac 27.27. κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χῶραν. |

ἐπί is used with all three cases to express time. See pp.184, 185.

10 MEANS

Means can be regarded as the extension of Path, and signifies the implementation of the activity or process. It answers the question 'How?' The local idea of 'path' is present in such common expressions as 'the path to success', 'the way to fulfillment' etc.

Means should not be confused with Effector, set up above as a participant role. *Lightning struck him* and *He was killed by lightning* are reversible. *Lightning* is Effector in both, occurring in the subject slot in one and in an Oblique slot in the other. Effector is inanimate, non-volitional, active, force.

The role of Means implies the use of something (inanimate) by someone (Agent or Experiencer) to accomplish something. It occurs with all activity verbs. The particular variant of Means depends on

the type of predicate, whether external or internal activity, and on the nature of the means. It may be an instrument, the term commonly used by linguists. The surface form may vary as shown in the example often quoted: *He opened the door with a key*, and *The key opened the door*. It may be mode or method, an activity. *He found out by experiment*. Alternatively, it may be supply or materials, as in *They equipped the troops with big guns*. (Supply here is the same role as Theme in a different representation of the same event – *They gave the troops some big guns*.) All creative or restorative activities require these 3 variants of Means e.g. carpentry: *How did you make this box?* *with saw hammer, screwdriver*, (instrument); *with wood* (materials); *by sawing, gluing and screwing* (method).

Note: Unless a particular variant of Means is in focus, the term Means will be used for this grouping, as distinct from Agency and Manner below.

He cut it with a knife. (instrument)

Mix it with butter./He built it with stones. (materials)

Will you correspond by letter or by fax? (method¹⁰)

He travelled by horse. (i.e. by riding a horse - method.)

We live by faith. (Means or method? If faith is regarded as an activity, then the phrase is method.)

We are saved by his death. (Here Means has the added dimension of Reason. His death is both the Means and the Reason for our salvation.)

They sent the news in a coded message. (Method. Notice that the surface form is a locational preposition, but the PP answers the question 'how?')

The Greek dative case is used for Means:

Mt 3.12: ... τὸ δὲ ἄχυρον κατακάυσει πυρὶ ἄσβεστω.

Eph 2.5: χάριτί ἐστε σεσωσμένοι

† **Greek:** ἐν (+Dat.) διὰ (+Gen.) κατὰ (+Acc.)

| | |
|----------|---|
| Lu 22.49 | Κύριε, εἰ πατάξομεν ἐν <u>μαχαίρῃ</u> ; |
| Ac 18.28 | εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγγετο δημοσίᾳ ἐπιδεικνύς <u>διὰ τῶν γραφῶν</u> εἶναι τὸν Χριστὸν Ἰησοῦν. |
| Ro 5.9 | πολλῶ ὄν μᾶλλον δικαιωθέντες νῦν ἐν <u>τῷ αἵματι αὐτοῦ</u> σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. |
| 1C 1.21 | ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος [Experiencer] <u>διὰ τῆς σοφίας</u> τὸν θεόν, εὐδόκησεν ὁ θεὸς [Agent] <u>διὰ τῆς μωρίας</u> τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας; |
| 2C 5.7 | <u>διὰ πίστεως</u> γὰρ περιπατοῦμεν, οὐ <u>διὰ εἶδους</u> ; |

¹⁰ Notice that in English, we have:

He cut it with a knife/A knife cut it.

He sent it by fax'??

The first is instrument, an object; the second is method, which is an activity. 'By fax' means 'by sending a fax'.

| | |
|----------|---|
| Eph 1.7 | ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ |
| Eph 3.3 | κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι [Experiencer] τὸ μυστήριον, Means is a less common use of κατὰ, arising out of Specification. See κατὰ in 5.4. |
| Php 1.19 | οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ |

Means can be an extension of Source rather than Path as in:

She made the ornament [Product] from fine clay.

He reimbursed her [Recipient] out of his own pocket.

| | |
|----------|--|
| Mk 12.30 | καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. God is the Target of our love; our hearts etc. are the Source. |
| Lu 15.16 | καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. cf. Lu 8.3. Means in this context may be termed 'supply'. χορτασθῆναι is a TRANSFER verb. |
| Lu 16.9 | Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας ... |

Under Means we include the following 3 related groups, which also answer the question 'how?'

AGENCY

Agency is 'animate means'. It implies an intermediary used by the Agent.

He conducted his enquiry through a lawyer.

God spoke through the prophets.

† **Greek:** διὰ (+Gen.) ἐν (+Dat.)

Ti 3.6 οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

Mt 9.34 οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

MANNER

Like Means, Manner also answers the question 'How?', and occurs with activities. It describes the manner or way in which an action is carried out. In English, as in Greek, Manner is commonly expressed by adverbial words or phrases or PPs. But although syntactically linked to the predicate, Manner reflects on the doer of the activity, his mode or mood in doing the activity.

joyfully, quickly, well, carefully, ignorantly, grudgingly, in haste, with a grateful heart, with fear and trembling, with patience, with good taste, with a loud voice, etc.

Also included here are phrases denoting what the traditional grammars call Attendant Circumstances:

They marched along with flags flying.

† **Greek:** (ἀνά +Acc.) (διά +Gen.) ἐν (+Dat.) μετά (+Gen.) κατά (+Acc.)

| | |
|-----------|---|
| Mt 24.30. | καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ <u>μετὰ δυνάμεως καὶ δόξης πολλῆς</u> : So also Lu 21.27. |
| Mt 26.47 | ἰδοὺ Ἰούδας ... ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς <u>μετὰ μαχαίρων καὶ ξύλων</u> |
| Mk 6.25 | καὶ εἰσελθοῦσα εὐθὺς <u>μετὰ σπουδῆς</u> πρὸς τὸν βασιλέα ἠτήσατο λέγουσα, ... cf. Lu 1.39. |
| Mk 13.26 | καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις <u>μετὰ δυνάμεως πολλῆς καὶ δόξης</u> . Attendant Circumstances. |
| Lu 24.52 | ὑπέστρεψαν εἰς Ἱερουσαλὴμ <u>μετὰ χαρᾶς μεγάλης</u> |
| Ac 4.29 | καὶ τὰ νῦν, κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν καὶ δὸς τοῖς δούλοις σου <u>μετὰ παρρησίας πάσης</u> λαλεῖν τὸν λόγον σου, |
| 1C 14.27 | εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον <u>τρεῖς καὶ ἀνὰ μέρος</u> |
| 2C 2.4 | ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἐγραψα ὑμῖν <u>διὰ πολλῶν δακρῶν</u> , |
| 2C 7.15 | ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς <u>μετὰ φόβου καὶ τρόμου</u> ἐδέξασθε αὐτόν. cf. Php 2.12. |
| Eph 6.5 | Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις <u>μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν</u> ὡς τῷ Χριστῷ, |
| 1C 16.14 | πάντα ὑμῶν <u>ἐν ἀγάπῃ</u> γινέσθω. |
| Ga 2.11 | Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, <u>κατὰ πρόσωπον</u> αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. |

SPECIFICATION

Specification is a special case of Manner. It concerns the way something is done or handled in conformity to or in line with or following a standard, pattern, norm or canon.

Build it according to the plans.

This wasn't cooked according to the recipe.

He didn't always act in accordance with the tax regulations.

If you play according to the rules, you will win.

† **Greek:** κατά (+Acc.)

Jo 18.31 | Λάβετε αὐτόν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.

Ro 4.4 | τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα,

Many more examples are given in the study on κατά.

11 MEASURE

Measure quantifies an activity or state and is concerned with specific measurements of weight, height, length, distance, duration, cost etc. It answers such questions as 'How much?', 'How far?', 'How long?' Measure can be expressed by adverbial phrases (*much, slightly* etc.) as well as by PPs.

Inasmuch as measurement is a notion that can apply to time and place also, it cross-relates with these roles.

He weighed 13 stone. (Quantifier in Amplifier slot)

It cost £5000.

I bought it for a song.

The mast was 100 ft high.

She swam for 2 miles.

It was stormy for a week.

† **Greek:** Measure is usually expressed by the accusative or genitive e.g.

| | |
|----------|---|
| Lu 24.13 | ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν <u>σταδίους ἐξήκοντα</u> ἀπὸ Ἱερουσαλήμ, |
| Jo 2.12 | καὶ ἐκεῖ ἔμειναν οὐ <u>πολλὰς ἡμέρας</u> . |
| Mt 10.29 | οὐχὶ δύο στρουθία <u>ἀσσαρίου</u> πωλεῖται; |

ἀνά and κατὰ (both +Acc.) are used distributively as in:

| | |
|----------|---|
| Lu 10.1 | ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς <u>ἀνά δύο [δύο]</u> |
| Jo 2.6 | ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἐξ ... κείμεναι, χωροῦσαι <u>ἀνά μετρητὰς δύο ἢ τρεῖς</u> . |
| 1C 14.27 | εἴτε γλώσση τις λαλεῖ, <u>κατὰ δύο ἢ τὸ πλεῖστον τρεῖς</u> καὶ ἀνά μέρος, |

ὑπὲρ 'more than' (e.g. Ga 1.14), and περὶ 'about' (e.g. Mt 20.3) (both +Acc.), indicate some comparison or some degree of measurement. So also παρὰ as in 2C 8.3, and Rom 12.3.

| | |
|---------|--|
| Ga 1.14 | καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ <u>ὑπὲρ πολλοὺς</u> συνηλικιώτας ἐν τῷ γένει μου, |
| Mt 20.3 | καὶ ἐξελθὼν <u>περὶ τρίτην ὥραν</u> εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς |
| 2C 8:3 | ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ <u>παρὰ δύναμιν</u> , ἀύθαίρετοι |
| Ro 12.3 | ... μὴ ὑπερφρονεῖν <u>παρ' ὃ</u> δεῖ φρονεῖν |

12 MOTIVATION

Motivation is concerned with answering the question 'Why?'

Cause and effect (result) run throughout the whole of life and hence of language. Actions and states have both causes and results. In language we distinguish two broad types of cause – **Reason**, the efficient cause, called by Longacre 'the cause that pushes', and **Purpose**, the final or teleological cause, 'the cause that pulls' (1976:124, 125).

Reason is a non-physical, motivational Source, and is backward-looking; Purpose is a non-physical, motivational Goal, and is forward-looking. They are often expressed by clauses, but certain prepositions convey these meanings also, commonly, but not exclusively, the prepositions of Source

and Goal. In the Greek NT, *διὰ* and *εἰς* are frequently used with infinitival clauses to express Reason and Purpose.

This study will focus on the following.

REASON

Reason may include the actual or proffered ('on the grounds/basis of') reason for a state or activity.

He's at home because of a cold.

He fell asleep from exhaustion.

He acted from anger/out of spite.

I can't hear you for the noise.

You can't go out because of the rain.

He was dismissed on the grounds of ill-health.

He was accepted at college for (i.e on the basis of) his excellent rowing.

† **Greek:** *διὰ* (+Acc.) *ἀπό* *ἐκ* (both +Gen.) *ἐπί* (+Dat.)

| | |
|----------|---|
| Mt 18.7 | οὐαὶ τῷ κόσμῳ <u>ἀπὸ τῶν σκανδάλων</u> : |
| Mt 19.9 | ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ <u>ἐπὶ πορνείᾳ</u> καὶ γαμήσῃ ἄλλην μοιχᾶται. 'on the grounds of ...' |
| Lu 5.19 | καὶ μὴ εὐρόντες ποίας εἰσενεγκῶσιν αὐτὸν <u>διὰ τὸν ὄχλον</u> ἀναβάντες ἐπὶ τὸ δῶμα ... cf. Lu 19.3 ἀπὸ τοῦ ὄχλου. |
| Lu 24.41 | ἔτι δὲ ἀπιστούντων αὐτῶν <u>ἀπὸ τῆς χαρᾶς</u> καὶ θαυμαζόντων ... |
| 2C 2.4 | <u>ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας</u> ἔγραψα ὑμῖν ... |
| Php 1.7 | καθὼς ἔστιν δίκαιον ἔμοι τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν <u>διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς</u> , |
| Co 1.5 | <u>διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς</u> , ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου |
| Phm 9 | <u>διὰ τὴν ἀγάπην</u> μᾶλλον παρακαλῶ, NIV on the basis of love ... |

OCCASION

Occasion, whether physical or non-physical, is the immediate cause or stimulus which provokes a physical or mental reaction or response, which may be voluntary or involuntary.

He (Patient) tripped over a stone. (cf. A stone tripped him up.)

He choked on a fishbone.

He reeled at the blow.

He (Experiencer) was struck by her beauty.

He was upset at her remarks. (cf. Her remarks upset him.)

They were appalled at the decision.

I am delighted with/at your success.

† **Greek:** ἐν ἐπί (both +Dat.)

| | |
|---------|---|
| Mt 11.6 | καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῆ <u>ἐν ἐμοί</u> . |
| Mk 1.22 | καὶ ἐξεπλήρουντο <u>ἐπὶ τῇ διδασκαλίᾳ αὐτοῦ</u> . |

PURPOSE

In English, *for* followed by a noun and signalling purpose, is an ellipsis for an activity.

Here is money for the ticket. (= to buy a ticket)

John called him for lunch. (= to come and eat lunch)

I went to the market for some meat. (= to buy some meat)

This water is suitable for drinking.

He gave them water for their feet. (= to wash their feet)

Do you want beans for breakfast? (= to eat at breakfast)

The Greek usage is similar.

† **Greek:** εἰς πρὸς (both +Acc.)

εἰς is very common indeed to express purpose, frequently introducing an infinitival phrase.

| | |
|----------|--|
| Lu 5.4 | χαλάσατε τὰ δίκτυα ὑμῶν <u>εἰς ἄγρην</u> . |
| Lu 5.32 | οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς <u>εἰς μετάνοιαν</u> . |
| Lu 15.22 | καὶ δότε δακτύλιον <u>εἰς τὴν χεῖρα αὐτοῦ</u> καὶ ὑποδήματα <u>εἰς τοὺς πόδας</u> , BDF regards as unclassified. (BDF:112) |
| Jo 19.24 | Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν <u>περὶ αὐτοῦ</u> τίνος ἔσται: 'cast lots over it/for it' i.e. in order to see who should get it. Unusual use of περὶ. |
| Ro 1.11 | ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν <u>εἰς τὸ στηριχθῆναι ὑμᾶς</u> , |
| 2 C 9.8 | ... ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε <u>εἰς πᾶν ἔργον ἀγαθόν</u> , |
| Eph 1.12 | <u>εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ</u> . |
| Eph 4.12 | <u>πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ</u> , |
| Eph 6.11 | ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ <u>πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου</u> : |
| 1Th 2.9 | νυκτὸς καὶ ἡμέρας ἐργαζόμενοι <u>πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν</u> . |
| He 9.13 | εἰ γὰρ τὸ αἷμα τράγων καὶ τὰύρων καὶ σποδὸς δαμάλεως βαντίζουσα τοὺς κεκοινωμένους ἀγιάζει <u>πρὸς τὴν τῆς σαρκὸς καθαρότητα</u> , |

5.3 SUMMARY

This chapter has established 12 major semantic roles:

Participant roles

Agent
Effector
Patient
Experiencer
Theme
Benefactive
Comitative

Circumstantial roles

Locative
Time
Means
Measure
Motivation

As would be expected, the Participant roles are signalled chiefly by nominal phrases, the Circumstantial roles by prepositional or adverbial phrases.

Prepositional phrases can signal all roles, with the possible exception of (passive) Experiencer, Patient and Theme. Patients are normally nominal phrases (or implicit in the verb, as is common in Greek), but as we have seen, some of the DIRECTIVE roles may occur as UNDERGOER.

Prepositions signal three different levels of sense or meaning:

1. Physical senses of space and time, the Locative roles of Location, Goal, Source and Path and the Time role.
2. Non-physical or figurative senses.
3. Extended senses, as in the roles of Beneficiary, Means, Purpose etc.

There is no one-to-one correlation between preposition and role. One preposition may have more than one role in different contexts; 'Markers may have more than one semantic function' (Louw and Nida 1988, 782).

Conversely, one role may be expressed by more than one preposition e.g. *εἰς*, *πρός* and *ἐπί* may express Goal (and Purpose), *ἐκ*, *ἐν*, *διά*, *μετά* may all express Means. Further research shows that individual prepositions reflect subroles or variations of a major role. But this richness and flexibility should delight, rather than surprise or frustrate us.

Major roles have been divided into a number of different, though related, subdivisions or minor roles. These are set up basically on semantic criteria, in particular the semantic content of the predicate, but also on the particular 'flavour' of the preposition. Thus, Recipient, Beneficiary, Target and

Addressee are subdivisions of Benefactive, and share a common feature (they are all extensions of Goal), but they are distinct from one another.

The attempt at classification does not claim to be definitive, and is certainly open to revision as more prepositions are studied in depth. It has seemed worth pursuing, however, because of the major hypothesis which is this: if we can establish a limited number of distinctive semantic roles, then we can in measure divide up the vast world of experience and relationships expressed by the prepositional phrases and the 17 small links or signals i.e. the prepositions, which introduce them.

One further quote from Blake's recent work on Case (1994, 67) expresses similar sentiments:

To establish a universal set of semantic roles is a formidable task. Although some roles are demarcated by case or by adpositions in some languages, in many instances they have to be isolated by semantic tests. There are no agreed criteria and there is certainly no consensus on the universal inventory. To a great extent establishing roles and ascribing particular arguments to roles involves an extra-linguistic classification of relationships between entities in the world. There tends to be agreement on salient manifestations of roles like agent, patient, source and instrument, but problems arise with the classification of relationships that fall between the salient ones. There are also problems with determining how fine the classification should be. Consider, for instance, an entity that is presented as the material from which something is made, as in *She made the bowl from clay*. The notion is conceptually distinct, but there is not normally any marking specific to this notion. On the other hand, since it is encoded differently in different languages, for instance, in the ablative or instrumental, then it needs to be recognised in a cross-language comparison.

The chart on the following page attempts to show the major roles signalled by each preposition. This is of necessity incomplete as a thorough study has not yet been carried out on all the prepositions. But it is given as a summary, subject to revision, of the discussion in this chapter. As the most fundamental of all roles, the four subdivisions of Locative have been included.

Chapter 6 applies role analysis to four prepositions, and chapter 7 to extended text.

CHART OF PREPOSITIONS AND SEMANTIC ROLES

| ROLE | PREPOSITION | | | | | | | | | | | | | | | | | |
|---------------------|-------------|------|-----|-----|-----|----|-----|-----|------|------|------|------|-----|------|-----|------|-----|-----|
| | όνό | άντί | όπό | διά | είς | εκ | έν | έπί | κατά | μετά | παρά | περί | πρό | πρός | σύν | ύπέρ | ύπό | |
| Agent | | | ✓ | | | | | | | | | | | | | | ✓ | |
| Effector | | | | | | | | | | | | | | | | | ✓ | |
| Patient | | | | | | | | | | | | | | | | | | |
| Experiencer | | | | | | | | | | | | | | | | | | |
| Theme | | | | | (✓) | | (✓) | ✓ | | | | ✓ | | | | | ✓ | |
| Benefactive | | ✓ | | | ✓ | | ✓ | ✓ | ✓ | | | (✓) | | | ✓ | | ✓ | |
| Comitative | | | | | | | | | | ✓ | | | | | ✓ | | | |
| Locative – Location | ✓ | ? | | | ✓ | | ✓ | ✓ | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | | ✓ | |
| Goal | | | | | ✓ | | (✓) | ✓ | | | | | | | ✓ | | | |
| Source | | | ✓ | | | ✓ | | | | | ✓ | | | | | | | |
| Path | ✓ | | | ✓ | | | (✓) | | ✓ | | ✓ | ✓ | | | | | | |
| Time | | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | | ✓ | ✓ | | | | | |
| Means | | | | ✓ | | ✓ | ✓ | | ✓ | ✓ | | | | | | | | |
| Measure | (✓) | | | | | | | | (✓) | | | (✓) | | | | | | (✓) |
| Motivation | | | ✓ | ✓ | ✓ | ✓ | | ✓ | ✓ | | | | | ✓ | | | | |

6. STUDY OF SELECTED PREPOSITIONS

- 6.0 Introduction
- 6.1 διά
- 6.2 ἐν
- 6.3 ἐπί
- 6.4 κατά
- 6.5 Summary

6.0 INTRODUCTION

THIS AND THE NEXT CHAPTER apply the model of chapters 4 and 5 to the Greek text, selected prepositions in this chapter, and continuous text in chapter 7. It has been hard to make a choice of prepositions. There is often something of interest in the preposition of a particular passage. One is in a dilemma between a more cursory look at a greater number of prepositions, and the more detailed study of a few.

My original interest was sparked by the use of κατά, and this is therefore included in the list.

ἐν, of course, is the most widely used preposition, the 'maid-of-all-work' in Moulton's well-known phrase (103). It is the most basically 'locative' of all the prepositions and has attracted the attention of many studies, especially a phrase such as ἐν Χριστῷ.

In the end I selected four:

- διά (6.1)
- ἐν (6.2)
- ἐπί (6.3)
- κατά (6.4)

Some basic statistics for all 4 prepositions are given below. Special comments for each one are made as needed in the particular study.

The format is straightforward. A few historical notes are followed by a listing of the semantic roles for the preposition, illustrated by examples and a few comments. '....' are used in the comment column only when needed to distinguish a rendering from the notes.

Metaphorical and figurative applications of local uses are included and illustrated.

The extended uses of the prepositions are also listed and illustrated.

The ordering of roles is not necessarily the same for all prepositions, but is guided by what seemed best for the preposition concerned. Thus, for example, ἐπί has a number of UNDERGOER roles (such as Target and Domain), and these are grouped together. In the study of ἐν, the extended uses of Locative are grouped together.

A comment on the use of English translations here and in the next chapter. The analysis of roles is not based, of course, on the English versions, but on the Greek text. But it has seemed helpful to use extracts from the English versions, to illustrate the range of choices which translators have.

STATISTICS

The following statistics are based on Online Bible and Bible Windows Totals.

| | διὰ | ἐν | ἐπί | κατὰ |
|-----------------|------------|-------------|------------|------------|
| Matthew | 59 | 293 | 122 | 37 |
| Mark | 33 | 135 | 72 | 22 |
| Luke | 39 | 360 | 161 | 43 |
| John | 59 | 226 | 36 | 10 |
| Acts | 75 | 275 | 169 | 90 |
| Romans | 91 | 173 | 31 | 50 |
| 1 Corinthians | 42 | 171 | 19 | 24 |
| 2 Corinthians | 45 | 160 | 24 | 26 |
| Galatians | 19 | 40 | 8 | 17 |
| Ephesians | 21 | 122 | 11 | 24 |
| Philippians | 14 | 65 | 7 | 11 |
| Colossians | 14 | 88 | 6 | 14 |
| 1 Thessalonians | 10 | 55 | 6 | 0 |
| 2 Thessalonians | 10 | 26 | 4 | 4 |
| 1 Timothy | 6 | 44 | 8 | 6 |
| 2 Timothy | 12 | 37 | 6 | 7 |
| Titus | 3 | 13 | 2 | 8 |
| Philemon | 4 | 10 | 2 | 3 |
| Hebrews | 57 | 64 | 29 | 41 |
| James | 2 | 38 | 8 | 5 |
| 1 Peter | 18 | 50 | 9 | 10 |
| 2 Peter | 7 | 43 | 3 | 4 |
| 1 John | 5 | 79 | 1 | 1 |
| 2 John | 2 | 8 | 0 | 1 |
| 3 John | 2 | 3 | 1 | 1 |
| Jude | 1 | 8 | 1 | 4 |
| Revelation | 18 | 158 | 144 | 9 |
| TOTALS | 668 | 2744 | 890 | 472 |

διὰ – 'THROUGH'

(+ Accusative, Genitive)

STATISTICS

διὰ occurs over 660 times in the NT, approaching a quarter of the occurrences of ἐν.

Leon Morris calls διὰ one of 'Paul's hardworked prepositions. He has it 291 times out of [666] in the New Testament (about 43%) ... He uses it 91 times in Romans'. (1988:122) Not surprising in this dissertation masterpiece of reason, means and purpose.

IE CONNECTIONS AND MEANING

Robertson quotes Delbrück (Vergl. Synt., I, p. 759) as saying: "Of the origin of διὰ I have nothing to say". But Robertson himself links it with δύο and δις (Latin *bis*, English *two*, *twain*, *twi-light*, *be-tween* etc.). There is progression from 'two' to 'between', and the concept of interval, division, distance (Robertson lists διθάλασσοσ, δισχίλιοι, διαστολή, διάφορος et al.). Hence to 'through'. ' "Through" is thus not the original meaning of διὰ, but is a very common one' (580, 581).

διὰ has two main clearly defined roles.

With the Accusative it has no local sense, but is most commonly Reason, which merges at times into Purpose. One is reminded so often of the thin line between Reason and Purpose (as also between Reason, Purpose and Result at the clause level).

With the Genitive, its role is Path in the local sense ('through'), and in the corresponding non-local extended senses, Agency (i.e. animate 'means'), Means, and Manner.

SEMANTIC ROLES

The chart on this page shows the semantic roles of διό in relation to the ordering of Participant and Circumstantial roles presented in the last chapter.

| | | | |
|-----------------|----------------|---------------|--|
| Participants | 1. Agent | | |
| | 2. Effector | | |
| | 3. Patient | | |
| | 4. Experiencer | | |
| | 5. Theme | | |
| | 6. Benefactive | Recipient | |
| | | Beneficiary | |
| Opponent | | | |
| Target | | | |
| Addressee | | | |
| Possessor | | | |
| 7. Comitative | | | |
| Circumstantials | 8. Locative | Location | |
| | | Goal | |
| | | Source | |
| | | Path | |
| | 9. Time | Time-when | |
| | | Time-how long | |
| | | Time-since | |
| | | Time-until | |
| | 10. Means | Means | |
| | | Agency | |
| | | Manner | |
| | | Specification | |
| | 11. Measure | | |
| | 12. Motivation | Reason | |
| | | Occasion | |
| Purpose | | | |

Chart of semantic roles of διό

The semantic roles of $\delta\iota\acute{\alpha}$ will be described and illustrated in the following order:

A. **Path**

B. **Time**

C. **Means**

1. Means
2. Agency
3. Manner

D. **Motivation**

1. Reason
2. Purpose
 - Beneficiary

E. **Problem passages**

| |
|---------------|
| A PATH |
|---------------|

διά (+ Genitive) with the local role of Route, 'through', occurs frequently in the Gospels and Acts, with verbs of MOTION and occasionally TRANSFER.

| | | |
|---------------------|--|---|
| Mt 2.12 | δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. | by another way. Almost with a sense of 'means' - 'choosing a different route'. cf. similar expression in Mt 8.28. |
| Mk 2.23 (Lu 6.1) | Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, | through the cornfields |
| Lu 5.19 | ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ ... | through the tiles |
| Ac 9.25 | λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθήκαν αὐτὸν χαλάσαντες ἐν σπυρίδι. | through (a hole in) the wall |
| Ac 13.49 | διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. | Note the verb prefixed with διά. |
| 1 Co 10.1 | οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον | went through the sea |

διά can also be used figuratively with the sense of 'passage through'.

| | | |
|-----------------------|---|---|
| Mt 4.4 | Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. | every word that comes out through God's mouth (lit.) |
| Mt 7.13 (Lu 13.24) | Εἰσελθατε διὰ τῆς στενῆς πύλης: ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς: | enter through the narrow gate...through it. The prep. collocates normally, but the whole phrase is fig. |
| Ac 14.22 | παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν ... | through many troubles i.e. experiencing/enduring many troubles. |
| Eph 4.6 | εἷς θεὸς καὶ πατὴρ πάντων, ὃ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν. | over all and <u>through all</u> and in all. There is no explicit stative or activity verb. Commentaries take as (1) God pervades all (2) God works through all or (3) both of these. The verse speaks of God's universal presence and influence, the climax of the section on unifying factors in the church. cf. Ro 11.36. 'pervading' Vincent (387) |

| |
|---------------|
| B TIME |
|---------------|

The genitive case is used to express 'time-within which or during which' and *διά*, 'through', strengthens this force. From the context we may distinguish a more punctiliar or a more durative sense.

| | | |
|--------------------------------------|---|---|
| Mt 18.10 | <i>διά παντός</i> | adv. phrase. 'constantly'. ¹ Might be termed Circumstance. cf. <i>ἐν πάσιν</i> in 6.2. |
| Mt 26.61 (Mk 14.58) | <i>εἶπαν, Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι.</i> | in the space of three days (it will be built) – time within which NIV, NEB, NRSV, REB in three days TEV three days later TT after 3 days. |
| Mk 2.1 | <i>Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἔστιν.</i> | after a few days (whichever verb one takes the phrase with) |
| Mk 5.5 | <i>καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.</i> | by night and day |
| Lu 5.5 | <i>καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν:</i> | all night/throughout the night. The time phrase is in focus, and expresses duration. |
| Ac 1.3 | <i>οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα</i> | for 40 days i.e he made many appearances during a 40-day period. |
| Ac 5.19, 16.9, 17.10, 23.31 | <i>ἄγγελος δὲ κυρίου διὰ νυκτὸς ἀνοίξας τὰς θύρας τῆς φυλακῆς ἐξαγαγὼν τε αὐτοὺς εἶπεν,</i> | at some point during the night |
| Ac 24.17 | <i>δι' ἐτῶν δὲ πλειόνων ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς,</i> | after several years, when a number of years had passed. Here <i>διά</i> denotes time elapsed. cf. Mt 26.61 and Mk 2.1 above. |

| |
|----------------|
| C MEANS |
|----------------|

Means is the general cover term used in the last chapter to include not only 'means' in the limited sense, but also Agency and Manner. It is an extension of Path, and signifies the route through which something is accomplished. It answers the question 'how?' cf. 'the path to success'.

διά is used for all three variants, as is illustrated in the following three subsections.

¹ Occurs 11 times in NT, including 2 in Pauline epistles (Rom. 11.10 and 2 Th. 3.16) and 3 in Hebrews (2.15, 9.6, 13.15)

| |
|----------|
| 1. MEANS |
|----------|

Means, as the label suggests, describes the means, whether instrument or method, by which something is accomplished; *διά* (+ Genitive) occurs frequently with this sense throughout the NT (except Revelation). Means implies a user. The user may be the Agent of an action, or Experiencer whose knowledge or belief comes through a certain medium.

| | | |
|----------|--|--|
| Lu 8.4 | πρὸς αὐτὸν εἶπεν <u>διὰ παραβολῆς</u> : | through/by means of a parable, using a parable. cf. ἐν in v. 10. |
| Jo 17.20 | ἀλλὰ καὶ περὶ τῶν πιστευόντων <u>διὰ τοῦ λόγου αὐτῶν</u> εἰς ἐμέ, | believe...through their word NIV through their message. The <u>medium</u> of belief is in focus in most Eng. transl., though the dimension of Reason is reflected in TEV 'because of their message.' cf. note on Jo 15.3 under Reason. |
| Ac 8.20 | ... ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνόμισας <u>διὰ χρημάτων</u> κτᾶσθαι. | by means of money |
| Ac 18.9 | εἶπεν δὲ ὁ κύριος ἐν νυκτὶ <u>δι' ὄραματος</u> τῷ Παύλῳ, Μὴ φοβοῦ, ... | through/by means of a vision |
| Ro 2.12 | καὶ ὅσοι ἐν νόμῳ ἤμαρτον, <u>διὰ νόμου</u> κριθήσονται: | through/by means of the law 'his "through" points to the truth that God is the Judge. The law is the means God uses; it is his instrument to direct those to whom he has given it. It is not a charm guaranteeing salvation. On the contrary, it means condemnation for those who have it and do not obey it'. (Morris, 1988:122) |
| Ro 3.22 | δικαιοσύνη δὲ θεοῦ <u>διὰ πίστεως</u> Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. | through faith. 'communicated, made available by faith' Lightfoot ad loc. cf. ἐκ πίστεως which is the more frequent alternative e.g. Ro 5.1. See note on Php 3.9. |
| Ro 5.10 | εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ <u>διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ</u> , πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ: | through the death of his Son (paralleled by ἐν τῇ ζωῇ αὐτοῦ, 'by his life') |
| 1C 1.1 | Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ <u>διὰ θελήματος θεοῦ</u> καὶ Σωσθένης ὁ ἀδελφός | through the will of God ² . The collocation with 'will' implies Reason also. |

² This phrase occurs 7 times in the NT, all in Paul's writings.

Ro 15.32; 1 Co 1.1; 2 Co 1.1; 2 Co 8.5; Eph 1.1; Co 1.1; 2 Ti 1.1. Five of the seven provide the validation for Paul's apostleship.

In Rev. 4.11, John uses the Accusative, the regular case with *διά* in that book (except 21.24).

| | | |
|---------|---|---|
| 1C 1.21 | ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σώσαι τοὺς πιστεύοντας; | (ἐν τῇ σοφίᾳ τοῦ θεοῦ 'in the wisdom of God' (TEV, NIV, RSV) i.e. 'in the context of God's wisdom' > as God's wisdom decreed/as God in his wisdom decreed cf. JB, NEB) through/by means of wisdom. through the foolishness of preaching |
| Ga 1.12 | οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. | through a revelation cf. the equivalent κατὰ ἀποκάλυψιν of Ga 2.2. |
| Ga 5.13 | ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. | i.e. use love when you serve one another. cf. 5.6. cf. use of ἐν ἀγάπῃ. |
| Ga 6.14 | ... δι' οὗ ἐμοὶ κόσμος ἐσταύρωται καγὼ κόσμῳ. | refers more naturally to σταυρῶ: 'the cross of Christ is the instrument of my crucifixion as of His; for I am crucified with Him' (ii. 20) Lightfoot p.223. |
| Php 3.9 | καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, | cf. 2C 5.7 and Eph 2.8. For the ἐκ ... διὰ contrast cf. G 2.16. Lightfoot comments: "through faith in Christ." The ἐκ of the former clause is changed into διὰ here, because faith is only the means, not the source, of justification ...' (148) But ἐκ is used for Means (as an extension of its inherent Source role), and ἐκ πίστεως occurs some 23 times in NT, all in Rom. and Gal. (exc. He 10.38, Jm 2.24), 7 times in Gal 3, almost entirely in connection with justification/salvation by faith. διὰ (τῆς) πίστεως occurs less frequently, in a wider range of epistles, and in a wider range of contexts. Note also the contrast with ἐπὶ τῇ πίστει 'which rests on/is based on faith'; so TEV and JB 'based on faith' and LB and RSV 'depends on faith'; KJV, NIV and W simply render 'through faith'. |

and many others.

2. AGENCY

Agency may be described as 'animate Means'; it is an intermediary and implies an Agent who uses the intermediary.

| | | |
|---------------|--|---|
| Mt 1.22, 2.15 | ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, | through the prophet. (together with ὑπό, Agent) |
| Mt 24.15 | Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ,... | through Daniel |
| Jo 1.3, 10 | πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. | through him. Here διὰ expresses the Agent, rather than agency. cf. He 2.10 below. |

| | | |
|---------|--|--|
| Jo 1.17 | ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. | through Moses...through Jesus Christ |
| Ac 1.2 | ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὐς ἐξελέξατο ἀνελήμφθη: | through the Holy Spirit |
| Ac 2.22 | Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν ... | clear example of the difference between Agent and Agency. |
| Ac 5.12 | Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ: | fig. for 'through/by the apostles', with implication that God is the Agent. |
| Ac 12.9 | καὶ ἐξελθὼν ἠκολούθει καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγγέλου: | through the angel |
| Ro 2.16 | ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ. | Again, CJ is the agent God uses. |
| Ro 5.1 | Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ | peace through our Lord Jesus Christ |
| Ro 5.17 | εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσειαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ. | through one (man) ... 'through the one (man) JC' |
| 1C 8.6 | ἀλλ' ἡμῖν εἰς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς Χριστός δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. | a key credal statement. |
| Ga 1.1 | Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτόν ἐκ νεκρῶν, | not through agency of a man, but through JC and the Father.. |
| 2T 1.14 | τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. | all comms. take as means. But can be considered Agency in this system. The HS is God's agent made available to us. |
| Ti 3.6 | οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, | through JC our Saviour. <u>God</u> is the Agent. |
| Phm 7 | χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ. | through you |
| He 2.2 | εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθοποδοσίαν, πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, | through angels 'through the lips of the Lord himself' NEB. cf. Ph. Others have 'by'. ³ |

As might be expected, Romans is characterised by διὰ expressing Agency, Means and Reason.

³ The following PP has ὑπό for the Agent role, 'confirmed to us by those who heard it'.

3. MANNER

There are one or two samples of *διά* (+ Genitive) expressing Manner.

| | | |
|---------|--|---------------------------------|
| Ro 8.25 | εἰ δὲ ὃ σὺ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. | with patience. So also He 12.1. |
| 2C 2.4 | ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν, | with many tears |

D MOTIVATION

1. REASON

With the Accusative, *διά* occurs very frequently throughout the NT with the role of Reason. 'It is common with *διά* to have the causal sense, some 32 times in the NT' (Robertson, 1091). It is the only case used with *διά* in Revelation with the exception of 21.24. The common phrase *διά τοῦτο* 'for this reason', occurs 64 times in the NT, 15 of them in John and 5 in Romans. Another common construction is *δια τὸ* + Infinitive as in -

| | |
|---------|--|
| Mt 13.6 | διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. So Mk 4,5,6; L. 8.6 |
| Lu 2.4 | διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, |
| Lu 9.7 | διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν, |
| Ac 4.2 | διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, |
| Php 1.7 | διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, |
| He 7.24 | διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην: |

δι' ἣν αἰτίαν also occurs half a dozen times as a Link: Lu 8.47; Ac 22.24; 2T 1.6, 12; Ti 1.13; He 2.11.

The following examples give a sampling of *διά* expressing Reason:

| | | |
|--|---|---|
| Mt 10.22, 24.9 (Mk 13.13; Lu 21.17) | καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου: | hated...because of my name NIV because of me |
| Mt 13.58 | καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. | because of their unbelief |
| Mk 2.4, 3.9 | καὶ μὴ δυνάμενοι προσεnéγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, | because of the crowd |

| | | |
|----------|---|---|
| Lu 11.8 | λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστάς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. | because he was his friend... because of his importunity |
| Jo 6.57 | καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κάγω ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεινος ζήσει δι' ἐμέ. | I live because of the Father...will live because of me |
| Jo 7.13 | οὐδεὶς μέντοι παρησιᾶ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων. | for fear of the Jews/because they were afraid of the Jews |
| Jo 15.3 | ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν: | because of the word... ⁴ |
| Ac 21.34 | μὴ δυναμένου δὲ αὐτοῦ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. | because of the uproar |
| Ro 8.10 | εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. | because of sin (i.e. as the result of) ...because of righteousness |
| Ro 12.1 | Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν | 'because of/on the basis of'. The genitive would suggest Means, but Means can often become Reason. So Barnes (reason or ground of appeal) and EGT (motive), quoted in Blight (1972:287) KJV, RSV, NEB have 'by' which is ambiguous NIV in view of God's mercy TEV because of God's great mercy |
| Eph 2.4 | ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἠγάπησεν ἡμᾶς, | because of his great love |
| Co 1.5 | διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου | because of the hope... |
| 1J 2.12 | Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. | because of his name |
| Rev 6.9 | εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. | because of the word of God and the testimony... cf. 12.11 ⁵ |

Other refs.

Mt 14.3,9, 15.6, 17.20; Mk 6.6, 7.29; Lu 5.19, 23.25; Jo 3.29, 7.43, 12.9, 14.11, 15.21, 19.38; Ac 4.21; Ro 2.4, 6.19, 8.10; 2C 9.14; Eph 2.4; Co 1.5; He 2.9 etc. etc.

⁴ So NIV. But other English translations (KJV, RSV, Ph., Jerus., NEB, TEV, LB) take as Means, 'by/through'. The dimensions of Means and Reason are both present. There are 8 other occurrences of the phrase in the NT: Mt 13.21, Mk 4.17, Jo 4.39, 41, Rev 1.9, 6.9, 12.11 and 20.4 (see footnote below). The only occurrence of the phrase in the genitive is Jo 17.20; see under Means above.

⁵ In Rev. 12.11, Eng. transl. take a similar phrase to be Means, 'by/through'. Revelation uses the Accusative with διὰ exclusively except in 21.24.

cf. also 4.11 διὰ τὸ θελήμα σου, 'by your will', (Means) for which the Genitive is normally used. With reference to God's will, 'because of his will' and 'by his will' are pragmatically (and theologically) the same thing.

2. PURPOSE

Reason is a motivating source which looks backward. Purpose is a motivating goal which looks forward.

There are a number of passages where Reason merges into Purpose, and we are reminded again of the thin line between the two. The purpose is the reason. The English phrase 'for the sake of' catches the meaning.

| | | |
|----------|--|---|
| Mt 19.12 | καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω. | TEV, NIV have made themselves eunuchs because of KJV, LB, J, Ph., NEB for the sake of |
| Mk 2.27 | καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον: | NIV Sabbath was made for man (i.e. Beneficiary – see next section) ... for the Sabbath TEV for the good of man ... for the Sabbath. |
| Ro 4.25 | ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν. | TEV He was given over to die because of our sins, [Reason] and raised to life to put us right with God. [Purpose] KJV, RSV, NIV have 'for' for both. JB and NEB reflect Purpose for the second. |
| 1C 9.23 | πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένωμαι. | for the sake of the gospel |

Purpose applied to persons may be **Beneficiary** i.e. something is done for the benefit of another. Several passages exemplify this.

Where Christ is the person concerned, the action is not for his benefit, but to please him, to do his will. Again, the English phrase 'for the sake of' catches the meaning and reflects the underlying motivation. cf. ὑπέρ which is commonly used for 'for the sake of'.

| | | |
|-------------|--|---|
| Ro 4.23, 24 | Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ ἀλλὰ καὶ δι' ἡμᾶς, ... | TEV, NIV not for him alone ... but also for us RSV not for his sake alone, but for ours also. So NEB. Note v. 25 also, under Purpose above. |
| 1C 4.6 | Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ἡμᾶς, | TEV for your sake. RSV, NIV for your benefit NEB on your account |
| 1C 4.10 | ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ: ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί: ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. | fools for Christ's sake |
| 1C 9.10 | ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριάν καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. | for us/for our sake (x 2) |

| | | |
|-------------|---|---|
| 1C 11.9 | καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. | TEV for woman's sake ... for man's sake. So Ph, JB, NEB. NIV for |
| 2C 4.5, 11 | οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ 'Ἰησοῦν Χριστὸν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ 'Ἰησοῦν. ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ 'Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ 'Ιησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. | for Jesus' sake. So most Eng. transl. But LB has 'because of what Jesus has done for us' (5); 'because we serve the Lord' (11). Whether regarded as Reason or Purpose, Jesus is the <u>motivation</u> for their action. |
| Php 1.24 | τὸ δὲ ἐπιμένειν [ἐν] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. | W But for your sakes it is more important that ... |
| Php 3. 7, 8 | ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. ἀλλὰ μενούσῃ καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ 'Ιησοῦ τοῦ κυρίου μου ⁶ , δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω | All have the notion of purpose, a purpose which gives the reason for the attitude and action.. |
| 2T 2.10 | διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, | 'for the sake of' is the usual rendering. |
| He 2.10 | Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν ^a τὰ πάντα καὶ δι' οὗ ^b τὰ πάντα, ... | a Interesting that older versions take as 'for' (‘justifying reason’ Miller. 51), while more recent tend to take as Reason TEV God, who creates and preserves all things Ph from whom and by whom everything exists. But note LB who made everything [reflecting b] for his own glory. b Means. Here God as Agent. |

⁶ The preposition may mean either "for the sake of" (as in διὰ τὸν Χριστὸν above and δι' ὃν below); or, as the sense of ὑπερέχον suggests, "by reason of", signifying that the surpassing worth of this knowledge eclipses and annihilates all other gains in comparison; as in 2 Cor. iii. 10 ...' (Lightfoot, 146)

E PROBLEM PASSAGES

1Corinthians 11.10: διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

The verse begins with διὰ τοῦτο 'for this reason', and ends with the exegetical teaser, διὰ τοὺς ἀγγέλους. What does 'because of the angels' mean?

We may look at the **context**. The whole topic runs from 11.2 to 11.16. The basic principle of the hierarchical relationship between men and women, between men and Christ, and between Christ and God, is stated in v. 3: θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

The particular cultural conventions which Paul is addressing in this passage are to reflect this basic principle (4-7).

Verses 8-12 provide Paul's underlying reasoning for his injunctions:

v.8: woman 'originated' from man, not vice versa.

v.9: Further, man was not created 'for woman's sake', but vice versa (διὰ with the Accusative expressing Beneficiary).

v.10: And so the woman must have (a sign of) authority on/over her head, because of the angels.

v.11: Not that (i.e. on the other hand, neither ...) either women or men are independent of each other as Christians.

v.12: for just as woman originated from man, so man [has since originated] through woman.

Verses 13-16 provide Paul's concluding comments re the conventions – 'you must decide ...'

Verse 10: Exegetical problems are - (i) ἐξουσίαν or κάλυμμα?? - both a textual and exegetical question. (ii) Does ἐπὶ signify Location 'on', or Domain 'over'? (iii) διὰ τοὺς ἀγγέλους (a) who are they? (b) how/why are they involved? We comment only on (iii).

διὰ may be 'because of' (Reason) or 'for the sake of' (Beneficiary, as suggested for v.9). But whatever the interpretation of the role of the preposition, and the significance of the angels⁷, it seems clear that the phrase is giving a further motivation for having ἐξουσίαν on/over her head. She is not only in the presence of men, but of angels also. (So Hodge, 211). The hierarchical arrangement of v.3 involves supernatural as well as natural beings, and the angels are involved as 'ministering spirits' (He 1.14).

⁷ On this verse, Charles Hodge writes: "There is scarcely a passage in the New Testament which has so much taxed the learning and ingenuity of commentators as this. After all that has been written, it remains just as obscure as ever. The meaning which it naturally suggests to the most superficial reader, is regarded by the most laborious critics as the only true one." (211) The conclusion that 'we do not know' is reiterated by Fee, 1987, ad loc. Campbell Morgan has lucid and illuminating comments on this whole passage (1947:87-91).

ἐν – '(WITH)IN'

(+ Dative)

STATISTICS

ἐν occurs over 2700 times in the NT, and accounts for over a quarter of prepositional occurrence. Its nearest rival, εἰς, occurs over 850 times less frequently, and ἐκ a further 900 less. On the whole, the occurrence of ἐν is fairly even throughout the NT writings. However, looking at the totals, its use in Ephesians and Colossians is much greater than in other books of corresponding length (compare Ephesians with Galatians, Colossians with Philippians). Paul uses the preposition over 980 times (174 in Romans), which is more than 36% of its NT occurrence; 'clearly he uses the word so often that it does not always have a precise meaning' (Morris 1988:122). It is also high in 1 John. It appears to be comparatively low in Hebrews (compare its use in Philippians).

HISTORY AND MEANING¹

ἐν (Lat. *in*), originally an adverb, was followed by both accusative and locative, a use which continued in some of the Greek dialects. In others, notably in Ionic-Attic, the variation ἐν-ς developed into εἰς and came to be associated with the accusative and the notion of 'motion to', while ἐν was linked with the locative (dative) and the notion of position. Both prepositions are found frequently, of course, in NT κοινή, εἰς exclusively with the accusative, ἐν exclusively with the dative. However the use of ἐν in composition with verbs of motion or transfer (e.g. ἐμβάλλω, ἐμβάινω) or after verbs of motion or transfer continues in the New Testament e.g.

Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον... (Matt 8.23), Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς (Luke 9.46),
 ...τῷ διδόντι τὴν αὐτὴν σπουδὴν...ἐν τῇ καρδίᾳ Τίτου. (2C 8.16), καὶ ἔθετο ἐν φυλακῇ (Mt 14.3).

The grammar books give instances of εἰς being used for ἐν and vice versa.

In modern Greek, εἰς with the accusative has taken over the functions of both and the dative has disappeared.

¹ Robertson, 584, 585 and BDF §§ 218-220.

We may note that A-G classifies the meanings of ἐν into 4 groups - I Place, II Time, III Causal or instrumental and IV various other uses (258ff).

Mention should be made of an early and sane article by Nigel Turner on 'The preposition *en* in the New Testament' (TBT 10.3, 1959). His main thrust is that although prepositions are used even more freely in Hellenistic than in classical Greek, such 'flexibility does not mean that there is no general rule at all, or that *in* is not the commonest meaning of the preposition' (113). This use of ἐν is the predominant one, accounting for some two-thirds of NT usage. He lists the meanings as follows:

1. The local meanings: (a) 'in' etc., actual and metaphorical ['in the heart, in the Law' etc.];
(b) 'into' etc. (*praegnans*).
2. The temporal meanings: 'in', 'at', 'within', 'during'.
3. The peculiarly Christian usages, especially 'in the Lord', 'in Christ'. [And he includes other instances of this 'slight extension of the local sense' to denote 'in the sphere of'.]

After this we reach the controversial meanings, where the idea of 'within' is hardly ever satisfactory, and these together represent about one third of all the NT instances:

4. Of circumstance and instrument. [He lists various subdivisions.]
5. As a dative of advantage or disadvantage.
6. Various occasional uses: reference, rate, etc. (114)

SEMANTIC ROLES

ἐν has proved to be one of the most fascinating of the prepositions, with a wide range of uses. Together with the historically related ἐν, it is the most basic 'locative' (in both space and time) of all the prepositions and can be compared to the French à and the generalised locative particle to be found in so many of the world's languages e.g. Tarok (Nigeria) **kV** (where V stands for the vowel which matches that of the following word), Ngbandi (Zaire) **na**, a 'universal preposition'.

Diversity and ambiguity are two words that may be associated with this 'maid-of-all work', to use Moulton's famous phrase (1908:103). The distinctions are not always clear-cut, nor is the exegetical choice always easy between one and another. Furthermore, a particular role may include some associated subsidiary or specialist uses or idioms e.g. regarding the formula ἐν (τῷ) ὀνόματι as a special kind of Agency. Even here, one realises that it is possible, influenced by an English grid, to make a sophisticated distinction where none exists (certainly in the mind of the author). ἐν τῇ σοφίᾳ τοῦ θεοῦ 'God in his wisdom ...'. Is this Sphere or Means? Is there any difference? CEV catches the basic meaning: 'God was wise and decided ...' (1C 1.21. See p.150).

However, it seems possible to state that all the roles of ἐν pivot round the two main role categories of LOCATIVE (in the wider sense of both place and time) and MEANS. The table on the next page maps the roles of ἐν on to the roles as presented in the last chapter (ch. 5). Note that Topic (as all roles in fact) is an extension of Locative applied to verbs of COGNITION or COMMUNICATION (cf. *He gave a lecture on thermodynamics*), and Target is an extension (as are all the Benefactive roles) of Goal.

ἐν, as the most basic locative preposition of all, has its own spectrum of metaphorical and extended uses. The following chart displays its roles in relation to the complete set as ordered and presented in chap. 5; the extended variants of Locative which apply only to this preposition are labelled in *italics*. The items in parentheses are unusual uses of ἐν.

| | | | |
|-----------------|----------------|---------------|---------------------|
| Participants | 1. Agent | | |
| | 2. Effector | | |
| | 3. Patient | | |
| | 4. Experiencer | | |
| | 5. Theme | Text | |
| | | (Topic) | |
| | | Range | |
| | 6. Benefactive | Recipient | |
| | | Beneficiary | |
| | | Opponent | |
| Target | | | |
| Addressee | | | |
| (Possessor) | | | |
| 7. Comitative | | | |
| Circumstantials | 8. Locative | Location | <i>Sphere</i> |
| | | (Goal) | |
| | | Source | |
| | | (Path) | |
| | 9. Time | Time-when | <i>Circumstance</i> |
| | | Time-how long | |
| | | Time-since | |
| | | Time-until | |
| | 10. Means | Means | |
| | | Agency | |
| | | Manner | |
| | | Specification | |
| 11. Measure | | | |
| 12. Motivation | | | |

Chart of semantic roles of ἐν

In order of presentation in this section, the semantic roles will be listed as follows:

A. Locative

1. Location
2. Path

B. Extended uses of Locative

1. Sphere
2. Topic
3. Target
4. Possession

C. Temporal

1. Time
2. Circumstance

D. Means

1. Means
2. Agency
3. Manner

E. Special groups

F. Some problem passages

| |
|-------------------|
| A LOCATIVE |
|-------------------|

| |
|--------------------|
| 1. LOCATION |
|--------------------|

The basic meaning of ἐν is physical location 'within/inside' (a 3-D area) or 'located at' (a 2-D area), as in the following examples:

| | |
|---------|---|
| Mk 1:23 | καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ |
| Mk 2.1 | Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. |
| Lu 1.22 | ... καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἐώρακεν ἐν τῷ νῶ: |
| Jo 1.10 | ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, |
| Jo 1.28 | Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. |
| Jo 2.14 | καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα ... |
| Ro 16.1 | Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, |

Location in this sense can apply to things as well as places:

| | | |
|---------|---|---|
| Jo 1.45 | Ὅν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ ... εὐρήκαμεν, | |
| 1C 5.9 | Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγυσθαι πόρνοις, | NEB In my letter I wrote that ... TEV In the letter I wrote you I told you ... |

To these we may also add the use of ἐν to mean 'among':

| | | |
|---------|---|--|
| Lu 9.48 | ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. | among you. So also Ro 1.5; Eph 2.3; 2Th 1.10. cf. ἐν τοῖς ἔθνεσιν, Co 1.17. |
|---------|---|--|

The locative dimension is clear in **figurative expressions** also, as in the following:

| | | |
|----------------------|---|---|
| Mt 14.2 (Mk 6.14) | Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής: αὐτός ἠγγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. | that is why he can exercise these miraculous powers. Most translations have '... miraculous powers are at work in him.' CEV 'that's why he has the power to work these miracles'. |
| Mt 24.48 | ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος, | The phrase occurs some 20 times. See also under Means and Manner. |

| | | |
|----------|--|--|
| Mk 10.37 | Δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν <u>ἐν τῇ δόξῃ σου</u> . | NIV in your glory Ph when you reign in your glory. The term 'glory' needs interpretation, of course. |
| Jo 3.35 | ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν <u>ἐν τῇ χειρὶ αὐτοῦ</u> . | (Recipient after vb. of giving.) Fig. for 'has put everything under his control'. So Ph and TEV similarly. NEB has entrusted him with all authority. NIV retains the figure 'has placed everything in his hands'. |
| Ro 10.8 | ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν <u>ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου</u> , τοῦτ' ἐστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. | For the same PPs in the next verse (9), with different verbs, see under Means . |
| 1C 8.7 | Ἄλλ' οὐκ <u>ἐν πάσιν</u> ἡ γνῶσις: | = Possession – 'not all have this knowledge'. |
| 2C 5.4 | καὶ γὰρ οἱ ὄντες <u>ἐν τῷ σκῆνει</u> στενάζομεν βαρούμενοι, | ἐν τῷ σκῆνει met. for 'body'. = while we are living in these bodies. |
| 2C 8.16 | Χάρις δὲ τῷ θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν <u>ἐν τῇ καρδίᾳ Τίτου</u> , | cf. Mt 24.48, Ro 10.8 above. |
| Ga 1.16 | ἀποκαλύψαι τὸν υἱὸν αὐτοῦ <u>ἐν ἐμοί</u> , | BDF regards this as an alternative for dat. i.e. Recipient (118) |
| Php 4.3 | ... ὧν τὰ ὀνόματα <u>ἐν βίβλῳ ζωῆς</u> . | |
| Co 3.16 | ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω <u>ἐν ὑμῖν</u> πλουσίως, | |

2. PATH

Path indicates physical route and/or direction, and therefore implies motion. ἐν is used very occasionally with this role.

| | | |
|--------|--|--|
| Lu 4.1 | Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι <u>ἐν τῇ ἐρήμῳ</u> | Some translations seek to get the flavour of the prep. and the Imperf. as NEB 'was led ... up and down the wilderness'; Ph 'was led ... to spend 40 days in the desert'; JB 'was led ... through the wilderness'. NIV similarly. KJV makes the equiv. of εἰς 'into' which would be a rare ex. of Goal.. |
|--------|--|--|

A further example is ἐν τῇ ὁδῷ in Lu 9.57 and 10.31:

Lu 10.31: κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινε ἐν τῇ ὁδῷ ἐκείνῃ '... was travelling (down) along the same road'.

The same phrase is used as **Goal** after a verb of TRANSFER in Mt 21.8 and Lu 19.36 of strewing the garments on the road. Mk 11.8 has εἰς τὴν ὁδόν. For its use in a somewhat wider sense, see under Circumstance.

Included in this section are two further examples of Goal:

| | | |
|----------|---|--------------------------|
| Lu 9.46 | Εἰσηήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἶη μείζων αὐτῶν. | after a verb of TRANSFER |
| 1C 12.28 | καὶ οὗς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, ... | |

B EXTENDED USES OF LOCATIVE

There is a cluster of extended roles involving a locative dimension. The distinctions are based on the predicates or head nominal used, and the meaning of the noun phrase following the preposition. ἐν is used so prolifically that it is not always easy to define its use rigorously, but the main groupings seem clear².

1. SPHERE

Sphere does not involve a physical place/time dimension. But it does involve a locative dimension in an abstract sense. ἐν thus commonly signals the sphere or context of a state or activity (e.g. οἱ ἐν τῷ νόμῳ, ᾧ λατρεύω ... ἐν τῷ εὐαγγελίῳ) or the sphere of reference of a predicate or modifier, expressing 'in the matter of ... ', 'with respect to ... ' (e.g. ἀυξάνετε δὲ ἐν χάριτι, πλούσιος ὧν ἐν ἐλέει). ἐν may thus have a descriptive and even a defining role. cf. the similar use of κατὰ.

| | | |
|----------|---|---|
| Lu 1.6 | ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. | taking the PP with πορευόμενοι. NIV observing all the Lord's commandments ... blamelessly. So NEB and others similarly.. |
| Lu 12.15 | ... ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. | 'A man's life is not in ... ' i.e. 'does not consist of ...' OR, 'is not to be found in ...' cf. 1C 4.20 below. |
| Lu 16.10 | ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. | |

² Extension of role is particularly applicable to this preposition. cf. the role Domain, applicable to ἐπί, which is an extension of Extent. I have attempted various subgroupings of these uses of ἐν, and none has seemed entirely satisfactory. These groupings of B. and C. are offered as a suggested grid.

| | | |
|-------------|---|--|
| Ro 1.9 | μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεῖαν ὑμῶν ποιούμαι | i.e in the matter of the gospel (ἐν τῷ πνεύματί μου - see under Manner) |
| Ro 3.19 | Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, | those who are under the law KJV, NIV, TEV NEB within the pale of the law. |
| Ro 8.8 | οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. | those who are in the condition of not being controlled by the spirit of God. NIV those controlled by their sinful nature TEV Those who obey their human nature |
| 1C 2.5 | ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ. | NIV so that your faith might not rest on ... So RSV, Ph, TEV. JB depend on NEB be built on |
| 1C 4.20 | οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. | The kingdom of God is not characterised by words but power. TEV is not a matter of words, but of power. So NIV, NEB |
| 1C 7.20 | ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω. | Each should remain in the same vocation he was called to. |
| 1C 15.41 | ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. | JB the stars differ from each other in brightness |
| 1C 15.43 | σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ: σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει: | [the body] is buried in a state of ...; it is raised in a state of ... |
| 1C 15.58 | Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου | |
| 2C 3.8 | πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἐστὶ ἐν δόξῃ; | RSV will not the dispensation of the Spirit be attended with greater splendour? NIV will not the ministry of the Spirit be even more glorious? |
| 2C 10.3 | ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα, | (though) we are living in this world/in the condition of a fleshly existence, we do not... Note that κατὰ σάρκα is Manner in this context. |
| Ga 1.13, 14 | Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ... καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως | TEV when I was devoted to the Jewish religion ... I was ahead...in my practice of the Jewish religion ... |
| Eph 2.4 | ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, | |
| Eph 2.11 | Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, | TEV, NIV Gentiles by birth JB when you were pagans physically. NEB Gentiles, as you are outwardly. |

| | | |
|-----------|--|--|
| Co 4.2 | Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, | 'keep on the alert with respect to it' > LB keep at it NEB Persevere in prayer, with mind awake and thankful heart. For ἐν εὐχαριστίᾳ see under Manner. |
| 1T 3.11 | γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστάς ἐν πᾶσιν. | Eng. transl. have 'in all things, in every way, in everything' – defining the areas of reliability. LB faithful in everything they do. |
| 1T 4.12 | μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. | |
| Jm 2.5 | οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει ... | rich in faith |
| 1P 4.11 | ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, | in everything i.e. (in this context) in all you <u>do</u> , whatever you are doing All: 'in everything' or 'in all things' without elaborating. |
| 2P 3.18 | αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. | |
| 1J 1.6, 7 | Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν: ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων ... | A figurative expression. 'To walk in darkness is to live in the sphere of sin and error' -- Anderson (1992:25) reporting Burdick (1985). 'It means living in the sphere of truth and holiness.' (Anderson re Burdick, 1992:26) cf. Jo 8.12. |

Included in this group are a few examples of a purely descriptive use of the ἐν phrase.

| | | |
|-----------------|---|--|
| Mk 1.23 (& 5.2) | καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν | with an unclean spirit i.e. who had an ... |
| Ac 1.10 | καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, | cf. Lu 24.4; Jo 20.12. |
| Eph 2.15 | τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, | a curious expression. TT the Law with its commandments and decrees. NIV the law with its commandments and regulations. Br the old code of the law with all its regulations. So also TEV, JB, NEB |

A special application of Sphere is the use of ἐν to signal the residence of God (Father, Son or HS) within a person, or God in Christ, or the residence of a human being 'in God' or 'in Christ'. This use of Sphere is a distinctive of the NT. It does not seem necessary to label the examples separately, but

they may be grouped together. See also the later discussion of the phrase ἐν Χριστῷ. Note the following examples.

| | | |
|------------|--|--|
| Jo 1.4 | ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων: | <p>'In Him' - So KJV, RSV, NIV.</p> <p>TT takes with ὃ γέγονεν at the end of v.3, as in earlier punctuation. 'Everything that came into being derived its light from him,...' (cf. comment by Tasker, 45, - 'All that came into existence found its life in Him'.) See comment on punctuation by Plummer: 'This seems harsh and not quite in harmony with the context; but it has an overwhelming support from the oldest versions and MSS (65).</p> <p>Plummer comments on the phrase - 'He was the well-spring of life, from which every form of life ... flows'.</p> <p>But Hendriksen: 'Not <i>through</i> but <i>in</i>, just as in 5:26 ...' (71).</p> <p>Whether one takes ἐν as Loc or Agency, the underlying truth is the same. He is the Possessor and Agency (or Source) of life.</p> |
| Jo 15.2, 4 | <p>πάν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό,</p> <p>μείνατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ [Location], οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.</p> | |
| Ac 17.28 | Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, | |
| 2C 5.17 | ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις: | |
| 2C 5.19 | ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ, | |
| Ga 2.20 | ζῆ δὲ ἐν ἐμοὶ Χριστός: | |
| Co 1.27 | ... ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης: | |
| Co 3.3 | ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ: | |

2. TOPIC

Topic is an UNDERGOER role. It is related to Sphere, 'in the matter of'. There are a few verbs where *ἐν* is used with a verb of special communication, and may be regarded as signalling Topic (cf. the use of *ἐπί*, *ὑπέρ* and *περί* for the same purpose). See the discussion of these verbs under *ἐν Χριστῷ*.

| | | |
|---------|--|---|
| Ro 2.17 | Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι <i>ἐν θεῷ</i> | TEV boast about God NIV brag about your relationship to God. |
| Ga 6.14 | ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ <i>ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</i> , | |
| 2Th 1.4 | ὥστε αὐτοὺς ἡμᾶς <i>ἐν ὑμῖν</i> ἐγκαυχᾶσθαι ... | cf. notes on p.165. |

3. TARGET

Target, like other Locative-related roles, is a DIRECTIVE. Local Goal following a verb of MOTION is not a role of *ἐν*, though one or two possible examples of local Goal following a verb of TRANSFER have been mentioned (Jo 3.35, 1C 12.28 under Sphere, and Mt 21.8 and Lu 19.36 under Path). But we may put here occurrences of *ἐν* following *πιστεύω* and the event noun *πίστις* signalling Target. See also the discussion on Target with other possible verbs under the item on *ἐν Χριστῷ*.

| | | |
|----------|--|--|
| Mk 1.15 | μετανοεῖτε καὶ πιστεύετε <i>ἐν τῷ εὐαγγελίῳ</i> . | |
| Jo 3.15 | ἵνα πᾶς ὁ πιστεύων <i>ἐν αὐτῷ</i> ἔχη ζωὴν αἰώνιον. | whoever puts his faith in Him. |
| Eph 1.15 | Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν <i>ἐν τῷ κυρίῳ Ἰησοῦ</i> ... | |
| Php 3.3 | ἡμεῖς γὰρ ἔσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι <i>ἐν Χριστῷ Ἰησοῦ</i> καὶ οὐκ <i>ἐν σαρκὶ</i> πεποιθότες, | <i>ἐν Χριστῷ Ἰησοῦ</i> : Topic, as above. Br/W who make our boast in Christ Jesus TT Our pride is in Christ Jesus KJV rejoice in Christ Jesus RSV/NIV glory in Christ Jesus TEV rejoice in our life in Christ Jesus. See discussion under <i>ἐν Χριστῷ</i> . <i>ἐν σαρκὶ</i> : put no confidence in the flesh |

4. POSSESSION

This is a possible rare use of *ἐν*. See also 1C 8.7 under *ἐν πάσιν*.

| | | |
|----------|---|--------------------------------|
| Jo 1.4 | <i>ἐν αὐτῷ</i> ζωὴ ἦν ... | |
| Jo 15.11 | Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ <i>ἐν ὑμῖν ἦ</i> ... | = so that you may have my joy. |

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|-------------------|
| C TEMPORAL |
|-------------------|

ἐν marks time as well as place. We may distinguish specific time phrases, and more generalised circumstance phrases.

| |
|----------------|
| 1. TIME |
|----------------|

ἐν may signal 'time-when' with reference to a specific point or period of time. Most, but not all the following examples, have a time word in the following noun phrase. These PPs answer the question 'When?'

| | | |
|----------|--|---|
| Mt 3.1 | Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής κηρύσσων ... | It was at that time that ... cf. Mk 8.1. |
| Lu 1.5 | Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ... | In the time of ... |
| Lu 13.31 | Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι ... | TEV At that same time |
| Lu 20.33 | ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; | at the time of the resurrection |
| Jo 1.1 | Ἐν ἀρχῇ ἦν ὁ λόγος, | 'Right at the beginning' in reference to all that happened afterwards. |
| Jo 2.19 | Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. | i.e. 'in the space of 3 days, 3 days from now'. cf. the reported form in Mt 26.61 (διά + gen.). |
| Ac 18.9 | εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὄραματος τῷ Παύλῳ, ... | one night ... |
| Ro 3.26 | πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ. | at the present time |
| 1C 1.8 | ὁς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. | |

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|------------------------|
| 2. CIRCUMSTANCE |
|------------------------|

By a slight extension of Time, ἐν may be used to signal the situation or circumstances within which something is, or happens or is done. The dimension of time still operates, so that such phrases may be answered by a 'When?' question. We may compare in English: *You needn't be afraid in the dark* [=when it's dark], ... *in sickness and in health* [=when you are sick/well].

| | | |
|-----------|---|---|
| Mk 8.3 | ἐκλυθήσονται ἐν τῇ ὁδῷ: καί τινες αὐτῶν ἀπὸ μακρόθεν ἤκασιν. | This phrase occurs some 19 times, usually with a <u>time</u> sense: 'while on the trip'. So also Mt 5.25, 15.32, 20.17, Mk 9.33, Lu 24.32, Ac 9.17. See also under 'Path'. |
| Mk 12.38 | Καὶ ἐν τῇ διδασκίᾳ αὐτοῦ ἔλεγεν, ... | in the course of his teaching |
| Lu 1.8 | Ἐγένετο δὲ ἐν τῷ ἱερατεῦσιν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ, | ἐν + Infin. 'in the course of ... , at some point during ... ', a common construction with Luke e.g. Lu 10.38, 17.11 etc. (Moule 1959:76). ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ: RSV takes as Time, 'when his division was on duty' (a further elaboration of the timing). W While he was doing ... in the prescribed course of his order. NIV simply joins the two phrases by 'and'. |
| Lu 16.26 | καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, | Here = 'in addition to all this' KJV, NIV etc Besides all this JB, NEB That's not all -... |
| Ro 4.10 | πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστία; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστία: | to the one who is in a state of circumcision or in a state of uncircumcision NIV Under what circumstances was it credited? Was it after he was circumcised or before? It was not after, but before! |
| 1C 7.15a | εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω: οὐ δεδούλωται ὁ ἀδελφός ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις: | in such circumstances |
| 2C 6.4, 5 | ἀλλ' ἐν παντὶ συνίσταντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, | ἐν παντὶ: we commend ourselves <u>in every situation</u> . The following phrases are an elaboration. Several translations reflect a transition to Means in vv 6, 7 - KJV, RSV, TEV, JB, NEB, Br. See also 1C 1.5 in Section F. |
| 2C 7.5 | οὐδεμίαν ἐσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι: ἐξῶθεν μάχαι, ἔσωθεν φόβοι. | NIV we were harassed at every turn |
| Php 2.12 | Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, | NIV not only in my presence, but now much more in my absence others 'when I was with you...while I am away from you' |
| 1Th 5.18 | ἐν παντὶ εὐχαριστεῖτε: | give thanks in every situation. |
| He 13.18 | πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι. | = 'in all circumstances' ³ , hence variety of translations. RSV, KJV in all things TEV at all times NEB always JB in everything we do NIV in every way |

³ For the use of this common phrase, with or without a following noun, see the discussion in sect. E. Special Groups.

D MEANS

Means is considered to be the other major role of ἐν. It is a 'construction ... whose wide currency in our lit. is partly caused by the infl. of the LXX, and its similarity to the Hebr. constr. w. בְּ (A-G, 260). (cf. Eng. 'You can't do it in your own strength.'). Means answers the question 'How?' and occurs with activity verbs.

1. MEANS

Means is the instrument or object or method used by an Agent to accomplish something.

| | | |
|-------------|--|---|
| Mt 23.20 | ὁ οὖν ἁπόσας ἐν τῷ θυσιαστηρίῳ ἠμνῶν ἐν αὐτῷ καὶ ἐν πάσι τοῖς ἐπάνω αὐτοῦ: | the 'instrument' used for the oath. |
| Jo 1:26, 33 | Ἐγὼ βαπτίζω ἐν ὕδατι: ... οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. | βαπτίζω would imply 'in' ('dipping in'), but all except NEB, + TT have 'with'. ⁴ |
| Lu 8.10 | Ἐμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, | The focus is perhaps more on Method of presentation, rather than Means . cf. διὰ in v. 4. |
| Lu 22.20 | Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί ⁵ μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. | an activity is implied. TT made by my blood TEV sealed with my blood |
| Lu 22.49 | ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; | |
| Ro 1.10 | πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἶ πως ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς. | Means > condition. 'by the will of God' i.e. God willing. So several versions. W if such be his will. So JB. It could be considered Sphere, - 'within the will of God' (so TEV in his good will), but there too, the underlying sense is condition. |

⁴ cf. the other occurrences of these pairs: Mt 3.11; Mk 1.8; Lu 3.16; Ac 1.5, 11.16. Luke, in his 3 references, uses the dative alone, ὕδατι. See also note under ἐν τῷ πνεύματι group (sect. E).

⁵ The phrase occurs 9 times in the NT, of which 7 may be considered Means. Lu 22.20; Ro 5.9; Eph 2.13; He 10.19; Rev 1.5, 5.9, 7.14. There are 4 occurrences of ἐν αἵματι, of which 3 are Means, He 9.22, 9.25, 13.20. See note on the phrase in Sect. E.

| | | |
|----------|---|--|
| Ro 10.9 | ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ: | Parallel phrases to those of the previous verse (8, see under Sphere). Here, the phrases are with a different verb, though still influenced by the quote in the previous verse. |
| | | ἐν τῷ στόματί σου Means. |
| | | ἐν τῇ καρδίᾳ σου (cf. also Mk 11.23 and Lu 8.15). Loc. |
| | | Many English versions all have 'in your heart' TT 'inwardly' |
| | | But though the role may be designated Location, the preceding parallel phrase (ἐν τῷ στόματι) and comment in v. 10, shows that the overall significance is Means . Verbal confession and heart belief are the two necessary means to salvation ⁶ . |
| | | (Cf. Ro 1.9 below under Manner. See also under Special group ἐν τῷ πνεύματι.) |
| 1C 1.17 | οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, | RSV not with eloquent wisdom Ph not by the persuasiveness of clever words JB not in the terms of philosophy TT in the plainest possible language. Focusses on language rather than philosophic content. The latter would suit the context better. The Means or medium is not human wisdom, but the preaching of the cross (foll. verses). |
| Eph 2.13 | νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ἡμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγυὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. | |
| Eph 4.3 | σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης: | The role is <u>method</u> , an activity. TEV by the peace that binds you together TT by living peacefully together with one another. CEV Do this by living at peace W (alone?) makes the phrase Sphere '... earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit'. Either way, the result is the same; believers are to maintain unity by living 'peaceably' together. |
| Co 1.11 | ἐν πάσῃ δυνάμει ⁷ δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ | |
| 1P 1.2 | κατὰ πρόγνωσιν θεοῦ πατρός ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοήν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, | NIV by the sanctifying work of the Spirit, cf. same phrase in 2Th 2.3. |

⁶ This is an illustration of the need to recognise different levels of analysis and interpretation. Syntax and semantic role are the 'surface' and 'deep' levels of grammatical analysis respectively; but there is a deeper discourse level of authorial purpose and use, drawn from the context, which must also be taken into account in establishing the meaning. (cf. the discussion of the model used in chapter 2.) This is especially true of the prep. ἐν.

⁷ Only other occurrence of this phrase is 2Th 2.9 - Manner.

| | | |
|---------|--|--|
| 1P 1.5 | τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. | by God's power cf. phrase in preceding ex. (Note διὰ used in following phrase, as commonly, for man's faith.) |
| 1J 3.16 | ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, | By this (means) we know ... cf. 4.13, 5.2. |

2. AGENCY

Agency is 'animate means'. Someone uses an intermediary to accomplish his purpose.

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|----------|---|--|
| Mt 9:34 | οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. | So also Lu 11.15, 18, 19 (x2). |
| Lu 4.1 | Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ | led by the Spirit (all English versions) |
| Ac 4.12 | καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενί ^a ἡ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ^b ἐν ᾧ ^c δεῖ σωθῆναι ἡμᾶς. | <p>a. NIV Salvation is found in no one else. Sphere TEV Salvation is to be found through him alone. Agency</p> <p>The overall message is that salvation is through the sole agency of JC.</p> <p>b. NIV/TEV/JB/NEB to men. Recipient (a rare use cf. Jo 3.35, Ga 1.16 in Location (fig.) above).</p> <p>c. the name stands for the person.</p> <p>NIV no other name ... by which we must be saved. Means, in the surface form used. See footnote 6.</p> <p>TEV whose name God has given to men, by whom we can be saved. Agency</p> <p>JB treats a. and b. together. For of all the names in the world given to men, this is the only one by which we can be saved. Means, again > Agency.</p> |
| Ro 8.15 | ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν, Ἀββὰ ὁ πατήρ. | TEV by the Spirit's power NIV And by him we cry ... |
| 1C 15.22 | ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. | The role is Agency ⁸ , however these phrases are interpreted theologically. |

3. MANNER

Again, the diagnostic question is 'How?'⁹ Manner denotes the kind or quality of action, the way or manner in which something is done. It is used with activity verbs. Although Manner is a role

⁸ But Turner, in the article referred to at the beginning, regards the phrase as Sphere, not Agency: 'Adam is a representative man 'in' whom all mankind was viewed' (1959:115). Fee seems to combine both: "'in Adam" i.e. being born of his race and thereby involved in the sin and death that proceeded ...; "in Christ" means those who have entered the new humanity through Christ by means of his death and resurrection' (1987 ad loc).

⁹ It is not always easy to distinguish Manner (How?) from Circumstance (When?/situation). The boundaries are fuzzy. Thus, *he died in a hail of bullets* could be Manner (= violently); but also Means (Agent implied); *he died in his sleep*, Circumstance; *he died in despair*, Manner. There is the same problem in Greek.

syntactically attached to a predicate, it may reflect (also) on the doer of the activity. So in English *They listened eagerly, he pitched in with a good will, he finished it with sighs of relief* etc. The phrases reflect the condition of the doer. So in Lu 4.14, Lu 8.15, Eph 6.5 below.

| | | |
|-------------|---|---|
| Mt 16.28 | εἰσὶν τινες τῶν ᾧδε ἐστῶτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. | cf. ἐν δόξῃ in Mt 16.27 et al, and cf. Mk 9.1 below. JB coming with his kingdom TEV coming as king. |
| Mk 9.1 | εἰσὶν τινες ᾧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. | |
| Lu 4.14 | Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. | TEV and the power of the Holy Spirit was with him NEB armed with the power of the Spirit. The statement reflects the state of Jesus on his return - 'empowered by the spirit'. |
| Lu 4.32 | καὶ ἐξεπλήσοντο ἐπὶ τῇ διδασκαλίᾳ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. | with authority |
| Lu 8.15 | τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν | [ἐν τῇ καλῇ γῆ: Location (fig.)] ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ: NIV those with a noble and good heart who hear ... JB similar transl. NEB those who bring a good and honest heart to the hearing of the word ... |
| Jo 4.23, 24 | ἀλλὰ ἐρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ: | All Eng. (+ TT) have 'in' ambiguously. Both nouns follow ἐν and express the mode or manner of true worship. ἐν πνεύματι inward worship in contrast to the physical locations just mentioned. καὶ ἀληθείᾳ True worship conducted according to the truth about God. 'in personal knowledge of and in conformity to God's Word-made-flesh, the One who is God's Truth. (Carson 1991, ad loc.) cf. 1J 3.18: μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. |
| Jo 16.29 | Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς ... | Why, now you're speaking clearly |
| Ro 1.4 | τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιοσύνης ἐξ ἀναστάσεως νεκρῶν, | W miraculously TEV shown with great power to be... NIV declared with power ¹⁰ to be... |
| Ro 1.9 | μάρτυς γὰρ μοῦ ἐστίν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματι ¹¹ μου ... | NIV whom I serve with my whole heart TEV ...with all my heart. JB the God I worship spiritually TT God whose devoted servant I am in spreading ... |

¹⁰ cf. Co 1.29; 2Th 1.11 etc. There are 13 occurrences of ἐν δυνάμει, many of them Manner or Attendant Circumstances.

| | | |
|-----------|---|---|
| Ro 3.26 | ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἐνδειξίν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, | in the forbearance of God. Here with a causal sense in relation to the rest of the sentence. JB when sins went unpunished because he held his hand KJV through the forbearance of God. cf. 1C 1.21 below. |
| Ro 6.4 | ... οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. | NIV we too may live a new life. So TEV, JB, Br. |
| Ro 15.32 | ἵνα ἐν χαρᾷ ἔλθῶν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. | |
| 1C 1.21 | ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας: | since God, in his wisdom, ordained that ... A causal sense seems better here, though some commentators take as locational (Trail 1995:55). TEV For God, in his wisdom, made it impossible ... Interesting contrast with διὰ, Means. cf. Ro 3.26 above. |
| 1C 2.3, 4 | κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοί[ς] σοφίας [λόγοις] ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, | his presence was characterised by ...; his preaching was characterised by ... cf. Sphere in v. 5. |
| 2C 12.12 | τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ... | |
| Eph 4.17 | Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, | So Ro 6.4 above, and cf. Lu 8.15. |
| Eph 6.5 | Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν | |
| Php 1.20 | ... ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυθήσεται Χριστὸς ἐν τῷ σώματί μου, | KJV with all boldness |
| Co 1.28 | ... καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, | cf. 3.16, where the phrase is taken with the following verbs rather than the preceding one. |
| Co 2.1 | καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, | face-to-face. So JB. LB, Ph, TEV, NIV, W personally. |
| Co 4.2 | Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, | |
| 1Th 4.4 | εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκευὸς κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ, | NIV in a way that is holy and honourable. So JB. |
| 1T 3.9 | ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. | cf 1T 1.19. |
| 2T 1.13 | ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ: | |
| Jm 1.6 | αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος | |

¹¹ Of the 7 occurrences of ἐν τῷ πνεύματι (i.e. with the article), this is the only one to refer to the human spirit.

| |
|-------------------------|
| E SPECIAL GROUPS |
|-------------------------|

The following 10 groups are examined, both with and without the article:

ἐν ἀγάπῃ
 ἐν αἵματι
 ἐν δυνάμει
 ἐν ὀνόματι
 ἐν πᾶσιν
 ἐν πίστει
 ἐν πνεύματι
 ἐν σαρκί
 ἐν χάριτι
 ἐν Χριστῷ

| |
|----------------------|
| ἐν (τῇ) ἀγάπῃ |
|----------------------|

The articular form of the phrase (6 occurrences) occurs only in the Johannine writings. The semantic role is Sphere in all cases.

| | |
|----------|---|
| Jo 15.9 | καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα: μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. i.e. within the orbit of Christ's love for them. So also J 15.10 (x 2), 1J 4.16. |
| 1J 4.18b | φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ^a ἀλλ' ἡ τελεία ἀγάπη ἐξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ ^b . ^a is Sphere. Fear cannot dwell where love is/love contains no fear; ^b is also Sphere, with the connotation of reference. 'the one who fears has not been made perfect/complete in (the matter of) love'. TEV Love has not been made perfect in the one who fears. |

The anarthrous form occurs 13 times, all except Jd 21 in the Pauline epistles. Six of the occurrences are in Ephesians (cf. note on Eph 1.4). Its role is predominantly Manner, though Sphere is often a possible alternative. If something is done 'in a loving manner' or 'in a context/atmosphere of love' the resulting effect is the same.

Manner

| | |
|----------|---|
| 1C 16.14 | πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. |
| Eph 4.15 | ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἔστιν ἡ κεφαλὴ, Χριστός, |
| Eph 5.2 | καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς ... So also 1C 4.21; 2C 6.6; Eph 1.4, 4.2, 4.16 (cf. 1.4); Co 2.2; 1Th 5.13. |

Sphere

| | |
|----------|--|
| Eph 3.17 | κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι, cf. Co 2.7. Here 'in love' is the equivalent of 'in Christ', especially in the light of the words in 17a. cf. also 1J 4.16 above: 'whoever lives in love, lives in God'. |
| 1T 4.12 | ... ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνεΐᾳ. 'in the matter of'. Love is parallel to the other qualities mentioned. Hence 'Be an example of ...' cf. 2T 1.13, where it is coupled with πίστις. |
| Jd 21 | ἐαντοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε cf. Jo 15.9 above. |

ἐν (τῷ) αἵματι

The phrase occurs 4 times without the article, He 9.22, 25, 13.20 (all Means), and in Rev 8.7 (...mixed with blood. Means-substance). It occurs 10 times with the article signifying Means: Lu 22.20; Ro 5.9; Eph 2.13; He 10.19; 1J 5.6 (see later under Special Interest); Rev 1.5, 5.9, 7.14.

Thus:

| | |
|---------|--|
| Ro 5.9 | πολλῶ ὄν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ ... (Agent implied from context) |
| Rev 5.9 | Ἄξιός εἰ λαβεῖν τὸ βιβλίον ... ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου |

It occurs in Mt 23.30 as Sphere (Reference), '... we would not have taken part in (the matter of the shedding of) the blood of the prophets'.

ἐν (τῇ) δυνάμει

The majority of the 13 anarthrous occurrences of this phrase reflect Manner or Means. Due to the semantics of the word δύναμις itself, the line between the two is fine.

The 2 articular examples are also Manner – Lu 4.14; Rev 1.16.

Manner

| | |
|---------|--|
| Mk 9.1 | Ἄμην λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. |
| Lu 4.14 | Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. |
| Ro 1.4 | τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης |
| Co 1.29 | εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. |

Means

| | |
|----------|---|
| Ro 15.13 | ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου. |
| Ro 15.19 | ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ]: |
| 2Th 1.11 | ... καὶ πληρῶση πάσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, |
| 1P 1.5 | τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. |

A few reflect Sphere.

| | |
|----------|---|
| 1C 2.5 | ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ. JB/TT depend on; NIV/TEV/W rest on; RSV/Br rest in; KJV stand in; NEB built upon. |
| 1C 4.20 | οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. cf. also 1Th 1.5. |
| 1C 15.43 | σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ; σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει: |
| 2C 6.7 | ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ: διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, This is part of the long list of spheres in which Paul shows himself and his colleagues to be servants of God. It is an elaboration of ἐν παντί in v. 4. |

The phrase ἐν πασῇ δυνάμει occurs in Co 1.11 with the role of Means, and in 2Th 2.9 with the role of Manner.

ἐν (τῷ) ὀνόματι

Without the article, it occurs 12 times, with the article 28 times. It is usually a special use of Agency, i.e. the name standing for the person as in 'by the authority of ...', or, 'as the representative of ...'. cf. the Latin phrase *in loco ...*. Note also the pronominal form in Ac 4.12, 'by which we must be saved'.

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| Mk 11.9 | καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, 'Ωσαυτά: Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου: |
| Lu 9.49 | 'Αποκριθεὶς δὲ Ἰωάννης εἶπεν, 'Επιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια |
| Jo 14.26 | ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ... i.e. as my representative. |
| Jo 16.26 | ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, |
| Ac 3.6 | 'Αργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι: ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου [ἐγείρε καὶ] περιπάτει. The phrase is in focus. |
| Ac 10.48 | προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς. This is the only occurrence of this preposition to refer to 'baptism in the name ...'. All take with baptism, not with προσέταξεν. |
| 1C 6.11 | ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. Part of a double PP. TEV, JB, NEB all have 'through the name' without further interpretation. Br, TT et al 'in the name of...'. LB 'because of what the Lord Jesus Christ and the Spirit of our God have done for you'. These things have happened through the double agency of Christ and the Spirit. |
| Eph 5.20 | εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ. Agency. All (includ. LB) have 'in the name of...'. All our access, prayer, thanks to God is on the authority of/through Christ. cf. Jo 14.13, 14 |
| Php 2.10 | ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων Note that the phrase here indicates 'at his lordship/wonderful position' i.e. Occasion, or Circumstance. cf. Is 45.23. (cf. Lightfoot's comments, 112). Most Eng. transl. have 'at'. |

Co 3.17

καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ

LB let it be as a representative of the LJ. (So Tyndale commentary) Others transl. literally.

(NB. The first 2 ἐν phrases are Sphere - 'whether in speech or action.')

1P 4.14

εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ...

'as Christ's representatives' > Reason 'because of ...' - so Eng. transl. TEV because you are Christ's followers.

ἐν πᾶσι(ν)

A common phrase (26 times in all). It occurs as a nominal, or as an adjective with a noun. It is a neutral term whose role depends on the context. The occurrences are listed as follows:

Location: Mt 2.16 ἐν πᾶσι τοῖς ὁρίοις. As 'among' in Lu 9.48; Ro 1.5; 2Th 1.10; He 13.4 (= 'by').

Circumstance or Sphere: With this particular word, the line between the two is thin. Examples have been given under both in the sections on these roles above. Ga 6.6; Eph 4.6, 6.6 (= 'in all circumstances', though some take as 'in addition to' e.g. NIV. cf. Lu 16.26 ἐν πᾶσι τούτοις, also treated as 'in addition to ...'); Co 1.18; 2Th 1.4; 1T 3.11; 2T 2.7, 4.5; Ti 2.9, 10; He 13.18; 1P 4.11.

2C 11.6 ἐν παντὶ ... ἐν πᾶσιν TEV at all times and in all conditions. Others have 'in every way'. The same total phrase occurs in Php. 4.12: ἐν παντὶ καὶ ἐν πᾶσι 'in each and every circumstance' (Similarly, Lightfoot, 164.). cf. διὰ παντός (Circumstance/Time) ἐν παντὶ τρόπῳ (Manner) 'at all times and in every way' (2Th 3.16)¹².

In this group, note also the phrase [τά]¹³ πάντα ἐν πᾶσιν which seems to be an idiom expressing totality, 'everything completely'. So 1C 12.6, 15.28; Eph 1.23; Co 3.11.

ὅπου οὐκ ἐν Ἑλλήν καὶ Ἰουδαίῳ, περιτομῇ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ [τά] πάντα καὶ ἐν πᾶσιν Χριστός.

Means: Mt 23.20 - oath used for swearing.

Possession: 1C 8.7. 'Ἄλλ' οὐκ ἐν πᾶσιν ἡ γυνῶσις;

¹² Note that the singular form ἐν παντὶ occurs with the same roles (Sphere/Circumstance), the majority being in 2 Corinthians. The references are: 1C 1.5; 2C 4.8, 6.4, 7.5, 7.11, 7.16, 8.7, 9.8, 9.11, 11.6; Eph 5.24; 1Th 5.18.

¹³ There are textual variations over the inclusion of τά in the phrase.

ἐν (τῇ) πίστει

The 4 articular forms of the phrase reflect Sphere. They are 1C 16.13, 2C 13.5; Ti 1.13 and 2P 1.5.

For a longer comment on the last of these see under **F Some Problem Passages**.

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| 1C 16.13 | Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. |
| Ti 1.13 | ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, |

The remaining 11 anarthrous occurrences reflect either Sphere or Manner/Means. Again, the line between the two is fine.

- Sphere

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| 1T 1.2 | Τιμοθέω γνησίω τέκνω ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. Sphere. So most trans. But could be Means. But the basic meaning is the same: T is P's 'child' because he, too, is a believer through P's ministry. |
| 1T 1.4 | μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει. 'which is (carried on) in/with faith' or 'which is a matter of faith'. TEV ... God's plan, which is known by faith NIV ... God's work—which is by faith NEB ... God's plan for us, which works through faith |
| 1T 2.7 | εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω οὐ ψεύδομαι, διδάσκαλος ἔθνῶν ἐν πίστει καὶ ἀληθείᾳ. 'in the matter of faith and truth' NIV a teacher of the true faith. Other versions similarly. |
| 1T 2.15 | σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῶ ... 'If they [generic] remain in (a condition of) faith' |
| 1T 3.13 | οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. TEV are able to speak boldly about their faith in CJ. Topic (i.e. Sphere applied to verb of communication). NIV great assurance in their faith in CJ NEB speak openly on matters of the Christian faith Br great liberty of speech in their witness to the Christian faith. |
| 1T 4.12 | μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνεῖᾳ. |
| Ti 3.15 | Ἐσπασαὶ τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Hence Description 'as fellow-believers' |
| Jm 2.5 | οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; |

- Manner

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| Ga 2.20 | ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός: ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ ... cf. also notes on διὰ πίστεως and ἐκ πίστεως in the διὰ section. Most versions have 'by faith'; JB and RV 'in faith'. |
| 2T 1.13 | ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ: NIV with faith and love ... Cf. comments on ἐν ἀγάπῃ. |
| Jm 1.6 | αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος |

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| ἐν (τῷ) πνεύματι |
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With the article, there are 6¹⁴ occurrences, all of which refer to the Holy Spirit, except Ro 1.9. There are 36 occurrences without the article, 13 of which are followed by ἀγίω¹⁵. The majority of the rest also refer to the Holy Spirit¹⁶.

Its predominant use by far is Agency, which is not surprising as the Spirit of God is the Agent of God par excellence.

Examples where the phrase does not refer to the agency of the Holy Spirit.

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| Mk 1.23 So Mk 5.2 | καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν Descriptive - 'a man with (or, who had) an unclean spirit'. (Under Sphere above) |
| Jo 4.23, 24 | ἀλλὰ ἔρχεται ὥρα ... ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ: ... πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. All, except LB, 'in spirit and in truth'. <u>Manner</u> . |
| Ro 1.9 | μάρτυς γὰρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου Manner - NIV with my whole heart. TEV with all my heart. |
| Ro 8.9 | ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. Sphere - Br 'you live in the sphere of the Spirit'. (cf. preceding verses on contrast between 'flesh' and 'Spirit'). NEB 'you are on the spiritual level...'. NIV 'You...are controlled not by your sinful nature but by the Spirit, ...' FF Bruce has some interesting comments on this in his lecture/essay <i>Christ and Spirit in Paul</i> , in 'A Mind for what Matters', pp122ff (Eerdmans, 1990). |
| Ga 6.1 | Ἀδελφοί, ἐὰν καὶ προληφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος Manner - TEV in a gentle way. NIV gently. RSV in a spirit of gentleness. NEB very gently. |
| 1T 3.16 | See under F Some problem passages . |

There are also the four passages in Revelation where John 'was' (1.10, 4.2) or 'was carried' (17.3, 21.10) in the spirit. NIV Study Bible interprets as a state of heightened spiritual awareness or ecstasy. All, exc. LB, regard as the Holy Spirit. TEV 'The Spirit took control of me ...'. John's body was still in Patmos, but by the agency of the Holy Spirit, he could witness other events.

Examples of Agency. In these examples, the Spirit, the divine Agent, is represented as a resource of man.

¹⁴ Mk 12.36; Lu 2.27, 4.1; Ac 19.21 (HS or Paul's spirit??); Ro 1.9; 1C 6.11 (??Lu 10.21 - some texts).

¹⁵ These are Mt 3.11 and the parallel Mk 1.8; Lu 3.16; Jo 1.33; Ac 11.16. Also Ro 9.1, 14.17, 15.16; 1C 12.3; 2C 6.6; 1Th 1.5; 1P 1.12; Jd 20 (NIV 'in', but surely = Agency).

¹⁶ The predominant use of πνεῦμα in the NT is for the Holy Spirit.

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| Mt 22.43 | λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων, NIV speaking by the Spirit. TEV 'Why ... did the Spirit inspire David to ...?' The Spirit was the Agent. |
| Ro 9.1 | Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυροῦσής μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, |
| Eph 2.22 | ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. |
| Eph 5.18 | καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, Means-substance in contrast to the simple dative οἴνῳ. i.e. 'Be filled with the Spirit, instead of wine', figurative for 'be under the control of the Spirit'. All, exc. Ph, 'with the spirit'. (Filling and fullness are, of course, themes in Ephesians.) |

Note the group of **baptism** references - Mt 3.11; Mk 1.8; Lu 3.16; Jo 1.33; Ac 1.5, 11.16. The use would seem to be Means-Substance, 'with', and is in contrast to (ἐν) ὕδατι. All translate 'with'. NIV and LB put 'in' as a marginal alternative in each case, which would stress the locative dimension, rather than Means-substance. But the meanings are not so different, and differences of interpretation depend as much on one's interpretation of the word 'baptise' and the whole teaching on baptism as in Ro 6.

The remaining baptism reference in 1Co 12.13 is rendered as follows:

'by the (one) Spirit' – KJV, NIV ('with' and 'in' are given in a footnote), TEV ('by the same Spirit'), LB, Ph, RSV. 'in the (one) Spirit' – RV, Br, JB, NEB, TT

ἐν (τῇ) σαρκί

With the article, it occurs 7 times, all Pauline: Ro 7.5, 18, 8.3; Ga 4.14; Eph 2.15; Php 1.24; Co 1.24.

Without the article, it occurs 18 times, all Pauline except 1P 4.2; 1J 4.2; 2J 7.

It can be used for Sphere, Target and Manner.

- Sphere

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| Ro 2.28 | οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκί περιτομή, |
| Php 1.22 | εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω. |
| Eph 2.11 | Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ... |

- Target: If the 'trust' cluster of words is regarded as having a Target, Php 3.3, 4 are included.

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| Php 3.3, 4 | ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, ... καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκί πεποιθότες, καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον: |
|------------|--|

- Manner:

Co 2.1 | Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ ... καὶ ὅσοι οὐχ ἐόρακαν τὸ πρόσωπόν μου ἐν σαρκί, = 'physically/face-to-face'

ἐν χάριτι

There are 8 occurrences of this phrase. It appears with the article only in 2T 2.1 where the article is repeated by a following attributive article – 'in the grace which ...'

The predominant role is Means, but the phrase, like those with πίστις and ἀγάπη reflects also Manner and Sphere.

- Means

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| Ga 1.6 | Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] ... | Means (of God) cf. use of the dat. alone in Eph 2:8: τῇ γὰρ χάριτι ἔστε σεσωσμένοι διὰ πίστεως: |
| 2Th 2.16 | Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δούς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, | Means. NIV by his grace JB through his grace |
| 2T 2.1 | ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, | Means – 'through/by means of'. So TEV 'through' |

- Manner

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| 2C 1.12 | ... ὅτι ἐν ἀπλότῃ καὶ εἰλικρινεῖα τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. | Manner – 'by the grace of God' |
| Co 3.16 | ... ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ: | Manner (hence adverbial). NIV with gratitude TEV with thanksgiving |
| Co 4.6 | ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐν ἑκάστῳ ἀποκρίνεσθαι. | Manner (hence adverbial) – graciously, pleasantly. |

- Sphere

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| Ro 5.15 | ... πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. | Sphere > description 'The gift of grace' NIV the gift that came by the grace of ... |
| 2P 3.18 | αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. | Sphere – 'in the areas of grace and knowledge'. Eng. versions preserve 'in grace and the knowledge of' |

ἐν Χριστῷ, ἐν τῷ κυρίῳ, and related phrases.

ἐν (τῷ) κυρίῳ: 49 occurrences. All Pauline except Rev 14.13. All without article except Eph 1.15 (Target).

ἐν Χριστῷ (' Ἰησοῦ): 76 occurrences. All are Pauline except 1P 3.16 (descriptive, = 'Christian'), 1P 5.10 (Agency), 1P 5.14 (Descriptive, = 'all you believers').

ἐν τῷ Χριστῷ: 6 occurrences, 1C 15.22; 2C 2.14 and the rest in Ephesians. It is a key theme or motif of Ephesians - even the key theme.

Murray gives a very helpful statement of John's use of related idioms (lxxiii ff). He distinguishes 3 groups of passages - (1) the Lord expressing his relationship with his Father, (2) the Lord expressing the disciples' relationship to himself and (3) John's discussion of the 'abiding' of Christians in Christ and in God. He points out that the Vine passage (Jo 15. 1-7) is 'a perfect illustration of the meaning of ἐν Χριστῷ. χωρὶς ἐμοῦ (v.5) corresponds exactly to χωρὶς Χριστοῦ in Eph.ii.12'.

Various, perhaps many, attempts¹⁷ have been made to classify the meanings of this phrase, and it seems presumptuous to suggest another classification. 'The phrase ἐν Χριστῷ (κυρίῳ), which is copiously appended by Paul to the most varied concepts, utterly defies definite interpretation' (BDF, 118).

The phrase has been called Paul's 'monogram', and as 'one of the main pillars of Paul's theology' (S & H, 1902:160). It is his short-hand formula which encapsulates and summarises our relationship of bonding to Christ, and all the implications which flow from that. It is a relationship which is reflected not only in this phrase, but also in the complementary phrase - 'Christ in you' (Col 1.27. cf. Gal 2.20; Php 1.21, 3.8, 9). It is a relationship which is expressed in different images in both gospels (vine and branches) and epistles (head and body, groom and bride, building etc). Murray, in his full-length discussion of the phrase, quotes Deissmann - 'it connotes "the most intimate conceivable communion between the Christian and the living Christ" ' (Murray, 1914:lxiv. See also L. Morris, who also refers to the literature on the subject, 1988:256, 257.).

¹⁷ See, for example, Hale, *The Meaning of IN CHRIST in the Greek New Testament* (1991), Deissmann, (1892), Murray, a full survey of the phrase in Pauline and Johannine usage, including a synopsis of Deissmann (1914:lxii ff), and the standard lexicons and Theological Dictionaries.

Syntactically, the phrase may occur, as do other prepositional phrases,

(i) within another nominal phrase, e.g.

Ro 8.39: οὔτε ὑψωμα οὔτε βάθος οὔτε τις κτίσις ἕτερα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Co 4.7: Τὰ κατ' ἐμὲ πάντα γνωρίζει ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,

So also Ro 16.3, 1C 4.10, Ga 1.22, Php 1.1 etc.

(ii) as an element of the clause, e.g.

Ro 16.2: ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων ...

2C 2:17: οὐ γὰρ ἔσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

Eph 4:32: γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοὶ, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν.

We may distinguish the following 3 broad **semantic roles** for ἐν Χριστῷ.

1. SPHERE

Sphere is the abstract extension of Location, and is the major role of the phrase 'The relation [expressed by this phrase] is a local relation' (S & H, 1902:160). 'As the root in the soil, the branch in the vine ... the fish in the sea, the bird in the air, so the place of the Christian's life is in Christ. Physically his life is in the world; spiritually it is lifted above the world to be in Christ... We have a pointed juxtaposition of two phrases ... in Col i.2 as "in Christ" and "in Colossae" ' (Foulkes, 1963:43. Thoughts echoing Deissmann, see S & H, 1902:160).

When part of a nominal phrase whose head noun is a **person**, the phrase often becomes descriptive of our relationship to Christ, as the first set of examples shows:

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| Ga 1.22 | ἡμῖν δὲ ἀγνωσούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας <u>ταῖς ἐν Χριστῷ</u> . |
| Ro 8.1 | Οὐδὲν ἄρα νῦν κατάκριμα τοῖς <u>ἐν Χριστῷ Ἰησοῦ</u> : 'to believers' |

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| Ro 16.11 ¹⁸ | ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου <u>τοὺς ὄντας ἐν κυρίῳ</u> . Hence, descriptive - 'who are believers/Christians'. cf. R.16.3, 7, 8. ἀγαπητόν ... NEB, TEV 'my dear friend in the fellowship of the Lord' vv 9, 10. δόκιμον ... Br 'that trusty Christian'; TEV 'whose loyalty to Christ has been proved' v 13. ἐκλεκτόν ... TEV 'that outstanding Christian'; NEB 'an outstanding follower of the Lord'; Br 'that excellent Christian'; NIV 'chosen in the Lord'. |
| 2C 12.2 | οἶδα ἄνθρωπον <u>ἐν Χριστῷ</u> πρὸ ἐτῶν δεκατεσσάρων,... i.e. a believer |
| Eph 4.1 | Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος <u>ἐν κυρίῳ</u> ἀξίως περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε, = 'prisoner of the Lord' or 'for the Lord'; TT for the Lord's sake. cf. Eph 3.1. |
| 1Th 4.16 | ... καὶ οἱ νεκροὶ <u>ἐν Χριστῷ</u> ἀναστήσονται πρῶτον, |
| Phm 16 | οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, .. καὶ ἐν σαρκὶ καὶ <u>ἐν κυρίῳ</u> . 'both as a person and as a Christian'. |
| 1P 5.14 | ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς <u>ἐν Χριστῷ</u> . |

The phrase may be used descriptively with **other nouns** as the following examples show:

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| Ro 8.39 | οὔτε ὑψωμα οὔτε βάθος οὔτε τις κτίσις ἕτερα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς <u>ἀγάπης τοῦ θεοῦ</u> τῆς <u>ἐν Χριστῷ</u> Ἰησοῦ <u>τῷ κυρίῳ</u> ἡμῶν. God's love which is found in (or, demonstrated by) CJ our Lord. |
| 2T 1.1 | Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν <u>ζωῆς</u> τῆς <u>ἐν Χριστῷ</u> Ἰησοῦ life which is to be found in (Sphere)/through (Agency) CJ. cf. 2T 2.10 ἵνα καὶ αὐτοὶ <u>σωτηρίας</u> τύχωσιν τῆς <u>ἐν Χριστῷ</u> Ἰησοῦ μετὰ δόξης αἰωνίου. Again, both Sphere and Agency are present. cf. also Ro 3.24 under Agency. |
| 2T 1.13 | ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ <u>ἀγάπῃ</u> τῇ <u>ἐν Χριστῷ</u> Ἰησοῦ: cf. under ἐν πίστει above. |
| 2T 2.1 | Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ <u>ἐν Χριστῷ</u> Ἰησοῦ, |

The PP is dependent on the predicate in the following examples. The first set concerns man in Christ.

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| Ro 9.1 | Ἀλήθειαν λέγω <u>ἐν Χριστῷ</u> , οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἀγίῳ, TEV I belong to Christ and I do not lie. |
| 1C 7.39 | Γυνὴ δέδετα ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς: ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον <u>ἐν κυρίῳ</u> . NIV but he must belong to the Lord. |
| 1C 15.58 | Ὅστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἐστὶν κενὸς <u>ἐν κυρίῳ</u> . TEV nothing you do <u>in the Lord's service</u> is ever without value. LB nothing you ever do <u>for the Lord</u> . So Ph. |
| 2C 5.17 | ὥστε εἴ τις <u>ἐν Χριστῷ</u> , καινὴ κτίσις: A key statement reflecting the role of Sphere. |

¹⁸ ἐν κυρίῳ often seems to have a qualifying role. We may note, too, that God's activities are always ἐν Χριστῷ, never ἐν Κυρίῳ.

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| Eph 2.13 | <p>νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.</p> <p>All translate as Sphere, rather than Agency, though he is, of course, both. cf. Eph 3.12</p> |
| Eph 6.1 | <p>Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ: It is your obligation as being in a family of believers. cf TEV.</p> <p>Note that there is textual uncertainty over the phrase.</p> |
| 1Th 3.8 | <p>ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.</p> |
| 1J 2.6 | <p>ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν.</p> |

So also 1C 1.30, 4.15, 16.19, 24 etc.

God in Christ

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| 2C 5.19 | <p>ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.</p> <p>Incarnational truth as brought out clearly by by JB (God in Christ was reconciling ...) and NEB (God was in Ch. reconciling ...) TEV (continuing the thought of διὰ Χριστοῦ in v. 18 ??) seems to regard as Agency.</p> |
| Co 1.19 | <p>ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι</p> |

2. AGENCY

Christ is referred to as God's agent in creation and redemption, frequently with the preposition διὰ e.g. Jo 1.3, 1.10, 3.17; Ac 2.22; Ro 2.16, 5.1, 9, 11, 17, 21, 7.25; 1C 8.6 (a key statement, see p.126); Eph 2.18; He 7.25 etc. But ἐν is also used in this role.

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| Ro 3.24 | <p>δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ:</p> |
| Ro 6.11 | <p>οὕτως καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῇ ἀμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.</p> |
| Ro 6.23 | <p>τὰ γὰρ ὀνύμια τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.</p> |
| 1C 1.4 | <p>Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,</p> |
| 1C 15.22 | <p>ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθῆσονται.</p> |
| Ga 2.17 | <p>εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο.</p> |
| Co 1.14-17 | <p>ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἀμαρτιῶν: ... ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατά καὶ τὰ ἀόρατα, ... τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτισται: καὶ αὐτὸς ἐστὶν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,</p> <p>Notice δι' αὐτοῦ in 16 and 20. Several translations (e.g. TEV, TT) make v 17 Sphere, not Agency. KJV has 'by him all things consist'.</p> |
| 2T 1.9 | <p>... ἀλλὰ κατὰ ἴδιαν πρόθεσιν καὶ χάριτι, τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων, cf. Jo 1.17 ... ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.</p> |

3. TARGET

Christ is the object or focus of faith, hope and joy.

The third semantic role of ἐν Χριστῷ as Target is far less frequent than the other two; indeed some might query whether it occurs. Without question, Christ is the target of faith and hope. An expressed object after πιστεύω is in the dative, or follows the prepositions ἐπί (e.g. Ac 9.42, Ro 4.5, 24, 1P 2.6 etc.) and εἰς (Mk 9.42; Ac 10.43; it is very common in John e.g. Jo 1.12, 2.11, 3.16, 6.29, 10.42 etc.). There are a few examples of ἐλπίζω followed by εἰς (e.g. Jo 5.45; 1P 3.5) and ἐπί (Ro 15.12; 1T 4.10), and two of the noun ἐλπίς followed by εἰς (Ac 24.15; 1P 1.21).

There is also a handful of examples where πιστεύω, ἐλπίζω, and one or two similar verbs are followed by an ἐν phrasê, and the English translations are not in complete accord in their interpretation of its semantic role, as seen in the following examples.

1. πιστεύω + ἐν (See also note under ἐπί, footnote 4, p. 187)

Mk 1:15: ἤγγικεν ἡ βασιλεία τοῦ θεοῦ: μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

All + TT and W have 'believe (in) the good news/gospel', except LB which has 'act on this glorious news'.

Jo 3.15: ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.

All + W make 'him' the object of belief except JB, 'so that everyone who believes may have eternal life in him', and TT, 'in order that ... (as JB)'. The majority view seems the more natural.

2. πίστις + ἐν

Ga 3.26: Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ:

KJV for ye are all the children of God by faith in Christ Jesus. LB, Ph, JB, NIV, W all translate similarly. Br also regards as Target. RV inserts a comma, '... all sons of God, through faith, in Christ Jesus'.

Others take 'in CJ' as Sphere. RSV for in Christ Jesus you are all sons of God, through faith. TEV, NEB 'in union with Christ Jesus'. So also TT For through faith you are all sons of God in Christ Jesus.

Paul's elaboration in vv 27 and 28 reflects Sphere. We are reminded again that while we may analytically seek to divide the roles, for Paul they often merge.

Eph 1.15: Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους

All +RV, Br, W 'faith in the Lord Jesus'. TT (consistently) refuses to allow Target: '... ever since I heard of the faith you have because Jesus is your Lord'. This seems a forced rendering. It is balanced by 'love for the saints'. The parallel passage in Co 1.4 is similarly translated by all, except TT ('we have heard of your Christian faith [surely = faith in Christ] and ...'). Lightfoot refuses Target as a role. 'The preposition ἐν here and in the parallel passage, Ephes. i. 15, denotes the sphere in which their faith moves [?], rather than the object to which it is directed' (1875:133).

ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους

1T 3.13: βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

2T 3.15: καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

3. πιστός + ἐν

Eph 1.1: Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. All render some variation or expansion of 'faithful in CJ', except Br, ('believers in CJ'). JB has 'faithful to CJ'.

Here the phrase would seem to be Sphere. It is paralleled by similar phrases at the beginning of other letters of Paul.

Co 1.2: τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν

1C 1.2: τῆ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὔση ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,

Php 1.1: Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ

1Th 1.1: Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῆ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ. So also 2Th 1.1.

Cf also 1C 4.17: διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ,... (unless πιστὸν is construed with κυρίῳ, in which case it would be Target).

4. ἐλπίζω + ἐν

1C 15.19: εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμεν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμεν. RV, Br, W, KJV, Ph, RSV, TEV, NIV, JB, TT 'hope(d) in Christ'. NEB seeks to maintain an agency significance - 'if it is for this life only that Christ has given us hope...'

Eph 1.12 (only occurrence): εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότες ἐν τῷ Χριστῷ. All + RV, Br, W, TT and NRSV make Christ the object of hope or belief or trust.

5. καυχῶμαι + ἐν

The phrase following this verb might be taken as Topic (see under Topic above).

Ro 2.17: Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

So also Ro 2.23 'in the law'; Ro 5.11 But note JB 'we are filled with joyful trust in God' (Target).

1C 1.31 ἵνα καθὼς γέγραπται, Ὁ καυχώμενος ἐν κυρίῳ καυχᾶσθω.

cf. 2C 10.17, and Php 3.3.

Cf Ga 6.14: ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται ἀγὼ κόσμῳ.

Note that for Ro 5.3, οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, the translations vary between Topic and Sphere.

Topic: JB 'we can boast about our sufferings'.

Sphere: TT '...even in the midst of troubles.'

Most leave ambiguous e.g. TEV And we also rejoice in our troubles because...

In Ro 15.17, the phrase following the noun is Sphere.

Note that this verb and cognate nouns are often followed by ὑπέρ (used for Topic).

6. πεποίθα + ἐν

Php 3.3, 4: ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μάλλον:

Is this the only occurrence? ἐπί is the normal preposition following the word. In Php 2.24 it is Sphere cf. 2Th 3.4.

7. χαίρω + ἐν

Php 3.1 χαίρετε ἐν κυρίῳ. This and the equivalent Php 4.4 are the only places where the phrase might be considered Target. Ph explicitly states 'delight yourselves in the Lord'. TEV renders 3.1 as '...may the Lord give you much joy' and 4.4 as 'May you always be joyful in your life in the Lord', which is not particularly felicitous. TT has 'the joy of the Lord be with you' for 3.1 and 'As Christians, you should always rejoice' for 4.4.

These passages highlight the problems of translating the phrase. As living and abiding in Christ, within the sphere of his life and power, he is both source and focus of our joy.

Summary

In sum, there seem to be two major semantic roles for ἐν Χριστῷ - Sphere and Agency, and a third less frequent one, Target.

It is interesting to note Murray's 3 groupings (lxx):

- (i) Christ is 'the true home of the Christian'. This covers Sphere above.
- (ii) Christ is the source of every form of spiritual grace and blessing. This is equivalent to Agency above.
- (iii) God's operations and purpose are centred in Christ. His examples cover both Sphere and Agency.

While it is possible and hopefully helpful to distinguish these separate semantic roles for ἐν Χριστῷ or ἐν τῷ κυρίῳ, it is clear from the examples above and from the Ephesians text that it is not always easy to make the choice. For example, 'Be strong in the Lord...' (Eph 6.10) - is this Agency

or Sphere (the fact that the whole of our life is in union with Christ)? The following 'and in the strength...' (Means) might be considered parallel, and therefore Agency. Both roles would be valid here, and the result is the same from either perspective. We are exhorted to be strong through/with the strength that comes from being linked in a vital relationship with Jesus Christ.

ἐν Χριστῷ encapsulates vast theological content. Christ is at once the Target (centre or focus), the Sphere (circumference) and the Agent of our life, faith and behaviour, and the central focus of God's activity and purpose. τὰ πάντα καὶ ἐν πᾶσιν Χριστός. (Co 3.11) We must beware of 'over-unravelling' Paul's monogram – indeed we cannot do so; theological truth cannot be confined neatly in semantic roles.

Implications for translation: The matter of translation is taken up in chapter 8. But the translation of this key phrase raises the whole topic, and illustrates the principles involved. Some of these may be stated as follows:

1. Within the core premise of faithfulness to the original source language, and faithfulness to the receptor language, there is tension, and the constant challenge is to keep the right balance between one and the other. One's basic 'philosophy of translation' can be plotted along the spectrum of closer or further, tighter or freer from the original. Thus, for English, KJV --- (N)RSV --- NIV --- TEV/NEB/REB --- CEV --- Phillips are along a spectrum from more 'literal' to more 'dynamic' (and continuing to the paraphrase LB¹⁹) (cf. Fee & Stuart, 1982:36. Their line moves from literal, through dynamic to free). For any particular language within any particular area or situation, it is essential to know the particular viewpoint of the translators on this matter.

2. Is there an all-embracing locative in the language, which is the equivalent of ἐν? Many languages do have a general place/time locative marker. Could it be used to cover the literal, figurative, and theological meanings of ἐν?

With regard to ἐν Χριστῷ, whose uses are figurative, not literal, the question arises as to whether the figure is a live figure or a dead figure. In general translation theory, live metaphors tend to be retained, dead metaphors to be changed to an appropriate equivalent in the RL.

¹⁹ I would consider *The Message* (Eugene Peterson) an interpretive paraphrase.

Further, if the phrase is considered to be not simply a live metaphor, but a 'theological motif', then a good translation will seek to maintain a consistent rendering²⁰.

3. If no single rendering is available, how far must one contextualise each individual passage? Of the 3 groupings above, the most challenging will probably be the 'locational' meanings. The whole question of how much context (both verbal and non-verbal) to include in translation (otherwise known as the question of implicit and explicit information) is one of the most fundamental questions in translation theory and practice, and relates to the statements in 1. above. It is the central question addressed by Relevance theory (e.g. Gütt 1987:31ff.).

4. Over-translation, or too lengthy translation, can (a) distort or limit the meaning by focussing on one aspect only, (b) skew the focus or balance of the whole statement or argument. 'I have found some modern translations very helpful, for what are translations but compressed commentaries?' (Leon Morris, in his Author's Preface to 1 Corinthians, 1985) If this is so, one is reminded again of the onerous responsibility of the translator. Where the original itself is a compression of meaning, how much of the task of interpretation belongs to the translator, and how much must be left to the reader?

²⁰ cf. Beekman and Callow, chaps. 8 and 9, pp 124 ff.

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| F SOME PROBLEM PASSAGES |
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Note: Because of its length, 1T 3.16 is on a whole page at the end of this section.

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| Ro 12.7, 8 | <p>εἴτε διακονίαν ἐν τῇ διακονίᾳ^a, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ^b, εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει^c: ὁ μεταδιδούς ἐν ἀπλότητι^d, ὁ προϊστάμενος ἐν σπουδῇ^d, ὁ ἐλεῶν ἐν ἰλαρότητι^e.</p> | <p>These listed gifts follow v. 6 – 'So, having different gifts dispensed by grace, [let us exercise them], whether ... Paul's fast-flowing thought, as so often, carries him on without an explicit main verb. ἐν marks his qualifying comment in each case. We may distinguish 2 groups of 3 (after the initial gift of 'prophecy' in v. 6):</p> <p>1. <u>Means</u>: a, b, c. If his gift is serving, let him use it in/by serving etc. So NIV, TEV, RSV, NEB, Br.</p> <p>Note the cognate link within each pair.</p> <p>2. <u>Manner</u>: d, e, f. generously (or, sincerely/with integrity??), diligently, cheerfully. Note the lack of cognate link within each of these pairs.</p> |
| Ro 15.13 | <p>ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.</p> | <p>ἐν τῷ πιστεύειν: There are differences of interpretation. KJV in believing NIV Circumstance. 'as you trust in him'. So LB. TEV Means. 'by means of your faith in him'. So NEB. W Reason - 'because you trust in him'. So CEV, i.e. 'as a result of ...'. (Means and cause are often closely linked.)</p> <p>ἐν τῇ ἐλπίδι: Sphere NIV overflow with hope</p> <p>ἐν δυνάμει πνεύματος ἁγίου: Means</p> |
| Ro 16.7 | <p>ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουναῖν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,</p> | <p>'notable/outstanding <u>among</u> the apostles' (Loc.) i.e. they also were in the (wider) group of apostles, or, 'well-known <u>by</u> (i.e. to) the apostles' (Experiencer. A rare use of ἐν).</p> <p>Hodge takes the latter interpretation – '... highly respected by the apostles. The latter is most probably the correct interpretation.' So also Beet, Haldane et al.</p> <p>Bruce (1963:272) says 'they were not merely well known to the apostles but were apostles themselves (in a wider sense of the word) ...' So also Barrett, Sanday and Headlam. See Blight 1972:357.</p> <p>'among' would seem to fit the context more naturally.</p> |

ὅτι ἐν παντί ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντί λόγῳ καὶ πάσῃ γνώσει,

ἐν παντί: Sphere (in every realm/area)
TT in every respect

ἐν αὐτῷ: Agency, 'by him' (so in v. 4)

ἐν παντί λόγῳ καὶ πάσῃ γνώσει

These phrases are, of course, an elaboration of ἐν παντί, giving the specifics. cf. the same pattern in 2C 6.4, 5 (under Circumstance), and 1C 6.7 (under ἐν δυνάμει).

1. Sphere 'in the areas of all you say and know'.

NIV enriched in every way—in all your speaking and in all your knowledge—

TEV become rich in all things, including all speech and all knowledge

2. Means -supply, i.e. enriched with/by

RSV in every way you were enriched by him, with all speech and all knowledge ...

So also probably JB and NEB.

Whichever role is opted for, the sense is the same. In the areas of speech and knowledge, Christ has gifted them.

ἐν δὲ εἰρήμῃ κέκληκεν ὑμᾶς ὁ θεός.

Sphere: It is [to live] in peace that God has called us.

Harris points out that this phrase, which is 'emphatic by position'²¹, may well be the key to this difficult passage' (1191).

cf. ἐν ἀγιασμῷ with same verb in 1Th 4.7.

παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ...

Only occurrence of the phrase in NT.

Is it Circumstance/Time ('first of all/initially') or Sphere ('among matters of most importance')?

A-G take as Sphere – 'among the first=most important things i.e. as of first importance.' So most transl. e.g. NIV, Br as of first importance.

Note NEB first and foremost, ...

²¹ note that this involves the Thematic level or perspective referred to in Ch.2.

| | | |
|--------------|--|--|
| Phm 6 | ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστόν. | <p>The most notoriously difficult verse of this short letter to exegete, both in its parts and as a whole!²²</p> <p>ἐν ἐπιγνώσει et al. Either Means ('through an understanding of ...') or Sphere ('in the matter/sphere/area of ...'). Means seems unlikely. But Sphere fits the context well.</p> <p>ἐν plus a noun follows ἐνεργῆς²³ or its cognates only here and in 2C 1.6 ('effective in (producing) patience'). ἐν plus a pronoun follows the verb in a number of places²⁴ ('working in him/you/us' - Sphere).</p> <p>A straightforward interpretation would seem to be: 'I pray that the sharing of your faith²⁵ [the faith/love ministry of v. 5] will be effective/active/productive in [the sphere of] understanding ... > will result in a true/full(er) understanding of all the good that is ours'. Paul was always concerned that the knowledge of his readers should increase, cf. Co 1.9; Eph 1.17ff; Php 1.9, 10.</p> <p>ἐν ἡμῖν Loc. > possessive. 'that is ours'.</p> <p>εἰς Χριστόν is this part of the ἐν PP, or does it modify ἐνεργῆς γένηται? Most Eng. transl. take as former, i.e. = ἐν Χριστῷ – 'the good that is ours in Christ'.</p> <p>RV seems to construe with the main verb, 'unto Christ' i.e. a shortened form of 'for the glory of Christ'. So H.C.G. Moule (nd: 305) and many other commentators. This accords with the primary meaning of the word. See Banker 1990:23.</p> |
| He 13.20, 21 | Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ ... | <p>ἐν αἵματι: Means > <u>causal</u> 'because of/on account of' TEV is only one of the 8 which translates this way, 'because of his death, by which the eternal covenant is sealed'²⁶.</p> <p>ἐν παντὶ ἀγαθῷ: Means-equipment (cf. Eph 1.3 ἐν πάσῃ εὐλογίᾳ πνευματικῇ).</p> <p>ἐν ἡμῖν: Loc-fig.</p> |

²² Carson (1960) refers to Lightfoot and CFD Moule for all the interpretations of this verse.

²³ ἐνεργῆς occurs 3 times: 1C 16.9 (Abs.), Phm 6, and He 4.12 (Abs.)

²⁴ Mt 14.2 (Mk 6.14), Eph 2.2, 3.20; Php 2.13; Co 1.29; 1Th 2.13.

²⁵ An alternative would be 'I pray that your partnership [with me] in the faith will result in/produce ... cf. Php 1.5.

²⁶ 'It is generally agreed that the ἐν is used in a *causal* sense here. When God raised Jesus from the dead, He was signifying the acceptance of the Covenant blood' (Miller 1988:449, 450). The whole comment is well worth reading.

καὶ αὐτὸ τοῦτο δὲ σπουδὴν
 πᾶσαν παρεισενέγκαντες
 ἐπιχορηγήσατε ἐν τῇ πίστει
 ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ
 ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ
 γνώσει τὴν ἐγκράτειαν, ἐν δὲ
 τῇ ἐγκρατείᾳ τὴν ὑπομονήν,
 ἐν δὲ τῇ ὑπομονῇ τὴν
 εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ
 τὴν φιλαδελφίαν, ἐν δὲ τῇ
 φιλαδελφίᾳ τὴν ἀγάπην.

Οὗτός ἐστιν ὁ ἐλθὼν δι'
 ὕδατος καὶ αἵματος, Ἰησοῦς
 Χριστός, οὐκ ἐν τῷ ὕδατι
 μόνον ἀλλ' ἐν τῷ ὕδατι καὶ
 ἐν τῷ αἵματι:

ἐν τῇ πίστει etc.

Many English versions (KJV, TEV, NIV, JB), in using the word 'add', fail to catch the nuance of the preposition here, by suggesting that we are to add these graces to one another as beads on a string, rather than as links in a chain.

RSV supplement your faith with virtue, and virtue with knowledge etc.

W with your faith exhibit also a noble character; with a noble character knowledge etc.

The role is Circumstance or Sphere – 'in (the matter of) [exercising] faith, supply/furnish (also) virtue', 'as you exercise faith, practise also virtue ...' etc. 'Each grace being assumed, becomes the stepping-stone to the succeeding grace.' (Exeg. Helps, 1981:40, quoting Fausset, 1961.)

ἐν τῷ ὕδατι ... καὶ ἐν τῷ αἵματι

The key question is whether the ἐν phrases exactly parallel the διὰ phrases as a stylistic variation, or whether there is a distinction in meaning.

1. Both are Means or Manner.

TT through [Note: 'that is, through his whole ministry from the baptism to the cross, with all their implications', p.542]... by ...

KJV/NIV/Ph by ... by ...

Many commentators believe there is no difference.

2. διὰ - Means; ἐν - Manner

RSV/JB/W by ... with

3. Other

NEB with ... by

TEV with ... with

See the comments by Anderson, 1992, 195ff.

The distinctions made by transl. and commentators appear artificial. The overall sense would seem to be that his coming was authenticated and marked by the two events of his baptism and death.

1T 3.16

Ὅς²⁷ ἐφανερώθη ἐν σαρκί,
 ἐδικαιώθη ἐν πνεύματι, ὡφθη
 ἀγγέλοις, ἐκηρύχθη ἐν
 ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ,
 ἀνελήμφθη ἐν δόξῃ.

ἐν begins five of these six hymnic/credal phrases, giving an immediate surface parallelism, though not necessarily a role parallelism.

ἐν σαρκί: - Location.

TEV appeared in human form

NIV appeared in a body

Other translations are similar.

ἐν πνεύματι

1. Most take as Agency of the Holy Spirit.

NIV/TT vindicated by the Spirit

TEV shown to be right by the Spirit. cf. W.

JB attested by the Spirit

2. Transl. as 'in the Spirit'. What is the meaning?

KJV justified in the Spirit

RSV vindicated in the Spirit

3. With small 's' – Sphere

NEB/Ph vindicated in the spirit

Br vindicated in spirit

LB pure in spirit

ἐν ἔθνεσιν

1. Addressee

Rare occurrence of ἐν with a Goal dimension.

KJV preached unto the Gentiles

JB proclaimed to the pagans.

2. Location

RSV/NIV/TEV/LB/NEB/TT/

Ph/Br preached/proclaimed among the nations.

W proclaimed among Gentile nations

ἐν κόσμῳ

1. Location

KJV/RV/NIV/W believed on in the world.

NEB/Ph believed in throughout the world.

TT believed in all over the world.

TEV/Br believed in the world.

2. Agent/Experiencer

JB believed in by the world

LB accepted by men everywhere

ἐν δόξῃ

1. Goal

KJV/W received up into glory

TEV taken up to heaven

LB received up again to his glory in heaven

2. Manner or Attendant Circumstances. cf. Mt 16.27, 25.31; Mk 8.38; Lu 9.26, where ἐν τῇ δόξῃ is almost formulaic for His 'coming in glory'.

RSV/NIV/TT/JB taken up in glory

Ph taken back to heaven in glory

Br received up in glory

NEB glorified in high heaven.

²⁷ The controversial textual question of ὅς versus θεός is not in focus, and not considered here. Christ is clearly the topic of this credo.

ἐπί – '(UP)ON'

(+ Accusative, Genitive, Dative)

STATISTICS

ἐπί occurs some 890 times in the NT, nearly a third of the occurrences of ἐν. It is a favourite preposition of Luke - and of Revelation, whose theme is the Lamb on the throne.

IE CONNECTIONS AND MEANING

ἐπί is cognate with Latin *ob*, Sanskrit *ápi*.

ἐπί is the only preposition which occurs plentifully with all three cases, most frequently with the Accusative, least with the Dative. There is considerable overlap of meaning in its use with the three cases. It often occurs after verbs compounded with ἐπι- as will be seen in the examples below.

The basic meanings of 'upon' or 'on top of' or 'over' account for all the uses of ἐπί whether the meaning is a physical spatial/temporal, or a metaphorical or extended one. It may express physical location - in space (rest on and contiguity to) and, to a lesser extent, in time. Hence it may express, by extension, a non-physical reliance on someone (generally) or something. It may also express the domain or area covered by an activity. By extension also, it may signal the grounds or basis for an action. Grounds or basis in turn can lead to purpose.

'It differs from ὑπέρ in that ἐπί implies a resting upon, not merely over. But the very simplicity of this idea ['upon'] gives it a manifoldness of resultant uses true of no other preposition.' (Robertson, 600) There is indeed a spectrum of meanings, and hence a blurring, but the focal differences are still clear. As with other areas of Greek grammar (e.g. the difference between Subjective and Objective Genitive), we can attempt to analyse and classify; the NT writers simply used the word they wanted without more ado, and we must often derive its particular significance from the context.

SEMANTIC ROLES

The chart on this page maps the roles of ἐπί on to the semantic roles as presented in chapter 5.

Items in *italics* are role variants which are specific to ἐπί. Items in parenthesis are infrequent uses.

| | | | |
|-----------------|----------------|---------------|---------------|
| Participants | 1. Agent | | |
| | 2. Effector | | |
| | 3. Patient | | |
| | 4. Experiencer | | |
| | 5. Theme | Text | |
| | | Topic | |
| | | Range | |
| | 6. Benefactive | Recipient | |
| | | Beneficiary | |
| | | Opponent | |
| | | Target | |
| | | Addressee | |
| | | Possessor | |
| 7. Comitative | | | |
| Circumstantials | 8. Locative | Location | (Extent) |
| | | | <i>Domain</i> |
| | | Goal | |
| | | Source | |
| | 9. Time | Path | |
| | | Time-when | |
| | | Time-how long | |
| | | Time-since | |
| | 10. Means | Time-until | |
| | | Means | |
| | | Agency | |
| | | Manner | |
| | 11. Measure | Specification | |
| | | | |
| | 12. Motivation | | |
| Reason | | | |
| Occasion | | <i>Basis</i> | |
| | Purpose | | |

Chart of semantic roles of ἐπί

They will be presented and illustrated in the following order:

A. Locative

1. Location
2. Goal

B. Time

C. Extended roles

1. Target
2. Opponent
3. Domain
4. Topic

D. Motivation

1. Occasion
2. Basis
3. Purpose

E. Problem passages

| |
|-------------------|
| A LOCATIVE |
|-------------------|

| |
|--------------------|
| 1. LOCATION |
|--------------------|

1.1 '(up)on' or 'on top of'

There are some examples of ἐπί with the basic meaning of 'on (top of)', apparently used with all 3 cases with little difference of meaning. ἐπί may signify both 'on' an indefinite (large) 2-D area (sand, sea etc.), and resting 'on top of' a 3-D object (table, bed etc.).

• With Accusative

| | | |
|--------------------|---|---|
| Mt 7.24, 25, 26 | ... ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν: ... τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ... ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον: | on sand...on rock cf. Lu 6.48, 49. |
| Mt 14.25 | ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. | cf. ἐπὶ τὴν θάλασσης with same meaning in the next verse, and genitive also in Mk. 6.48, 49, Jo 6.19. |
| Mk 4.38 | καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. | |
| Mk 11.7 | καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. | |

It is interesting to see the frequency of ἐπί in the 3 synoptic accounts of the parable of the sower:

| | Matthew 13.3 ff | Mark 4.2 ff | Luke 8.4 ff |
|-----------------------|---|--|--|
| <u>Parable</u> | παρὰ τὴν ὁδὸν ἐπὶ τὰ πετρώδη ἐπὶ τὰς ἀκάνθας ἐπὶ τὴν γῆν τὴν καλήν | ditto ἐπὶ τὸ πετρώδες εἰς τὰς ἀκάνθας εἰς τὴν γῆν τὴν καλήν | ditto ἐπὶ τὴν πετράν ἐν μέσῳ τῶν ἀκανθῶν εἰς τὴν γῆν τὴν ἀγαθὴν |
| <u>Interpretation</u> | same as parable same as parable εἰς τὰς ἀκάνθας same as parable | ditto ditto ditto ditto | ditto ἐπὶ τῆς πέτρας ditto ἐν τῇ καλῇ γῇ |

Understandably, the stony ground is the only kind which has ἐπί in all 3 accounts!

Extent: With an additional modifier in the following nominal phrase, ἐπί can signal physical Extent or domain.

| | | |
|----------|---|---|
| Mt 27.45 | Ἐκ τῆς ὥρας σκοτός ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης. | darkness over the whole earth |
| Ac 11.28 | ἔσῃμανεν ... λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην, | ... there would be a great famine throughout the whole world... |

Notice the idiomatic use of ἐπί with the accusative in the following.

| | | |
|-----------|---|--|
| Lu 5.12 | ἰδοὺ ἀνὴρ πλήρης λέπρας: ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ... | fell on his face. So also in Mt 17.6, 26.39, Lu 17.16. Contrast Jo 11.32 πρὸς τοὺς πόδας [fell] at his feet. |
| Lu 15.20 | καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. | NIV threw his arms around him TEV, JB, NEB similar. |
| Rev 11.11 | καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, | stood on their feet |

• With Genitive

| | | |
|----------|--|---|
| Mt 4.6 | καὶ ἐπὶ χειρῶν ἀροῦσίν σε, | 'on' > 'in their hands'. So also Lu 4.11. (OT quote) |
| Mt 9.2 | προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. | So Lu 5.7. cf. ἐφ' ᾧ in Mk 2.4. Here 'lying on' though JB renders βάλλω as 'stretched out on'. |
| Mt 10.27 | καὶ ὁ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων. | |
| Mt 14.19 | καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, | 'sit down on the grass'. cf. ἐπι + dative in parallel passage, Mk 6.39. |
| Mt 24.3 | Καθημένοι δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν | |
| Mt 6.10 | γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς: | a <u>very</u> common phrase throughout the NT, sometimes in contrast to 'in heaven' cf Mk 4.26 (might take as Goal, except that Goal is generally Acc. – so Ac 10.11), Lu 5.24 ('on' rather than 'over' in this context) etc. etc. |
| Ac 21.40 | ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἑστῶς ἐπὶ τῶν ἀναβαθμῶν | |
| 1C 11.10 | διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. | |

• With Dative

Less common. As noted above, there are one or two instances where Mark seems to favour the use of the dative.

| | | |
|-------------|---|--------------------------|
| Mt 14.8, 11 | Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. | So also Mk 6.25, 28 |
| Mk 6.39 | συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. | on the green/fresh grass |

| | | |
|----------|---|---|
| Mk 6.55 | καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν | |
| Jo 11.38 | ἦν δὲ σπῆλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. | (stone) lay on/across it. Here there is 'vertical contact'. |

It is interesting to note the use of the 3 cases for 'on (the) throne' in Revelation, especially when used with the participle καθήμεν-. There is textual variation.

| Case of Participle | Case of Noun in PP | | | Reference |
|--------------------|--------------------|--------------|------------|--------------------------|
| | Nestlé 26 | Souter (W-H) | TR | |
| Nominative | Accusative | Accusative | Genitive | 4.2 11.16 |
| | Genitive | Genitive | Genitive | 7.15 |
| | Dative | Dative | Genitive | 21.5 |
| Accusative | Accusative | Accusative | Accusative | 4.4 |
| Genitive | Genitive | Genitive | Genitive | 4.10 5.1, 5.7 6.16 |
| | Dative | Genitive | Genitive | 4.9 5.13 7.10 |
| | Dative | Dative | Genitive | 19.4 |

The Nestlé version reflects an attraction to the case of the participle. The Textus Receptus seems to have a preference for the Genitive.

Figurative uses: ἐπί occurs in the following expressions (with all 3 cases) with a locative role, but the total PP is being used figuratively or idiomatically.

| | | |
|----------|--|--|
| Mt 16.18 | ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν | on this rock I will build... |
| Mt 23.2 | λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. | i.e. they have the same leadership role and authority that Moses did. |
| Mt.27.25 | καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. | may his blood (be) on us and on our children. i.e. we accept the responsibility. |
| Eph 2.20 | ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, | built on the foundation of apostles and prophets. |
| Php 2.17 | ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν: | |
| Co 3.14 | ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος. | on top of/in addition to all these things... |
| 1J 3.3 | καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστιν. | whoever has this hope (with)in him i.e. 'within himself' as in some translations. If it was 'in Christ', one would expect the Accusative for Target as are other examples. |

So also Mt 23.4; Ac 1.26, 4.22; He 8.10, 10.16; 1P 5.7.

To these we may add the idiomatic ἐπ' ἀληθείας 'in truth' or 'truly' which occurs 7 times, mostly in Lucan material.

In addition to the samples below, the phrase occurs in Mk 12.32; Lu 4.25, 22.59, Ac 4.27.

| | | |
|----------|--|-------------------|
| Mk 12.14 | ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις; | So also Lu 20.21. |
| Ac 10.34 | Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός, | |

1.2. 'in the locality of'

In the following examples, the thought of 'contact with' shifts to contiguity i.e. 'in the immediate/close vicinity of'. A common English translation is 'at'. This use of ἐπί is also found with all 3 cases.

• With Accusative

| | | |
|---------|--|--|
| Mt 9.9 | εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, | at the tax-office. So Mk 2.14; Lu 5.27 (only 3 in NT) |
| Rev 7.1 | εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἵνα μὴ πνέη ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον. | at the 4 corners of the earth Note the 3-fold ἐπί at the end of the verse, with differing case. |

• With Genitive

| | | |
|----------|--|---|
| Mt 21.19 | καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν | at the roadside Note the second ἐπί (acc.)- 'he went up to it ...' |
| Mk 8.4 | Πόθεν τούτους δυνήσεταιί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; | NIV in this remote place |
| Mk 11.4 | καὶ ἀπῆλθον καὶ εὔρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου καὶ λύουσιν αὐτόν. | at the crossroads |
| Jo 21.1 | ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος: | by/at the sea of T. |
| Ac 5.23 | καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, | standing by the doors |
| Rev 8.3 | Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου | stood at (or by) the altar (TR has Acc.) Note acc. case for second ref. in the verse - '... on the altar'. |

• **With Dative**

'As with the accusative and genitive, so with the locative [dative], there is the idea of contiguity.'

(Robertson, 604)

| | | |
|----------|---|--|
| Jo 4.6 | ὁ οὖν Ἰησοῦς κεκοπιακῶς ... ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ: | All + TT take as 'by' or 'beside the well'. KJV alone renders 'on the well'. |
| Jo 5.2 | ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα | at the porch |
| Ac 3.10 | αὐτὸς ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραία Πύλῃ τοῦ ἱεροῦ | at the beautiful gate So also v.11. |
| Ac 5.9 | οἱ πόδες τῶν θαυμάτων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ | feet ... standing at the door |
| Rev 9.14 | Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. | at the great river... |

1.3. 'in presence of' (people)

Here the sense is the same as 1.2, i.e. 'in the vicinity of', but is applied to people. And the normal expectation would therefore be 'before'. The following case is always genitive.

| | | |
|----------|---|---|
| Mt 28.14 | καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, | lit. 'if this should be heard before the governor' (or, at the governor's [place/house]) i.e. if the governor should hear about this. |
| Mk 13.9 | καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. | you will stand before governors and kings |
| Ac 24.20 | ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὔρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου, | when I stood before the Sanhedrin |
| 2C 7.14 | καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. | REB 'in the presence of Titus'. So KJV and RSV 'before Titus'. Other versions have 'to'. |
| 1T 6.13 | παραγγέλλω [σοι] ἐνώπιον ... Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, | when he witnessed a good confession before Pontius Pilate. cf. use of κατὰ in Ac 3.13. |

2. GOAL

Goal is a major role of ἐπί (though not as frequent as εἰς or πρὸς), and covers several interlocking sets. Goal always implies 'motion to/towards' (whether the locality or vicinity of), and occurs with verbs of MOTION and TRANSFER. As with the other prepositions of 'motion to', the following case is normally, but not always, accusative.

2.1 With verbs of MOTION.

| | | |
|----------|--|--|
| Mt 3.13 | Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. | to Jordan |
| Mt 10.29 | οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν. | |
| Mt 14.34 | Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν | came on to the land > 'landed' or 'disembarked'. So Mk 6.53. |
| Mt 21.19 | καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν | |
| Mk 16.2 | ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου. | to the tomb |
| Lu 22.40 | γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, | arriving at the place |
| Ac 8.26 | Ἄναστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν, | NIV Go south to the road ... that goes down ... |
| Ac 9.11 | Ἄναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεΐαν | Go to street called Straight |

So also Mt 22.9, Jo 6.16, etc.

2.2 With verbs of TRANSFER. With verbs of 'putting', ἐπὶ again has the sense of 'on top of'.

| | | |
|------------|---|--|
| Mt 4.5 | Τότε παραλαμβάνει αὐτὸν ὁ διάβολος ... καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, | = Lu 4.9. |
| Mt 9.16 | οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγράφου ἐπὶ ἱματίῳ παλαιῷ | cf. Mk 2.21, Lu 5.36 - both Accus. |
| Mt 27.29 | καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ | Gen. cf. εἰς τὴν κεφαλὴν in v. 30 with similar meaning. |
| Mk 4.21 | Μῆτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; | in contrast to ὑπό |
| Mk 7.30 | εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην | 'laid upon her bed' - KJV gets the force of this after her treatment by the demon. |
| Mk 8.25 | εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, | merging into 'over' i.e. there is a dimension of extent (Domain). |
| Lu 10.34 | ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος | |
| Lu 12.11 | ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, | bring you to the synagogues and to... |
| Lu 19.35 | καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπὶ τὰς αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. | |
| Jo 9.6, 15 | ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς | merging into 'over' - again, the dimension of extent (Domain). |
| Ac 14.13 | ὁ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας | |

| | | |
|----------|--|-----------------------------|
| Rev 1.17 | ἔθηκεν τὴν δεξιάν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ: | placed his right hand on me |
|----------|--|-----------------------------|

So also Mk 16.18; Lu 15.5, etc.

Figurative uses (both Motion and Transfer):

| | | |
|-----------|---|--|
| Mt 10.34 | Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν: | 'Do not think that I came to bring peace on/to the earth' cf. Lu 12.49. ('fire'); ἐν τῇ γῆ in v 50. |
| Mt 12.28 | εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. | The k. of God has come upon you/impacted you. Idiomatic. Most Eng. versions render literally. So also Lu 10.9. |
| Lu 19.23 | καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. | Why didn't you give my money to the bank? (lit: on (to) the (money-changers') table) |
| Ac 7.23 | ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. | came into his heart i.e. he decided |
| Ac 8.32 | Ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη | led to slaughter |
| Ro 2.2 | οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. | RSV the judgment of God rightly falls upon those who ... Br God's judgment falls on those who ... NIV has 'God's judgment <u>against</u> those ...' Note the 'present situation' implied in the verb. This might be considered Target. |
| Ro 15.3 | Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ. | |
| 1C 2.9 | καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, | hasn't entered the heart i.e. no one can understand/imagine ... |
| Ga 4.9 | πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα | turn again (ἐπι-) to weak and ... |
| Eph 4.26 | ὁ ἥλιος μὴ ἐπιδύετω ¹ ἐπὶ [τῷ] παροργισμῷ ὑμῶν, | Don't let the sun set (or, go down) on your wrath i.e. while you are still angry. Or, Don't end the day still angry. |
| He 6.1 | Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, | go on to maturity Could be considered Target. |
| 1P 5.7 | πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. | |
| Rev 2.24 | οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βᾶρος, | will not impose any burden on you |
| Rev 3.10 | κἀγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης | ...testing which will come upon the whole world (Gen.) |
| Rev 11.11 | καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. | lit: great fear fell on those who watched them. NIV terror struck those who saw them. |

¹ ἄπαξ λεγ.

2.3 'to the presence of (people)'

We may note this group, occurring with verbs of MOTION or TRANSFER, which corresponds to 1.3 above.

| | | |
|----------|---|--|
| Mt 10.18 | καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε | you will be brought before leaders and kings So Lu 21.12. |
| Mk 5.21 | συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, | Most have 'gathered round him'. |
| Jo 19.33 | ἐπὶ δὲ τὸν Ἰησοῦν ἔλθόντες, | 'coming to where Jesus was' i.e. when they reached/arrived at Jesus' cross ... |
| Ac 16.19 | ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σιλᾶν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας | dragged them to the leaders/authorities. (or, Purpose, as NIV 'to face the authorities'.) cf. 17.19. |
| Ac 25.12 | ἐπὶ Καίσαρα πορεύση. | to Caesar you shall go |

B TIME

ἐπί is used with all three cases to express time, and the differences are associated with the basic case meanings. Indeed, there is a certain tension between the preposition and the case.

• With Accusative

The accusative is used for duration or extent of time, and there are instances of this with ἐπί.

| | | |
|----------|---|----------------------------------|
| Lu 4.25 | ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, | for 3 years and 6 months |
| Ac 16.18 | τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. | NIV for many days |
| Ac 28.6 | ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ θεωρούντων ... | for a long time - only ex. in NT |

The examples below reflect a somewhat unusual use of ἐπί + acc. for Time.

| | | |
|--------|---|--|
| Ac 3.1 | Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. | NIV at the time of prayer - at 3 in the afternoon One might expect a dative here for precise time, but ἐπί is followed by its predominant case. JB takes ἐπί as reflecting Purpose: 'for the prayers at the ninth hour'. So also Ph 'were on their way ... for the three o'clock hour of prayer'. |
| Ac 4.5 | Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους... | NIV the next day i.e. at some point |

• **With Genitive**

The genitive expresses Time-within which, and this is maintained following ἐπί.

| | | |
|----------|--|---|
| Mt 1.11 | Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. | NIV at the time of the exile to Babylon i.e. at some point during |
| Mk 2.26 | πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως | NIV in the time of Abiathar the high priest i.e. during. TEV when A was the High Priest. |
| Lk 3.2 | ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. | NIV during the highpriesthood of A. and C. |
| Ac 11.28 | ἀναστάς δὲ ... Ἄγαθος ἐσήμανεν ... λιμὸν μεγάλης μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην, ἥτις ἐγένετο ἐπὶ Κλαυδίου. | NIV during the reign of Claudius |

• **With Dative**

With the dative, ἐπί seems to mean 'on the occasion of' and hence sometimes 'whenever'.

| | | |
|---------|--|--|
| Jo 4.27 | ἐπὶ τούτῳ | at this (time) |
| 2C 3.14 | τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, | at the reading of the old covenant i.e. whenever the old covenant is read. |
| 2C 7.4 | πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. | in all our affliction cf. 1 Th 3.7 below. All Eng. versions take it this way, not as being overwhelmed with joy <u>at</u> their affliction. |
| Php 1.3 | Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν | at every remembrance of you i.e. whenever we remember you. so NEB, JB NIV, TEV every time I ... |
| 1Th 3.7 | διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, | NIV in all our distress and persecution. This use is really 'circumstance/situation' - an extension of time. (ἐφ' ὑμῖν - see under Occasion) |
| He 9.26 | νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ ² τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἀμαρτίας | at the completion/consummation of the ages. NEB at the climax of history |

² There are 4 occurrences of this word, always in this phrase - Mt 13.39, 40, 24.3 and this reference.

| |
|-------------------------|
| C EXTENDED ROLES |
|-------------------------|

ἐπί signals a number of UNDERGOER roles which are extensions of locative ones. The following are grouped together for convenience: Target, Opponent, Domain and Topic.

| |
|------------------|
| 1. TARGET |
|------------------|

Target is an extension of Goal. The participant is the target (rather than the Patient) of the activity of the verb. The attitude or action of the agent is directed towards the target. The accusative is the case most used. 'On' is the usual English translation. πιστεύω and ἐλπίζω are typically followed by Target.

Note that in both the section on Goal and here, ἐπί occur with verbs compounded with ἐπι-. In this section they are grouped together.

| | | |
|----------|--|---|
| Mt 5.45 | ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. | causes sun to rise/shine on evil and on good...rain on just and unjust. It is a picture of impartial providential care. |
| Mt 15.32 | Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, | I-have-compassion on the crowd In Mt 9.36, περί is used with the same verb. Perhaps <u>extent</u> is more in focus there, but Target and Domain are very close. So also Mk 8.2. |
| Lu 7.13 | καὶ ἰδὼν αὐτήν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαίε. | the same verb is used. |
| Mt 27.43 | πέποιθεν ἐπὶ τὸν θεόν, | He trusted in God |
| Mk 10.24 | πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν: | Same verb with the dat. 'for those who trust in riches.' NB. this phrase only in MT/Byz. |
| Ac 26.18 | τοῦ ἐπιστρέψαι ἀπὸ σκοτόυς εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, | The same verb. 'turn (them) to God cf Lu 1.16. It is parallel to εἰς and could be considered goal, which is, of course, basically the same role. One might consider there is an element of direction/aim in this verse. |
| Ac 9.42 | πολλοὶ ἐπίστευσαν ³ ἐπὶ τὸν Κύριον | Many believed on the Lord So also Ac 16.31, 22.19. And see He 6.1 below. |

³ πιστεύω occurs with ἐπί nearly a dozen times, equally with acc. and dat. e.g. Mt 27.42; Lu 24.25; Ac 16.31; Ro 4.24, 9.33; 1T 1.16. It occurs frequently in John's gospel with the plain dat. or with his favoured preposition, εἰς + acc. -- some 32 times, e.g. 3.36, 6.29. There are only 2 or 3 occurrences outside John -- Mt 18.6 (cf. Mk 9.42), Ac 10.43. For its possible limited use with ἐν, see note on ἐν Χριστῷ under 3.Target. cf. the full note in Moulton, 67, 68.

| | | |
|---------|--|---|
| Ro 4.5 | τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα | to one who trusts on the-one-who-justifies... |
| Ro 4.24 | τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, | |
| 2C 10.2 | δέομαι δὲ τὸ μὴ παρῶν θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. | NIV bold ... towards some people who think that we live ... |
| 1T 4.10 | εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, | since we have-put-our-hope on/in the living God. With dat. |
| 1T 5.5 | ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἠλπικεν ἐπὶ θεόν | (widow) has hoped in/on God |
| 1T 6.17 | Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικένοι ἐπὶ πλούτου ἀδηλότητι ⁴ ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, | ... not to place their hope on the uncertainty of wealth i.e. riches which cannot be guaranteed, but on God ... With dat. |
| Ti 3.6 | οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, | 'poured out on us' (fig.). Included here, but Recipient rather than Target, after a verb of (in this context) giving. cf. Eph 1.8, where εἰς is used in a similar expression. |
| He 6.1 | μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν, | Faith in/on God |
| 1P 3.12 | ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὤτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά. | his eyes are on the righteous (idiom) ... the face of the Lord is toward those who do evil. Notice parallel εἰς in next phrase. cf. Lu 9.38 above. |

Examples of ἐπὶ following compound verb with ἐπι- :

| | | |
|---------|--|---|
| Lu 1.16 | καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. | He will turn/direct many to the Lord their God. |
| 1P 2.25 | ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν. | Same verb used intrans. cf. also 1Th 1.9 which has same verb with πρός. |
| Lu 9.38 | δέομαί σε ἐπιβλέψαι ἐπὶ τὸν υἱόν μου | ...look-on (ἐπι-) my son |
| Ac 4.29 | καὶ τὰ νῦν, κύριε, ἐπίδε ἐπὶ τὰς ἀπειλάς αὐτῶν | Look(-down-)on their threats |

2. OPPONENT

There are some examples where the context means that ἐπὶ takes an adversarial role, 'against', cf. κατὰ with the Genitive. The same preposition signifies both positive and negative aspects of Target.

| | | |
|---------|--|---|
| Mt 24.7 | ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν | nation will rise against nation, and kingdom against kingdom (Acc.) So Mk 13.8; Lu 21.10. |
|---------|--|---|

⁴ ἀπαξ λεγ.

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| Mt 26.55 | Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; | against a thief (or 'for a thief'?? i.e. Purpose) (Acc.) |
| Mk 3.24-26. | καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη; καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῆ, ... καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν ... | Cf. Mt 12.25; 26 (κατὰ and ἐπὶ), Lu 11.17 ff (ἐπὶ). |
| Mk 13.12 | καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς | against parents (Acc.) |
| Lu 12. 52, 53 | πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυνάμει καὶ δύο ἐπὶ τρισίν, διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τῇ θυγατέρᾳ καὶ θυγάτηρ ἐπὶ τῇ μητέρᾳ, πενθερὰ ἐπὶ τῇ νύμφῃ αὐτῆς καὶ νύμφη ἐπὶ τῇ πενθερᾷ. | 3 against 2 and 2 against 3, father against son, son against father (Dat.). The rest are with Acc. |
| Ac 4.27 | συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν ὃν ἔχρισας, | against your holy child Jesus (Acc.) |
| Ac 8.1 | Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις, | against the church in Jerusalem (Acc.) |
| Ac 13.50 | καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρναβᾶν | persecution against Paul and Barnabas (Acc.) |

3. DOMAIN

The (figurative) extension of Extent is the **Domain** or sphere of influence of the predicate. ἐπὶ is followed by the accusative except where marked. 'over' tends to be an English rendering of this sense. It occurs with predicates or nominal heads signifying domain of responsibility or effect; there is no dimension of motion or transfer.

| | | |
|------------------------|--|--|
| Mt 25.21 So also 23 | ἐπὶ ὀλίγα ἢς πιστός, ἐπὶ πολλῶν σε καταστήσω: | faithful over few ... appoint over many (Gen.) |
| Lu 1.33 | καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. | NIV he will reign over the house of Jacob |
| Lu 1.65 | καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, | fear was on/over them all. So also A. 5.11. |
| Lu 2.8 | Καὶ ποιμένες ἦσαν ... ἀγρυπνοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. | keeping watch over their flocks |
| Lu 9.1 | ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν | gave authority...over evil spirits |
| Jo 3.36 | ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν. | the wrath of God remains on him. cf. Co 3.6, (though note textual difference of opinion). |
| Ac 4.33 | χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. | great grace was on all |
| Ac 6.3 | ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας ... οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης, | put in charge of/over this responsibility (Gen.) |
| Ro 5.14 | ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας | |

| | | |
|----------|---|---|
| Ro 9.5 | ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, | who is God over all. (Gen.) Embedded attribute PP |
| Ga 6.16 | καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. | peace be on them |
| He 10.21 | καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ, | great priest over the house of God. Attribute PP as above. |

4. TOPIC

With verbs of COGNITION or COMMUNICATION, ἐπί signifies **Topic** or content⁵.

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| Mk 6.52 | οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, | they didn't understand about (the matter of) the bread |
| Mk 9.12 | καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ; | on the topic of the Son of Man |
| Mk 12.26 | οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάλτου πῶς εἶπεν ... | = in the passage about the bush (Gen.). Here, Text, rather than Topic. |
| Ac 14.3 | διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ | TEV, Ph about the Lord (dat.) RSV, NIV, JB for the Lord (i.e. Ben.) NEB in reliance on the Lord. (i.e. Manner) W speaking freely and relying on the Lord. (ditto) TT with confidence in the Lord (i.e. Target). Note the varying interpretations. |
| He 9.10 | μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα. | in the matter of food and drink and various washings (dat.) |

D MOTIVATION

The use of ἐπί extends to variants of the role of Motivation. We may distinguish the following.

1. OCCASION

Occasion involves an element of stimulus, which causes or provokes an emotional reaction. ἐπί with the dative occurs frequently after INNER ACTIVITY verbs of Emotion – rejoicing, amazement, fear, sorrow etc. and may be translated by English 'at' - *rejoice at, amazed at* etc. ἐπί with this usage seems to be a favourite of Luke. Following is a sampling of the many occurrences. The noun is normally in the Dative.

| | | |
|---------|--|------------------------|
| Mk 1.22 | καὶ ἐξεπλήσσαντο ἐπὶ τῇ διδασκῇ αὐτοῦ: | amazed at his teaching |
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⁵ a comparative study needs to be made with περί and ὑπέρ, which are also used for this role.

| | | |
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| 190 | | |
| Mk 3.5 | καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν | |
| Mk 10.22 | ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος: | being shocked/gloomy at this reply 'disturbed because of what was said' (Louw and Nida, 781). (so also v. 24. |
| Lu 1.29 | ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη | troubled at his word |
| Lu 5.9 | θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντα τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον, | fear seized him...at the catch of fish... |
| Lu 13.17 | καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ. | rejoiced at all the wonderful things... |
| Lu 15.7 | χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας. | |
| Lu 20.26 | καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. | cf. Ac 3.12 for same verb. |
| Ac 20.38 | ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. | |
| 1Th 3.7 | διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν | |
| Jm 5.1 | κλαυσατε...ἐπὶ ταῖς ταλαιπωριαῖς ὑμῶν ταῖς ἐπερχομεναῖς. | Weep ... at the misfortunes ... |
| 3J 10 | καὶ μὴ ἀρκούμενος ἐπὶ τούτοις | not being satisfied with these things... |
| Rev 1.7 | κοψονται ἐπ' αὐτὸν πασαι αἱ φυλαί... | all tribes...will mourn at/because of him (Acc; person rather than situation) |

The response may be volitional, as well as emotional, and may also be communicated, as the following examples show. And inasmuch as the PP expresses the content of the response, Occasion merges here with Topic.

| | | |
|---------|--|--|
| Lu 1.47 | καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου, | My spirit has rejoiced in God my Saviour (person rather than situation) |
| Ac 4.21 | ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι: | |
| Ro 5.2 | καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. | = 'we are thrilled at the prospect of...' cf. note on this verb under ἐν p. 165. |
| 1C 1.4 | Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ ... | |
| 2C 9.13 | δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντα, | glorify God at/for your obedience... |
| 2C 9.15 | χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγῆτῳ αὐτοῦ δωρεᾷ. | |

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| 2. BASIS |
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A similar extended use of ἐπί is grounds or basis, the logical reason, for either state or action. Note the following examples:

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| Mt 4.4 | Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. | on bread alone ...on every word which ... (Dat.) Not physical bread but God's 'words' are the sustaining basis of life. (This might be included in the fig. uses of ἐπί under Location, but seems to fit better here.) cf. KJV by bread alone Means. |
| Mt 18.16 | ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα: | on mouth of two or three witnesses (Gen.) So 2C 13.1. |
| Mt 19.9 | ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ | except on grounds of fornication (Dat.) |
| Lu 5.5 | ἐπὶ δὲ ῥήματί σου χαλάσω τὰ δίκτυα, | 'at your word I will let down the net.' This follows a negative, ('all night we have toiled and caught nothing, but...') and seems to show both occasion and grounds for what Peter will do. 'Prompted by your word, I will ...' NIV 'because you say so, ...'; TEV makes it a surface condition, 'if you say so ...'. |
| Ac 3.16 | καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὄν θεωρεῖτε καὶ οἴδατε, ἔστερέωσεν τὸ ὄνομα αὐτοῦ, | 'on the basis of faith', hence NIV 'by' KJV 'through faith in his name' (means> cause) cf. LB Faith in Js' name ... has caused this perfect healing. |
| Ac 26.6 | καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα κρινόμενος, | NIV it is because of my hope ... that I am on trial today TEV I stand here to be tried because I hope ... |
| Ro 4.18 | ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν... | Calvin: 'The meaning is that when he had no grounds for hope, A. still relied in hope on the promise of God'. See Morris 1988:210. |
| Ro 5.14 | ἀλλὰ ἐβασίλευσεν ὁ θάνατος ... καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ ὅς ἐστιν τύπος τοῦ μέλλοντος. | lit: 'on the likeness of the transgression of Adam ...; = like/as Adam did when he overstepped the command. So Eng. versions. We might have expected κατὰ. See the comment by Morris (1988:233). He refers to Branick's construing of the phrase with ἐβασίλευσεν, in which case the role would certainly be Basis – 'death rules from Adam on the basis of ...' ⁶ |
| Php 1.5 | ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, | Note the question of what verb ἐπί is attached to – v 3 or 4 or both?? The PP is clearly the basis for Paul's joy. So Br 'and rejoice (μετὰ χαρᾶς) at your fellowship with me'. NIV I always pray with joy because of ... Others similarly. |

⁶ Morris gives the ref. as Vincent P. Branick CBQ, 47 [1985], pp. 258-59.

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| Php 3.9 | δικαιοσύνην ἐπὶ τῇ πίστει, | righteousness based on faith/which rests on faith. cf. comment on Php 3.9 under δια, p. 125. |
| 1Th 3.9 | τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν, | |
| Ti 1.2 | ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων, | TEV [truth] which is based on the hope for eternal life NIV a faith and knowledge resting on the hope of eternal life To what is the PP attached? Is it parallel or subordinate to κατὰ πίστιν ...? See 3.2 p. 47. |
| He 8.6 | ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. | which has been (legally) enacted on the basis of better promises (A-G) |

Note that in 4 other occurrences of ἐπ' ἐλπίδι, Basis shifts to Attendant Circumstances or Manner – Ac 2.26; Ro 4.18 (NIV 'in hope believed', not Target, 'believed in hope'), Ro 5.2, 'hoping for/as we hope'; 1Co 9.10.

So also ἐπ' εὐλογίαις (ἀπ. λεγ.) in 2C 9.6 is Manner – 'on the basis of bounty' > 'generously, liberally'.

3. PURPOSE

Luke 4.43 is an interesting example of crossing the line from reason to purpose.

ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο⁷ ἀπεστάλην. cf. Mk 1.38 εἰς τοῦτο γὰρ ἐξῆλθον.

It is the only example of ἐπὶ τοῦτο. RSV renders 'for (ὅτι) I was sent for this purpose'. NIV has '...because that is why I was sent'; TEV 'because that is what God sent me to do'.

Other examples of Purpose (usually, as expected, with the Accusative), are:

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| Mt 3.7 | Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς,... | 'for baptism'. cf. v. 13. So Robertson (602) and all versions except NIV which has 'to where he was baptising' |
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⁷ MT has εἰς τοῦτο here, but the UBS has ἐπὶ with no comment.

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| Mt 26.50 | ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρε, ἐφ' ὃ πάρει. | KJV, RSV and Ph take as a question: 'Why are you here?' i.e. 'What are you here for?' Most take as a command e.g. NIV 'Friend, do what you came for.' W 'Friend, ... carry out your intention.' |
| Lu 7.44 | ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας: | no water for my feet cf. εἶς in L. 15.22. Ellipsis for 'to pour on/wash my feet with'. |
| Lu 15.4 | καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρη αὐτό; | goes after the lost one/goes in search of the lost one. An interesting and unusual blend of Goal and Purpose. The context implies going and searching i.e. looking with a purpose. |
| Eph 2.10 | κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς | for good works |
| 1Th 4.7 | οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ ⁸ . | NIV God did not call us to be impure, but to live a holy life. |
| 2T 2.14 | μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφή τῶν ἀκούοντων. | 1. to no useful purpose 2. for the downfall of the hearers. i.e. 'is useful for nothing, but leads to/results in ...' |
| He 12.10 | ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. | |

E PROBLEM PASSAGES

1. ἐπὶ τῷ ὀνόματι

This phrase needs to be studied in conjunction with those introduced by ἐν and εἶς.

- **εἶς τὸ ὄνομα** occurs 9 times after verbs of believing or baptising (Mt 28.19, Jo 1.12, Ac 8.16, 19.5 etc). The only exception seems to be He 6.10, 'the love you have shown to(wards) his name i.e. him'. The anarthrous form of the phrase occurs in Mt 10.41 and 42, where it is the equivalent of the more common ἐν τῷ ὀνόματι, 'as the representative of, on the authority of'.
- For **ἐν τῷ ὀνόματι**, see the special note under ἐν (Sect. E). The name represents the person, clearly seen in Jo 20.31, 'life in (i.e. 'through', Means/Agency, and hence Reason) his name' i.e. through him. It frequently means 'on the authority of, as the representative of'. So Mt 21. 9; Mk 9.38, 41; Lu 19.38; Jo 5.43, 14.13 etc.

⁸ Are the 2 prepositions parallel in meaning, or is there a distinction? Apart from RSV ('For God has not called us for uncleanness, but in holiness'), all translations make both parallel, with the role of Goal or Purpose. The majority of commentaries also take as Purpose (Blight, 127). This matches the context well. ἐν would = εἶς here.

There are 13 or 14 occurrences of ἐπὶ τῷ ὀνόματι (none without the article), and some are clearly equivalents of ἐν τῷ ὀνόματι. **Basis** seems to be the role for each of the following:

Mt 18.5 καὶ ὅς ἐάν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. Trad. Eng. transl. (including TEV) have 'in my name'. LB 'because you are mine'; Ph 'for my sake'. i.e. 'because of me'.

Mt 24.5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, ... cf. Mk 13.6; Lu 21.8.

Note also Ac 2.38 Πέτρος δὲ πρὸς αὐτούς, Μετανοήσατε, [φησὶν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν. This is the only occurrence having reference to baptism.

It also occurs in Ac 4.17, 18, 5.28, 40, where all the English translations render 'in this name, in the name of Jesus' after a verb of speaking or preaching.

Ac 4.17: ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

Ac 5.40: καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δεῖραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν.

Another natural rendering in these contexts might seem to be 'about this name' i.e. Topic, though none of the English translations seem to do this. We may compare Ac 14.3 which TEV and Ph render 'They spoke boldly about (ἐπί) the Lord'.⁹

However, the whole of this passage (4. 1-31, and also the repercussions in 5.17ff) revolves round the pivotal question of authority. The highest Jewish governing authority, the Sanhedrin (cf. Mt 23.2), was confronting Peter and John who had healed on the authority of the name of Jesus (cf. 3.6). Their question in 4.7 'By what power or authority (name) have you done this?' is the key question, and Peter's reply makes clear that the miracle was done by the authority of Jesus – ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ (v.10). After conferring, the authorities decide to forbid the use of this other authority. The apostles are to speak no longer to anyone 'on the authority of this name'. This would apply to 4.17, 18 and 5. 28, 40.

⁹ RSV, NIV and JB, on the other hand, have 'for the Lord', an unusual use of ἐπί. NEB has 'in reliance on the Lord' (so also TT; cf. Moule, 50).

Note also Lu 24.47: καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετένοιαν εἰς ἄφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. Here the phrase is clearly not Topic, for the topic of κηρύσσω is clearly stated.

2. Romans 5.12

Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον:

To recap all the comments on this verse would require a chapter on its own!

There are 6 occurrences of ἐφ' ᾧ in the NT. Apart from the literal senses of Mk 2.4 ('the bed on which ...') and Ac 7.33 ('the ground on which ...'), it occurs in this passage, 2C 5.4, Php 3.12 (see below) and Php 4.10.

The two main interpretations of the phrase in Ro 5.12 are:

(a) Origen and the Latin fathers took the pronoun as masc. (Vulgate *in quo*), and the phrase therefore means 'in whom'. So Turner renders 'death passed upon all men through him *in whom* all men sinned' (quoted by Morris, 230). The problem with this is that it is a strange use of ἐπί, and an awkward connection to the previous phrase.

(b) The phrase is equivalent to ἐπὶ τούτῳ ὅτι 'inasmuch as, because'. Grounds is a natural sense of ἐπί and the statement '...because all men sinned' is the simplest (and very profound) interpretation, and fits the context. cf. the parallel, though contrastive 2C 5.4.

This does not deny the link with Adam, inherent in the context of the whole passage. 'Adam's sin involved us all in a situation of sin and death from which there is no escape other than in Christ' (Morris 232; his whole statement on this passage repays reading). Morris (and other commentators) quote Bengel *omnes peccarunt, Adamo peccante*. So, too, Bruce writes: '... Adam *is* mankind. Although the Vulgate rendering of 'for that' (Gk. eph' ho) by 'in whom' (Lat. *in quo*) may be a mistranslation, it is a true interpretation' (130).

3. Philippians 3.12.(

Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ].

The 2 possible roles for ἐπί here are:

(a) **Purpose** – 'that for which I have been taken hold of ... '. One might perhaps expect an Accusative. This fits the context well and is the way most Eng. translations have taken it e.g. NIV 'I press on to take hold of that for which Christ Jesus took hold of me.'

(b) **Reason** – 'because I have been taken hold of ... '. This fits the other uses of the phrase. RSV takes it this way, 'but I press on to make it my own, because Christ Jesus has made me his own'.

Lightfoot (1869:150) comments similarly: 'ἐφ' ᾧ may mean either (1) 'wherefore, whereunto,' thus fulfilling *God's purpose*, or (2) 'because,' thus fulfilling *his own duty*. In this second sense ἐφ' ᾧ is apparently used Rom. v. 12, 2 Cor. v. 4. The former meaning seems more appropriate here, though the latter is better supported by St. Paul's usage elsewhere.'

TT catches the sense of purpose, but casts it in a causal form which reflects the Greek. cf. note on ἐπὶ τοῦτο above. 'But I am pressing on and trying to lay hold of it, because this is why Christ Jesus himself laid hold of me.'

κατά – 'DOWN'

(+ Accusative, Genitive)

STATISTICS

Total occurrences of κατά are some 472, about a sixth of the occurrences of ἐν. Paul's writings account for over a third of all occurrences.

IE CONNECTIONS AND MEANING

There seems to be little to note. cf. κάτω, the adverb 'down(ward)', an adverb with old Instrumental ending. cf. ἄνω 'up' and ἄνω 'above/upward'.

The original local meaning of κατά was 'down', but its NT use indicates connection with something, both in local ('against, in vicinity of') and transferred usages. The major role of κατά is Specification, a variant of Means, indicating that something is done in line with, in conformity with something else (KJV frequent 'according to...' or 'according as...') or that it is done with reference to something else (KJV 'as concerning...'). It is a key and fascinating preposition of Paul's, reflecting some of the parameters of his thinking and theology.

The vast majority of occurrences of κατά are with a following accusative, with one or two specific uses for a following genitive. κατά phrases commonly occur within noun phrases (NPs) where they have a modifying, descriptive function.

In Composition: κατά is frequently used in composition - with some 110 different verbs plus uncounted cognate nominals! It reflects the adverbial meanings of 'down' or 'against' or serves, as prepositional prefixes often do, as an intensifier of the verb meaning.

SEMANTIC ROLES

As with the other prepositions, the chart on this page maps the semantic roles of *κατά* on to those listed in chapter 5. Those in *italics* are variants specific to *κατά*. Those in parentheses are infrequent uses.

| | | | |
|-----------------|----------------|---------------|------------------|
| Participants | 1. Agent | | |
| | 2. Effector | | |
| | 3. Patient | | |
| | 4. Experiencer | | |
| | 5. Theme | Text | |
| | | Topic | |
| | | Range | |
| | 6. Benefactive | Recipient | |
| | | Beneficiary | |
| | | Opponent | <i>(Oaths)</i> |
| | | Target | |
| | | Addressee | |
| | | (Possessor) | |
| 7. Comitative | | | |
| Circumstantials | 8. Locative | Location | Extent |
| | | (Goal) | |
| | | Source | |
| | | Path | |
| | 9. Time | Time-when | |
| | | Time-how long | |
| | | Time-since | |
| | | Time-until | |
| | 10. Means | (Means) | |
| | | Agency | |
| | | Manner | |
| | | Specification | <i>Reference</i> |
| | 11. Measure | | |
| | 12. Motivation | Reason | |
| | | Occasion | |
| Purpose | | | |

Chart of semantic roles of *κατά*

The order of presentation and illustration of the roles held by κατά will be as follows:

A. **Locative**

1. Location
2. Extent (space and time)
3. Goal
4. Path

B. **Means**

1. Specification
2. Manner
3. Reference

C. **Other**

1. Possession
2. Opponent
3. Oaths

D. **κατὰ σάρκα**

- Specification
- Reference

| |
|-------------------|
| A LOCATIVE |
|-------------------|

| |
|--------------------|
| 1. LOCATION |
|--------------------|

The meaning includes both position and aspect (north, south etc). It is not a frequent use of κατά.

| | | |
|----------|---|---|
| Lu 2.31 | ὁ ἠτοίμασας <u>κατὰ πρόσωπον πάντων τῶν λαῶν</u> , | Figurative use – 'in the sight of/before' i.e. so that all can see it or know about it. |
| Ac 2.10 | Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς <u>κατὰ Κυρήνην</u> , καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, | the parts of Libya which are near Cyrene (NIV, TEV, Ph) i.e 'in the vicinity of' KJV about; JB, NEB around RSV belonging to |
| Ac 3.13 | ... ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε <u>κατὰ πρόσωπον Πιλάτου</u> , κρίναντος ἐκείνου ἀπολύειν: | = before/in front of Pilate (idiom) ¹ . The phrase is equivalent of ἐπί as in 1T 6.13 ... Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος <u>ἐπὶ Ποντίου Πιλάτου</u> τὴν καλὴν ὁμολογίαν. (ἐπὶ πρόσωπον means 'on to his face' as in Lu 5.12 πεσὼν <u>ἐπὶ πρόσωπον</u> .) |
| Ac 27.12 | ... εἴ πως δύναιντο καταστήσαντες εἰς Φοίνικα παραχειμάσαι λιμένα τῆς Κρήτης βλέποντα <u>κατὰ λίβα καὶ κατὰ χῶρον</u> . | aspect NIV facing both southwest and northwest. 'was open toward ...' (A-G) |
| Co 4.15 | Ἄσπασασθε ... Νύμφαν καὶ τὴν <u>κατ' οἶκον αὐτῆς</u> ἐκκλησίαν. | which is in her house. PP modifies NP. |

| |
|------------------|
| 2. EXTENT |
|------------------|

κατά is used for extent of both space and time, so both will be included together.

(a) Space. κατά has the distributive sense of 'in each...' when used with the noun alone.

| | | |
|----------|--|---|
| Lu 4.14 | καὶ φήμη ἐξῆλθεν <u>καθ' ὅλης τῆς περιχώρου</u> περὶ αὐτοῦ. | TEV news...spread <u>throughout</u> all that territory. One of the rare occurrences of a foll. genitive. Others are (all in Lu or Ac, always with ὅλης): Lu 23.5 (Judaea), Ac 9.31, (Judaea), Ac 9.42 (Joppa), Ac 10.37 (Judaea) |
| Lu 8.39 | καὶ ἀπῆλθεν <u>καθ' ὅλην τὴν πόλιν</u> κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. | |
| Ac 14.23 | χειροτονήσαντες δὲ αὐτοῖς <u>κατ' ἐκκλησίαν</u> πρεσβυτέρους, | in each church |
| Ac 15.21 | Μωϋσῆς γὰρ ... <u>κατὰ πόλιν</u> τοὺς κηρύσσοντας αὐτὸν ἔχει | in every town/city |
| Ac 20.20 | ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ <u>κατ' οἴκους</u> , | TEV, JB, NEB in your homes RSV, NIV from house to house |

¹ So also Ac 25.16; 2C 10.1; Ga 2.11. The only other refs for the phrase are Lu 2.31 (used figuratively) and 2C 10.7, an idiom for Manner, 'superficially'.

| | | |
|---|---|---|
| Ac 21.21 | ... ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους λέγων ... | PP in NP, hence descriptive – 'all the Jews who live among the Gentiles.' So Ac 24.5. |
| (b) <u>Time</u> . κατὰ has a distributive sense of 'week by week', 'every Sabbath' etc. | | |
| Mt 27.15 | Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῶ ὄχλῳ δέσμιον ὃν ἤθελον. | TEV at every Passover Feast LB each year during the Passover celebration NIV at the Feast |
| Lu 9.23 | ... ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθεῖτω μοι. | 'daily'. A frequent phrase. So also 19.47, Ac 2.46 etc. |
| Ac 15.21 | Μωϋσῆς ... ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος. | every Sabbath. NEB Sabbath by Sabbath. |
| 1C 16.2 | κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῶ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐδοῶται, | every Sunday |

3. GOAL

In a few instances, κατὰ has the role of Goal arrived at or approached.

| | | |
|----------|---|---|
| Lu 10.32 | ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν. | = 'arriving at the spot'. KJV when he was at the place. Others have 'when he came to the place'. For this and preceding verse cf. the similar use of ἐπί under A2. Goal. |
| Lu 10.33 | Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, | a certain S. who was on a journey came across him, i.e. he came upon him (? unexpectedly). |
| Ac 27.29 | φοβούμενοί τε μή που κατὰ τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἠύχοντο ἡμέραν γενέσθαι. | lit. 'rough places' cf. Lu 3.5. Ph: ... for fear that we might be hurled on the rocks. cf. KJV. JB: afraid that we might run aground somewhere on a reef NIV Fearing that we would be dashed against the rocks LB fearing rocks along the coast |
| Php 3.14 | κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. | ἀπ. λέγ. Eng. versions have 'towards the goal' i.e. with the goal in view, in line with the goal. cf. Specification below. Paul's 'goal' is the βραβεῖον, but he needs to keep the finishing line in view as he runs. |

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|----------------|
| 4. PATH |
|----------------|

κατά may signify route or direction.

| | | |
|---------|---|---|
| Mt 8.32 | οἱ δὲ ἐξεληθέντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὤρμησεν πᾶσα ἡ ἀγέλη <u>κατὰ τοῦ κρημνοῦ</u> εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν. | The only (?) occurrence of κατά with the sense of 'down'. This and the parallel passages in Mk 5.13 and Lu 8.33 are the only occurrences in the NT of a following genitive with this sense. |
| Lu 10.4 | μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδὲνα <u>κατὰ τὴν ὁδὸν</u> ἀσπάσησθε. | most have 'on the road'. But LB catches the flavour - 'along the way'. |
| Ac 8.26 | Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πορεύου <u>κατὰ μεσημβρίαν</u> | 'Go south', 'Head south'. |
| Ac 8.36 | ὥς δὲ ἐπορεύοντο <u>κατὰ τὴν ὁδόν</u> , ἦλθον ἐπὶ τι ὕδωρ, | NIV As they travelled along the road'. Note the contrast with following ἐπί. |
| Ac 16.7 | ἐλθόντες δὲ <u>κατὰ τὴν Μυσίαν</u> ἐπεύραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ: | LB Then going along the borders of Mysia ... NIV when they came to the border of Mysia JB frontier Ph When they approached Mysia... |

| |
|----------------|
| C MEANS |
|----------------|

κατά phrases are used with the extended meaning of Means. They answer the question 'HOW?' in a range of related and overlapping ways which are more easily illustrated than described. These are the main and most interesting senses of the preposition.

Specification is the most common use of κατά. Something is done or said or handled in conformity with, in line with, based on, or following a certain norm or canon or standard. There is a match between an item or state or activity and some pattern or 'rule'. κατὰ τὸν νόμον is an obvious example. A house must be built according to i.e. in conformity with a certain plan or pattern. We are to live in accordance with, or following (the dictates of) the Holy Spirit.

Manner, Means and Method are very closely related to Specification, e.g. we are to live in accordance with, hence 'by means of' the power of God; we are to live in accordance with love i.e. 'lovingly, in a loving manner'.

Being in conformity with a norm or canon can lead to the reason for an action, and hence to its validation. See, for example, Ro 16.25, Ga 2.2.

The particular role 'variant' which κατὰ has depends, of course, on the context:

(a) the nature of the predicate (state, physical or mental activity), or, in the case of a head nominal, whether the nominal signals a Thing (e.g. Φαρισαῖος, as in Php 3.5), Qualifier (e.g. εὐλαβής as in Ac 22.12) or Event (e.g. διδασχὴ as in Mk 1.27). Note that when embedded in a noun phrase, κατὰ phrases become descriptive and serve to modify the head nominal e.g. Ac 13.22, 25.23; Ro 11.5; Ga 3.29; 2T 1.1; Ti 1.1.

(b) whether the 'means' is employed by the Agent of the predicate, or by some other Agent e.g. God,

(c) the lexical content of the noun phrase following the preposition. Thus, 'according to the will of God' > 'because that is what God wants/wanted' (reason), 'according to my opinion > 'as I see it, from my point of view' (perspective) etc.

There is no one English preposition which renders κατὰ, though KJV consistently renders it 'according to'. Hence for this particular set of phrases there is great variety in the English translations, reflecting a variety of interpretation. This highlights the fact that these role variants are not rigidly defined, but are context-dependent. And it follows, of course, that careful exegesis of these phrases is an essential prerequisite to faithful translation into other languages.

κατὰ phrases will be grouped into three broad groups, Specification, Manner and Reference.

1. SPECIFICATION

| | | |
|----------|--|--|
| Mt 2.16 | Τότε Ἡρώδης ... ἀνεῖλεν πάντας τοὺς παῖδας ... <u>κατὰ τὸν χρόνον</u> ὃν ἠκρίβωσεν παρὰ τῶν μάγων. | NEB corresponding to the time he had ascertained from the astrologers |
| Mt 9.29 | <u>Κατὰ τὴν πίστιν</u> ὑμῶν γενηθήτω ὑμῖν. | according to your faith |
| Mt 25.15 | καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστω <u>κατὰ τὴν ἰδίαν δύναμιν</u> , | NIV (each) according to his ability JB (each) in proportion to his ability cf. 2C 8.3 below. |
| Mk 7.5 | Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου <u>κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων</u> , ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; | NIV live according to the tradition NEB conform to the ancient tradition TEV follow the tradition handed down by our ancestors |
| Lu 1.9 | <u>κατὰ τὸ ἔθος τῆς ἱερατείας</u> ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, | according to the custom of the priesthood Ph while Z was performing his priestly function |

| | | |
|----------|--|---|
| Lu 2.22 | Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν <u>κατὰ τὸν νόμον Μωϋσέως, ...</u> ² | |
| Jo 2.6 | ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἐξ <u>κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων</u> κείμεναι, | intended for/ used for... NIV, NEB the kind used for JB meant for the ablutions... κατὰ specifies their purpose. |
| Jo 18.31 | Λάβετε αὐτὸν ὑμεῖς καὶ <u>κατὰ τὸν νόμον ὑμῶν</u> κρίνατε αὐτόν. | NIV etc. judge him by your own law |
| Ac 13.22 | Ἐῦρον Δαυὶδ τὸν τοῦ Ἰησοῦ, ἄνδρα <u>κατὰ τὴν καρδίαν μου,</u> | NIV a man after my own heart (fig.) |
| Ac 13.23 | τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος <u>κατ' ἐπαγγελίαν</u> ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, | NIV, NRSV as he promised. One of 3 occurrences of this phrase. The others are Ga 3.29 and 2T 1.1. |
| Ac 22.12 | Ἀνανίας δὲ τις, ἀνὴρ εὐλαβῆς <u>κατὰ τὸν νόμον,</u> | NIV a devout observer of the law JB a devout follower of the law |
| Ac 25.23 | καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς <u>κατ' ἐξοχὴν τῆς πόλεως</u> ... | = the leading men of the city ἐξοχή = 'prominence, eminence' (ἀπ. λεγ.) |
| Ro 2.2 | οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν <u>κατὰ ἀλήθειαν</u> ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. | Only occurrence of this phrase. NIV God's judgment is based on truth. TEV God is right when he judges... JB impartially NEB rightly |
| Ro 2.5 | <u>κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόητον καρδίαν</u> θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς ... | NIV because of your stubbornness and ... RSV By your hard and impenitent heart you are storing up ... There is a dimension of Reason present. |
| Ro 2.6 | ὅς ἀποδώσει ἐκάστῳ <u>κατὰ τὰ ἔργα αὐτοῦ:</u> | NIV/TEV he will repay...according to what he has done JB he will repay each one as his works deserve. |
| Ro 2.16 | ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων <u>κατὰ τὸ εὐαγγέλιόν μου</u> | NIV as my gospel declares NEB So my gospel declares |
| Ro 4.4 | τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται <u>κατὰ χάριν</u> ἀλλὰ <u>κατὰ ὀφείλημα,</u> | TEV as a gift, ...as something that he has earned NIV ...as a gift, but as an obligation i.e. not on the basis of grace, but of debt. So 4.16. The only occurrence of κατὰ χάριν apart from these 2 refs. is 2T 1.9, where χάριν occurs as the second noun. (But see also R 12.6.) |
| Ro 4.18 | ... εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν <u>κατὰ τὸ εἰρημένον:</u> Οὕτως ἐστὶ τὸ σπέρμα σου, | = in line with what was said |
| Ro 8.27 | ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι <u>κατὰ θεόν</u> ³ ἐντυγχάνει ὑπὲρ ἁγίων. | NIV according to God's will. So TEV JB according to the mind of God NEB in God's own way (Manner). |

² There are 9 other occurrences of κατὰ τὸν νόμον in the NT: Lu 2.39, 18.31, 19.7; Ac 22.12, 23.3, 24.14; He 7.5, 9.19, 22. There are 4 occurrences without the article: Php 3.5; He 7.16, 8.4, 10.8.

³ κατὰ θεόν occurs 7 times with some variety of interpretation:

| | | |
|---------|--|--|
| Ro 8.28 | τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν ⁴ κλητοῖς οὖσιν. | in line with his plan or purpose (mod. of κλητοῖς) RSV, NIV, TEV, JB, NEB, Br and TT all have 'according to his purpose'. Paul has various ways of expressing the key concept of God's will and purpose. |
| Ro 9.11 | ... ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, | = so that God's purpose, in line with his choice, might stand. The PP modifies the noun πρόθεσις. We might say 'God's elective purposes'. Br in order that God's purpose might be established in accordance with his sovereign choice. NIV in order that God's purpose in election might stand... TEV reorders 11 and 12. NEB in order that God's selective purpose might stand, ... |
| Ro 10.2 | μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν: | Their zeal does not conform to God's revelation. NIV their zeal is not based on knowledge TEV their devotion is not based on true knowledge. So Ph. JB their zeal is misguided |
| Ro 11.5 | οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν: | The PP modifies an NP. = a remnant through the choosing/choice of grace, or, 'elective grace'. cf. ἐξ in v.6 – Means > Reason. This and Ro 9.11 are only 2 occurrences of κατ' ἐκλογὴν. NIV chosen by grace. ('by works' in v. 6) So JB. NEB selected by the grace of God TEV those whom God has chosen, because of mercy. (v.6) His choice is based on his mercy, not on what they have done. |

2 C 7.9, 2 C 7.10 (NIV godly sorrow; TEV the sadness that is used by God; JB to suffer in God's way - Manner),
2 C 7.11, Eph 4.24 (NIV created to be like God - Purpose; TEV created in God's likeness - Specification; JB created in God's way - Manner), 1P 4.6 (TEV live as God lives; NIV live according to God; NEB alive with the life of God)
1P 5.2 (TEV/NIV as God wants you to (be); NEB as God would have it - all Specification).

⁴ This phrase occurs here and in Eph 1.11, 3.11. Also in 1T 1.9 as κατὰ ἴδιαν πρόθεσιν.

ἔχοντες δὲ χαρίσματα κατὰ τὴν
χάριν τὴν δοθεῖσαν ἡμῖν^a
διάφορα, εἴτε προφητείαν κατὰ
τὴν ἀναλογίαν⁵ τῆς πίστεως,^b

a The whole phrase seems to imply that 'the grace given to someone' determines the χαρίσματα they have; there is a 'matchingness' between the two.

TEV in accordance with NIV according to NEB The gifts...are allotted...by God's grace

κατὰ τὴν χάριν occurs elsewhere only in 1C 3.10, 2Th 1.12, where the meaning also shades into 'means'. See also note on κατὰ χάριν at Ro 4.4.

1C 3.10 TEV Using the gift that God gave me...
NIV By the grace God has given me...

2Th 1.12 Ph all through the grace of our God and...
TEV by... NIV according to
cf ἐν δυνάμει in verse 11.

b NIV, Br in proportion to his faith

TT according to the measure of faith we have.

The interpretation of this phrase depends not only on the meaning of ἀναλογία, but also on whether 'faith' is regarded as 'inward confidence' or 'objective truths of the Faith'. See the lengthy comment in Hodge, 390.

V. 3 must be seen as a comment on this verse. God's grace is without limit; our faith (whether in subjective or objective sense) provides some defining limits.

ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς
παρακλήσεως δῶκε ὑμῖν τὸ αὐτὸ
φρονεῖν ἐν ἀλλήλοις κατὰ
Χριστὸν Ἰησοῦν,

= in the way Christ Jesus did. cf. Php 2.2ff, 1J 2.6.
TEV by following the example of Christ Jesus. So JB.

NIV as you follow Christ Jesus.

Br. in a way that is worthy of CJ. What does this English phrase mean?

TT in accordance with the will of CJ.

Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι
κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ
κήρυγμα Ἰησοῦ Χριστοῦ^a, κατὰ
ἀποκάλυψιν μυστηρίου χρόνοις
αἰωνίοις σεσιγημένου,^b

a = in line with.../just as my preaching of the good news about JC declares. cf. Ro 2.16 above.

TEV according to

NIV by my gospel and the declaration...Makes the statement 'means'??

b Eng. versions 'according to...'

= 'in line with'. Paul, as so often, is piling on phrases; this one is probably parallel to the previous one, grammatically following στηρίξαι, and in fact in apposition to 'gospel' and 'preaching'. So Bruce's rendering '...according to the good news... - the full unveiling of the mystery which...'

LB catches both these: ...just as the gospel says, and just as I have told you. This is God's plan ... kept secret etc.

Both these phrases serve to validate Paul's statement. cf. v 26 below.

⁵ ἄπ. λεγ.

| | | |
|----------|---|---|
| Ro 16.26 | φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, | in line with God's command TEV/NIV by the command of... = at/through the command of God JB it is all part of the way the eternal God wants it to be. κατ' ἐπιταγὴν occurs elsewhere in explicit reference to God in 1T 1.1 and T 1.3. It also occurs in 1C 7.6 and 2C 8.8 with similar meaning. (These are total occurrences of κατ' ἐπιταγὴν). cf. κατ' ἐκλογήν, κατὰ πρόθεσιν, κατὰ θέλημα. Because the reference is to God's will and plan, there is surely an element of reason. Note JB above. |
| 2C 8.3 | ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, [sc. 'they gave'] | TEV as much as they could NEB Going to the limit of their resources. Others translate similarly. |
| 2C 11.15 | ὡν τὸ τέλος ἐστὶ κατὰ τὰ ἔργα αὐτῶν. | NIV Their end will be what their actions deserve. TEV In the end they will get exactly what they deserve for the things they do. |
| Ga 1.4 | ... ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα ⁶ τοῦ θεοῦ καὶ πατρὸς ἡμῶν, | TEV in obedience to the will of our God and Father. So also TT. In this and Eph 1.5, 9 following, there is, surely, an element of 'Reason' due to the noun used ⁷ - 'this is what God wanted'. It might be so translated. |
| Ga 3.29 | ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι. | NEB heirs by promise TT God's gift is yours because of the promise. |
| Ga 4.28 | ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαάκ ἐπαγγελίας τέκνα ἐστέ. | KJV as Isaac was RSV, NIV, NEB, JB, TT like Isaac TEV just as Isaac was |
| Eph 1.5 | προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, | κατὰ τὴν εὐδοκίαν only occurs here and in 1.9. |
| Eph 1.7 | ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν ... κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ | κατὰ τὸ πλοῦτος occurs only here and in 3.6 and in Php 4.19, though the word πλοῦτος is a favourite of Paul's. Php 4.19. God's supply is not 'out of' but ' <u>on the scale of</u> ' his riches (cf. Moule, 89). |
| Eph 1.11 | προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν ⁸ τοῦ θελήματος αὐτοῦ | Paul piles on the phrases to underline God's purpose and plan. One PP is within another. NIV according to the plan of him who works out everything in conformity with the purpose of his will. This could easily be translated by different statements. |

⁶ The phrase only occurs here and in 1P 4.19; 1J 5.14, all with the role of Specification, and with reference to God.

⁷ A-G state: 'Oft. the norm is at the same time the reason, so that *in accordance with* and *because of* are merged.' They list Ro 8.28; 1T 1.1; Ti 1.3, Eph 3.3 and others (407). The context must decide which element is in focus.

⁸ Only occurrence of this phrase.

Eph 1.19

καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν⁹ τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

a strong phrase!

NIV That power is like the working of ...

TEV This power in us is the same as ...

CEV It is the same wonderful power he used when ...

...

i.e. his power matches/is like ...

2T 1.1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ

NIV according to the promise of life that is in Christ Jesus

TT willed to be an apostle ... and to proclaim the life that is promised in union with CJ

TEV sent to proclaim the promised life which we have in union with CJ.

This and the following reference appear to be rare examples of κατὰ shifting from Specification to Purpose (cf Jo 26 above).

2T 1.9

τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

'not because of ... but because of ...'

Ti 1.1

Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

my apostleship is with reference to the [building up of] the faith of God's chosen people > Purpose, 'so that I...'

A number of translations take it this way. See the lengthy discussion in Banker 1987:15ff.

RSV to further the faith

TT I was sent to build up the faith ...

JB to bring those whom God has chosen to faith and ...

...

NIV for the faith

NRSV for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness. i.e. which matches godliness.

τῆς κατ' εὐσέβειαν is a descriptive phrase. See under Specification.

He 7.16

ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

NIV not on the basis of a regulation as to his ancestry, but on the basis of an indestructible life.

TEV not ... by human rules and regulations; he became priest through the power of a life which has no end.

TT one whose priesthood does not depend on a system of earthly commandments, but on the power of a life that nothing can destroy.

Here Specification provides validation.

1P 1.2

κατὰ πρόγνωσιν θεοῦ πατρός ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ,

with ἐκλεκτοῖς. In the context of the following expression of purpose, some take as 'purpose', rather than 'foreknowledge'. The only other occurrence of the word is in Peter's sermon in Ac 2.23.

Ph whom God the Father knew and chose long ago to be ...

RSV chosen and destined by God the Father...

⁹ The phrase occurs also in Eph 3.7; Co 1.29; Php 3.21 and without the article in Eph 4.16; 2Th 2.9.

| | | |
|---------|--|--|
| 1P 1.15 | ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ... | Spec. > Comparison. NIV just as he who called you is holy, so be holy ... Unusually, κατὰ is used with a <u>person</u> . |
|---------|--|--|

Further examples of Specification

Lu 1.38, 4.16 (cf. Ac 17.2), 23.56; Jo 19.7; Ac 7.44, 13.22, 23, 14.1; 1C 13.19.

2. MANNER

If something is done according to a certain norm or canon, or conforms to a pattern, then it may follow that it is be carried out in a certain way. κατὰ phrases may describe the manner in which something is done (often reflecting on the doer of the activity), or the method used (an activity). κατὰ phrases commonly have this adverbial function. Some of the following examples are Means, rather than Manner, depending on the predicate used.

| | | |
|----------|---|---|
| Mt 1.20 | ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, | in a dream. So also 2.12 etc. and 27.19. |
| Mk 1.27 | Τί ἐστιν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν: | with authority. Note that διδαχὴ is an Event word. |
| Mk 6.40 | καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πενήκοντα. | in groups of hundreds and fifties. |
| Mt 14.13 | κατ' ἰδίαν | 'privately'. A common idiom. cf. Lu 9.10 etc. |
| Lu 1.18 | Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; | TEV How [by what means] shall I know if this is so? NIV How can I be sure of this? |
| Jo 7.24 | μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. | superficially. So NEB TEV Stop judging by external standards (Spec > manner/means) NIV by mere appearances |
| Ac 3.17 | καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν: | ignorantly |
| Ro 2.7 | τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζῶν αἰώνιον, | = by persistently doing good cf. NIV NEB by steady persistence in well-doing. TEV has as a separate sentence. Ph in patiently doing good Speaks of their manner/method of life. |
| Ro 3.5 | μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον ¹⁰ λέγω. | RSV I speak in a human way TEV I speak here as men do NIV I'm using a human argument NEB in human terms. So the other 5 occurrences of this phrase - 1C 3.3, 9.8, 15.32, Gal.1.11, 3.15. |

¹⁰ The phrase occurs here and in 1C 3.3, 9.8, 15.32; Ga 1.11, 3.15.

| | | |
|----------|--|--|
| Ro 14.15 | εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι <u>κατὰ ἀγάπην</u> ¹¹ περιπατεῖς; | KJV charitably i.e. manner NIV (and others) acting in love TEV acting from love i.e. actions based on or motivated by love. Equiv. of ἐν ἀγάπῃ. |
| 1C 2.1 | Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν ¹² λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ. | Br with any excellence of speech or wisdom NEB without display of fine words or wisdom TEV I did not use long words and great learning |
| 1C 7.6 | τοῦτο δὲ λέγω <u>κατὰ συγγνώμην</u> οὐ κατ' ἐπιταγὴν. | NEB All this I say by way of concession, not command. Other versions express similarly. The close relationship of Manner/Means with Specification is seen here. 'I say this following /in line with permission,* not command.' But the net result is that Paul speaks in a certain manner. * only occurrence of this word in NT |
| 1C 14.40 | πάντα δὲ εὐσχημόνως καὶ <u>κατὰ τάξιν</u> γινέσθω. | in an orderly fashion |
| 2C 10.7 | Τὰ <u>κατὰ πρόσωπον</u> βλέπετε. | Manner – 'superficially' (idiom) |
| 2C 11.21 | <u>κατὰ ἀτιμίαν</u> λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν. | dishonourably. NIV 'to my shame' |
| Ga 2.2 | ἀνέβην δὲ <u>κατὰ ἀποκάλυψιν</u> : | i.e. as instructed by God in a revelation (Means). NIV in response to a revelation TEV puts as a reason – 'because God revealed to me that I should go'. cf 1.12 διὰ ἀποκαλύψεως. So also Eph 3.3. |
| Eph 6.6 | μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ... | TEV not only when they are watching you NEB not only when you are under their eye |
| 2T 1.8 | ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ <u>κατὰ δύναμιν</u> ¹³ θεοῦ, | Here, Means. (cf. ἐν δυνάμει Manner.) NIV by the power of God TEV as God gives you the strength for it JB, NRSV relying on the power of God NEB in the strength that comes from God Br with the power that God imparts. |
| 2Th 2.3 | μὴ τις ὑμᾶς ἐξαπατήσῃ <u>κατὰ μηδένα τρόπον</u> . ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον | NIV Don't let anyone deceive you in any way. So many other Eng. versions. This is Means rather than Manner. KJV by any means cf. Ro 3.2 πολὺ <u>κατὰ πάντα τρόπον</u> - 'much in every way/in every respect'. |
| He 11.7 | καὶ τῆς <u>κατὰ πίστιν</u> ¹⁴ δικαιοσύνης ἐγένετο κληρονόμος. | TEV the righteousness that comes by [i.e. by <u>means</u> of > because of/as a result of] faith. |

¹¹ Only occurrence of this phrase.

¹² Only other occurrence of this word is 1T 2.2.

¹³ The other 2 occurrences of the phrase have been listed above -- 2C 8.3; He 7.16. κατὰ τὴν δύναμιν occurs only in Eph 3.20 where the τὴν is picked up by a following relative τῆν: TEV by means of the power working in us (Means); so NEB by the power at work among us; (NIV according to the power that is at work within us).

¹⁴ κατὰ πίστιν occurs here and in Ti 1.1 (Purpose), He 11.13 (Manner). With the article and possessive pr. in Mt 9.29.

| | | |
|----------|---|---|
| He 11.13 | Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, | i.e. 'believing'. Most trans. literally e.g. NIV All these people were still living <u>by faith</u> when they died. |
| 3J 15 | ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα. | So also John 10.3. |

Further examples of Manner or Method

2Cor 7.9, 10, 11; 10.7, 13, 15, 11.21 (NIV to my shame).

3. REFERENCE

When collocating with appropriate following nouns, κατὰ may signify 'as regards ..., in relation to ..., with respect to ..., as far as ... is concerned', 'from the point of view of ... etc.

When the PP modifies a noun phrase (NP), the phrase may be rendered in English by an adjective or a relative clause e.g. Ro 11.21 and Co 4.15 below.

| | | |
|----------|--|---|
| Ro 7.22 | συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, | LB I love to do God's will so far as my new nature is concerned. Ph For I am in hearty agreement with God's law as far as my inner self is concerned. RSV, NEB, JB in my innermost self,... |
| Ro 11.21 | εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ φείσεται. | the natural branches (Modifier slot in NP) |
| Ro 11.28 | κατὰ μὲν τὸ εὐαγγέλιον ^a ἐχθροὶ δι' ἡμᾶς, κατὰ δὲ τὴν ἐκλογὴν ^b ἀγαπητοὶ διὰ τοὺς πατέρας: | ^a NIV as far as the gospel is concerned... RSV as regards the gospel Br in relation to the gospel. TEV treats as 'means' leading to cause. Because they reject the Good News... ^b NIV as far as election is concerned |
| 1C 7.40 | μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην: δοκῶ δὲ κάγῳ πνεῦμα θεοῦ ἔχειν. | NIV in my judgment... TEV That is my opinion... LB But in my opinion... |
| Eph 4.22 | ἀποθέσθαι ἡμᾶς κατὰ τὴν προτέραν ἀναστροφὴν ^a τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης ^b , | ^a NIV with regard to your former way of life ^b Means. corrupted/destroyed by its deceitful desires (NIV, TEV) |
| Phr 3.5 | κατὰ νόμον Φαρισαίως, | TEV So far as keeping the Jewish law is concerned. |
| Phr 3.6 | κατὰ ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος. | NIV as for zeal ... as for legalistic righteousness TEV I was so zealous that ... So far as a man can be righteous by ... |
| Co 3.22 | Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, | in everything. This phrase also occurs in v. 20 and in He 2.17, 4.15. |
| Ti 3.7 | ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου. | so that we might become heirs who look forward to ... So JB. |

C OTHER**1. POSSESSION**

A hellenistic use and confined (entirely?) to pronouns (BDF, 120). The PP is modifying the NP.

| | | |
|----------|--|------------------------------------|
| Ac 17.28 | ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν. | certain of <u>your (own)</u> poets |
| Ro 1.15 | οὕτως τὸ κατ' ἐμε ¹⁵ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. | NIV That is why I am so eager |
| Eph 1.15 | Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ | when I heard of <u>your</u> faith |

2. OPPONENT

This is the main and almost exclusive use of κατὰ with the genitive. cf. the similar use of ἐπί with the accusative.

| | | |
|----------|---|---|
| Mt 10.35 | ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νόμφην κατὰ τῆς πενθερᾶς αὐτῆς, | |
| Mt 20.11 | λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου | |
| Mt 27.1 | συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ... κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι αὐτόν: | |
| Lu 9.50 | Μὴ κωλύετε: ὁς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν. | Notice the contrast with ὑπὲρ ὑμῶν 'for us'. So also the same contrast in Lu 11.23. |
| Jo 18.29 | Τίνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου; | |
| Ac 4.26 | παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. | |
| Ac 14.2 | οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. | |
| 1C 4.6 | ἵνα μὴ εἶς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. | lit: so that none of you may be inflated with pride over one man against another. NEB ... as you patronize one and flout the other JB ... taking sides for one man against another. |
| Ga 3.21 | Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; | TEV Does this mean that the Law is against God's promises? |

¹⁵ τὰ κατ' ἐμέ occurs in Eph 6.21, Php 1.12 and Co 4.7 - 'my affairs'; translations are varied.

| | | |
|---------|---|--|
| Ga 5.17 | ἡ γὰρ σὰρξ ἐπιθυμεῖ <u>κατὰ τοῦ πνεύματος</u> , τὸ δὲ πνεῦμα <u>κατὰ τῆς σαρκός</u> , | NIV the sinful nature desires what is contrary to the Spirit [i.e. what the Spirit wants], and the Spirit what is contrary to the sinful nature. |
|---------|---|--|

A special subset of the use of κατὰ with the genitive is to express an oath.

| | |
|----------|---|
| Mt 26.63 | Ἐξορκίζω σε <u>κατὰ τοῦ θεοῦ τοῦ ζῶντος</u> ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. |
| He 6.13 | Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ <u>κατ' οὐδενὸς εἶχεν μείζονος</u> ὁμόσαι, ὤμοσεν <u>καθ' ἑαυτοῦ</u> λέγων, |
| He 6.16 | ἄνθρωποι γὰρ <u>κατὰ τοῦ μείζονος</u> ὁμνύουσιν, |

D κατὰ σάρκα

κατὰ σάρκα is a distinctive phrase of Paul's, occurring 20 times, and I am therefore including all occurrences. The context, as always, must be our guide. As previously noted, English versions have not always opted for the same interpretation. The references will be grouped according to (κατά!) the categories established above.

• Specification

| | | |
|---------|--|--|
| Ro 8:4 | ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ <u>κατὰ σάρκα</u> περιπατοῦσιν ἀλλὰ <u>κατὰ πνεῦμα</u> ¹⁶ . | NIV who do not live according to our sinful nature. TEV ... not according to human nature LB we can obey God's laws if we follow after the Holy Spirit and no longer obey the old evil nature... So also: 8.5 8.12 (TEV not to live as our human nature wants us to...) 8.13 (LB ...if you keep on following it...) |
| 1C 1.26 | Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ <u>κατὰ σάρκα</u> , οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς: | NIV not many of you were wise by human standards. (i.e. in relation to, from the point of view of...) TEV Few of you were wise from the human point of view Ph according to this world's judgment JB how many of you were wise in the ordinary sense of the word...? Specification leads to perspective, point of view. cf. 2C 5.16 below. |
| 2C 1.17 | ἢ ἄ βουλεύομαι <u>κατὰ σάρκα</u> βουλεύομαι, | NIV Or do I make my plans in a wordly manner? RSV like a wordly man Br according to the mood of the moment TEV (as freq.) interpets rather as perspective. When I make my plans, do I make them from selfish motives? |

¹⁶ The phrase κατὰ πνεῦμα, only with anarthous noun, occurs here and in Ro 1.4 (see below on Ro 1.3), Ro 8.5 (same role as v. 4), and Ga 4.29, (NIV the son born by the power of the Spirit - Means; TEV because of God's Spirit - Means/Reason).

2C 5:16

Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα¹ εἰ καὶ ἐγνώκαμεν κατὰ σάρκα² Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

1. NIV So from now on we regard no one from a worldly point of view. So RSV.
TEV No longer, then, do we judge anyone by human standards.
Br ...we do not know anyone in terms of a relationship which is purely of this world.
2. NIV though we once regarded Christ in this way...
RSV even though we once regarded Christ from a human point of view
TEV (on this occasion takes as Specif). – 'if at one time we judged C according to human standards'
JB (only) takes as Ref. - Even if we did once know Christ in the flesh...

2C 10.2

δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμῆσαι ἐπὶ τινος τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

When I am with you, I ask you that I shan't need to (i.e. don't let me have to) exercise the same boldness as I reckon I should need against those whose opinion of us is that we walk according to the flesh/in conformity to the flesh. Same verb as R 8.4.
TEV ... those who say that we act from worldly motives. (freq. used by TEV)
NIV ...some people who think that we live by the standards of this world.
LB against some of you who seem to think my deeds and words are merely those of an ordinary man.
Ph those of you who will persist in reckoning that our activities are on the purely human level.
Br ... those...who consider that I behave according to worldly standards.

• Manner/Means

2C 10.3

ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα,

NIV we do not wage war as the world does
Br ... that does not mean that I fight my battles with worldly weapons.

TEV from worldly motives

In view of the reference to weapons in the next verse, the phrase here seems to mean 'using worldly means'.

2C 11.18

ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κάγώ καυχῆσομαι.

NIV Since many are boasting in the way the world does

Br let me indulge in a little boasting just as they do.

But most versions take as 'boasting in relation to their worldly activities' (Reference. See v.22ff) > the phrase becomes the content of their boasting, So:

JB So many others have been boasting of their worldly achievements.

LB those other men keep telling you how wonderful they are.

RSV since many boast of worldly things

So also Phillips and NEB.

Ga 4.23

ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται,

NIV in the ordinary way
Br in the ordinary way of nature

Ga 4.29

ἀλλ' ὡσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίδωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

ditto

• Reference

This also is a frequent use of the phrase. The PP is modifying the Noun Phrase in each case.

| | | |
|----------|---|---|
| Ro 1.3 | περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυίδ <u>κατὰ σάρκα</u> , | NIV as to his human nature TEV as to his humanity NEB on the human level The phrase differs from Ga 4.23 above, in that it contrasts with <u>κατὰ πνεῦμα ἀγιωσύνης</u> in verse 4. That phrase has been taken as <u>Means</u> : NIV through the Spirit of holiness PH by the power of that Spirit of holiness which Br by the Holy Spirit It is taken as <u>Reference</u> by: TEV as to his divine holiness NEB on the level of the spirit JB in the order of the spirit TT who in the holiness of his character ... |
| Ro 4.1 | Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν <u>κατὰ σάρκα</u> ; | NEB our ancestor in the human line TEV our racial ancestor Ph our human ancestor Abraham |
| Ro 9.3 | ἠγχομένη γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου <u>κατὰ σάρκα</u> , | RSV my brothers, my kinsmen <u>by race</u> . NEB my brothers, my <u>natural</u> kinsfolk. NIV my brothers, <u>those of my own race</u> . (2 phrases together) TEV my own flesh and blood (2 phrases together). |
| Ro 9.5 | ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ <u>κατὰ σάρκα</u> : ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. | NEB and from them, in natural descent, sprang the Messiah NIV and from them is traced the human ancestry of Christ... Ph The patriarchs are theirs, and so too, as far as human descent goes, is Christ,... |
| 1C 10.18 | βλέπετε τὸν Ἰσραὴλ <u>κατὰ σάρκα</u> : οὐχ οἱ ἐσθιοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσιν; | JB Look at the other Israel, the race... TEV Consider the Hebrew people NIV Consider the people of Israel. Br Consider the earthly nation of Israel |
| Eph 6.5 | Οἱ δούλοι, ὑπακούετε τοῖς <u>κατὰ σάρκα</u> κυρίοις | NIV, RSV, NEB earthly masters TEV, Ph human JB your masters in this world So also: Co 3.22. |

SUMMARY

Complete references have been given at various points in the notes for the following groups (both with and without the article):

κατ' ἄνθρωπον
κατὰ δύναμιν
κατ' ἐκλογήν
κατ' ἐνέργειαν
κατ' ἐπαγγελίαν
κατ' ἐπιταγήν
κατ' εὐδοκίαν
κατὰ θέλημα
κατὰ Θεόν
κατὰ νόμον
κατὰ πίστιν
κατὰ τὸ πλοῦτος
κατὰ πνεῦμα
κατὰ πρόγνωσιν
κατὰ πρόθεσιν
κατὰ πρόσωπον
κατὰ χάριν

In summary we may say that κατὰ answers the question 'how?' in a range of ways, especially in giving the specification for an action. In Paul's usage, it is one of the key prepositions which reflect the parameters of his life and ministry, as do also ἐν, εἰς and διὰ. For him, life is to be lived in line with the purposes and power of God – κατὰ τὸ θέλημα, κατὰ χάριν, κατὰ δύναμιν Θεοῦ, and to the praise of God.

6.5 SUMMARY COMMENTS

The previous sections of this chapter have attempted to survey the semantic roles of four prepositions in some detail. Each of the four has both locative and extended roles.

At this point in the thesis it is legitimate to ask whether the linguistic tool of semantic role analysis has proved to be a useful interpretive tool. Has its use been justified? I would suggest that it has. For each preposition a set of options, based on the study of many texts, has been presented; and the choice of role for a particular preposition in a particular passage has been brought into sharper focus.

As is indicated elsewhere in the thesis (Ch.2, p.18ff and Ch.8, p.242ff), semantic role analysis is not the only tool in the exegetical toolbox. The interpretation of a particular phrase, sentence or passage may involve other tools:

- literary: genre and other discourse features, author and reader perspectives.
- historical, geographical and cultural contexts.
- theological: i.e. the whole sweep of theological concepts derived from the Scriptures.

Semantic role analysis is one linguistic tool, a grammatical tool in particular, and its use in the description of *διά*, *ἐν*, *ἐπί* and *κατά* has, for me at least, proved helpful.

The next chapter applies role analysis to consecutive text.

7. APPLICATION TO SELECTED TEXTS

- 7.1 Luke 8 and 15: analysis of semantic roles
- 7.2 Ephesians 1–4: analysis of semantic roles
- 7.3 Summary

THIS CHAPTER is an application of the material that has been discussed so far; it assigns semantic roles to the PPs of connected text. The notes on the PPs are quite brief; the role terms are not explained as they have been covered in the preceding material. To give lengthy commentary-type notes would make this section too unwieldy.

The main selection is chapters 1 – 4 of Ephesians. In view of the high frequency of the preposition ἐν in this epistle (129 times, just over 3 times more than the next preposition, εἰς, occurring 39 times), and in particular of the phrase ἐν Χριστῷ, these notes might be read as an extension of the discussion of ἐν in 6.2. The allocation of roles is made in the light of that study.

By way of contrast, the Ephesians selection is preceded by short selections from chapters 8 and 15 of Luke's Gospel. The difference in both use and frequency of prepositions is apparent.

Raised letters in the **Text** column mark the PPs, and are matched by the left-hand letters in the **Role** and **Comment** column.

For clarity, raised numbers indicating footnotes are confined to the middle column.

Single quotes mark my own glosses or renderings, as needed, to distinguish them from comments, and quotes from authors. Double quotes are used for published translations.

7.1 LUKE 8 AND 15 ANALYSIS OF SEMANTIC ROLES

Luke 8.4-10. Parable of the sower.

| | Text | Role | Comment/translations |
|----|---|--|--|
| 4 | Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ^a ἐπιπορευομένων πρὸς αὐτὸν ^b εἶπεν διὰ παραβολῆς ^c : | a Extent b Goal (person) c Means | a NIV from town after town c method |
| 5 | Ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ^a ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν ^b καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. | a Time-when b Location | a as he was sowing. A common Lucan construction. b along the path. Each of these preps. in this and the next 3 verses, signifies Location, but the individual prep. gives the specific sense. |
| 6 | καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν ^a , καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα ^b . | a Location b Reason | a on stony ground |
| 7 | καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐτῶν ἀκαθαί ἀπέπνιξαν αὐτό. | Location | right in the middle of some thorns. |
| 8 | καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. | Location | into good (fertile) ground. |
| 9 | Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. ὁ δὲ εἶπεν, | | |
| 10 | Ἔμῃν δεδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. | Means | |

Luke 8.22-25. The storm on the lake.

| | | | |
|----|---|--|-----------------------------------|
| 22 | Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν ^a καὶ αὐτὸς ἐνέβη εἰς πλοῖον ^b καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς ^c , Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης ^d , καὶ ἀνήχθησαν. | a Time-when b Goal c Addressee d Goal | c the normal prep. for this role. |
| 23 | πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευσον. | Goal | |
| 24 | προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος: καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. | | |
| 25 | εἶπεν δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; | Addressee | |

Luke 8.42-48. The woman healed of a haemorrhage.

| | | | |
|----|---|-------------------------------------|--|
| 42 | Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. | Time-when | As he was going along ... |
| 43 | καὶ γυνὴ σῖσα ἐν ῥύσει αἵματος ^a ἀπὸ ἐτῶν δώδεκα ^b , ἣτις [ἰατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενός ^c θεραπευθῆναι, | a Sphere b Time-since c Agent | a descriptive of her <u>state</u> . b for 12 long years. c she got help from no one |
| 44 | προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρήμα ἐστή ἡ ῥύσις τοῦ αἵματος αὐτῆς. | | |
| 45 | καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. | | |
| 46 | ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τις, ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. | Source | Separation: I know that power has left me. |
| 47 | ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρήμα. | Reason | |
| 48 | ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε: πορεύου εἰς εἰρήνην. | Goal/Manner | Influenced by the Semitic <u>ⲙⲓⲗⲱ</u> If εἰς is regarded as = ἐν, then the expression may be regarded as Manner. Go home and be at peace. After long years of suffering, the Lord was sending her into on-going peace. For this expression with εἰς cf. Mk 5.34; Lu 7.50. With ἐν Jm 2.16; Ac 16.36. |

Luke 15.3-7. The lost sheep.

| | | | |
|---|--|--|--|
| 3 | εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων, | Addressee | |
| 4 | Τίς ἄνθρωπος ἐξ ὑμῶν ^a ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ^b ἐν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ ^c καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ^d ἕως εὑρῆ αὐτό; | a Source b Source c Location d Goal | a Which of you men ...? b if you lose one of them d Goal, also with sense of Purpose: sets out after the lost sheep. |
| 5 | καὶ εὐρῶν ἐπιτίθησιν ἐπὶ τοὺς ὄμους αὐτοῦ χαίρων | Location | |
| 6 | καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτέ μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. | Goal | |

| | | |
|---|---|---|
| 7 | λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ^a ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ^b ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας ^c . | a Location b Occasion c Occasion. |
|---|---|---|

7.2 EPHESIANS 1–4: ANALYSIS OF SEMANTIC ROLES

EPHESIANS 1

| | Text | Role | Comment/translations |
|---|--|---|--|
| 1 | Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ ^a τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ ^b] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ ^c , | a Means > Reason ¹ b Location c Sphere ² | a Gives validity to P's apostleship. He is an apostle because God's wants him to be. b assuming this is in the text. c Sphere rather than Target (i.e. object of faith). TT "faithful people ... who belong to CJ". 'We must beware ... of connecting ἐν with πιστός as defining the object of faith. It is the regular phrase throughout the Epistle to describe the true position of the Christian, the source of all his life and power and privilege.' (Murray, 13) Note that Murray is implying both Sphere <u>and</u> Agency here. |
| 2 | χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. | Source | |
| 3 | Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ^a ἐν τοῖς ἐπουρανίοις ^b ἐν Χριστῷ ^c , | a Means-supply b Location ³ c Sphere/Agency ⁴ | c Sphere - the blessings are to be found in Christ; or, Agency - through Christ. 'The manner or sphere of this enrichment is in Christ .' (BKC, 616) Perhaps Sphere is the choice in this keynote occurrence. All the blessings of God are to be found in Christ. See footnote 4 below. |

¹ The phrase διὰ θελήματος θεοῦ occurs 7 times, 5 of them in these opening statements of validation of Paul's apostleship (listed under διὰ study). God's will is both the reason for and the means by which he became an apostle.

² In describing 'in Christ' as being the Sphere, the milieu, the surrounding environment in which we live and act, it is impossible to capture the full theological significance of the phrase. It is Paul's logo, a short-hand for a great deal of experiential meaning. It speaks primarily of relationship. cf. Moule who says 'To interpret it in a quasi-material way, as though Christ were the 'atmosphere' or 'locality' in which believers are placed, seems to do less than justice to its deeply *personal* significance (1959, 80). See special note on 6.2 E, p.159ff.

³ The phrase occurs only in Ephesians, here and in 1.20, 2.6, 3.10, 6.12. It is the heavenly realm in which we have been placed with Christ (cf. Co 3.1), and where spiritual conflict takes place.

⁴ The choice between Sphere and Agency for the many occurrences of this phrase is a recurrent one. Sometimes one, and sometimes the other seems more prominent. Both roles are true of Christ. He is certainly the great Agent of God's redemptive purposes in chaps. 1 and 2. But the blessings of God are to be found 'in Christ', not simply as in a container, but 'in the person of Christ himself'.

'Not merely "through Christ". The phrase expresses the supreme idea that pervades the Epistle. ... It [blessing] is ours by reason of our being in Him as our Representative and Head; "by virtue of our incorporation in, our union with, Christ" (Lightfoot).' (EGT III, 247)

But CEV makes explicitly and exclusively Agency -- 'Praise the God and Father of our Lord Jesus Christ for the spiritual blessings that Christ has brought us from Heaven'. So also in vv. 4 and 11.

| | | | |
|---|--|--|--|
| 4 | καθώς ἐξελέξατο ἡμᾶς ἐν αὐτῷ ^a πρὸ καταβολῆς κόσμου ^b εἶναι ἡμᾶς ἀγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ ^c , | a Sphere b Time c Sphere ⁵ or Manner | a Sphere - 'to be incorporated within Christ'. In Him indicates the sphere ... of election, as He is the Head and Representative of spiritual humanity.' (BKC, 617) c To what is the PP attached? Whose love is referred to?? 1. <u>Sphere</u> . The phrase may be construed with ἀγίους καὶ ἀμώμους, 'holy and blameless with reference to love or and [living] in love'; so NEB "he chose us ... to be dedicated, to be without blemish in his sight, to be full of love." (CEV also.) There are 13 occurrences of this (anarthous) phrase in the NT (5 others in Eph.). Almost, but not all, refer to love of Christians. However, the link here with 'holy and blameless' is not easy to see. See footnote 5 for a further comment. A second alternative is to be considered. 2. <u>Manner</u> . The PP is to be construed with the following προορίσας, the total clause to be regarded as an elaboration of ἐξελέξατο. The context and focus of this passage is God's active love to us, operating through Christ, and bringing various 'blessings'. Cf. also Eph 5.25ff; Christ loved the church and 'gave himself' for her ἵνα ᾗ ἁγία καὶ ἄμωμος. RSV, NRSV, NIV, TEV, Br, TT, Ph all take with the following verb. EBC has rendered, 'Because he loved us, and simply because it pleased him to do so, he has marked us out to be his own adopted family.' (1022) |
| 5 | προορίσας ἡμᾶς εἰς νιοθεσίαν ^a διὰ Ἰησοῦ Χριστοῦ ^b εἰς αὐτόν ^c , κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ ^d , | a Purpose b Agency c Benef. d Specification | a NIV "he predestined us to be adopted as sons" c 'for him(self)' i.e for God. 'to attain the relationship of sonship towards Himself through Jesus Christ' (Murray, 17). i.e. εἰς ... εἰς αὐτόν is a complex PP. d 'because that was what he really wanted.' The Specification in fact gives <u>validation</u> to the statement. |

⁵ Note the following comment in BKC (617): 'What does the phrase **in love** modify? ... More likely, it modifies the words "to be holy and blameless in his sight" for these reasons: (1) In this context the modifying words always follow the action words (vv 3-4, 6, 8-10). (2) the other 5 occurrences of "in love" in Ephesians (3.17; 4.2, 15-16; 5.2 ["of love"]) refer to human love rather than divine love. (3) Love fits well with holiness and blamelessness ...' This argument seems somewhat strained. Point (1): a mechanistic and dangerous argument. And ἐν ἀγάπῃ προορίσας may be taken as an elaboration of ἐξελέξατο. Point (2): The context of Eph 3.17 would seem to favour Christ's love, rather than human love. Point (3): Yes, but in what way specifically here?

See also the long note in EGT III, 250, which also relates the phrase to ἀγίους and ἀμώμους.

| | | | |
|---|---|--|--|
| 6 | <p>εἰς ἐπαινον δόξης τῆς χάριτος αὐτοῦ^a ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ^b.</p> | <p>a Purpose</p> <p>b Agency/Sphere</p> | <p>a i.e. so that his glorious grace might be praised. So TT "that we should truly value ..."; JB "to make us praise ..." So also Ph. But it could be Goal (result) i.e. so that his glorious grace is praised. So Br "and this redounds to the ..." TEV has "Let us praise God for ..." KJV, RSV, NIV are ambiguous.</p> <p>b Again, both Agency and Sphere are present. cf. Footnote 4. Agency - 'which he freely gave us through his beloved son' or 'by/in giving us his beloved son'. But it is also Sphere – 'in the person of his dearly loved son'. i.e. 'when he gave us his beloved Son'. Eng. translations leave as "in (the beloved)".</p> |
| 7 | <p>ἐν ᾧ^a ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ^b τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ^c</p> | <p>a Agency/Sphere (Link slot)</p> <p>b Means</p> <p>c Specification > Reason</p> | <p>a cf. Co 1.14. Here again, one may consider <u>both</u> Agency and Sphere roles to be reflected in the phrase. Christ is the agent of our redemption, but redemption is also to be found in the <u>person</u> of Christ, not only in what he did. He is both Redeemer and Redemption, (cf. 1Co 1.30) – just as he is both priest and sacrifice, both shepherd and lamb.</p> <p>b 'by means of his (shed) blood'</p> <p>c in line with his rich grace > arising out of/flowing from ..., 'It was his rich grace that did this/made this possible' or 'because of his rich grace'.</p> |
| 8 | <p>ἧς ἐπερίσσευσεν εἰς ἡμᾶς^a ἐν πάσῃ σοφίᾳ καὶ φρονήσει^b,</p> | <p>a Recipient</p> <p>b Sphere⁶</p> | <p>a NIV "that he lavished on us". cf. Ti 3.6 – ἐξέχεεν ἐφ' ἡμᾶς.</p> <p>b Here = 'along with...' (cf.2.15). cf Co 1.9. NIV, NEB, JB, Br take with preceding verb. TT, TEV, RSV take with what follows. "In his wisdom and understanding he ..." (Sphere). cf. 1C 1.21 God in his wisdom ...</p> |
| 9 | <p>γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ^a ἣν πρόεθετο ἐν αὐτῷ^b</p> | <p>a Specification</p> <p>b Sphere</p> | <p>a Paul again underlines the fact that our redemption is in line with God's purposes. cf. v. 5 and v. 11.</p> <p>b NIV "which he purposed in Christ" i.e. God's purpose was centred in Christ. cf. 3.11. Vincent follows KJV in making it ἐν αὐτῷ 'within Himself' i.e. God. 'The best texts read ἐν αὐτῷ <i>in Him</i>; but the reference is clearly to God, not to Christ, who is expressly mentioned in the next verse.' (367) TEV makes it Agency - " the secret plan he had already decided to complete by means of Christ." Br combines with the next ref. to Christ in v.10.</p> |

⁶ The interpretation of this phrase depends on whether it is taken with what precedes or follows.

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| 10 | <p>εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν^a, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ^b, τὰ ἐπὶ τοῖς οὐρανοῖς^c καὶ τὰ ἐπὶ τῆς γῆς^d ἐν αὐτῷ^e</p> | <p>a Purpose b Sphere - repeated in e. c Location d Location e repeated from b.</p> | <p>a NIV "to be put into effect when the times will have reached their fulfillment" Br "a purpose to be carried into effect when the time is right for it." b & e NIV "to bring all things in heaven and on earth together under one head, even Christ." Br combines the refs. to Christ in vv. 9 and 10: "He has made known to us His decree which was formerly hidden from men. This He has done in accordance to that purpose of His which has its origin and its accomplishment in the person of Christ - a purpose to be carried into effect when the time is right for it - that all things, in heaven and on earth alike, should find their one true head in Christ."</p> |
| 11 | <p>ἐν ᾧ^a καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος^b κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ^c</p> | <p>a Sphere b Specification with a further specification (c) within it.</p> | <p>a TEV "God chose us to be his own people in union with Christ" b TEV "because of his own purpose based on what he had decided from the very beginning." NIV "according to the plan of him who works out everything in conformity with the purpose of his will." Paul makes another strong (treble – πρόθεσις, βουλή, θελήμα) statement that our sharing in the inheritance was because of or due to God's purpose. cf. vv. 5 and 9.</p> |
| 12 | <p>εἰς τὸ εἶναι ἡμᾶς^a εἰς ἔπαινον δόξης αὐτοῦ^b τοὺς προηλπικότας ἐν τῷ Χριστῷ^c.</p> | <p>a Purpose b Purpose -within a. c Target</p> | <p>c cf. vv 13 and 15.</p> |
| 13 | <p>ἐν ᾧ^a καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ^b καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,</p> | <p>a and b Sphere, Agency or Target⁷. See footnote.</p> | <p>a = ἐν Χριστῷ, serving as a relative link to the next statement. For the numerous possible constructions of these two PPs, see footnote. For ἐν ᾧ see also 1.7, 11; 2.21, 22; 3.12.</p> |

⁷ The many possible constructions (and roles) for these 2 occurrences of ἐν ᾧ, labelled for convenience 1 and 2, may be divided into 2 groups, A and B:

A. those in which 1 and 2 relate to different verbs,

B. those in which 1 and 2 relate to the same verb, or indeed, to all three verbs, 2 being a repetition, or resumption of the sentence after a lengthy participial clause.

A(i) 1 relates to the previous verse(s), with some verb to be understood, and 2 relates to ἐσφραγίσθητε. So KJV, Br, and NIV. NIV 'And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ...' (cf. 4.30.) So also Foulkes (1966, 55). (Sphere for both)

A(ii) 1 relates to previous verse (as (i) above), and 2 relates to πιστεύσαντες. So LB, Ph and TEV. 'And so it was with you also ... you believed in Christ, and God put his stamp of ownership ...'

A(iii) 1 relates to ἀκούσαντες, and 2 relates to πιστεύσαντες. So TT, with both having role of Agency. 'through Christ [you] heard the message ... Through Him you too became believers ...' So also JB, with 'in him' (Sphere) for 'hearing' and 'believing'.

A(iv) 1 to the main verb, ἐσφραγίσθητε (Sphere/Agency), and 2 relates to πιστεύσαντες (Target). So RSV, Weymouth. 'In Him you also, after listening ... -- having believed in Him -- were sealed with ...'

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| 14 | ὁ ἔστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως ^a , εἰς ἔπαινον τῆς δόξης αὐτοῦ ^b . | a Purpose b Purpose | b a further, more long-range purpose. cf. vv. 6 and 12. Our redemption has its origins in God's grace and its ultimate purpose in his glory. |
| 15 | Διὰ τοῦτο ^a καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς ^b πίστιν ἐν τῷ κυρίῳ Ἰησοῦ ^c καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους ^d | a Reason (Link slot) b Possessive c Target d Target | b modifying τὴν ... πίστιν. c See v 12. |
| 16 | οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν ^a μνεῖαν ποιούμενος ἐπὶ τῶν προσειχῶν μου ^b , | a Topic b Time | a cf 5.20. b during my prayer times |
| 17 | ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, | Sphere or Means. | <u>Sphere</u> , hence reference – 'in the matter of knowing him'. The wisdom and revelation are to be given 'in connection with' knowing Christ, hence 'with the purpose of knowing Christ'. Thus many translations render the phrase as a <u>purpose</u> . So TEV "so that you will know him". Also NIV, JB, NEB, Ph, LB, Br. cf. Vincent (370): 'the sphere in which they will receive God's gift of wisdom and revelation'. An alternative would be to consider it <u>Means</u> i.e. through knowing Christ (in whom are hid all the treasures of wisdom and knowledge, Co 2.3) we shall receive knowledge and revelation. TT hints at this: "... as you come to know him". This fits well with the following verses which amplify Paul's request. |
| 18 | πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς ^a τίς ἔστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις ^b , | a Purpose. The PP is long, (at least to end of v. 19, if not 21.). b Sphere | 'among' |

B. NEB seems to regard 1 and 2 as the Sphere for the whole series of activities -- 'And you too, when you had heard the message ... and had believed it, became incorporate in Christ and received the seal ...'

So also Vincent says of 2. 'Resuming the *in whom* at the beginning of the verse, and repeated on account of the length of the clause.' (1888, III, 369).

Similarly, Murray writes 'St. Paul marks three distinct stages by which the Gentiles passed into their assured position in Christ, hearing, believing, and being sealed. But these stages, though distinct, are organically connected, and the whole process is conceived as taking place "in Him" ' (1914, 25). Surely that is the picture. As so often, Paul's all-embracing thought pours out in phrases, with breaks and interruptions.

The translator, however, must reflect one of the options above. A(iv) appears to me to fit the flow of language and argument most naturally.

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| 19 | καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας ^a κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. ^b | a Beneficiary b Specification | a Beneficiary here in the context of all that God has done for us in Christ, but also Recipient, i.e. the power is made available for us (so Foulkes, Ph, NEB). NIV "for us". cf. 3.16, where we are the Recipients of his power. JB "that he has exercised for us believers". RSV, TEV, W, TT, Br "in us" (Loc.) Murray: "This power operates upon and has 'free play' in us who believe, ...". |
| 20 | ἦν ἐνήργησεν ἐν τῷ Χριστῷ ^a ἐγείρας αὐτὸν ἐκ νεκρῶν ^b καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ^c ἐν τοῖς ἐπουρανίοις ^d | a Sphere b Source (Separation) c Location d Location | a which he effected/operated in Christ. ἐν following vb. pref. ἐν-. Vincent has 'in the case of Christ'. |
| 21 | ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ^a ἀλλὰ καὶ ἐν τῷ μέλλοντι ^b : | a Time b Time | |
| 22 | καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ^a καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα ^b τῇ ἐκκλησίᾳ, | a Location (fig.) b Domain | |
| 23 | ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. | Sphere | > an adverbial idiom of measure, 'fills everything <u>completely/in every way</u> ' (So NIV). |

EPHESIANS 2

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| 1 | Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις ὑμῶν, | | |
| 2 | ἐν αἷσι ^a ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τοῦτου, ^b κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, ^c τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας ^d . | a Sphere b Specification c Specification d Sphere | a Met. for a life of sin. Contrast v. 10. c i.e. following the dictates of, obeying. Note that the PP continues to the end of the verse and includes the next PP. d 'operating/at work within'. cf. 1.20. |

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| 3 | ἐν οἷς ^a καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ^b ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποὶ: | a Sphere b Manner | a 'among' b Manner – 'among whom we all lived, following fleshly desires'. NIV "gratifying the cravings of our sinful nature". JB "living sensual lives" W "governed by the inclinations of our lower nature". |
| 4 | ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει ^a , διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἠγάπησεν ἡμᾶς ^b , | a Sphere (reference) b Reason | a reference, defines the area of his 'riches'. |
| 5 | καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωποίησεν τῷ Χριστῷ, χάριτί ἐστε σεσωσμένοι | | |
| 6 | καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ^a ἐν Χριστῷ 'Ἰησοῦ, ^b | a Location b Sphere | |
| 7 | ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις ^a τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ^b ἐφ' ἡμᾶς ^c ἐν Χριστῷ Ἰησοῦ ^d . | a Time b Means c Recipient d Sphere/Agency. | b '[shown] by his kindness ...' NIV "expressed in his kindness to us". The PP extends to end of next PP, which is embedded within it. c cf. εἰς ἡμᾶς in 1.17. d see 1.3 |
| 8 | τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως ^a καὶ τοῦτο οὐκ ἐξ ἡμῶν ^b , θεοῦ τὸ δῶρον: | a Means b Means ⁸ | a Method is the variant here. So also b. b 'not by your own efforts/of your own initiative/of your own doing' Br "(no thanks to yourselves; it is all God's gift)" |
| 9 | οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. | Means | Hence, 'as a result of/because of ...' TT "It is not the result of anything you have done". TEV and NEB have similar rendering. NIV "not by works". RSV "not because of works" (Means > Reason) cf. contrast between ἐξ ἔργων and ἐκ πίστεως in Ro and Ga, as alternatives to διὰ. |
| 10 | αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ^a ἐπὶ ἔργοις ἀγαθοῖς ^b οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς ^c περιπατήσωμεν. | a Sphere/Agency b Purpose c Sphere | a God is the creator, but everything he does to or for us is in relation to Christ, and through his agency. Both roles surely present here. c cf. 2.2. Met. for a life of good deeds. |

⁸ An extension of Source, rather than Path. So also in the next verse.

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| 11 | Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί ^a , οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ^b ἐν σαρκί ^c χειροποιήτου, | a Sphere b Agent c Location. | i.e. Gentiles by birth. |
| 12 | ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. | Location | |
| 13 | νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ^a ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ ^b . | a Sphere/Agency b Means | a All translate as Sphere, though he is, of course, also the Agent. b the blood of sacrificial death, the blood of the covenant. |
| 14 | Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ, | Means ⁹ | with his own flesh i.e. given on the cross. cf. Co 1.22. |
| 15 | τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν ^a καταργήσας, ἵνα τοὺς δύο κτίση ἐν αὐτῷ ^b εἰς ἓνα καινὸν ἄνθρωπον ^c ποιῶν εἰρήνην | a Sphere b Sphere c Purpose | a i.e. 'along with'. So Br "the old code of laws <u>with all its regulations</u> ". Also NIV, TT, TEV. W "the Law with its commandments, expressed, as they were, in definite decrees". "This phrase [the total noun phrase] would be unintelligible apart from the comment provided by Col ii. 14, 20. ... St Paul is thinking of the Law as a code of precisely formulated precepts requiring to be kept to the letter' (Murray, 46). in himself. cf. Ga 3.28: πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. Note the same verb as in v. 10. |

⁹ Earlier texts put v. 15 at τὴν ἐχθραν ..., but the real question is the syntax of this and the next phrase. There are 3 possibilities:

1. The whole phrase τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ goes with what precedes, as in the text above. So TT 'By giving his own body, he has broken down the wall of hatred which separated us, (15) and ...' Murray, TEV, NEB, W reflect the same.
2. The whole phrase goes with what follows, following the earlier texts. So RV 'having abolished in his flesh the enmity, *even* the law ...' KJV, LB, Ph and Vincent reflect the same. Foulkes leaves open whether ἐχθραν follows or precedes.
3. ἐχθραν goes with what precedes, ἐν τῇ σαρκὶ αὐτοῦ goes with what follows. So RSV 'and has broken down the dividing wall of hostility, (15) by abolishing in his flesh the law ...' So also Br '... our mutual hostility. In his own body he did away with ...'

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| 16 | καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι ^a τῷ θεῷ διὰ τοῦ σταυροῦ ^b , ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ ^c . | a Goal b Means c Means | a = 'into one body' i.e. of believers (cf. vv. 14, 15). So Br, W, TT, TEV. In the context of the verb and its object, and of 14 & 15, this would seem the more natural interpretation, rather than referring to Christ's body. But Ph combines with next phrase: "he reconciled both to God by the sacrifice of one body on the cross". (Means /Method) b i.e. 'by his death on the cross'. Means/method. c Means 'by this means, by this act, in doing this' i.e. by means of the cross. cf. Co 2.15. ...θριαμβεύσας αὐτοὺς ἐν αὐτῷ. This seems more natural than taking as 'in him' (Sphere), though the latter is a recurring motif in these 2 chaps. |
| 17 | καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς: | | |
| 18 | ὅτι δι' αὐτοῦ ^a ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι ^b πρὸς τὸν πατέρα ^c . | a Agency b Means c Goal (person) | a 'through him', So all, though Ph then phrases as Reason: "because of what Christ has done for us". |
| 19 | ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, | | |
| 20 | ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, | Location (fig.) | |
| 21 | ἐν ᾧ ^a πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ^b ἐν κυρίῳ ^c , | a Sphere b Goal (fig.) c Sphere | a i.e. joined to him b 'grows into' c i.e. founded, grounded, centred on the Lord. |
| 22 | ἐν ᾧ ^a καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ^b ἐν πνεύματι ^c . | a Sphere b Goal c Agency | a repeats same phrase as in v.21. |

EPHESIANS 3

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| 1 | Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ [Ἰησοῦ] ὑπὲρ ἡμῶν τῶν ἐθνῶν | Beneficiary | 'for the sake of you Gentiles'. The phrase is modifying ὁ δέσμιος. cf. description of himself in 4.1. |
| 2 | εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, | Beneficiary | cf. ὑπὲρ in v.1. NEB "for your benefit". TEV "for your good" εἰς perhaps reflects the fact that it is to be passed on to them (Recipient), or 'directed to them' (Target). |

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| 3 | [ὅτι] κατὰ ἀποκάλυψιν ^a ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν βλίῳ ^b , | a Means b Manner | a cf. Ga 2.2. b 'briefly'. |
| 4 | πρὸς δ' ἄ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ ^b , | a Purpose b Sphere (Reference) | a Relative Link – 'so that by reading it you will be able to ...' b 'my understanding with respect to (i.e. of ...)' |
| 5 | ὁ ἕτεροις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, | Agency | |
| 6 | εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ ^a διὰ τοῦ εὐαγγελίου ^b , | a Sphere b Means | |
| 7 | οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι ^a κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. ^b | a Specification b Specification | a Hence, Means. P's became a 'minister' of God's grace to the Gentiles (cf. v.2) through/as a result of God's grace given to him. b Most commentators take with δοθείσης. which is grammatically natural. God's grace which matches his great power (power is also a motif in 1.19, 20, 3.16 ff, 3.20, 6.10. Vincent points out (III, 384) that P uses all the NT words for power in this ep. except βία). But (e.g.) NIV, TEV "through the working of his power" = ?? Some take the 2 phrases as parallel, both specifying ἐγενήθη. This would fit well both Paul's manner of adding phrases, and also the close link between 'grace' and 'power' in his thinking. cf. 1C 15.9-10, 2C 12.9-10. As so often, Paul links his ministry and office with God's validating and empowering grace (cf. Ga 1.15 ff). |
| 8 | ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ | | |
| 9 | καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ^a ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι ^b , | a Time-since b Sphere | |

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| 10 | ἵνα γνωρισθῆ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις ^a διὰ τῆς ἐκκλησίας ^b ἢ πολυποίκιλος σοφία τοῦ θεοῦ, | a Location b Agency | |
| 11 | κατὰ πρόθεσιν τῶν αἰώνων ^a ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν ^b , | a Specification b Sphere or Agency. | b If ἐποίησεν is taken to mean 'which he purposed' (so KJV and Br 'decreed by him'), the PP would be Sphere cf. 1.9. If it is taken as 'achieved' or 'carried out' (as TEV, NEB and possibly NIV), it could be Agency. |
| 12 | ἐν ᾧ ^a ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει ^b διὰ τῆς πίστεως αὐτοῦ ^c . | a Agency or Sphere b Manner c Means | a cf. 1.7, 11; 2.21, 22. b Br "with full confidence", JB "in complete confidence". NEB "in the confidence <u>born of trust in him</u> ". |
| 13 | διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ^a ὑπὲρ ὑμῶν ^b , ἥτις ἐστὶν δόξα ὑμῶν. | a Sphere (reference) b Beneficiary | a 'with respect to my sufferings' (NEB "over my sufferings", so RSV), hence 'at/because of my sufferings' – TEV, NIV, Br etc. (Occasion) |
| 14 | Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, | Addressee. | Speech is implied. 'I bow my knees [in prayer] to God'. So TT and NEB. |
| 15 | ἐξ οὗ ^a πᾶσα πατριὰ ἐν οὐρανοῖς ^b καὶ ἐπὶ γῆς ^c ὀνομάζεται, | a Source b Location c Location | a i.e. from whom every 'family' originates |
| 16 | ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ ^a δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ ^b εἰς τὸν ἔσω ἄνθρωπον ^c , | a Specification b Agency c Sphere | a gives the <u>measure</u> of his giving. cf. the other occurrences of κατὰ τὸ πλοῦτος ... in 1.7 and Php 4.19. c = ἐν. But some e.g. EGT, feel the force of εἰς is not to be weakened, and the 'inner man' is viewed as the Recipient of God's power. |
| 17 | κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ^a ἐν ταῖς καρδίαις ὑμῶν ^b , ἐν ἀγάπῃ ^c ἑρριζωμένοι καὶ τεθεμελιωμένοι, | a Means b Location (fig.) c Sphere | c cf. 1.4. Many take as human love. But the love of Christ would be a natural interpretation in this context, regarded indeed as the equivalent of 'in Christ'. cf. Co 2.7. Paul is piling on the concepts in this passage. |
| 18 | ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος, | Comitative | |
| 19 | γνωῖναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ. | Goal (fig.) | Murray 'till you reach the goal of ...' NIV "that you may be filled to the measure ..." |

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| 20 | Τῷ δὲ δυναμένῳ ὑπὲρ πάντων ^a ποιῆσαι ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ενεργουμένην ἐν ἡμῖν, ^{b,c} | a Measure b Specification c Sphere | c (ἐν) is embedded in b (κατὰ). |
| 21 | αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ^a καὶ ἐν Χριστῷ Ἰησοῦ ^b εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων ^c , ἀμήν. | a Sphere/Agency b Sphere c Time until | a, b For b, KJV has "by Christ Jesus", but all other Eng. trans. have "in" for both phrases of this doxology. Again, it seems vain to disentangle roles. Glory to God comes from among the people of God, and because of Christ. 'Paul ascribed to God glory which is to be manifest in the church , ... and in Christ Jesus. ' (BKC, 632) See also the note in EGT, which also comments on the textual question of the presence or absence of καί between the two phrases. Foulkes quotes Findlay: 'God is all in all. At this furthest horizon of thought, Christ and His own are seen together rendering to God unceasing glory' (66, 106). |

EPHESIANS 4

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|---|--|----------------------------------|---|
| 1 | Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, | Sphere | descriptive of the noun: 'a prisoner for the Lord'. |
| 2 | μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος ^a , μετὰ μακροθυμίας ^b , ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ ^c , | a Manner b Manner c Manner | |
| 3 | σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης: | Means | 'method'. Figurative for 'by living peaceably with one another'. Br "See to it that you are bound together in peace, preserving the unity into which the Spirit has brought you". CEV "Do this by living at peace". |
| 4 | ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν: | | |
| 5 | εἰς κύριος, μία πίστις, ἐν βάπτισμα, | | |

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| 6 | εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων ^a καὶ διὰ πάντων ^b καὶ ἐν πάσιν ^c . | a Domain b Path c Sphere | a God's sovereign control. b The thought of <u>extent</u> is here. cf. use of διὰ for duration of time. God's influence permeates all. Vincent 'pervade' (387) A few translations choose "work" as the verb with διὰ. Ph, TEV, CEV. W "acts". Is it fanciful to see in these 3 figuratively used preps. God's omnipotence, omniscience and omnipresence? (cf. a contrasting set of 3 in Ro 11.36.) |
| 7 | Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. | Specification | in line with the gift measured out by Christ NIV "as Christ apportioned it". |
| 8 | διὸ λέγει, Ἄναβας εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις. | Goal | |
| 9 | τὸ δὲ Ἀνέβη τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς; | Goal | |
| 10 | ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. | | |
| 11 | καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, | | |
| 12 | πρὸς τὸν καταρτισμὸν τῶν ἁγίων ^a εἰς ἔργον διακονίας ^b , εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ ^c , | a Purpose b Purpose c Purpose | The three form a progression: to <u>equip</u> the saints for their various forms of <u>ministry</u> so that the body of Christ will be <u>built up</u> . |
| 13 | μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, | Goal (fig.) (x 3) | all 'goals' after the verb 'reach, arrive at' |

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| 14 | ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ^a , ἐν πανουργίᾳ ^b πρὸς τὴν μεθοδεῖαν τῆς πλάνης ^c , | a Means b Means c Purpose | a Br "misled by men's sleight of hand". The word means 'dice-playing' and only occurs here in NT. b, c The two may be taken together, the second defining the first: craftiness/ cunning in/applied to deceitful practices or [used] for practicing deceit. Br "and crafty practice of deceptive stratagems". a and b (c) together are P's 'doublet technique', building up a full picture. So JB "at the mercy of all the tricks men play and their cleverness in practising deceit". |
| 15 | ἀληθεύοντες δὲ ἐν ἀγάπῃ ^a αὐξήσωμεν εἰς αὐτῶν ^b τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός, | a Manner b Goal | b Christ the Goal or Target. |
| 16 | ἐξ οὗ ^a πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας ^b κατ' ἐνέργειαν ^c ἐν μέτρῳ ἐνὸς ἐκάστου μέρους ^d τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ^e ἐν ἀγάπῃ ^f . | a Source b Means c. Specification d Sphere (reference) e Purpose f Manner/Sphere | a origin c, d Take the two together: 'with each individual part working as it should'. f the whole verse is a series of PPs. ἐν ἀγάπῃ - 'in an atmosphere of love' - is the last feature. |
| 17 | Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ ^a , μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν ^b , | a Sphere b Manner | a here, 'in the Lord's name. Provides Paul's authority. |
| 18 | ἔσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν ^a τὴν οὖσαν ἐν αὐτοῖς ^b , διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν ^c , | a Reason b Location (fig.) c. Reason | διὰ ...διὰ: another of Paul's 'doublet phrases'. Some take c as part of b, and the reason for a. Their ignorance is due to their hardness of heart. So KJV, NIV, RSV. Others take 'their inherent ignorance' and 'their hard hearts' as parallel reasons for their alienation. So Br, NEB, JB, TEV et al. cf. the structure in 3.7. |
| 19 | οἵτινες ἀπηληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ^a ἐν πλεονεξίᾳ ^b . | a Goal (fig.) b Manner | handed themselves over to ... |
| 20 | ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, | | |

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| 21 | εἰ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ^a ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ^b | a Agency b Sphere | a Agency seems the natural exegesis here (so KJV) and fits the context. Br "[if indeed you have paid heed to him] and learned from him, ... " Some render 'as Christians/ as his followers', which seems awkward. b Br "for it is in Jesus that all truth resides". |
| 22 | ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν ^a τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ^b | a Reference b Means | a Hence descriptive: 'with its old life-style'. b by deceitful desires |
| 23 | ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν | | |
| 24 | καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν ^a κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας ^b . | a Specification b Sphere (reference) | a TEV "created in God's likeness". Br "created in the image of God". NIV includes element of Purpose: "to be like God". (4th occurrence of κτίζω in Eph.) b in matters of ... > leading lives of true righteousness and holiness. (Gen. with both nouns.) |
| 25 | Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. | Comitative | |
| 26 | ὀργίξεσθε καὶ μὴ ἀμαρτάνετε: ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν, | Goal (fig.) | |
| 27 | μηδὲ διδοτε τόπον τῷ διαβόλῳ. | | |
| 28 | ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς [ιδίαις] χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι. | | |
| 29 | πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν ^a μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας ^b , ἵνα δῶ χάριν τοῖς ἀκούουσιν. | a Source b Purpose | Fig. for 'Don't use bad language'. Br "See that no foul language escapes your lips". |
| 30 | καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν τῷ ^a ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως ^b . | a Means b Time-until | a The Holy Spirit is the seal, not the Sealer. cf. 1.13, 2C 1.22. b But with an element of Purpose also - ready for the time when ... |

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| 31 | πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν ^a σὺν πάσῃ κακίᾳ ^b . | a Source (separation) b comitative | |
| 32 | γίνεσθε [δὲ] εἰς ἀλλήλων ^a χρηστοί, εὐσπλαγχοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ^b ἐχαρίσατο ὑμῖν. | a Target b Sphere/Agency | a Attitudes directed towards each other. b Agency seems predominant, but again, both roles are present. cf. 2C 5.19 ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ. |

7.3 SUMMARY

Goal, Source, Location, Time, Addressee are predominant roles of the PPs in the Luke passages. Their exegesis is straightforward. A high proportion of the Ephesian text consists of prepositional phrases, over half in the first chapter, though less in the others. The roles are the extended uses of the prepositions – Means, Sphere, Specification and Purpose occurring most commonly. ἐν far outweighs the others in frequency, sometimes signifying Location, often Sphere.

What additional comments on ἐν (Ἰησοῦ) Χριστῷ can be made to those in 6.2? Sphere is the predominant role of this motif in this particular epistle. God's purposes and actions, and our lives individually and in community, are conducted 'in relation to Christ'. He is mentioned no less than 5 times in the first three verses. διὰ is used in 1.5 and 2.18 to mark clearly his Agency in adoption and access to the Father, and the Agency role is inherent in uses of the ἐν phrase in the teaching of chaps. 1 and 2, but the main role is Sphere. God's new community, the recipients of his grace, and reconciled into a new peace¹⁰ with God and with one another, are such a community because they, and Paul, are 'in Christ', bound together in a close relationship to him.

This chapter is a beginning only. To get a more complete picture, the PPs of texts in other genres and by other authors need to be analysed. Moreover, identification of role in relation to the predicate or head nominal, is only a part of the exegesis process, albeit a significant one. The information of the PP must be weighed against the information provided by the other structural devices in the sentence.

¹⁰ 'Nothing from Paul's pen was ever conventional' writes Stott, pointing out that in his 'conventional' greeting, he was giving two key words of his message to the Ephesians, grace and peace (1979:27).

8. IMPLICATIONS FOR TRANSLATION

8.1 Theoretical framework for translation

8.2 Translation of Prepositional Phrases

8.1 THEORETICAL FRAMEWORK FOR TRANSLATION

8.1.0 APPROACH

THIS FINAL CHAPTER reflects a major shift of focus from the source language (SL) and the exegesis of meaning to the receptor language (RL) and the rendering or transfer of that meaning in different form. Exegesis and transfer are the two sides of the translation process. Are there any valid and/or useful guidelines in the translation¹ of prepositional phrases, particularly into non-European languages?

Before examining the translation of specific items, it is necessary to look, however briefly, at the wider matter of an underlying 'philosophy' and principles of translation. Much has been written about translation (both theory and practice) and about the communication process of which it is a part, and about the 'meaning' which is at the heart of communication. My concern here is simply and briefly and with minimum illustration, to attempt a brief, pragmatic but consistent view of translation theory – my personal 'grid' or framework for what follows.

8.1.1 THE COMMUNICATION PROCESS

A translated written text is part of a wider communicative process. In its most general terms, **communication** involves a **SENDER**, a **RECEIVER** and a **MESSAGE** as may be seen in the following diagram:

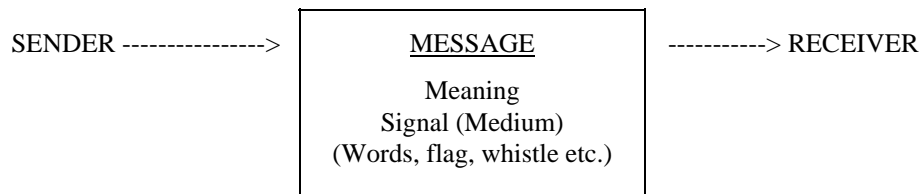


Fig.8.1

¹ It is difficult to be entirely consistent in the use of the term 'translation'. It can be used in the wider sense of the total process of exegesis and transfer: translation = exegesis of meaning in SL + transfer of meaning into the RL. Or it can be used in the narrower sense of the second stage only: translation = the transfer or rendering of meaning into the RL e.g. 'How do you translate "sweet potato"?' This is probably the generally accepted layman's understanding of translation.

The MESSAGE is a composite of the inner content or 'meaning' and the outer form or 'signal' or medium through which the meaning is expressed.

- More specifically, **oral communication** involves a SPEAKER, a HEARER and a MESSAGE, as shown in the following diagram:

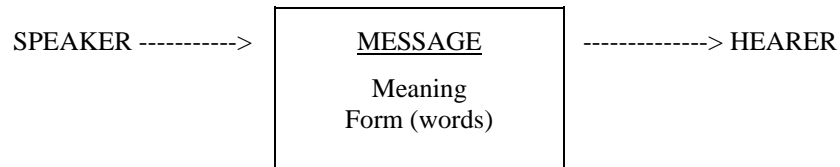


Fig.8.2

From the speaker's point of view, the message is prepared and delivered within a framework of many different considerations:

- 1) his purpose (to inform, persuade, entertain, share thoughts /feelings etc.).
- 2) his perspective and/or attitude (e.g. anger, pleasure etc.).
- 3) his position and relationship to his hearer(s) (senior/junior, male/female, class, rank etc.).
- 4) the context of situation (the context of environment and events within which the message is given).
- 5) any preceding oral monologue, dialogue or conversation
- 6) his knowledge of the hearer(s) (work-gang, lecture audience, meal guests, own children, congregation, etc.) – their age, status, work, expectations etc. and his assumptions about their knowledge.
- 7) his knowledge of the language (as MT speaker or second language speaker).
- 8) his choice of language mode or style (lecture, army orders, nursery language, sermon etc.).
- 9) his personal 'encyclopaedic' knowledge, training and experience or lack thereof.
- 10) his spatio-temporal, socio-cultural environment (the wider context).

Similarly, the hearer interprets and understands the message within a similar framework:

- (a) his knowledge of the speaker – purpose, perspectives, position etc.
- (b) the current context of situation.
- (c) any preceding conversation.

(d) his knowledge of himself (as a medical student, teenager in the family, job applicant, senior executive etc.).

(e) his knowledge of the language in general, and the speaker's use of it in particular.

(f) his own knowledge, training and experience, or lack thereof.

(g) the wider historical and cultural environment in which he lives.

- **Written communication**, on the other hand, may be diagrammed as follows:

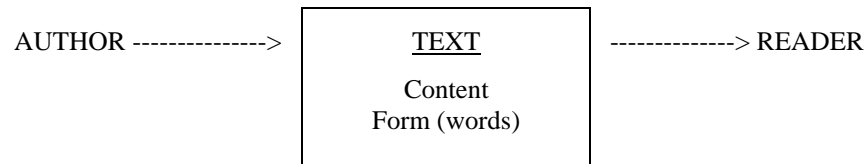


Fig. 8.3

Here also, the parameters of writing and interpretation are similar to those listed above for speaker and hearer, except that:

- for 8) above, must be substituted 'his choice of literary genre' and
- the reader may be of the same space-time and/or cultural framework as the author, or of a different space-time and/or cultural framework².
- the writer may have a partial or intimate acquaintance with his readers, or none at all.

- **Translation** is one form of written communication. We may represent translated text as follows:

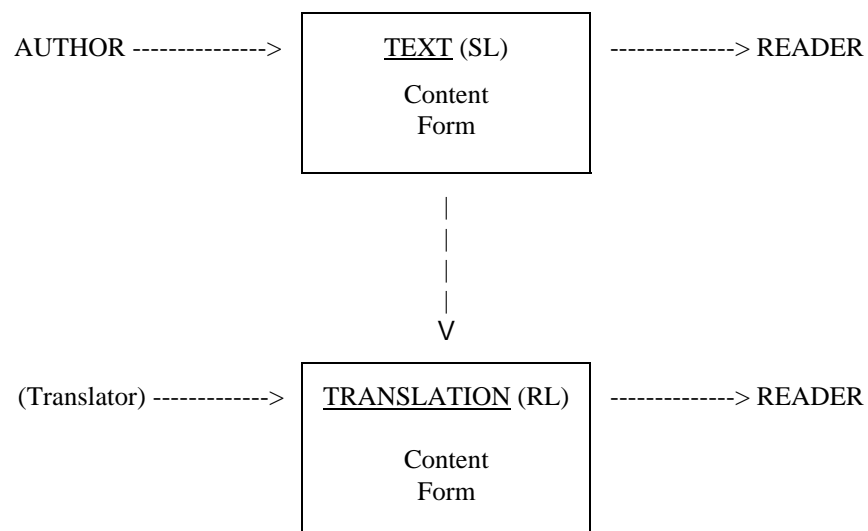


Fig. 8.4

² With present-day audio technology, the same distinction can be true of the 'hearer' also, but this distinction is not in focus.

As with the original text, the readers of the translation (called Receptor Language Audience by Ellis Deibler, NOT 2.3, 1988) may be of the same or different space-time and/or cultural framework from both the original author and the original readers (called the Source Language Audience by Deibler in the same article), and this will be a major factor in their interpretation of the text. This is preeminently true of biblical text, of course. Present-day readers are chronologically and (in many cases) culturally far removed from the original readers.

We may state it like this. Translation is the re-communication of (the meaning of) a message (text) in different form for different readers. And central to this process is the role of the translator. The translator is a broker between the original author and the new readership.

8.1.2 THE TRANSLATION TASK

The translator, as broker between author and readers, faces a **two-fold task**:

1. to identify the meaning³ of the source document forms as accurately as possible i.e. sound exegesis.
2. to transfer that meaning as faithfully as possible (i.e. with minimum addition, loss or change) to the natural forms of the receptor language.

We may represent this task in a simple way as follows:

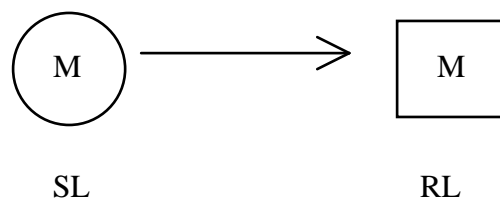


Fig. 8.5

In its simplest terms, translation is putting the **same meaning** (or **message**) in a **different form**⁴. A **good translation** must be characterised by faithfulness to the original meaning of the SL document and faithfulness to the natural forms of the RL.

³ 'Meaning' -- another elusive term about which much has been written. Authors have their own way of listing the different types of meaning. In this chapter, meaning is used in a wider sense, more or less synonymous with '**message**' i.e. the total composite of information, as intended by the original author (or speaker) and derived, or understood, by the reader (or hearer) from the lexical content, the grammatical forms, the literary genre, the authorial purpose and style, and from contextual information.

Problems facing the translator revolve particularly around three areas, and give rise to differing theories of translation. The problems are distinct, but related.

1. **Faithfulness.** Striking the balance between faithfulness to the original meaning (**reliability**), and faithfulness to the natural forms of the RL (**readability**) is not easy, and the translator is constantly juggling between the two. It is this tension which gives rise to the so-called more 'literal' translations on the one hand, and the more 'free' translations on the other.

2. **Meaning.** What is the 'meaning' we translate?⁵ For the original reader, the meaning of a text is derived not only from information stated explicitly in the **text**, but also from a wide range of **'hidden' information**, some of it implicit in the text, some of it derived from information outside the text. How much such 'implicit information'⁶ must be included in a translation in order to aid readers of a different time-space, cultural background in their understanding? Words such as 'passover' or 'synagogue' or 'leper' symbolise far more than a mere dictionary definition – rather they symbolise a 'scenario'⁷, a vast complex of information.

The whole question of 'hidden' information (whether implicit in the text itself, or assumed background information) i.e. information which is not stated in words but which may be necessary for the understanding of the text, is perhaps the most vexed of all for translators, and much has been written on the subject. There is not the time nor space nor relevance to discuss the topic at length,

'Meaning' may also have a narrower sense (implied in figure 8.1 and those following) as the referential or propositional content of text, which is expressed in words and sentences. Hence the question: *What does this word mean?*

⁴ To pick a couple of textbook definitions of translation -- 'Translation is basically a change of **form**. ... translation consists of transferring the **meaning** of the source language into the receptor language.' (Larson, 1984:3)

'There are probably as many definitions of "translation" as there are of "sentence" (and probably no more revealing). One which is not totally unattractive ... is: "the replacement of a representation of a text in one language by a representation of an equivalent text in a second language".' (Bell, 1991:20, quoting Hartmann and Stork, 1972:713) Not totally attractive either!

Books on translation reflect, even in their titles, the vexed question -- is translation a science, an art or a craft? I like to believe it combines all three.

⁵ cf. Gütt's article with this title (OPTAT 1. Jan. 1987) and his other writing on Relevance theory.

⁶ Standard definitions of implicit or implied information are: '[information] which is clearly understood, even though it is not stated in words' (Barnwell, 1980, 2nd. edition); 'that for which there is no form but the information is part of the total communication intended or assumed by the writer' (Larson 1984:38); '[that] which is present in a message, and is so intended by the sender and understood by a competent receptor, without being formally present in the discourse' (Nida, 1969:204); 'information is implicit when a) it is not stated in words, b) it is necessary for the correct understanding of facts, emotions or logic in a given discourse, c) the original author intended the original audience to understand the discourse correctly.' (Farrell and Hoyle, Unpub.paper)

A distinction is made later in the chapter between 'implicit' and 'assumed' information.

⁷ A word used by Cognitive theory.

but in the next sections (8.1.3 and 8.1.4) we may make certain basic statements about it before dealing directly with the translation of PPs.

The meaning we translate is also derived from the **forms of expression** used by the SL e.g. poetry, irony, a succession of brief imperatives, forcefulness of style, rate of information flow (compressed or laid out gradually) etc. These factors also the translator must take into account, and opinions differ as to how they should be handled.

3. **Naturalness**⁸. Which are the natural forms of the RL? There may be many different modes or styles in a language group, reflecting different groups of people or different purposes and situations of use – literary, newspaper, street language, religious language, status dialect etc. A decision must be made as to which 'brand' of the language is to be used.

8.1.3 A QUESTION OF MEANING

The 'meaning' of a written text (its 'message'), as indicated above, is not confined to the 'dictionary meaning' of the lexical and grammatical forms used to express it. It includes information drawn from the surrounding text, and from wider knowledge outside the text. We may say that a reader's interpretation and understanding of meaning depends not only on the immediate TEXT but also on the surrounding CONTEXT. It is derived from **text within context**. And context is a set of widening circles⁹.

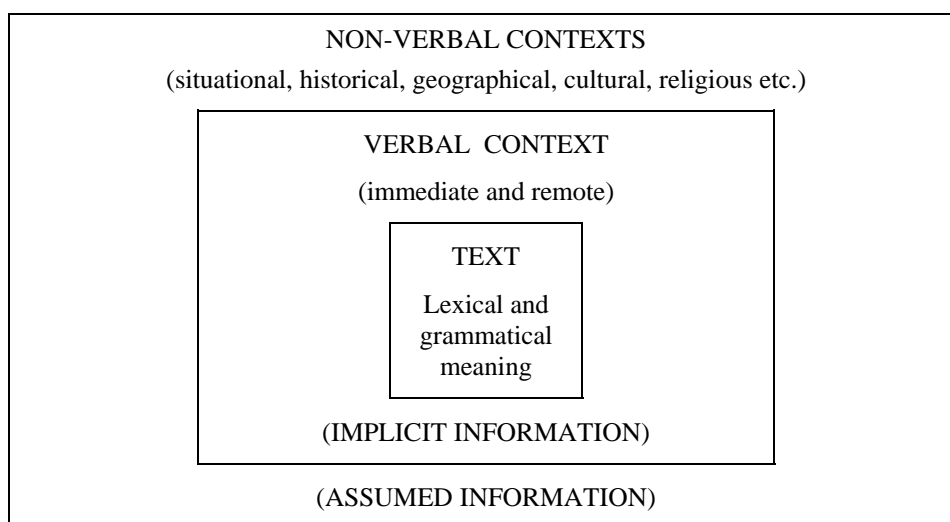


Fig. 8.6

⁸ It is difficult to resist including J.B. Phillips first personal 'principle' of translation: '1. To me the test of a real translation is that it should not read like translation at all.' TBT Vol. 4, No. 2, 1953. pp. 53-59.

⁹ Any reference to 'context' should include a reference to Prof. J.R. Firth, holder of the first Chair in General Linguistics in Britain (London, 1944-56) who stressed a contextual view of meaning at every level, in particular, the 'context of situation', a concept he took from the anthropologist Malinowski. (See Robins' excellent summary, 1961:194)

• TEXT AND CONTEXT (THE SOURCES OF INFORMATION)

Textual information is information derived directly from the text itself, and includes the lexical and grammatical meaning, discourse features and literary genre. **Contextual information** is derived from the context, both the context of the document itself, and the context outside the written document. Note that the term 'context' implies the source of the information.

The **verbal or literary context** may be the immediate context of the rest of the paragraph or section, or it may be the remoter context of another chapter in the document. This verbal context may provide many types of grammatical and referential clues to the reader, to aid in understanding words and statements in the text.

But not only the verbal but also the **non-verbal context** is vitally important to the understanding of the text.

1. The **situational context** includes the author's intention, the nature of the readers, the circumstances of writing, all material typically found in the introduction to a biblical book commentary. Some of this material may indeed be found in the text, or derived from other texts or sources of information.

2. The **historical, cultural** context includes the whole historical, geographical, political, social and cultural environment in which the document was written. Some of this information too, may be derived from the text, but much of it will be derived from other texts and sources.

All this extra-textual information is known, in varying degrees, by both author and the original readers¹⁰. 'All communication is based on shared information' (Larson 1984:36).

• 'HIDDEN' INFORMATION

As already hinted at in the preceding paragraphs, every message contains information which is expressed explicitly, and some which is not. In other words, not all the information required to understand the meaning of a particular piece of text is stated explicitly in words. Some of the information is **'hidden'**, either because of the grammatical, discourse or lexical characteristics of the

¹⁰ All this contextual information corresponds to Gütt's 'Contextual Information' or 'Contextual Assumptions', the total encyclopaedic knowledge of the hearer (reader) which is essential for understanding of the text.

language itself, or because it has already been stated, or because it is already known by both author and reader as shared background information (or indeed, because the author is intentionally withholding it from the reader). This 'hidden' information, not stated in words, but necessary for complete understanding of the message, may usefully be distinguished by two labels:

Information which may be culled or derived from the text or from the verbal context is known as **implicit information**; it is recoverable from the (wider) written text. In translation, it may be helpful for good understanding and naturalness to make such implicit information explicit e.g. replacing a pronoun by a full noun, a time phrase ('After he had ...'), a story-final formula, a reason stated or implied somewhere else in the text, a classifier with the name of a river, town or plant, and many other such adjustments.

Some distinctions may indeed be demanded by the grammatical, syntactic or discourse forms of the RL e.g. inclusive v. exclusive first person, masculine v. feminine pronouns, older v. younger brother etc. Though not present explicitly in the SL, they must be included in the RL translation.

Information which is part of the shared background knowledge of both author and reader (historical, geographical, social, cultural etc.) may be called **assumed information**¹¹.

Such a distinction between the two types of hidden information is significant and helpful when it comes to questions of making them explicit in translation for readers of another time, or locality or culture.

● SUMMARY

The total meaning of a text (of whatever size – verse, a paragraph, a section or chapter, or indeed of a whole book), whether expressed explicitly or not, is derived by the original reader from both the text and the context. Contextual information may be found within the immediate or remoter literary context, and will serve to elucidate various kinds of lexical and grammatical implicit information. Contextual information may also be found in other texts and sources outside the text in question, and

¹¹ cf. unpublished paper by Dr. Katy Barnwell, SIL, Dallas, 1993, for the use of these labels.

'Implicit information' has traditionally been used for both these kinds of information as in Beekman and Callow: Implicit information may be derived from 3 sources -- the immediate [verbal] context, the remote [verbal] context, and sources outside the document (1974: 48-62).

is regarded as shared, background 'assumed information'. It, too, may be necessary and relevant to understanding the meaning of the text.

A translation must carry the same message as that intended by the original author¹². This means that both the explicit and the hidden information of the source language text must be available to the reader of the receptor language if he is to understand the message correctly and completely.

8.1.4 HOW MUCH HIDDEN INFORMATION SHOULD BE INCLUDED IN THE TEXT?

Implicit information

There is little problem in making explicit in the RL implicit information which is recoverable from the SL, either because it may be 'unpacked' from the SL form (e.g. ἄφεσις 'forgiveness' implies 'of sins'; it also implies a forgiver), or because it may be found in the linguistic context. If it is required for proper understanding of the meaning, or because the grammatical forms of the RL demand it, or because a more natural style is achieved, it may be made explicit. However, the cautions below should be noted.

Assumed information

The wealth of assumed, background information which is shared by both author and original audience, covers both

- that which is **essential** or relevant to the understanding of the immediate text, i.e. without which a zero or wrong meaning would be given.
- that which is **not essential** or relevant to the understanding of the immediate text.

Background information may be made explicit in translation for readers of a different time/space/cultural setting if it is essential or relevant for a correct understanding of the intended meaning i.e. for effective communication.

An illustration from Farrell and Hoyle, based on Luke 5.12-14, makes this clear. The particular phrase in focus is 'a man full of leprosy'. The passage (NIV) is as follows:

¹² This statement is made in the recognition that there are other modern theories of text interpretation which disallow authorial intention and perspective, and make meaning reader-dependent.

12 While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."

13 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him.

14 Then Jesus ordered him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them."

One needs to realise that lepers were ritually-unclean and untouchable. 'Without this knowledge, the reader will not understand why the leper asks to be made clean (ritually-pure) rather than be healed, will not understand the logic of the leper showing himself to a priest, and will not understand the emotional impact of Jesus touching the leper.' For the original audience 'the word "leprosy" opened up a whole scenario ... which included all their previous experiences related to leprosy.' (F and H, b) This would include ritual uncleanness and untouchability and the role of priests, but also physical disfigurement, exclusion from the community and begging.

For the purposes of translation for new readers unaware of these facts, it is considered by many legitimate to include the minimal 'pegs' from the 'scenario' (terms from Cognitive theory) i.e.

'ritual-impurity: a peg for 5:12 "clean" (otherwise "clean" is illogical)

a peg for 5:14 "priest" (otherwise seeing a priest is illogical)

untouchability: a peg for 5:13 "touching him" (otherwise Jesus' action is not unusual)' (F and H, a)

Luke 5.12 might then be rendered: 'While Jesus was in one of the towns, a man came along who was covered with leprosy. Because of his leprosy he was ritually unclean and an untouchable. When he saw Jesus he fell with his face to the ground and begged him, "Lord, if you are willing, you can cure me and make me ritually-clean".' (F and H, a)

Farrell and Hoyle argue that such information is necessary for processing the text as it is read, and must therefore be placed within the text, or in a heading preceding the section, if that is acceptable in the RL¹³.

¹³ Further explanatory information may be given to the reader in a number of ways -- in footnotes, in an explanatory synopsis preceding a section of text, in a glossary, in supplementary helps (introductions and handbooks of all kinds), depending on what is understandable and acceptable in the given language situation.

CAUTIONS

Making both implicit and assumed background information explicit within the RL text may be justifiable in a given language situation, but the following safeguards¹⁴ must be borne in mind:

1. Added explicit information should be kept to the minimum required for understanding, or to conform to the requirements of grammar or naturalness.
2. Too much information can divert from or distort the main theme.
3. Accurate exegesis is imperative. An explicit rendering of an implicit form should not favour one element only of its interpretation. For example, to render 'in Christ' as 'through Christ' may omit other aspects of its meaning.
4. Information may be hidden by the author for a specific purpose. He may be withholding or delaying information for some or all of his readers.
5. The nearer context is a surer guide to making information explicit than the more remote context.
6. Where there is a major language version of the Scriptures available, local expectations of church leaders must be discussed with them.
7. Lack of implicit information is only one of the possible blockages to communication. Others are '(a) faulty discourse structure, including lack of appropriate signals for cohesion and focus, (b) use of wrong or unfamiliar vocabulary and idioms, ... (c) unnatural or over complicated grammatical structures' (Barnwell).

SUMMARY

The matter of hidden and explicit information is one of the key issues in translation theory and practice; it is because of this that I have given it more than a passing reference. We are aware, of course, of our still limited knowledge and understanding of biblical settings and authorial purpose. But careful exegesis of the PPs, with their wide range of local, metaphorical and extended meanings, must be followed by accurate and careful translation, if these meanings are not to be under- or over-translated or distorted.

¹⁴ cf. the caveats in Barnwell (unpub. MS), which I have drawn from.

8.2 TRANSLATION OF PREPOSITIONAL PHRASES

8.2.0 APPROACH

As shown in the previous section, the translation process involves:

- Unpacking the meaning of the original SL, more compressed in the epistles than the gospels.
- Transferring that meaning into grammatically correct, lexically accurate, stylistically clear and natural equivalents in the RL.

Within that comprehensively defined task, the particular focus in this thesis has been the use of semantic role analysis to unpack the meaning of the PPs, and on how to render them into other languages. The 'unpacking' of other elements such as genitival constructions, participial clauses, relatives or the key role of particles etc. is not in focus, but is assumed.

An original motivation of this thesis was to examine the translation of PPs into 2 or 3 non-IE languages to see whether there are any principles or guidelines that might usefully be established. This has not been possible to do in depth. Two areas of concern in translating PPs will therefore be considered briefly, the matter of implicit information, and the range of RL linguistic devices available to render PPs.

8.2.1 IMPLICIT INFORMATION

In the epistles, a great deal of information is condensed into both the PPs and genitival constructions.

In the following few verses from 1 Peter 1, there are no less than 14 PPs. For simplicity, the raised numbers are attached to the preposition.

- | | | |
|---|--|--|
| 2 | κατὰ ¹ πρόγνωσιν θεοῦ πατρός ἐν ² ἁγιασμῶ πνεύματος εἰς ³ ὑπακοήν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. | 1 Specif. (of ἐκλεκτοῖς in v. 1) 2 Means 3 Purpose (or result?) |
| 3 | Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ ⁴ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ⁵ ἐλπίδα ζωσαν δι' ⁶ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ ⁷ νεκρῶν, | 4 Specif. > Reason. 'out of/ because of his great mercy' 5 Goal i.e. (in this context) result 6 Means 7 Source (separation) |
| 4 | εἰς ⁸ κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν ⁹ οὐρανοῖς εἰς ¹⁰ ὑμᾶς | 8 Goal i.e. result (as 5) 9 Location 10 Beneficiary |

| | | |
|---|--|---|
| 5 | τοὺς ἐν ¹¹ δυνάμει θεοῦ φρουρουμένους διὰ ¹² πίστεως εἰς ¹³ σωτηρίαν ἑτοιμῆν ἀποκαλυφθῆναι ἐν ¹⁴ καιρῷ ἔσχατῳ. | 11 Means 12 Means 13 Time-until 14 Time-when |
|---|--|---|

Information is 'hidden' not only in the prepositions, but in the many abstract nominal forms. This meaning may be expressed to a greater or lesser degree in the RL, depending on the situation (readers, cultural setting, Christian knowledge and experience etc.) and also on the translation 'philosophy' of the translators.

Below are two renderings, illustrating how this passage has been handled. The raised numbers correspond to the numbers in the Greek.

| CONTEMPORARY ENGLISH VERSION | COMMENTS |
|---|---|
| 2 God the Father decided ¹ to choose you as his people, and his Spirit has made you holy ² . You have obeyed Jesus Christ and are sprinkled with his blood. ³ I pray God will be kind to you and will keep on giving you peace! | 1 Foreknowledge interpreted as intention and made the main verb. 2 Rendered as a second statement. 3 A third statement (with the implication that it follows from the first two??) |
| 3 Praise God, the Father of our Lord Jesus Christ. God is so good ⁴ , and by raising Jesus ⁶ from death ⁷ , he has given us new life and a hope that lives on ⁵ . | 4 As in v.2, the κατά phrase is made the initial statement. 5 Result (life and hope combined; metaphor of rebirth removed) 6 Means ('Christ' omitted) 7 Source (separation) |
| 4 God has something ^{8a} stored up for you ¹⁰ in heaven ⁹ , where it will never decay or be ruined or disappear ^{8b} . | 8a, b Result phrase > main statement. 'something' is a (weak) rendering of 'inheritance'. cf. TEV 'rich blessings'. 9 Location 10 Beneficiary |
| 5 You have faith in God ¹² , whose power will protect you ¹¹ until the last day ¹⁴ . Then he will save you, just as he has always planned to do ¹³ . NB. Footnotes are given to explain 'sprinkled with his blood' and 'the last day'. | 11 God is made explicit as the object of faith, and the ἐν phrase is then a relative clause. God's power is more in focus in NIV 'By faith, you are shielded by God's power until ...' 12 διὰ phrase made the main statement. 13 Expanded into separate statement, which is tied in to 'the last day' of previous sentence. 14 Time-until. |

BERIK¹⁵ (IRIAN JAYA)**COMMENTS**

- 2 [verses 1 and 2 are combined]
 [from v.1: At that former time, God (lit: Great Father) had chosen (far past) you in order that you would become his people.] He planned¹ (far past) like this to wash your sins with Jesus Christ's blood. He also planned like this (for) you to live purely (lit: with pure lives)³ by/with the power of the Holy Spirit (lit: the Great Father's Breath)².
 [statement about Peter himself from v. 1 follows]
 I pray to God in order that, He'll greatly give His grace (lit: goodness) to you, and He'll make you have much peace (lit: your livers will be very good - different "good" than used in 'grace').
- 3 Come, let's (incl.) praise God! He is the Father of Jesus Christ, our Lord (Tuhan). He has loved us greatly⁴, and because of that He has raised JC⁶ from the dead⁷, and when we (incl.) believe (lit: take hold of) that talk, He gives us new life. And now at this time we hope in God, because we already know like this, we will (far fut.) have eternal life (lit: good life forever)⁵.
- 4 And everything which God prepared (far past) in heaven⁹ (lit: great good place) in order to give to His people¹⁰, we (incl.) already know, we'll have all that⁸. All that in Heaven doesn't become bad, doesn't rot, and doesn't end.
- 5 You (pl.) have believed in God¹², and because of that God's power has encircled you¹¹ until that last day/time¹⁴. At that day/time God will (far fut.) take you in order that you will live well with Him. And at that time you (emphatic) won't have sins, and your lives will be only good¹³ (lit: in a good state).
- 1 Foreknowledge includes planning.
 2 Means
 3 Purpose, expressed as another main statement.
 4 The reason is stated as the initial statement.
 5 New life and hope are the climax statements after the predisposing circumstances.
 6 and 7 Flow from his love, and lead to the new life and hope. A further link (our believing) is given to show the connection between the resurrection and the life and hope we receive.
 8 The resulting 'inheritance' is described in 2 sentences.
 9 Location
 10 Recipient.
 11 The result of belief.
 12 Our belief is stated as the reason for what follows. [which should be in greater focus - God's encircling power, or our faith??]
 13 Description of the resulting state of salvation.
 14 Time-until

Both these renderings are toward the 'freer' end of the spectrum, often necessary to spread out the high 'information load' of the PPs. In both, the PPs are frequently rendered by clauses. They illustrate, perhaps, the tremendous range of variations possible, the difficulty of maintaining the thematic flow, and putting the focus on the right elements.

¹⁵ The back-translation from Berik is an early one, and some changes will have been made. It is used for illustrative purposes, and is not being evaluated. Thanks to Peter and Sue Westrum (SIL).

8.2.2 RL RESOURCES

A comprehensive study of RL devices for handling semantic roles, drawn from language families around the world, would be a mammoth task¹⁶. The following comments are in three groups.

- **LOCATIVE USES**

The locative and time relationships expressed by the prepositions of IE languages, can, of course, be expressed by other means in languages with no or few prepositions. **Jebero**¹⁷, an Indian language of eastern Peru, has 4 word classes – verbs, nominals, adverbs and particles, and, as commonly with Amerindian languages, a highly complex system of affixation, both derivational and inflectional. All word classes, including particles, can be suffixed by 'word suffixes', including -ima, the connective 'and'. Verbs have their own sets involving thousands of possible combinations, some of which have directional meanings. Nominals and adverbs may be suffixed by non-verbal suffixes.

The suffix -kək' means 'at, in, on, to' as in piðək'kək' 'in [or, to] the house', nuŋkək' 'in the canoe', asək' 'here' [from asu? 'this' + -kək'].

Other suffixes include -lupa? 'by, along, in the direction of', -tak' 'by the side of', -la 'from', -walək' 'as far as' as in məŋmiwalək' 'up to the chacra' and many others.

Time may be expressed by a handful of adverbs such as napi? 'long ago', ipa?, 'now' tamutu? 'noon'.

Kadiweu¹⁸, a language of southern Mato Grosso, Brazil, has a very few 'locative words', which are used strictly for space, not time, e.g. manitaga + noun, as in 'there-in-synagogue [is this man ...]'. But, as with Jebero, verbal suffixes carry much of the relational and directional load. They include -teci 'by means of, near, behind, on edge', -tegeí 'towards him, for him, to come towards', -tinece

¹⁶ A questionnaire could be used, focussing only on the PPs of non-IE languages, whose aim would be to find out:

1. The nature and function of any prepositional/postpositional system in the language, and in particular, whether there is a widely used basic locative form.
2. How the (universal?) semantic roles expressed by the Greek prepositions have been rendered in the language. This would be done by requesting the RL version of sample passages, along with a back-translation and comments. An earlier version of such a questionnaire was sent to a few colleagues.

¹⁷ data from J.T. Bendor-Samuel, 'Structure and Function of the Verbal Piece in Jebero', PhD Thesis MS, 1958.

¹⁸ data from Glyn Griffiths (SIL)

in, in something deep, going down into', -tio 'into' and others. In expressions such as 'going through a cornfield' or 'lowering into' (as in the story of the paralytic in Mk 2), the Path role would be expressed by a verbal suffix.

Tepo Krumen¹⁹ of Côte d'Ivoire has a number of postpositions, used for location: *mú* (a general locative meaning 'in, at'), probably derived from the noun 'belly' as found in the related language Bété; *gbō*, 'under', from *bú*, 'foot, leg' and *kē*, 'on', meaning 'back'. In Krumen, as in many other languages around the world, locative words are derived from such nouns, mostly body parts (cf. Eng. *the head of the valley, the foot of the ladder*). Examples:

| | | | | | |
|------------|-----------|---------------------|------------|-------------|-----------|
| <i>díó</i> | <i>mú</i> | <i>kāyú</i> | <i>gbō</i> | <i>pìtù</i> | <i>ke</i> |
| village | in | house | under | grass | on |
| | | i.e. 'in the house' | | | |

Like Kadiweu, Goal, Source and Path, i.e. the dynamic locatives, are expressed by the verb (cf. Eng. *leave, approach*). 'They were going through the cornfields' (= 'crossing') would be 'They were cutting in half/part ...' **Mambila**²⁰ (Nigeria/Cameroun border) and **Ngbaka**²¹ NW Zaire, similarly use verbs for 'down', 'up', 'through' and 'around'.

Tarok²² (Plateau State, Nigeria), like many other African languages, does have a generalised locative form, **kV**, where the vowel V is the same as the initial vowel of the following word.

asəl 'path, *ka* (a)*səl* 'on the path'; *awo* 'hand', *ka* (a)*wo* 'in the hand'; *anuŋ* 'mouth *ka* (a)*nuŋ* 'in the mouth'; *acu* 'language', *ka* (a)*cu* iTarok, 'in the T language; *iwu* 'eye', *ki* *iwu* 'in the eye'; *ki* iLangtang 'in Langtang; *nzhi* 'house', *kə* *nzhi* 'in the house' etc. It is fused with certain (etymological) nouns to give other commonly used locative or relational forms e.g. *kəshe* 'inside' (> *kəshe igwak* 'in the heart'); *kəvəŋ* 'under', *kəpal* 'on top of'; *kənda* 'today'; *kəkul* 'because of' etc.

¹⁹ data from Peter Thalmann.

²⁰ data from Mo Perrin.

²¹ data from Elaine Thomas.

²² personal information.

• **METAPHORICAL USES**

Idiomatic expressions, related to the locative uses above, are common in languages. Thus, Krumen

has:

| | | | |
|------------|---------|-------|----|
| ké lé | á | wlǒ | ke |
| Foc. there | his/her | heart | on |

in his heart

| | | | |
|------------|-----|------|----|
| ké lé | nǒ | yí | mó |
| Foc. there | him | eyes | in |

from his point of view

| | | | |
|------------|-------|-------|----|
| ké lé | yāī | kwlí | mó |
| Foc. there | dream | belly | in |

in/through a dream

| | | | |
|--------------------|-----|-------|----|
| bēbī lé | mù | kwlí | mó |
| that-it fall there | you | belly | in |

may you remember it

In Mambila also 'hand' and 'eye' are used for perspective, not with a preposition, but in a locative form. Thus, in 1C 7.40 'in my opinion ...' in Mambila is 'in my hand, ...'.

The appropriate expression for idiomatic uses of the Greek prepositions must be found. Thus

Krumen has for 'his blood be on us and on our children' (Mt 27.25):

| | | | | | |
|--------------|-----|-------|----|-------|----|
| ké ó | á | kúkvé | ā | tà | mó |
| Indep. there | his | death | CN | place | in |
| marker | | | | | |

[we stand up, we and our children] in the place of his death

Kadiweu renders with a clause: 'Can-be that-we are-culpable, and our children, because of his death'.

So also 'the wrath of God remains on him' (Jo 3.36):

| | | | | | | | | | | | |
|----------|-------|----|--------------|---------|----------|------|----|------|------|----|-----|
| ... kēē, | jīsvā | ā | yrū, | nǔ | dio | yē, | tè | klò | te | ye | gbō |
| but | God | CN | wrath (bile) | it-Foc. | will-him | find | as | life | last | pp | pp |

God's wrath will find/get him eternally.

Kadiweu renders 'wrath' by a verb: 'but God always that He-is-angry-with-him this person, and he-punishes-him'.

Metaphor, like other types of figure of speech, is highly language-specific. It is, of course, a large and important topic, and covers far more than simply the PPs. The distinction must be made between 'dead metaphors', idioms which may or may not have equivalents in another language, and 'live metaphors', used by the author to make a striking comparison. The translator may try and preserve the effect of a powerful metaphor by using the same or a different comparison, or introduce a metaphor where none was present in the original. Thus we have the colourful 'their eyes got red with anger', an expression of the strongest emotion in **Doyayo**²³ (Cameroun) for 'gnashed on him with their teeth' (Ac 7.54), 'they had already tied mouth' (Jo 9.22) for 'conspire/plan with a bad motive', and in **Migili**²⁴ 'their mouth it turned two' for 'there was a schism' (Jo 9.16).

Wherever a Greek PP is used metaphorically, the RL equivalent may be a phrase, or a clause.

• EXTENDED USES

The further one moves from locative uses of the Greek prepositions (whether they are used literally or figuratively), the more likelihood there is that they will be rendered by alternative structures in the RL. In languages with few prepositions or postpositions, roles such as Agency, Target, Means, Reason or Purpose will be signalled in other ways. In a language of high affixation (both derivational and inflectional) such as Jebero (see above), suffixes may express relationships other than locative ones, such as:

-ki 'of' (possession) e.g. məŋmi nanaki lit. 'chakra of him'

-lək' 'with' e.g. sawəlyilək' 'with the machete'

-malək' 'for the sake of, because of' e.g. wilamalək' 'for the child's sake', and many more.

The following few examples from Tepo Krumen show some of the possible restructurings.

Means: Eph 2.13 ἐγενήθητε ἐγγύς ἐν τῷ αἵματι τοῦ Χριστοῦ.

'Jesus Christ poured out his blood. It is through that [ké ɔ̄ nāā lé Foc. he walk-Loc there...] that he passed God to bring us close to him'. The 'classic expression of Means'.

1P 1.5 ἐν δυνάμει θεοῦ φρουρουμένους

| | | | | | | | |
|--------|-------|-----|-------|----|----------|--------|----|
| ké | lé | á | klí | a | kē-niniē | kwlí | mú |
| Indep. | there | his | power | CN | PP-being | inside | in |

Note that physical means for actions in many West African languages are expressed by serial verbs.

– 'He took knife cut it' for *He cut it with a knife*.

²³ data from Marinus Wiering.

²⁴ data from Vincent Dogo.

Reason: Lu 5.19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον

māhuĩ ā hūhuè ā tì
people CN being-many CN cause/affair

[when they arrived in front of the house] because of the being-numerous of the people
i.e. *because there were so many people.*

Mt 13.58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν . (a verbal noun)

è nuē, ū díó wlǔ yē kuō
which make-it they Neg.-him heart before trust
i.e. because

[he didn't do any miracles any more,] because they didn't trust him.

Other roles are also expressed verbally e.g.

Sphere: Ro 8.1 'there is no condemnation to those in Christ Jesus' becomes 'those who trust JC never God's judgment will catch them'.

Agency: Ro 3.24 'reconciliation which is through Christ Jesus' becomes '... because JC took away their sin'.

In sum, all languages have locative devices to express location in space and time, and the dynamic locatives of Goal, Source and Path. All languages use metaphor and idiom, which provide the graphic distinctiveness of each, though there will often not be a one-to-one correspondence between SL and RL. All languages can reflect and signal the related and derived/extended roles which are encoded, sometimes cryptically, in the PPs of the Greek New Testament.

9. POSTSCRIPT

WE END AS WE BEGAN, with 17 small signals, whose fascination and significance in the Greek New Testament far outweigh their size. The chief purpose of the thesis has been to elucidate the meaning of prepositional phrases, particularly those which are exegetically more complex, using the tool of semantic role analysis. Twelve major roles have been established, with a number of clearly defined derived or related roles. One role may be reflected by more than one preposition, and one preposition may have more than one role.

Each preposition has its own role or roles, with the possibility of its own set of variants, giving each preposition its own distinctive flavour.

The study has been personally beneficial, providing a set of options, for example, in the exegesis of ἐν phrases.

On the other hand, this study is incomplete, and there are a number of further areas of research, if it is to be completed and validated properly. They include the following:

1. Studies need to be carried out on the remaining prepositions, so that the particular distinctives of each of the 17 is apparent. The next ones would, without doubt, be the pairs εἰς/πρός, ἀπό/ἐκ, and ὑπέρ/ἀντί.
2. Though samples have been taken from all sections of the New Testament, more detailed study of prepositional use in the Petrine and Johannine books and Hebrews would reveal similarities and contrasts with the Ephesians selection. Other Pauline material could usefully be included also.
3. From a translation perspective (as well as an exegetical one), it is important to know not only the role of a PP, but what information load it carries relative to other elements in the text. Is it the major topic of the sentence, or in a supporting role? Is it providing known or new information? And in what order should the information be presented ('information flow')? Languages differ, for example, in whether they put the reason before or after the main proposition. They differ too, in whether narrative events need or need not be put in chronological order. These are questions which must be applied, of course, to other structures in a sentence, such as participial clauses, relatives or other subordinate clauses as well as to PPs.

4. What information is available on prepositional systems in other languages, especially non-IE?
5. What (other) linguistic devices do other languages have for rendering not only the locative, but also the extended uses of prepositions?

To research the latter points would be a large, daunting task; but the first two items have a more clearly marked boundary, and would usefully supplement the information and conclusions of this study.

In January 1944, Basil Atkinson gave the first Tyndale New Testament lecture to a conference of Graduates and theological students at Trinity College, Cambridge under the title 'The Theology of Prepositions'. I end this thesis with his closing remarks (44:28).¹

I have purposely left for a climax what I believe to be the most striking prepositional sentence of the New Testament. It constitutes itself a climax in its context, appearing as it does at the conclusion of the apostle Paul's great dissertation on the meaning and fulfilment of Old Testament prophecy addressed to Israel. I refer of course to the great argument on the remnant found in Rom. ix-xi. Apart from the ascription which forms the concluding sentence of the whole, the apostle ends this section of the epistle with the words, "Ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα." It will be noticed that this sentence depends for its meaning almost entirely upon the three prepositions which constitute its emphatic words. In modern English we should not perhaps lay all this burden upon prepositions. We should say, "He is the source, the channel and the goal of all things." But even if we use substantives, the weight is greater than the human intellect can bear. It seems to be that the whole of theology is contained in this one sentence and expressed by these three prepositions. Transcendence and immanence are both there. The care of God for His creation and its dependence upon Him are there. His almighty power is there, His infinity and His existence from eternity past. His sovereignty over the present world is

¹ The quote should be read in the context of an initial statement of his method. 'There are ... two current methods of approaching the relationship between theology and philology ... The one is to make up the mind first on matters of doctrine and then to impose the theories so arrived at upon the pages of Scripture and to force the language to comply with them. ... The other method is to determine as exactly as possible the meaning of the words and sentences of the text and to attempt no theological definition until that is so far as may be settled' (44:3). Atkinson claims to follow the second method.

there. The sentence contains a firm foundation for assurance on the part of the weakest saint. The foundation for all Christology is there as well as for all right thinking about human nature, and above all a triumphant hope for an eternal future is there. The sentence bridges eternity and brings down eternity into our poor world as it passes by. It stops short nowhere and its wide expanse embraces all our need. It starts with God, catches us up on its journeys, and carries us on to the time when forever God will be all in all.

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