The Particles in Luke

John Wilbert Barnett

Butler University

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Summary

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Scope and Content Note

The collection contains early theses manuscripts from Butler University dating from 1887 until 1911 on subjects including Literature, Religion, Science, Greek and Latin. Until 1897 Butler required all students, including undergraduates, to write a theses statement in order to receive a degree. One year after Butler University joined the University of Indianapolis and became Butler College the theses requirement for undergraduate students was dropped. Postgraduate theses are available in this collection ending in 1911. While the majority of these manuscripts are handwritten, as early as 1908 graduate students were required to type theses statements.
The Particles in Luke

In the following classification each particle is dealt with separately, and its different uses are arranged under the same. Those that are nearly related are placed in the same list. Two or more examples are at the one is quoted, and the references to the others are given.

The Negative:

I. ὁδὲ or ὃδὲ and its compounds.

1. Joined to a finite verb, simply to deny that what is declared in the verb applies to the subject of the clause or sentence.
   1:22. Ἰατὴν δὲ δὲν ἐὰν ἔπειρα ἐκ τοῦ λαχανοῦ αὐτῶν ἀνασίμειαν.

2. The same only in a relative sentence.

3. Used to as its form of address.
4. Used in disjunctive statements where one thing is denied that another may be established:


5. Used with 2nd person future in emphatic form. 

4:12. οὐκ ἔχετε σάρκας κυρίων τῶν διόν σου.

6. Used interrogatively where an affirmative answer is expected.

3:49. ὅτι ζωὴ ἐστὶ καὶ ζῶν ἐν τοῖς θείοις σάρκωσιν τοῦτον.

7. Used in connection with other negatives to strengthen the negative.

4:2. Καὶ οὐκ οἴσασαν οὐδεὶς ἐν τοῖς ἀνθρώποις ἐκείναις.

23:53. οὐκ ἔσται τοῦτος οὐ κύριος ἐλπιδοφόρος.

8. Followed by οὖν.

6:43. οὐ γὰρ οὐκ ἔσται ἐνδρόν καὶ οὐκ ἔσται καρπὸν ἐν τοῖς ἀνθρώποις, οὐδὲ Παῦλος ἐν δρόμον ἀναπεριφερομένων.

αδέστι, με εν άλλω μεταλλισμού.

6:3. ουδέρ ουσίαν άνεβην τον Παρθένον Δαβίδε; 28:48. ουδέρ Ψωφή σου τον οίκον θεῷ.

κατ' εννιά.


αλάς μετα- μεταλλισμός.

20:7. ουδέρ εν χώρω δράω εν πρεσβείας σου εν ταύτα θεόν τον.

αδέστι, παραλλαγός ἄλλωσιν.

7:7. ουδέρ εἶμι ἐκείνος πρῶτος αὐτὸς ἐν οὗ εἶναι ἄλλοις ἐναντίον καὶ τούτων σεὶς μου.

11:33. ουδέρ ὅπως τῶν μοισίων, ἀλλ' ἐν τῷ ἡλεκτρίναν οὐκ εἶμι τῶν λεπτῶν.

οὐκέτι, καθάρσθημα (πρὸς οὐκέτι) - οὐκέτι


οὖν - οὖν. μεταλλέω - μεταλλίζω.


οὖν διήνοτος (πρὸς οὖν διήνοτος). οὐκ εἰσίν. - διάκρισιν

Absolutely and objectively.

15: 29. καὶ οὖν διήνοτος εν τούτω σου παρθένος, καὶ
II. ΟΥ and its compounds.

1. A negative adverb.

2. In conditional and final sentences.

καὶ μακάριος ἐστίν ὁ θάνατος τοῦ ἐν οἷς.

3. To ἐν συνετί.

καὶ ὁ δὲ ἐν μὴ δεχόμεθα ὑμᾶς εἰς.

4. joined with the infinitives.

καὶ ἂν αὐτῶν καὶ ἐστὶ τοῦ πνεύματος τοῦ ἐν ἀγίου.
20:7, καὶ ἀπεκρίθησαν μὴ εἰσέναι πεδίων. 27. οἵ ἀντικηρώτα ἀνάστασιν μὴ εἴναι. 22:34. δεῦσον, Πέτρε, ἵνα ἐστὶς ἀποθνῄσκῃ μὴ εἰσέναι μεν.  
2. After verb of hindering. 4:42. καὶ κατέχομεν αὐτῶν τοῦ καὶ παρεύσωμαι ἀπὸ αὐτῶν. 24:16. ὥς ὁ Θεὸς αὐτῶν ἐκράτησε τοῦ καὶ ἐπιγνώσθη ἀυτῶν.  
4. After clause with δινομενεῖσθαν or advantages. 11:42. ταῦτα ἐδοὺ ποιήσαι καλεῖν μὴ παρείναι. 17:1. διενέχθην ἐστὶν τοῦ τὰ σκαυτάρα ἀμὴ ἐξῆν. 18:11. εἰς τον ὑπομονῆς αὐτῶς πρὸς τὸ δεῖν πάντως προσεύχῃσθαι αὐτοῖς καὶ μὴ ἐν κακίν.  
5. ἦν with an infinitive which has the article follows a preposition to indicate the purpose or end. 8:16. διὰ τὸ μὴ ἐξῆν ἰκάνεια.  
6. Join ὑπὲρ with a participle.  
In sentences expressing commands and exhortations, 3:14. ὅ ἐκὼν δοῦ Χιριώτας ἐπιλάβων τῷ μὴ ἐχον. 12:14. οἱ Ἐφεσίωτα ὁππο̂ καὶ μείτα ταῦτα μὴ ἔχον τὰν πεντετέρων ὅν τι ποιήσατε. 33. ποιήσατε ἐαυτοῖς ἑαυτίν μὴ παλαιομένα.
1. In general, a sentence in which no definite personal

   meaning is clear, but it is merely assumed that there is

   some one of the characters denoted by the participle,

   3:9. ἔνεν δὲν εὐφραίνων μὴ στοιχεῖον κατηγορίαν. 

2. When a definite person is referred to:

   11:36. Καὶ οὐκ ἔσον ὁ σιωπᾶν καὶ μὴ ἐνοπλισθη
           ἄκαθα διὰ τοῦτο. 13:11.

3. Where the participles are not conditional, causal,
   or concessive for.

   2:14. Καὶ μὴ ἐνποτε ὑπεστρωμεν εἰς Γερουσια
          λήμν οἰκεθηκότις εὐτυχεῖς. 5:19; 7:38, 42; 9:15; 

d. For independent sentences of forbidding, dehort-
   ing, admonishing, desiring etc.

   1. With the present imperative.

      1:13. ἂν ὑμᾶς ὑπάρξοι. 1:36; 2:10; 5:10; 6:20, 37; 7:6, 13; 
              8:14, 32; 9:30; 16:4, 7, 10, 20; 11:7; 12:7, 29, 32; 

   2. With the 3rd person active imperative where the
      prohibition related to something not to be done
      and whose things about to be done are forbidden.

      17:31. Μὴ καταβάσω ὑπάρκαντα ἀνάλογον ἐν ὑπο-
              λεγόμενοι εἰς τὰ ὑπόνων.

      22:42. πᾶν η ὅτι θυσίν σαμοῦ ἀλλὰ τοῦ
              σοῦ γινόσω.
3. With the 2nd person aorist subjunctive where future things are forbidden.

2. A conjunction—after verbs of fearing, caution etc., with the aorist subjunctive.
22:40. Ἰδοὺ ἐφόραξεν αὐτὸν εἰς περισσότερον.

3. An infinitive, expresses a negative answer.

# ή followed by ἀν δέ.
7:32. Όχι δὲ γὰρ Ἰωάννης ὁ βαπτίστης μὴ ἔστιν ἄγιος ἀπὸ τῶν ἁγίων ἀν δὲ τίνι ὄνομα ἤρθεν. 12:22; 14:12; 16:26; 17:23, followed by ή whenever ἀν δέ is expected.
18:12. Τὸν δὲ ἐὰν ήν οὐσίμενος καὶ ἕθερωπος ἡ ἀντετέλησις

# ή with the optative in wishing.
20:16. ή ἐρωτοῦσιν;

# ή preceded by καὶ in an conditional sentence.
13:3, 5. καὶ ήν κρύπτων, καὶ ἀνακούσατε. 7:13.

# ή ἄν, see under ἤ. page 13.
# ή έν, see under έν. page 16.
# έν καὶ. with present imperative.
8:49. έν καὶ ἀκολούθησον διὸι δίδασκαλον.
"Unti.

9:13. Ἔλημεν ἡμῖν ἀγόρασμεν ἐν πάντα τούτον εἰς τὸν ἱερόν τούτον βρώματα.
In a direct question expecting a negative answer.

6:39. ἐπιστεύεις τὸν πόλεμον βοήθησή με.  
"Unti.  

9:3. ἐπὶ δάσος ἐπὶ πάραν ἐπὶ τὸν ἄρτον, ὑμεῖς ἐπὶ ἀργύριον, ἐπὶ τὸν αὐτὸ δὲ κατὰ ναόν ἐκεῖνον.

"Unti, from ὑμεῖς and ἐπὶ. A particle referring to the preceding verb and indicating the purpose of the designated action—less frequently.

a. With the subjunctive present.


b. With the subjunctive anterior.

4:11. καὶ ἤδει ἐπὶ τὴν χριστιανίαν ἀργύριον σος, ἔμπιστο 

pros oikou  

τὸν πόλεμον. 14:12, 29; 21:34.

An interrogative particle expressing doubt.

3:15. ἔτσι ἔσσετε καὶ ἐὰν ἐν ἡ ἐκκλησία.

"Unti,  

d. With the future indicative.

10:19. καὶ ἐπὶ τὸν ἴματ ἐν τῷ ἔδαπνοι. 21:23.

...
6. With the aorist subjunctive:
   # Interrogative, #
1. πῶς.
2. In a direct question, the expression of:
   1. now seeking information and learning to be taught.
   1:34. τὸς ἕτερος ὁ θεὸς, ἐὰν ἄνεμε αὐτὸ συγιωσκώ,
3. one accustomed to criticize another:
   6:42. πῶς δυνάσαι λέγουν τῷ ἄσελξῳ σου, ἔει; 11:19. εἶ δὲ καὶ δ σαρανᾶς ἢ ἀντικείσιν διεκερύσσας
   τὸς σταθήσοται ἡ πατρία σε αὐτῶ.
3. Marthens.
   12:56, τὸν δὲ καὶ ὁ τῶν πῶς ὅποιος ὁ δοκιμᾶτε;
   20:41, 44.
6. but indirect discourse when we would have ὅπως regularly.
1. With the present indicative.
   12:27. καταφορὰν τὰ κρίνα, πῶς ὅπως νην ὅπως ὅπως
   ὁ Γαϊνας,
2. With the imperfect indicative.
   14:7. ἐπὶ ἐκεῖνον πῶς τὰς πρωτοκλίοντας ἐξελέγοντο.
3. With the amīth indicative.
   8:36. ἀποκαίρου δὲ ἀνωθ 'δ ἀπὸ τóς πᾶς ἐσώμη


4. With the aorist subjunctive and in deliberation, 12:11. Ὅπως ἐλέγατον ἐν τε ἀπολογίασίσας, 12:2, 4.

C. In exclamations: how -

2. ὁ ὅμως,

3. In an indirect question.
5:25. πῶς ἔρχεται τὸν οὐκ ῥαήσας; 17:37; 22:9, 11.

b. In an indirect question.
9:38. δεῦ χρίσει τοῦ ἀνδρότητος σῷκ ἔχει τῇ ἀνθνη 

3. ὅπως,

a. In an indirect question.
12:11. πῶς ἔστων τὸ κατὰ λόγον ὅπως τὰ πάσχα 

b. With verbs of motion with the present subjunctive.
9:37. ἀπελθοῦσιν ὅπως ἔστω ἄν ἀπερχόμενοι.

c. In relative sentences with the indicative used to refer to the preceding noun or phrase.
12:33. ὅπως ἐγείρῃτον ἐν τοῖς ὦπραξίσ, ὅπως κληρονομεῖ τῷ ἐξῆς εἰς ἐκεῖνοι.

d. It refers to ἐκαίνισεν in what follows.
12:34. ὅπως γὰρ ἐστίν ἀπὸ ὅπως ἐστὶν.
4. ὁ Θεός. An adversative particle:

a. of place.
13:25, 27. οὐκ ἐστιν ὁμοίως ὁ θεός ἐστιν.
b. of origin or source.
20:7. Καὶ ἀπὸ καρδιῶν καὶ ἐκ γενεὰς πρὸς ἡν.
c. of cause.
1:42. Καὶ πόθεν μοι τοῦτο ἤγαν ἐκ θεῷ ἐπικράτειν τῷ κυρίῳ μου πρὸς ἐμεῖς;

5. ἵνα
13:7. ἵνα καὶ τὰν ἀνάργυρον ἰδοὺ τὰ ἀνθρώπων εἰς σοὶ ἀρά ἐδρασὶ τὴν πίστιν ὑπὸ τῆς γῆς;

1. ἦν.

2. With the present subjunctive.
6:12. Καρπαὶ, ἐὰν θέλης, δύνασθαι με καθαρίσαι.

3. With the aorist subjunctive.
4:7. οὐδὲ ἐὰν εἶναι προσκυνήσῃ εἰς τὸν κύριον ἐστι δοξάν 

4:9. τοῦ πατρὸς, 14:34; 17:3, 4; 20:28; 22:67, 68.

5. With the present indicative.
6:34. Καὶ ἦν δαίμων πορφυρίζετο λαβεῖν, ἵνα ὑμῖν χάριν ἐστίν;

6. joined to a relative pronoun.

2. Ἐπιθυμία

a. Ἡ διὰ τοῦ ἱεροῦ ἱπποτζήμων, εἶπεν αὐτῷ ἡ γυναῖκα, τὸν δὲ Ἰωάννην ἔστησεν εἰς ἑαυτὸν ἱερατόν κυρίον, ἵνα ἰδών τὸν γινώσκῃ ὑμᾶς ἡ γυναῖκα, καὶ ἀφελμένος ἤριξεν τὸν ἱππεῖμα τῆς γυναίκας πρὸς τὸν ἱπποτζήμονα. 11:20. ἢ ἔστησεν τὸν γινώσκῃ τῷ συναρτήτῳ, ὁ δὲ ῤαβάτης τῷ γινώσκῃ εἶπεν ἢμᾶς ἡ σοφία τοῦ διόντος. 16:1; 16:19, 26; 12:26, 28; 14:26.


7:39. ἦν ὅτε τίνι προφήτῃς, ἐξενόθηκεν αὐτῷ τῷ ἔθνει.
17:6.
1. With the future indicative, followed by the article, not ἄν, 12:39. ἦν ὅτε τίνι προφήτῃς πείσα ὑπα τῇ κληρίᾳ, ὥστε αὐτῷ ἀφοίκεῖν ἑαυτόν ἀπὸ τῶν δικομ ἀντίτι.
2. With the indicative when ὅτι might be expected. 12:49. καὶ τῷ διδικῳ ἐξ ἐν ἀντίφις, 17:12. 6. With the indicative when the aorist is in antithesis. 22:42. ἐδέχετο παρενεχ' καὶ ἔδησεν ὅτι άποκροπον ἐπὶ ἐνδικεῖν ἐν τῇ δικαιίᾳ μο所提供的.
3. With the 2nd aorist when the aorist is in antithesis. 19:42. ἐδέχετο καὶ σὺ καὶ ἐν τῷ γὺν εἰ ἐκλα.
4. An interrogative final after verbs of seeing, asking, deliberating, knowing, saying etc.
1. With the present indicative.
6:9. ἤκρισεν δὲ ὡς καὶ ἐξεστίν τῷ σαββάτῳ ἀγα-
βοτοκίσατι ἃ κακοπεισόμεναι, 14:28, 31; 23:6. 2. With the future indicative.
6:7. Παρετρομύθη δὲ ὡς ἀναμματεῖς καὶ τοῖς ἑαυτόῖς ἐκατατησάτο καὶ τῷ σαββάτῳ ἐπεκινδυνοῦν.
6. An a direct question. 22:49. Κύπερ εἰ παρέζουν ἐν μαχαίρῃ;
4. And joined to other particles.
6. Εἰ δὲ, They ceased into one particle.
1. After negatives joined to a noun, it is so used as to refer to the negative alone like ἀλλά.

2. It is preceded by the interrogative pronoun ὃς in a question having a negative force.

3. οἱ σύνταται ἀπαρτίας ἀφεῖναι εἰς ἀλήθειαν ἰδιός ἡ μονὴν ὑμῶν ἂν ὑπέστησι;

4. τὸ ἐν τῷ ἔνθα, ἔτι καὶ σοῦ διάφορον αὐτῷ ζῆν ἐν εἰς τὸν Φίλον αὐτῷ, διὰ τὴν ἀληθικὴν αὐτῷ ἐφεξῆς διότι αὐτῷ ὑπὸ τοῦ Ἀρίστου 16:4.

5. οἱ θυεῖσθαι ἀνθρωπον, ἀνθρώπων, καὶ ἀνθρώπων ἐς πάντα τὸν καινὸν τῶν ἀνθρώπων προσωπικά.

--- Final ---

1. ὡς.

2. Such nouns as ὁ ἔτος, ἡ ἀλήθεια, ὁ ἐφεξῆς to the intent that, in order that, to the end that, that.

3. Followed by the subjunctive.

4. After ὅτι, οὕτως.

5. 6:34. Καὶ ἀπαρτίας ἀπαρτίας δεῦτε.
1. After a perfect or deliberative subjunctive, 20:14, ἀπεικονίσων αὐτῶν, ἵνα ποιήσῃς ἑαυτῷ ἡ προφορά;
2. After a future,
11:80, ἁμαρτίας ἐστὶν ἀνευτὸς ἐκ τῆς ἁμαρτίας καὶ ἀποστάσεως, ἵνα ἵνα ἴδῃς ἃ ἤκουσαν ἀπὸ τὴν ἀποστολὴν τῆς ἱστορίας καὶ ἐντὸς ἑαυτοῦ ἀποκάλυψεν, 16:14;
4. After an imperative,
9:12, ἀπεικονίσω τὸν ὄχλον, ἵνα περιτυθῇ εἰς τὸν κόσμον καὶ ἀγαπήσῃ πάντα πάντα ἐν τῇ ἐκκλησίᾳ τῶν ἁγίων καὶ καθιστήσῃ τῆς ἱστορίας καὶ εὐρώσῃ προφητικοὺς, 14:21; 16:9, 24, 22:8,
5. After a future indicative,
2. After a perfect.
6.7. ἄναβον τὸ ὄνομα τοῦ πατρὸς τῆς ἄνωθεν, ἵνα ἐξελθῇ ἐκ τῶν σαφέστερων οἰκουμενῶν, καὶ ἐφανερώσῃ τοῖς ἄνωθεν, 16:15;
7. After an accusative,
8. Joined to the future indicative,
9. Joined with the subjunctive in such a way
that it denotes the person or object rather than the purpose expressed by the preceding verb.

1. After a verb of desiring,
6:31. καὶ ἀρετὴ τοῦ ἡμῶν οὐ μὴν ἔχει; καὶ ἵνα μὴ τῆς ἀλήθειας μὴ ἔλθῃ ὑμῖν.

2. After verbs of saying, commanding, asking, exhorting etc.,

3. After words by which judgment is pronounced concerning what which seems evil is about to do, or which is going to happen and to whether it is expedient or proper or not,
7:6. ὰν γὰρ Ἰκανῶς εἰμι ἠντί ταῦτα πρὸς μου ἐστιν ἡ μητέρα, 17:2.

4. It looks back to a previous form,
11:43. καὶ θείνας μοι τῶν ἑαυτῶν ἡ μητέρα τῶν κυρίων μου πρὸς ἐμέ ἐστιν;
4. ἡ ἡμᾶς ὑποθέτων ἐν ὑπόθεσιν καὶ ἐκ τοῦ τελείου, 8:12; 3:18; 18:28; 20:32, 46.
2. ὡς.

a. As a conjunctive denoting the reason or end.

b. With αὖ.

c. Not αὖ.

d. After a clause with ἵνα and the aorist subjunctive.

e. After αὖν of praying, entreating, asking, exhorting to denote what one wished to be done.


g. As an adjective of companions.

2:36. ὡς αὖ ὁ παρακάλεσε ὑμᾶς ἐκ πολλῶν καρδιῶν διαλογισμόν.

16:26. ὡς οἱ θεοῦτοι διαβάζατε ἐκθέν τρεὶς ὑμᾶς ὑπὲρ σοῦ ὑποστηρια.

After a clause with ἵνα and the aorist subjunctive.

16:28. ἵνα πᾶσιν αὐτῶν εἰς τὸν θεὸν ὦς ἁπάντως ἔστω ἡ διάσωσιν αὐτῶν.

24:20. ὡς τῇ παρεδωκαί αὐτῶν ἐν ἀρχήσεις καὶ ὁ ἱστόριος ἤμων εἰς κρίμα θανάτου καὶ ἔστασιν ὑπὲρ αὐτῶν.
before the same, and it refers to the manner of the action expressed by the finite verb.

a. Join it to an accusative governed by the verb.


b. Join it to a substantive with a preposition.

22:52. ὡς ἐπὶ ἀποθέντων ἐξελθὼν δι’ αὐτῶν καὶ σύλουν.

c. Join it to a nominative or an accusative and rendered - like.


d. It makes reference to similarity or equality.


e. It makes reference to a quality which is supposed or understood.

6:22. Καὶ ἐκ βαθωίν ἐκ σύνα τοῦ ἔστω σοι νομον.

f. It has its own verb with which it forms
a. complete sentence.

b. phrases in which an appeal is made to the Old Testament.


c. an apocryphal sentence.

5:13. καὶ ὦν ὑδάς, ὅς ἐνοικίζετο, Ἰωσήφ.

d. It seemed to add an explanatory extension.

22:61. καὶ ὄρισεν ὁ Πέτρος τοῦ λόγου τοῦ Κυπρίου ὦς ἐπιτεύχθη ἄλλο ἐκεῖνος.

e. Like the remarks made after verse of reading, narrating, testifying and the like, it introduced statements which are read, narrated, etc., expressing the mode or quality of the thing.

6:14. οὐκ εἶναι ἄκριτον ἢ ἐτοιμασίαν Δανίδην.

f. ἔστω ὡς ἔστω ἐκ τῶν δικῶν ὦς ἔστω.

8:47; 23: 86; 24: 6, 35.

g. Before numeral. Nearly—about.

1:56. ὡς ἀναρτᾶτε ἥ περι Ὀσίμ, 8:42.

h. As a particle of time.


4. οὖσα. A conjunction expressing result, so that,
a. With the infinitive.
b. Used with a designating result, so as to, in order to.
4:29. Kair η' θαγον αυτων εηναν ωφρυον τοις ωφρυσι εηνα τα κατακρημινισα αυτην.
c. So tως.

2. It refers to what preceded.
11:26. Μετα δε ταυτα τας ποιμανς ουν-χαρει Ελισαβετ η βασιλει αυτών πολλά
 λέγουσα, οτι ουτως και πεποιηκεν
 Kυριος εν ποιμανει ας επειδε εν αυτην
 ουτως και εν ανθρωπίναις. 2:48; 12:21,

3. It refers to similitude and companions.
12:21. Δεινων, ταυτη την νυκτι την βυ-
χνην σου απαραγωνιν απο σου, αμ δε
ποιμανας, την εηται, ουτως ε πε-
φαινοντων αυτων και κη ας καιν θεος
πετηθη, 18:17,18.

b. It prepares the way for what follows.
19:31, ουτως ηρετεν οτι ο Kυριος
αυτων Χρειαν εηει, 24:46.
c. It stands in companions and antithesis.
1. **General Note.**

2. **α.** It connects words.

   a. 1:2, αὐτὸς ταῖς ἑαυτῷ καὶ ὑπῆρχεν, 6, 6, 14, 15, 17, etc.

   b. It connects clauses and sentences.

   1:7, ἐκ τῶν αὐτοῦ τεκνῶν, καθότι ἐν ἐν ἐλπίδα ἐντοπίσας, καὶ ἀμφότεροι προσεβλήθησαν ἐκ τὰς πνευμάτων αὐτῶν ἅπαν, 7, 12, 13, 14, 17, 18, 19, etc., etc., etc.

3. **β.** It connects whole narratives and expositions and thus forms as transitions to new matter.

   7:11, καὶ ἐγένετο μετὰ όντων προσεβλήθησαν ἅπαν. 8:1, etc., etc.

4. **καὶ** καὶ, as repetition which indicated that both of two things and taken places no level the other. Both and also. not only but also.

   5:26, καὶ θὰ παρασκευάσῃ ὁ θεός ὑμᾶς καὶ τῆς παραδόσεως τῆς εἰρήνης τὸ ἀντὶ τῆς καταστάσεως, etc., etc.

5. **With an adverbial force.**

6. **καὶ** used simply also likewise.
b. Proceeded by an adverb of company in former part of the sentence.
2. - though.
18:17. Καὶ ἐμπρόσθεν ἐπὶ ἀντίστοις, ἐστιν ὁ θεὸς, δὲ καὶ.
4. ἐν ἑαυτῷ.
3. Καὶ γὰρ. ἐστιν ἐνδοῦν ἐπὶ, 28:23. -
5. καὶ ἄλλα. ἐστιν ἐνδοῦν ἄλλα, 28:23. -
9. τέ καὶ. ἐστιν ἐνδοῦν τῆς, 28:23. -
1. καὶ. ἄλλα. ἐστιν ἐνδοῦν ἄλλα.
2:12. ἦν οὖν ὁ θεὸς τῶν ἱερῶν ἡ τῆς τῶν καὶ ἔπεσεν ἡ ἁπρόσφορ ἡ νύκτα ἡ ἑβδομάδα, ἐκείνος.
2. Μέν.
8:15. Καὶ ἐν τῷ ὁπεράντῳ αὐτῶν ὁ θεὸς ἐπεστάλλαν παρὰ τὴν ὀδόν, ἐμὲν ὅπως.
11:28. καὶ ἐστὶ εἰπεῖν. Μενὲν ἤμαρτος οἱ ἐκκόσμους τοῦ θεοῦ τοῦ θεοῦ καὶ
3. δέ, a distinctive and disjunctive particle.

4. An adverbial to a preceding statement with strong emphasis.

5. Used with the article as a simple connective.

6. καί δέ, together, when two things are contrasted.

4. ὥσπερ, an adversative particle.

5. So related to preceding words that it serves to introduce.

6. An exception.

22:53. ὄχι δὲ ἄρτι ἐστὶν ὦ καὶ ἡ ἐξουσία τοῦ θεοῦ.
add. 12:7. καὶ ἐν ἑκάστῳ ὑμῶν ἐστὶν ἐπι-
δικήσεως ἐπὶ τῆς θεοῦ, ἀλλὰ
καὶ ἀποκάλυψις τῆς Καθήμενος ὑμῶν πά-
των ἐπὶ πάντα ταῖς. 16:21; 13:15; 24:22.
3. be formal and transitioning to the cardinal
matter, especially before imperatives.
6:27. ἀλλὰ ὑμῖν λέγω ὅτι ἀκούσων,
ἠγαπᾶτε τοὺς ἐξ ἑαυτῶν ὑμῶν. 7:17; 22;
36.
b. It is joined to other particless.
17:18. ἀλλ' οὐκ ἐστιν ἡ ὑποδοχή.
21:8. ἀλλ' οὐκ εὐθείας ἐν τῆς ἡκοῦ,
24:21. ἀλλ' ἐστιν χάρις ἡ ἀπόστασις
τῆς ἡμέρας τῆς ἡμέρας ἡ ἡμέρα ἐκείνη ἐκείνη ἡ ἡμέρα.
C. preceded by a negativel.
1:60. οὐκ ἐστιν Κληρονομια ἡ ἡμέρα.
5:14, 31, 32, 38; 8:16, 27, 32; 11:33, 12:5;
13:3, 3, 14, 10, 13, 16; 30; 18:13, 26, 21, 38;
d. It introduces a question.
7:24, 26. ἀλλὰ ἡ ἡμέρα ἐφ' ἐκείνη ἡ ἡμέρα ἡ ἡμέρα.
5. ἡ ἡμέρα.
2. preceded by a causal relation: for.
1. Universal.
25.

11.16. Καί όπως ἐπὶ τῷ ἐνεύματι ἀυτοῦ Χαρμο-
      ωντας, ἐστὶ τὰ γὰρ ἡμᾶς ἐννοήσας Κυρίου.
      18, 30, 44, 76; 2.10; 3.8; 4.10; 5.9, 39; 6.23, 26,
      43, 44, 45; 7.5, 6; 8.18, 19, 46, 46; 9.42, 51; 10.7;
      11.4, 10; 12.13, 30, 34; 16.2, 13, 28; 17.21, 24;
      18.16, 23; 19.5, 21, 45; 20.6, 19, 33;
      36, 38, 42; 21.4, 8, 9, 15, 23, 26; 22.2, 34, 71;
      23: 5, 12, 29, 41.

2. A general statement is proved to be correct by a particular instance.
12.62. Ἐνορμα τὰ γὰρ ἀνανυπαντεῖν αὐτοῖς τοῖς νῦν πέντε ἐν
       ἐν ἐκείνῳ διαμερίσεως ἐγέροντας, τρεῖς ἐπὶ δύον
       καὶ δύο ἐπὶ τρεῖσιν, ὡς.

3. The statement which contains the cause
   is interrogative.
22.27. Τὸ γὰρ ἡμῖν, ὡς ἀναγινώσκει ἐνέργους;

4. Καί γὰρ.

6.32. Καί γὰρ ἐν ἀμαρτίων οἱ τοῖς ἀγαπ-
      ωντας ἀντίποις ἀγαπῶσιν. 33; 7.8; 22.37.

5. It serves to explain or illustrate a preceding
   thought.
11.30. Καὶ ὡς γὰρ ἔγειρος Ἰωάννας τοῖς Μικ-
        υεῖσι τοῖς ὑμῖν ἐκεῖνοι δεῦρον εἶπεν. 18.32.

6. Simply emphatic - indeed - or denoted by the tone
   of the voice.

C. Conclusio v. joined to interrogative particle and pronouns:


6. ὅτι v.

a. Confirmative or continuative particle, then accordingly.

3: 8. οὐχὶ γὰρ ὡς τῶν καρπῶν ἄγαρος τῆς θεσμοῦ. 9, 18; 7: 4; 10: 2; 2, 40; 11: 33, 36; 13: 14, 18; 14: 86; 38; 16: 11, 27; 19, 12; 20: 29; 21: 7, 14; 23: 16; 22.

b. As quiescent.


C. It is used to resume a narrative or thought interrupted by interfering matters.

3: 7. ἐλεγκτὶ ὅτι v. ἐκ. of what 2nd nouns.

24: 44.

7. ὅτι. A conjunction; marking:

a. The substance or content of a statement.

1. Joined to verb of saying or declaring.


4. Γινώσκε τοῦ τῆς συνένησις.


5. Γινώσκε τοῦ τῆς συνένησις, θαυμάζεις, 10: 21. Ἐξελλογούμενον δέ τι πατρόκριτος καὶ τούτους τὸν αὐτοκράτορα τὸν οὐρανοῦ τῆς εὐγενείας ἐν οὐνταῖς. 16: 8; 17: 9.

6. Γινώσκε τοῦ τῆς συνένησις καὶ τῆς μισοτείνης ἐπιθετικῆς.

4: 36. Τίς δέ λέγει οὕτως, ἄρτι εἰς ἑξωτικὰ καὶ δέν ἀμεί σαμάτων τὸν ἀκαθάρτοις παράπασιν καὶ ἐγερθέντας; 8: 23;
b. The reason why anything is said to be or to be done.
1. Added to a word or phrase, to show what ground he gives for his opinion.
2. After ὅτι.
6:24. Ψάννοικά ὡς ἄν ὁμίν τῶν πάντων ὁ ρήμα, διεπέλεξε τόν παπά καὶ θανοὶν ὁ δι' αὐτῶν.
8. ὡσπέρ ὅτι. because that.
1:7. ὡςπέρ ἴν ἡ ἐλεησομένη στίπα, 19:9.
9. διὰ ὅτι = δι' αὑτῶν ὅτι.
3. on this account, because.
b. for.
1:13. ὅσιος ὁ βασιλ.] ἰδαχρία, διὰ ὅτι εἰσε ἐκ τῆς ἐν αὐτὸς σοι.
10. ὅσιος. Conjunctions, whereon, on what.
account.
13:36, διὸ Καθὼς γενέσθαι οὖν αὐτὸν Κληθῆσθαι Τιτίου. 7:7.
11. Καθὼς, according as, yea, even as.
ο. In the first member of a compound.
6:31. Καθὼς ἢ ἐπὶ ἑαυτῶν, ὅμως or ἀνθρώπος, Καὶ ὑμῖν ἔπειτα άνθρώπος ἔκχωμεν
11:30. Καθὼς γὰρ ἐγένετο Ἱουνᾶ τοῖς Νεταχθεῖσι σομαίαν, οὕτως ἐστοῖ καὶ ὑμῖν τοῦ ἀνθρώπου τῆς γενέσθαι τινὶ ταύτῃ. 17:26.
6. Join to the preceding words after the demonstrative οὗτος.
24:24. Καὶ ὑπὸ τοῦ οὗτος Καθὼς καὶ αἱ μνημήσαι εἰπον.
7. With οὗτος unrepeated.
11:2 Καθὼς παρέδωκαν πάλιν ὦν δὴ ἄρρητος ἀντάλλαξιν τοῖς ἀνθρώποις Καὶ ὑπηρέτας ζευγόνευοι τοῦ Ἀγίου, 56; 70; 2: 10, 23; 6: 18; 6: 36; 11: 1; 19: 32; 22: 13, 29;
12. ὡσπερ.
5. followed by ὑπὸ τοῦ in the second member.
17:24, ὡσπερ γὰρ ἐν ἀνθρώπῳ ἀνθρώπῳ.
σα ἐκ τῆς ὑπὸ τοῦ ἐφάρμον εἰς τὴν ὑπ.
b. with the indicative perfect.
11:34. ἡταν ὁ δομινος σου ἀνθισμὸν η· καὶ ὅχον ὑπ σώμα σου πωτινον ἐστιν. 21; 9, 12; 11; 11; 18; 8, 10, 12, 13; 21; 7; 23; 42.

b. with the subjunctive present.
c. With the indicative future.
18:18, ὅταν ὅσεὶ ἀπαθὰς καὶ Ἰσαὰκ ἐτέ.

15. ἐπειδήν, a particle of:

a. Time, when, now, after that. So once in Acts 7:1. ἐπειδὴν ἐπεξήγωμεν τὴν τὰ πάντα ἀντὶ τοῦ ἐτῶς.

b. Cause, since, seeing that.
11:6, ἐπειδὴν Φίλιππος τοῦ παρεγίνετο εἰς ὁδόν πρὸς μν καὶ οὐκ ἔκει δ' παραδονὼν αὐτῷ.

16. ἐπεί, cancel, since.

1:84, ἐπεί δ' ἄνθρω πος Ἰησοῦς ἦ.

17. ἐπειδῆ-πρὸς, since.

11:11. ἐπειδῆ-πρὸς ἅλλος ἐπεξήγω αὐτὸ ἐτῶς.

18. ἐπείτα, then, afterwards.

16:17, ἐπείτα ἐπί τὸν σάββατον.

19. ἐπάνω = ἐπεί. ἀν. afterwards,

a. With the aorist subjunctive.

11:22, ἐπάνοι ἐπὶ ἐκκοπέως αὐτὸ ἐπιθεῖ ἐν

β. With the future subjunctive.

11:34, ἐπάνοι ἐπὶ ποιμνῆς ἤ, καὶ τὸ σωσά σου ἐπικοπῶν.

20. ἀν.

2. With the apodosis of hypothetical sentences.
1. *With the imperfect indicative*.

7:19, ἡ τελεσθεν τα ἐργασία της, ἐγινόμενον·

2. *With the aorist indicative*.

16:18, ὅτι εἶ ἐν Τύρω καὶ ζήσεις ἵνα ἐκλείψῃ ἡ ἀρχή καὶ ὁ παντός ἐν Τύρῳ ἠρπασθής, 12:39; 14:21.

b. *Joined to relative pronouns, relative adverbs and adverbs of time and quality*.

1. *Followed by the subjunctive*.


c. *Joined to the optative*.


21, ὅτε. *Demonstrative adverb of time*.

a. *Thus, e.g.*. *When the thing under consideration has been said or done*.

11:26, ὅτε τὸ παράκατον μακάμιν ηδονα ἐπιτρέπομεν ἀνυπότερα ἐν τῇ ἐπαναλαμβάνεται τῇ ἐπονομασίᾳ τῇ ἐπάνω ἐπιστήμῃ: 14:9, 21; 16:16; 21:10; 24:45.

b. *Of things future, when the thing*
under discussion shall have taken place.
+ Kai τότε preceded by πρῶτον.
21:42, ἐκεῖ ἐπὶ πρῶτον τὴν δοκεῖν ἐκ τοῦ ὄρους, καὶ τότε διαβλέπεις τὸ κάρπος σαυτοῦ.
+ preceded by ὅταν
22. παντὸς. an adverbial particle; always. 18:31, καὶ παντὸς ηὐλτῶτος ἐστὶ. 18:1.
23. ποῖς. an interrogative adverb. whom? at what time
24. ὅταν. when.
21:3, ὅταν ἐπίπεδαν ἀσώματος καὶ ὅτι μετ’ αὐτῶν ὄνειρος.
25. πῶς ποῖς. an adverb. even. of any time.
14:20, ἑώρακαν ὅτε ἦλθεν ποῦ ποῖς ἀνεφώνη ἡ ἱδρύματος.
26. ὅπως. an adverbial particle. then, accordingly.
21. consequently.
a. Adjoined to another word.
12:42. τίς ἀρα ἐστὶν ὅμως ὁ Ἰωάννης ὁ Θεοῦ υἱός καὶ Πνεῦμα τὸ ἀληθινόν. Ἡ 1:66; 8:25; 22:23.

b. A doubtful word. Being placed at the beginning of the sentence, equivalent to ἤν τιν with a finite verb, so thin, and so.
11:48. ἀρα ἐπονοεῖσθε ὅτι καὶ ὁ υἱὸς τοῦ ἕλθεν ἀπὸ τοῦ θεοῦ ἐν δόξῃ.

c. ἐν and apodosis after a protasis with οὕτω.
11:20. ἐν τῇ δικαστῇ ὁ δικαστὴς ἐκβάλλει τῷ δικαστῇ ἀρα ὅτι ἔθαν αὐτῷ ἣ ὑπὸ τῷ δικαστῇ περὶ τοῦ κατοίκου.

27. ὡς - a particle marking a limit.

d. As a conjunction.
1. With ἀν and the dorist subjunctive.
2. Without ἀν and with the dorist subjunctive.
11:59. ὡς τῆς ἐκεῖ ἐκεῖνης ἐκεῖνος ἐκεῖνῃ ἐκεῖνῃ ἐκεῖνῃ ἐκεῖνες, 18:4; 22:34.
3. Without ἀν and with the future indicative.
10:18. ὡς ἐκεῖνῃ ἐκεῖνῃ ἐκεῖνῃ ἐκεῖνῃ ἐκεῖνῃ ἐκεῖνῃ.
under discussion shall have taken place.


2. Καί τότε προσελήνη ἦσαν Ἑλευθ. 11:27, 23:30.

3. Καὶ τότε προσέληνη ἦσαν τὴν δόξαν ἐκ τοῦ

4. ὁ δὲ ὁ θεός οὖν, καὶ τότε διαβάλεται ἄτο

5. προσέληνη ἦσαν τὴν δόξαν ἐκ τοῦ


7. Πάντως: an adversative particle, always-ensm.


27. ὃς ἐστὶν ἔναν. How long? a direct question.


a. Added to another word.  
12:42. τίς ἄρα ἐστὶν τῶν πρώτων οἱ κοῦριοί οἱ Ἐφρύμοι κα. 1.66; 8:25; 22:23.

b. A doubtful use, being placed at the beginning of the sentence - equivalent to ἢ ἢ, with a finite verb: so thin, and so.
11:48. ἄρα ἀπορτοπεσ ρος καὶ οὐ καθόκειταί τοῖς ἑροίς τῶν πατρίδων οὐκ.

c. An and after, denoting after a precise time
11:20. ἦ τι δὲ ἐν δικτύῳ ὑδέω ἐκβαλλεῖν τὰ δαμόνια. ἄρα ἀφεθήν ἐπ' ἦμᾶς οἱ βασιλεῖς τῶν Ἑβρῶν.

d. ἕκαστος - a particle marking a limit.

e. As a conjunction:
1. With ἃν and the aorist conjunctivi.
9:27. ὅτι οὐκ ᾧ ἔσογνται δαναὶ τοὺς ἔτος ἢ τὸ δυσοίν τὴν ἀμειλὴν τοῦ Ἐβρῶν,
17:10; 20:43; 21:32.
2. Without ἃν and with the aorist conjunctivi.
11:59. οὐκ ἐκεῖ πέτοι ἕκαστον ἐπὶ τῶν ὁσσ., 10:4; 22:34.
3. Without ἃν and with the future indicative.
10:38. ὅλην ἔπεκταὶ με ἐνν ἐξεῖ ὅστε ἐκτείνετε.
6. an adverb. Lat. magnum ad.
7. like a preposition, with the genitive of time.
17. εἴς ἑαυτόν ἂν οὖν ἄγων ἀπὸ τῆς ἱστορίας ἢ ἐκ τῆς ἰστορίας τῶν Ἡρώδεων, 21:37; 11:51; 23:44.  
8. εἴς ὑπό.
13:21, εἴς ὑπὸ εὐμετάβας ἡ οὖν. 24:49.
9. εἴς ὑπὸ τοῦ.
10. ἡ ὑπό τοῦ. See under ὑπό τοῦ ὑπάρχει. 33:4,
11. like a preposition with the genitive of place.
42:10:15.
12. ἔν τι καὶ τοῦ ad verb.
23:3. ἐν τῇ ἀρχῇ διακόσιοι ἕως ὑπ᾿ ὑ.
13. ἐν τῷ ὑπὲρ.
24:10. ἐν τῷ ὑπὸ τοῦ ἐκαίνιον.
14. ἐν τῷ ἔν τῷ ὑπὸ τοῦ.
22:34. ἐν τῷ ὑπὸ τοῦ τοῦ τοῦ.
17. ἐν τῷ ἐν τῷ ὑπὸ τοῦ ἐκκλησίας. 21:14.
1. If denoted at somewhat extended portion of the frequent are applied to the fact.

16:26: Μὴ γὰρ ἐν τῷ ὅτι ἀπέκαθα πᾶν ἑαυτῷ ἐν τῇ ζωῇ καὶ πρὸς ἡμᾶς ἐν τῷ ᾳφαῖ ήμᾶς τὰ κακὰ: οὐκ εἶ ὡς ἐπεὶ παρακαλέζει, σὺ δὲ ὄδοι ἀνέχει.

2. It is need to distinguish the frequent age from that which follows.


3. With the frequent it is need that what will occur soon.

1:29: οἷον ἂν λέγω τῶν ὅπου σῆμαι σου, δείξοτα, κακὰ τὸ βιβλίῳ σου εἰς εἰ- πήνυ.

4. With other participle it marks the contract more precisely.

22:36: οἷον ἂν οὐκ ἐξ ἱων βασαλίαν αἰσχροῦ.

5. With the article.


6. In a conclusion or sequent.
11:39. Βῆν ἐμῆς ὡς Φαρίσαιος ὰτέ ἐσώθιν. 
Τοῦ ποτηρίου καὶ τοῦ Πίνακος Καθαρίσεται.
19:42.

31. Τοῖς. A conjunctional conjunction from 
Βῆν strengthened by τοῖς. therefore, thus.
20:25. Τοῖς ἐσάρξα τὰ Καναρίας Καθαρίσε 
τὰ τὰ τοῦ ἔθους τῷ ἔθεν.

32. Πρὶν. A conjunctional before.
With the aorist infinitive.
22:61. Πρὶν ἀλήθερα Οὐσίνος ἁγίος 
περιπλήγη με τρίς.

33. εἰς. An adverbial particle:

of time.

1. Joining to a participle:
24:6. ἐν ὕπνῳ ἐν τῇ Ἡλικοῖᾳ. 44.
+ Genitive absolute.
8:49. Ἐν οἴκῳ ἑαυτοῦ ἀνεῖν. ἔφη εἰς ὑπατίας. 9:42;
14:32; 22:47, 60; 24:41.

2. With an other not after ὠν. so that it
may be vacated.
11:35. Εἴπε ἐκ χορδᾶς ἦν ἑπίς αὐτὸν.

3. Used 3 a thing which continued at present.
14:22. Καὶ ἔτη ἀρχαὶ ἐστίν.
4. With the modifications ὀ and ἔν. See under
the same pp. 387.
5. of degrees and increase:
1. of what remains.
18:22. ἐὰν ἐν τῷ ἱερῷ ἡ ἑτέρα 22:71,
2. of what is added.
14:26. ἦν δὲ καὶ τοῦ ἐν τῷ ἱερῷ.
34. Ἔκ τῆς ἡμέρας τῆς γενεθλίων τῆς Μικρᾶ.
30:9. ἦν δὲ καὶ οὗτος ἐκ τῆς ἱερατείας Καίταρ. 7:6; 12:49;
35. Ἐν τῷ. an adverbial particle. It
stands at the beginning of a sentence
to restrict, confine, or expand what has
preceded. 6:24. Ἐν τῷ ἐν τῇ ἱερατείᾳ τῆς
36. Ἐν - a connecting, adverbial particle.
15:2. Ἐν τῷ ἐν τῇ ἱερατείᾳ ὑπὸ τοῦ ᾿Αρσαῦον.
24:20.
- Ἐν - Ἐν. used to connect things which
are alike, or which are connected by
some inner bond, whether
logical or real.
2:16. Ἐν τῷ ἐν τῇ ἱερατείᾳ τῶν Ἰωσὴφ Ἐν τῷ ἐν τῷ ἱερατείᾳ.
37. A disjunctive conjunction or.
a. To distinguish one thing from another in words of the same construction.
2: 24. ἰεῶ τοὺς τρομούντας οὐ δύο νοσσοὺς
Περὶ τῆς ὑπονόμου, ὑπὸ 6: 23; 6: 9; 8: 16; 9: 25; 11: 11, 12;
12: 11, 14; 47; 13: 14; 14: 5, 5, 12; 17: 7, 21: 18; 16;
b. After an interrogative or declarative sentence before a question designed to prove the same thing in another way.
13: 2-4. ὅτι ἡ ἔνωσις ἢ ἡ ἀποκάλυψις;
ἐκεῖνος ὁ δικαστὴς ὃς ὁ ὁδός ἔφεσεν ὰπιστός ἐν τῷ Ἰσαάκ
c. In a disjunctive conjunction with an interrogative particle in the first member.
7: 19 ὅτι ὁ ἐπιστήμων, ὡς ἀλήθεα τὰ προ-
δικεῖν ἐπὶ τῷ ἔνομι, 20: 12; 41.
d. After positive notions the which in this way a comparative force is given.
16: 7. ἐγὼ ὅτι ἐκ τούτων ἔπρεπε ἐν τῷ
ὑπάρχῳ τοῖς ἐκ τοῦ ἐκ τοῦ ἐκ τοῦ ἐκ τοῦ ἐκ τοῦ ἐκ τοῦ ἐκ τοῦ
18: 14.
e. After comparative.
9: 13. ὅτι ὅτι ὅτι ἔκ τοιν Πατέων ὡς ἀπὸ τοῦ Πέτανος
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40.

Καὶ ἔθεσε δύο, 10:12, 14; 16:17; 17:2.
5. ἢ — ἢ, either — or.
14:13. ἢ γὰρ τὸν ἕνα μισοῦσι καὶ τὸν ἐτέραν ἀγαπτότερον ἢ ἐνδέχεται καὶ τὸν ἐτέραν καταφρονήσει,
9. Πρὶν ἢ. See under Πρὶν — ήδον. 37. ἢ.
4. ἢ ἢ ἢ.
12:31. οὐκ ἰδὼν ὑμῖν ἀλλ' ἢ διαμεταχυόμοιν.
38. ἢ ἢ, as evidential.
2:15. διὸ ἐκδομοῖσθαι ἡ ἡ ἡ ἡ ἡ ἡ ἡ Θεός ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦ

40. Ψάλ. 49. 1, 2; Θεοτόκου εἰς αὐξηθείν εἰς εὐνοεῖν. Eκείνη ὡς Ψάλ. 49. 1, 2; Θεοτόκου εἰς αὐξηθείν εἰς εὐνοεῖν.
4:34. εάν, τί λέγεις καὶ σοι;
I have omitted the article and all
of the prepositions. And I have not given
all the references to καὶ and εάν, but only
the peculiar usage of each-i.e. aside from
a simple connective.
John Gilbert Barnett.

June 12, 1894.