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The Particles in Luke

John Wilbert Barnett
Butler University

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Butler University Early Theses Collection

Summary

Volume of Collection
   8 boxes, 154 folders

Collection Dates
   1887 – 1911

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.

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

The Negative:-

I. ò or ò 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.

2. The same only in a relative sentence.

3. Used to as its form of address.
7:6. Ἰὸν δὲ αὐτῷ ὡς μακρὰν ἀπέχοντος τῆς ὁκίας.
15:13. Καὶ μετ’ ὑμῶν τῇ μείζονες.
21:9. Οὐκ ὑπὲρεῖ χὰ τὸ τέλος.
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 ἐκπηράσεις καρπὸν τοῦ δίνὼν σου.
6. Used interrogatively where an affirmative answer is expected:
2:49. Οὐκ ἐστί ποτέ ἐν τοῖς τοῦ πατρὸς.
7. Used in connection with other negatives to strengthen the negative.
4:12. Καὶ οὐκ ἐθάνετε ὡς ἐν τοῖς ὑμεράσ ἐκείναις.
23:53. Οὐ οὐκ ἐν ὑμεῖς οὐ δένω κείμενοι.
8. Οὐ followed by oúde:
6:33. Οὐ γὰρ ἐστίν δεῦρον καλὸν ποιών καρπὸν σαπρῶν, ὡς ἐν τοῖν δεῦρον σαπρῶν.

οὐ δὲ αὐτὸν ὀπίσθεν;

ἀνάξιος γὰν, τοῦτο ἀνέργνωτο ὡς ἐποίησον Δαυίδ;

ἐν δὲ φοβή, ὑπὸ τὸν θεὸν ἔστω;

οὐκ ἐστιν;

7:19. οὐ δὲ ἐν τῷ Ἰσραήλ τοσοῦτον πλῆθυν ἔχεις,

12:26, 27).

αλλὰ μεθικαὶ;

20:17. οὐ δὲ ἐν ὁμίῳ ἐπὶ τούτων ἐστὶν.

τὰ τοῦτο

followed by ἀλλὰ.

7:7. οὐδὲ ἐμαντῶν ἡ σύνοψις τοῦ ἔθους ἡ ἁλλὰ εἰπὼ λέγων, καὶ ἰδαί οὖν ὁ παῖς ἡμῶν.

11:32. οὐ δὲ ὅπο τὸν μόσιον, ἀλλὰ εἰπὼ τὸν λαχραίον.

οὐκέτι, καὶ ἄδοξα (from ὦκέτι)—no longer.


οὔτε — οὔτε, μεθικαὶ — neut.

12:24. οὔτε οὗτος σοφοῦ οὗτος θεράπων, 12:27, 14:35; 20:25; 36.

ὅταν δέχομαι (from ὅδε & ὅτε). not even,—daring absolutely and objectively.

15:29. καὶ ὅταν δέχομαι ἐν τούτῳ σου παρὰ δεόν, καὶ
II. "οὐ" and its compounds.

1. A negative adverb.

a. In conditional and final sentences.

7:23, καὶ μακαρίος ἔστιν ὅσ τι ἔσται ἀν ἡ σκάπτῃ τοῦ ἐν ἡμῖν.


9:18, καὶ ὅσοι ἢν καὶ δεχότατι οὐκ ἦσαν εἰκόνες. 8:15; 18:17.

b. Joined with the infinitive.

1. After verbs of saying, declaring, denying, commanding.

2:16, καὶ ὅσοι ἄντιμος ἐπιμέλειας ἦσαν τοῦ πνεύματος τοῦ ἀγίου, εἰς ἑαυτόν ἐπαράγον.
It: 

20:7, 
27. o1 αντιλεγομον άναστασιν μη είσεναι πετειν. 
22:14. δε λεγω σοι, Πάτρε, ποτε είσω τρις απορρήψε 
μη είσεναι μου.

2. After verb of hindering, 
4:42. καὶ καὶ εἶχον αὐτῶν τοῦ μη παρεύσεσθαι ἀπὸ αὐτῶν, 
24:16. ὅ τι ἐν θαλατί αὐτῶν εἰκαστὸν τοῦ μη ἐπιγραφή 
αὐτῶν.

3. After verb of deciding, 
21:14. θέτε ὅν ἐν ταῖς καρδίαις ἡμῶν μή προ -


4. After clause of disadvantages, 
11:42. ταῦτα ἐδεί τοι ποιήσαι κακεῖνα μη παρείναι, 
17:11. ἀνενιστὸν ἐστὶν τοῦ τα σκάνδαλα μη ἐλθεῖν, 
18:11. ἔδει γὰρ ἐν παραπληκτὶ αὐτῶν πρὸς τὸ δεῖν πᾶν-


5. With an infinitive which has the article follow-


6. Join with a participle, 
1. In sentences expressing commands and 


3.3. ὅ ποιον τοι ἀνατιμά τα ἀδιάντω μὴ θαλασθείτε, 
13:14. ὅ θα 


12:14. ὅ 


33. ποίησαν ἐν αὐτῶν παθιάντα μη παθιά 


θώμα, 


2. An **general** sentence in which no **definite** *personal*
   *mention* is made, but it is merely assumed that there is
   *some** **one of the characters denoted by the participle.
   3:7. **πάντες δὲν δεῦρον μὴ ποιεῖν καρπὸν Καλὸν.

3. When **a definite** *personal* is referred to:-
   11:36. **καὶ ἰδοὺ ἔσται σιωπὴ καὶ μὴ διανοω**;
   *λαλοῦσαι τοῖς* 13:11.

4. When the *participle* has a **conditional**, **causal**,
   or **concessive** sense.
   2:14. **καὶ μὴ εὐφορεῖς ὅπεστι σου ἐἰς Ἰερουσα-**

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d. **An independent sentence of forbidding, debating**, **administering**, **decrying** etc.

1. **With the present imperative**.
   1:13. **μὴ ὀμβρώσ.** 1:36; 2:10; 5:10; 6:20, 37; 7:6, 13;
   8:30, 52; 9:50; 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 what things about to be done are forbidden.
   17:31. **μὴ καταθέτως ἄρα αὐτὰ καὶ μὴ ἔργο-**
   *τε γίνετο εἰς τὰ δόμικα*.
   22:42. **πάντες μὴ γὰρ ἡ ὄθωσι μετὰ τὸ **
   *δον γίνεσθω*.
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.

21:8. ὅτε τετελεῖ τὴν Πρᾶξιν ὑμῖν, 11:35.

22:40. Προσεῖχο οὖν οὐ πώ τις προσομοίεν ἐσι προσομοίεν.

3. An interrogative. Express a negative answer.

3:34. άπό τοῦ κόσμου τῶν διόν τῶν νομοθήκων, ἐν οἴ ὁ οὐκ ὁμοιός ἐστιν αὐτῶν ἐστίν, ποῦ ἔσται ὑπόειδος?

18:15; 11:11, 12; 17:9; 21:36.

— οὖν followed by οὖν δὲ.


— οὖν followed by οὖν ὅτε ὁ ὑπὸ τοῦ ὑπότου ἐστιν.

18:2. Τὸν θεὸν οὐκ ὁ μεσομείνος κἂν ἀνθρωποί μὴ ἐντρεπόμενοι.

— οὖν with the optative in mind.

20:16. οὖν γεροῖτο.

— οὖν preceded by οὖν in a conditional sentence.

13:3, 5. εἶναι οὐκ ἠπανοεῖτο, ἐκ μεταφοράς. 7:13.

— εἰ μὴ, see under εἰ. page 13.

— οὐκ ἐστι, see under οὐ. page 16.

— οὐκέτι: with frequent imperative.

8:49. οὐκέτι σκῦλος ἐστὶς σίδεροκαλός.
1. With the accusative subjunctive:
   115. καὶ ὅπον καὶ σκέτα ὀφθήνη, 6:17; 8:17;

2. In a direct question, the expression of:
   1. Asking information and desiring to be taught.
      1:34. πῶς εἶτα τοῦτο, ἐὰν ἄνερσα ζωγραφίσως;
   2. One about to contradict another:
      6:42. πῶς δύνασαι λέγειν τῇ ἀδελφῷ σου ἔρωτι;
      11:18. εἴ δὲ καὶ δ' ὄσα αὖτα ἐστὶν διειρύθην πῶς σταθήσονται η βασιλεία αὐτῶν;

3. Verbs:
   12:16. τὸν δὲ καὶ τὸν πῶς ὅπως σοκιμάζετε;
   20:41, 44.

4. To indicate discern what was said, have ὅπως regularly.

1. With the present indicative:
   12:27. κατακόπτω τὰ κρίνα, πῶς ὄρειν ἅπαξ ὄρει
   ζαίραι;

2. With the imperfect indicative:
   14:17, ἐπὶ ἑκάστην πῶς τὰς πρωτοκλίσιας ἐξελέγοντο.

3. With the aorist indicative:
   8:36. ἀπεξειδεῖν δὲ αὐτῶν ὅπως ἐσώθην


2. ὡς ὁ.


3. ὅποιον.

a. In an implied question - 12:11. οὐκ εἶπες τῇ καταλαμμα ὅποιον τῇ πάσῃ μετά τῶν μαθητῶν μετὰ θαύματος;

b. With verb of motion with the present subjunctive - 9:37. ἀκολουθήσωσιν τοῖς ἀποφάσισιν. ὅποιον ἀναφέρεται εἰς ἀποφάσιν ἐς κεφαλήν τῶν μαθητῶν.

c. In relative sentences with the indicative used to refer to the preceding noun of place - 12:33. οἵσαν μὲν ἀνέκλησαν ἐν τοῖς ἀπαθεῖς, ὅπου κεφαλής οὐκ ἔχεις ἄλλων.

d. It refers to ἐκόνωσεν in what follows - 12:34. ὅπου ἐστίν. ὁ ἀναφέρεται εἰς ἡμῖν,
4. Ἐκεῖ καὶ ἐκ τῆς καρδίας διώκει εἰσεῖν, 17:37.

a. Ἐπιθυμίας ἀνα τοῦ Ἰσραήλ, 13:25, 27. σὺν ὑμῖν ὑμᾶς ἠπέλευ οὕτως.

b. Ἐκτότητα ἀνοίγων καὶ ἐξ ἐώς ἦν ὑπόθεν τοῦ ἱερού καὶ κατὰ ἑαυτόν.

c. Ἐκεῖνος ὁ ἀνθρώπος ἐκάθεν ἂν ἔλημεν ἐκ τῆς ἱερατείας τοῦ κυρίου καὶ ἐπειδή ἦν ἐκάθεν.

5. Ἰδεῖ.

6. Ἐπιθυμίας ἀνα τοῦ Ἰσραήλ, 18:18. τὸν ἔλεγεν ἄνθρωπον ἐκάθεν ἂν ὑπόθεν πρὸς αὐτόν εἰς τὴν πίστιν ῥήμα τῆς γῆς.

7. Ἐκεῖνος ὁ ἀνθρώπος ἐκάθεν ἐκάθεν ἂν ὑπόθεν πρὸς τοῦ κυρίου καὶ ἐκάθεν ἂν ὑπόθεν πρὸς τοῦ κυρίου καὶ ἐκάθεν ἂν ὑπόθεν.

8. Ἐπιθυμίας ἀνα τοῦ Ἰσραήλ, 19:40. καὶ ζωὴ ἐκαθορισθεὶς ἐν τῷ θανάτῳ ἐν τῇ χάριτι τοῦ θεοῦ.

2. EI.

3. With the present indicative followed by the imperative.

4. With the present indicative followed by the future.
16:31. Ei mou estis eis akousin, ou fere ean tis ek nekrhun anavrh ariqen tou tou tou tai.

5. With the present indicative followed by the aorist.
11:20. Ei ek ev daktulou the ekbaish ta daiknov tai, apa ferevan ev omias a vasilias tou tou.


6. With the aorist indicative followed by the present.

7. With the aorist indicative followed by a question.

8. With the present indicative used argumentatively, and in equivalent in sense to eis eis.
23:31. Oti eis ev to to ophotis kai w ra pira norwv ev tou forou ni geni tari.

9. With the imperfect indicative followed by the imperfect with av.

1. With the pluperfect indicative is followed by the aorist instead of ἔπεξέστη ἐν ὑποψίας, 13:39. ἐπεξέστη ἐν ὑποψίας, ἐξελθόσειν ἀν ὑπὲρ καὶ τῆς ἐκ.
2. With the indicative when the aorist is expected. 13:49. καὶ τῷ δήλῳ ἐν ὑποψίαν, ἐξελθόσειν ἀν ὑπὲρ καὶ τῆς ἐκ.
3. With the indicative when the aorist is expected. 22:42. ἐπεξέστη ἐν ἑαυτῷ ἐν ὑποψίας, ἐξελθόσειν ἀν ὑπὲρ καὶ τῆς ἐκ.
4. With the aorist indicative. 19:42. καὶ ἐξελθόσειν ἐν ὑποψίας, ἐξελθόσειν ἀν ὑπὲρ καὶ τῆς ἐκ.

2. As an indirect question after verbs of seeing, asking, deliberating, knowing, saying etc.
1. With the present indicative.
2. With the future indicative.
3. With the future indicative.
4. With a direct question.
5. εἰ τῷ δήλῳ ἐν ὑποψίαν ἐν μαζικῇ.
6. εἰ joined to other particle.
7. εἰ ὑπὲρ καὶ τῆς ἐκ.
1. After negatives joined to a noun it is so used as to refer to the negative alone like ἀλλ' ὁ.
2. It is preceded by the interrogative pronoun Πός
3. It is preceded by the question having a negative force.
5:21. τίς δούρατα ἀμαρτίας ἀδείχαι εἰς ἴδιον ὅπως ὁ Θεός.
6. Καὶ, though
Ε. Καὶ Μὴτι - unless parenthetical, unless indeed.
9:13. Καὶ Μὴτι πορευομένης ἡμῖν ἀδικοῦμεν εἰς πάντα τὸν ἑαυτὸ τῶν ἀνθρώπων πόσιμα.

Finals

1. Να.
2. To achieve, purpose or end, to the intent that, in order that, to the end that, that.
3. Followed by the subjunctive.
1. After or present.
6:34. Καὶ ἀμαρτήσας ἀμαρτίας δεικνύει.
τινα ἱππαλαβων τῇ ἱδα. 8:16; 11:33; 14:29.

2. After a hortative or deliberative subjunctive, 20:14. ἀπεκτύνων αὐτῶν, ἵνα μὴν γίνεται ὁ ἱπποτικός.

3. After all future.

11:30. ἀποστῆθω εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, ἵνα ἐκκυπτήθη τὸ ἄνεμον τῶν ἁρμάτων τῷ ἐκθυνοντός αὐτῷ καταβιβάζεις Κοσμόν ἀπὸ τῆς γενέσεως τῶν, 16:4.

4. After all imperative.


5. After conditional.

2. When imperfect.

6:7. ἐπετρέποντο δὲ ὁ δὲ γραμματικὸς καὶ ὁ διάρρηκτος εἰς ἐν τῷ συναγωγικῷ θρόνῳ, ἵνα εὐφρωνναι καὶ ἀποφεύγοντο. 18:15.

6. When aorist.


6. Joined to the future indicative.


2. Joined with the subjunctive in such a way
2. ὅπως.

a. As a conjunction denoting the purpose or end.

1. With ἐν.

2:36: ὅπως ἐν ὑποκαλοφθον ἐκ πολλῶν καιρῶν διαλογισμοί.

2. With ἀν.

16:16. ὅπως εἰς θέλησες διαβάζατε ἐκεῖν ἀπὸ διὰ τινὲς μὴ σύνωρταί.

+ after a clause with ἴδα and the aorist subjunctive.

16:28. ἰδα μὴ πεπάγως διὰ τὸν εἰς τὸν ὅπως τὸ ἐν τῇ παραπομπῇ διὰ τοὺς.

b. Used after verbs of praying, entreating, asking exhorting to denote what one wished to be done.

7:13. ἐπεφέυγαν διὰ τὸν ὅπως ἐκεῖν ἡ διασωσία τοῦ διὸ καὶ ἄν ὅτι, 18:2; 11:37.


24:20. ὅπως τῇ παρεσκέψεις ἄν των ἐπὶ ἀρχαίοις καὶ ὅπως ἂν τοῖς Ἐρωτήσθης ἦν ἡ ἔρωτα καὶ ἐσταύρωσαν ἄν τῶν.

3. ὅπως.

a. As an adverb of companions.

1. It is so subjoined to a preceding verb with the word or words forming the companions that ὅπως must be mentally inserted.
before the same; and it refers to the manner of the action expressed by the finite verb.

d. A verb to an accusative governed by the second person or by the verb.


e. A verb to a substantive with a preposition.

22:52. ὡς ἐνὶ ἀξιωτερ ἐξελήθησας μεν ἀλλὰ παρὰ καὶ σοὶ λέγω.

f. A verb to a nominative or an accusative and rendered—like.


g. It makes reference to similarity or equality.


h. It makes reference to a quality which is supposed or intended.

6:22. Καὶ ἐκπαθῆσαν ὡς ἐνοχα θαυμάζοντες πονηρόν,

2. It has its own verb with which it comes.
as complete sentence.

1. In a phrase in which an appeal is made to the Old Testament:

3:14. ὡς ἐγερόμεν αὐτῷ πρὸς Ἰωάννην Ἡσαΐαν τὸν προφήτην.

2. In a parenthetical sentence:

5:25. ὡς νικῶ, ὡς νικήσω, Ἰωάννης.

3. It served to add an explanatory extension:

22:61. καὶ ἰστὰς σὺν ὅπῃ ἦς Πέτρος τὸν Ἰωάννην τὸν Κυρίου ὑπὲρ αὐτῶν ἤτοι ἐκεῖ.

4. Like the Zemač motif after verse of reading, narrating, testifying and the like, it introduced that which is read, narrated, i.e., expressing the mode or quality of the thing:

6:4. ἦδροτο ἄρα ἐκεῖνωτε ἐκ ἑαυτοῦ Ἀβιασ.

*** ὡς ἐν τῷ νῃ ἐκ τῶν ὀφέλων τοῦ δόξου τῆς ἐκκλησίας.

8:47; 23:35; 24:4, 35.

4. Before numeral. Nearly—about:

1:56. ὡς Μᾶραν θείας, 8:42.

5. As a particle of time:


4. ὡς ἐν. A conjunction expressing result, so that.
20.

3. With the infinitive.
5:17. Καὶ ἐπὶ τὴν ἡμέραν ἀναστήσατα γὰρ κρύσταλλον, ὥστε ὑπεράντας οὖν Ἐβραίοις, ἡμῖν ἀποτόλλοι πάντα ἀντάρματο. 12:11.
6. Used with a designating result, so as to, in order to.

5. ὧττοσ.

a. It refers to what preceded.

b. It refers to similitudes and companions.
12:21. Ἀφευρώ, ταῦτα τὴν θυγατέρα τὴν θυγατέραν σου ἀπατήσων ἀπὸ σοῦ, δὴ ὡς πταίμας, τίνι ἐσταί; οὕτως οὐ θανάτωσιν αὐτῶν καὶ μὴ εἰς Θεὸν προστίθην, 18:17, 18.

5. It prepares the way for what follows.
19:31, οὕτως ἐπείτε; ὅτι ὁ Κύριος αὐτῶν Χρείαν ἔχει. 24:46.

6. It stands in companions and antithesis.


1. Kai - a conjunction.

2. It connects words.
   1:2. autoptai kai oulpetai. 6, 6, 14, 15, 17. etc.

3. It connects clauses and sentences.
   Elissager otiipa, kai amfoterai propeiasntes
   ev taiv ni kai aras auton niavan. 7, 12, 13, 14, 17, 18,
   19, etc. etc. etc.

4. It connects whole narratives and expositions
   and thus formal as transitions to new matter.
   7:11. Kai egine to with what precedes and
   follows. 8:1, etc. etc.

5. Kai - Kai; as repetition which indicates
   that of two things one taken place as much
   thus the other. both - and. - as well and. - not
   only - but also.
   5:36. Kai to kairev oxi oxi kai tov
   palkai v
   ou sumowripei to epibainc to apd
   tov kairev. etc. etc.

2. With an adverbial force.
3. Read simply... also. likewise.
1.3. ἔδωκας ἐν καυσί. 36, 76; 2:35; 3:14; 6:14, 19; ἐδωκόν. 
6. Συνελείπειν ἀνωθέν τοῖς προηγομένοις καθεμαν ὑπὸ τὸ ἄρτος ὑμῶν, 11:2. ὑποτεθ. 
18:17. καὶ μακρόθυμεν ἐπὶ ἀρτός, ἐκ. 
1. δὲ καὶ, 
5. καὶ γὰρ, δει τὴν γὰρ, παροικ. 23:4. 
4. καὶ, δει, ἀλλὰ τὸ ἀλλὰ. 
2:18. ὑπὸ τοῦ φιλοτομοῦ τῶν ἑρωτῶν ἡ ποτικὴ καὶ ἰσοποτικὴ καὶ ἀποτικὴ καὶ νύκτα καὶ ημέραν, ἐκ. ἐκ. 
2. Μεν. 
8:5. καὶ ἐν τῇ ὁπιστείᾳ αὐτῶν διὰ τὸν ἐπεστ. 
4. μεν ὕπν. 
11:28. αὑτῶν δὲ εἰπεν: μενουν μακαρίοι 
οἱ ἐκ ὑμῶν ἐπὶ τῶν λόγων τοῦ ἦσαν καὶ
   a. An opposition to a preceding statement with strong emotion.
   4:18. στὶς αὐτοῖς ὡς θεὸν ἔκοψεν ἐκ ταύτης τὴν καταστασίαν σαραναχίσας, ὡς δὲ ἦν ἐκ τῶν ἁρματων σαλὰ ἐκτὶ πρὸς τὴν κρατάν ἰαμάρτιν, ἐκδ. ἐκδ. ἐκδ.
   b. Used with the article as a simple connective, 11:29. ὡς ἐν τῇ τῇ ἡγέτῃ διάταξιν. ἐκδ. ἐκεῖνος
   "καὶ — δὲ." 2:33. Καὶ σοῦ δὲ αὐτῶς τὴν ψυχὴν διατάσσεται ἐκάθωτα, ἐκδ., ἐκδ., ἐκδ.
   "οὐδὲ καὶ ὡς ἐκ — δὲ. See under ἐκ καὶ ὡς, ἐκ δ. 3:17.
   "οὔ καὶ δὲ" together. When two things are contracted.

4. ὅλα. an adverbial particle.
   a. So related to preceding words that it serves to introduce!
   1. An exception.
   22:53. ὅλα ἄλλα ἐστὶν ὡς καὶ ἡ ὑπὸ τῇ ἑξετασίᾳ τῆς ὀρσίσεως.
   2. An ascendant transition: especially with καὶ
addid.
12:7. Kai ev εσ δυτιν αι φετιν ενι
dich nomiwn ephitioin tov theou, allh
ekai ait prakh en's kefa'hhs ou voun pâ-
sta ei prokunvrai. 16:21; 13:15; 24:12.
3. Be formed to translating to the cardinal
matter, especially before imperatives.
6:37. Allh ouv kaiws tais aoinouin,
agapâte teous eixanov ou vov, 7:17; 22;
36.
6. It is formed to other partials.
17:8. Allh ouv eis eis dêv
21:9. Allh ouv eudêwos en techos,
24:11. Allh ge kai ouv nainous troîn
ravint nemiwan aggei dêv sta
Tairta eis eis te.
C. Preceded by a negative.
1:60. ouv, allh a chatos tainvna,
5:14, 31, 32, 38; 8:16, 27, 52; 11:33; 12:51;
13:3, 5; 14:10, 13; 16:30; 18:12; 20:21, 38;
4. Be introductor of questions.
7:24, 26. Allh te ephelwos dôvai idév;
5. yap.
A. Preceded by a causal relation. for.
1. Universal.
11:15. Καὶ ἀλλοι ἐνὶ τῇ ἑρώτῃ αὐτῶν Χαρίνθι, ἔσται ἦσθαν ἔννοιον Κυρίου. 18, 30, 44, 76; 210; 3:8; 4:10; 5:7; 9; 23, 26, 43, 44, 45; 7:5, 6; 8:18, 19, 46, 46; 9:42, 52; 10:7; 11:4, 10; 12:13, 30, 34; 16:2; 13, 28; 17:21, 24; 18:16, 23; 19:5, 21, 48; 20:6, 19, 36, 38, 42; 21:4, 8, 9, 15, 23, 26; 22:2, 34, 71; 23:8, 12, 29, 41.

2. A general statement is proved to be contrary to a particular instance.

12:62. Εὐσεβείαν ἦσθαν ἄρα ὑμῖν πεντελῶν ἐν ἑνὶ Κυρίῳ σταυροποιηθέντες, τρεῖς ἐνὶ δύον ἑνὶ τρισίν, οὐκ.

3. The statement which contained the cause is interrogative.

22:27. ἦσθαν ἄναστεν, ὁ ἀνακείμενος ἐν σταυρῷ;

4. Καὶ ἦσθαν.

6:32. Καὶ ἦσθαν ἀμαρτωλοί τῶν ἐξ ἀργωτών ἄντων ἐξ ἀμαρτωλῶν. 33; 7:8; 22:27.

5. It served to explain or illustrate a preceding thought.

11:30. Καὶ ἦσθαν ἄρα ἐξ ἑνὸς Ἰουδαίων τῶν Νιαυβίαν ἀπὸ τῆς Τύκερας τῆς Μύρας οὐδέποτε. 18:12.

6. Simply emphatic—indeed—or denoted by the tone of the voice.
1:48. Ἐν τῷ ἀπὸ τοῦ νῦν μακάριον
οίρῳ καὶ πάσας αἰτίαν, 66; 6:38, 44;
8:17; 9:45; 10:42; 14:24; 15:26; 20:36, 40;

C. Conclusivus. joined to interrogative particles
and pronouns.

9:24. ὁ δὲ ἐὰν διέρθη ἡ γυνὴ αὐτῆς
σώσαι, ἄπολλοκει αὐτήν. 25, 26; 14:
28; 18:14; 23:22.

6. ὅτι
a. Confirmatives or continuatio1 ve particles.
then accordingly.
3:6. ἀποῦτοι ὑπὲρ καθαρᾶς ἀξίων τῆς
ὑπαρχής. 9, 18; 7:4; 10:2, 46; 11:38, 36; 13:
14; 18; 14:38, 34; 16:11, 12; 19:12; 20:29; 21:
7, 14; 23:16, 22.

b. As qualifying.
3:10. Ἰππί. ὅτι ὁινὸ ἑκείνη ἤρθεν; 7:42; 11:13; 12:
26; 20:18; 17, 38; 22:70.

C. It was used to resume a narrative or
thought interrupted by intervening matter.
3:7. ἐξετὰ ὅτι ἐκείνη ἔστω. cf. with 370 words.
20:44.

7. ὅτι. A conjunction: marking

a. The substance or content of a statement.
join the verb of saying or declaring.
1.25. Αύξοντα δότι οὕτως μείπτοτην Κύριος εἰς ἡμᾶς ἄνευ ἀπεθανοῦσαν
μον ἐν ἀνθρώποις. 61; 2:23; 3:8; 4:4; 10:11,12;
21, 24, 25; 41, 43; 5:26, 36; 6:5; 7:4,16; 8:20;
49; 9; 7,8, 19, 22; 10:24; 12:37, 44, 54, 56;
13:14, 24, 35; 14:24, 30; 16:7, 27; 17:10; 18:
5, 37; 19:7,9, 26, 31, 34, 40, 42; 20:6, 37; 21:3, 6;
32; 22:16, 18, 37, 61, 70; 23:5; 24:7, 34, 44, 46.
2. Ἰσχυρός ἐστιν ἀγκαζόμενος, θεωρών, συνεργοῦντας ἐκαθόρως.
10:11; 12:24, 30, 34; 16:16, 26; 17:15; 19:22; 26:
3. Ἰσχυρός ἐστιν ἀγκαζόμενος, θεωρών, συνεργοῦντας ἐκαθόρως.
4. Ἰσχυρός ἐστιν ἀγκαζόμενος.
10:20. Καὶ οὗτος ὃ ἐν οὐρανῷ ὁ Κύριος ἐν
γένεται ἐν τοῖς ὁσιόσιοις. 11:38; 13:6, 9.
5. Ἰσχυρός ἐστιν ἀγκαζόμενος, θεωρών, συνεργοῦντας ἐκαθόρως.
10:21. Ἐπεξεργαζόμενος ὄτα οὗτος ὁ Κύριος ἐνθροῦν
ἐν οὐρανῷ οὐκ ἐνθροῦν καὶ συνεργοῦντας. 16:8, 17:9.
6. Ἰσχυρός ἐστιν ἀγκαζόμενος, θεωρών, συνεργοῦντας ἐκαθόρως.
4:86. Τὸν δὲ λόγον οὗτος, ὃ ἐν ἐξουσίᾳ Κύριος ἐν
ἀνθρώποις τοῖς ἄκαθαρτοῖς περιερχόμενι καὶ
ἐξερχόμενι; 8:23.
6. The reason why anything is said to be or to be done.

1. added to a spoken word to show what ground he gives for his opinion.


2. after or at.


8. Καὶ ὅτι — because that.


9. διὰ τοῦτο ὅτι — because that.

3. on this account, because.


6. for.

1:13. ὡς οὖν ἡ Ἰακώβ, Ζαχαριά, διὸ ἐγένετο ἡ διήθεσις τῶν ἔργων 20:16.

10. δι' οὗ. Conjunction, whereon, on which.
account.

11. **Kadós** according to *yudde*, *yudde*.
2. In the first member of a companion.
3. Kadós *égeneto* Ἰν νᾶς θῶς Νιν- 
ειρείταις σομίδον, σοῦν εστρακός καὶ σοῦ 
τοῦ ἄνθρωπον τῇ γένεσας ταύτῃ. 17.26.
4. Joined to the preceding words after the dem-
onstrative σοῦν.
5. With σοῦν unexpressed.
6. **Kadós** παρέδοσαν ναίν ὦ ὁ ἄρτος 
τῆς τοῦ καὶ ὁ ἔφησαν 
ταῦτα ἰδὼν. 56; 70; 2; 20; 23; 6; 14; 6; 26; 11; 1; 19; 
32; 12; 13; 29;
7. **Kadós** ὑμεῖς ἐγένετο ἐν ταῖς ἰδιο-

a. followed by σοῦν in the second member.
8. εὐσεβής ἐκ τῆς ὑπὸ τοῦ εὐρανοῦ εἰς τὴν ἔρι
διαρείων λάμπει, δέκας ἐστιν ὁ θεὸς τοῦ ἀνθρώπου εὐ τῇ θυμῷ αὐτῶν.

b. ἔστιν ἵδιον, καὶ ἐστιν ὁ θεὸς τοῦ ἀνθρώπου εὐ τῇ θυμῷ αὐτῶν.

13. δὲ, after the time, when.

3. With the indicative aorist.


b. With the indicative future.


c. With the subjunctive aorist.

13:35; ἐστι καὶ ὁ ἄνθρωπος ἐκ.

14. ὅταν, at the time that, when.

a. With the subjunctive future.

11:34, ὅταν ὁ ὄσιος αἰμάτωσ ὑμῶν ἐστιν, καὶ ἐστιν ὁ σωματικὸς ὑμῶν ἐστιν, 21:46; 12:11; 14:5,10,12,18; 21:7; 23:42.

b. With the subjunctive aorist.

5:18, ὅταν ἀναπαύῃ ὑμαῖν, ὅτι ἐστίν ὁ νῦν Θεός, 6:12, 26; 8:13; 9:23; 11:24; 12:4, 8, 16; 14, 9; 17:16; 21:9, 26, 66, 61,
With the indicative future.

18:18, ἔτσι ὦ ἄνθρωπε Ἰσραήλ καὶ Ισαάκ ἢτο.

With the indicative future.

11:12, ἔτσι προσέχωσί ἐσθ' ἡπτάκ' ἢτο.

15. ἔτειδήν, a particle of:

a. Time, when, now, after that, so once in Acts 7:11. ἔτειδήν ἐπεκρίσων Παύλου τὰ πάντα τὰ δικαίων ἢτο.

b. Cause, since, seeing that.

11:16. ἔτειδήν Αἴλως μοι παρεγίνετο ἐξ ὄνεοι ἐπερμ μν καὶ οὐκ ἔγνω ἔπειρος μοί ἢτο.


1:44. ἔτει δὲ ἐνρα ὦ γινώσκω ἢτο.

17. ἔτει δὴ-περ, since.

11:11. ἔτει δὴ-περ ἐλέος ἐπεκρίσων ἢτο.

18. ἔτειτα. Then, afterwards.

16:17. ἔτειτα ἔτειν ἐνεὶν ἢτο.

19. ἔτειν. = ἔτειν. ἢν. after, when.

a. With the aorist subjunctive.

11:22, ἔτειν δὲ ἕνοχος προσί ἐπειδὴ ἢν ἔμπνεον ἄντρον ἢτο.

b. With the frequent subjunctive.

11:34. ἔτεῖν δὲ πονηρᾶς ἢ, καὶ ἦ τὸ σῶμά σου ἔκπειρον τοῦτον ἢτο.

20. ἢν.

d. With the apodosis of hypothetical sentence.
1. With the imperfect indicative.

2:9. ἐμοὶ εἶ ὥν προσέπεσ, ἐγινώσκει δὲν τίς καὶ ἡτανή ὡς γυνὴ ἡτίς ἀντέγει ἔτος. 17:16.

2. With the aorist indicative.


3. Joined to relative pronouns, relative adverbs, and adverbs of time and quality.

1. Followed by the subjunctive.

2:26. Μεν ἵν αἱ θάνατον πρὶν ἥ ἄν ἴδῃ τῶν Χριστίν Ροδίων. 35; 6:15; 9:4; 5; 24; 26; 27; 48; 57; 10:8; 8, 10; 12; 8; 10; 26; 16; 17; 20; 18; 48; 21; 32.

4. Joined to the optative.

1:62. ἔνδι καὶ ἢν ἴδῃς καὶ ἢν ἴδῃς ἦν ἔτος.

6:11; 9:46.

21. ὅτε. demonstrative of place or time.

3. Thus, e.g. when the thing under consideration has been said or done.

11:26. ὅτε Πορεύσας καὶ παράλοιπα βαννί άτερα πρεσβευτής εστώς ἐστά. 14:9, 21; 16; 16; 21; 16; 24: 45.

4. If things future, when the things
καὶ τότε προέβλεψαν. 6:42. εἰ καὶ τὸν κύριον ἔχων μὴ δύναμαι. 6:43. καὶ τότε προέβλεψαν. 


23. ἄλλο. αὐτὸς ἀπὸ αὐτῶν ἀναφέρεται εἰς ἐκείνα τὰ ἐπίσημα. 18:11. 


a. *Subjoined to another word.*

12:42. ἡ ἀπε ἐστὶν δὲ πρὸς δὲ καὶ κοροναὶ οἱ Φρονίμως εἰκ. 1:66; 8:25; 22:23,

b. A doubtful word, being placed at the beginning of the sentence—equivalent to ἀποκ., with a finite verb, e.g., ἔστω, and ἐστιν.

11:48. ἡ ἀποκηρυκτὴς τοῖς ἔργοις τῶν παριστάν[.]ιν

c. ἐν and ἀποκηρυκτ, after a finite verb, e.g.,

11:20. ἂν ἐν δὲ εὖ δικτύων ὑπὸ ἐκπάθειας ἐν ἑαυτῶν ἦν βασιλεύς τοῦ Ὀλυμπίου.

d. *As a conjunctive.*

1. With ἀν and the dative subjunctive.

9:27. ἐάν μίαν γεύσωνται οἰεσθεὶν ἐν ὅσιοι ὅσιον ἐν ὑπαρξέων τοῦ Ὀλυμπίου.

17:6; 20:4; 21:32,

2. Without ἀν and with the dative subjunctive.

11:59. ὅποιος γὰρ ἐκείνῳ ἐκτίθεν ἐν ὑπαρξέων ἐν ὑπαρξέων, 16:4; 22:34,

3. Without ἀν and with the future indicative.

10:36. ὅποιος ἐντεύχει ἐν ὑπαρξέων ἐκ τοῦ ἀνθρώπου.
under discussion shall have taken place.

13:16. ἂν ἐρώτησιν ἐπιστρέφῃ καὶ 


24. ἀρκετά πρῶτον τῆς ὅρκου ἐκ τῶν ὁ 

28 αἰκίσσω σοι, καὶ ῥότη διαβλέπεις ὡ 

29:8 οὐκε.

33. ἀν ἔτοιμον ἤ 

33:33. καὶ ἔτοιμον ἄρα ὑπ' ἄρνου ὁ 

35. ὑποτελεῖται ἐν ἑκάσταις 

21, 20, 21.

22. ἀν αδερφής πρώτον ἀναφέραμεν. 

18:31. ὅτι ἀναφέρετε ἐκεῖ ἐν τῷ ἐμῷ ἀν. 

20:1. ἀν αὐτὸν ἐκ τῶν γάμων, ἔτε. 18:20; 

21:2, 22, 32.

41. ἰδ. ἰδίως ἐπιτίθενται ἢ καὶ ὑπ' ἄρνον ἀρνεῖ

26. ὥστε πρῶτον ἀν ἀδερφήν 

24:30. ἡ ὁ πρώτος ἐπιτίθεν πρῶτον ἀν 

21. ὀρθώς.

b. A doubtful word, being placed at the beginning of the sentence - equivalent to εἰς ὑπο with a finite verb. So thin, and so.
11:48. ἀπὸ μαρτυρίως οὗτος καὶ συνε-

2ος ἦσσος τῶν ἀντιὶ ἰδιὰς

C. As an adjective after a finite verb
11:20. ἐκ δυστύχες ἐκ βασιλείας

Τά δακτυλία ἀρα ἐφόδισαν ἐγὼ μάς ἡ βασιλεία αὕτη ὑπὸ τῆς ἐκ.

27. ὡς - a particle marking a limit.

28. As a conjunction.

I. With ἀν and the aorist subjunctive.
9:27. εἶ δὲ μὴ γενομένον ἔλθῃ ἀν ἐν ἐν χωρίσαι τῆν βασιλεία αὐτοῦ ὑπὸ τῆς ἐκ.
17:8; 20:4; 21:32.

2. Without ἀν and with the aorist subjunctive.
12:59. ὅποι οὖ ἐν ὑπὲρ ἐν ἐν ἂν ἂν τὸ ἐκ 

εὐκαίριον ἂπο ἁπατεῖν, 16:4; 22:34.

3. Without ἀν and with the future indicative.
10:38. δὲ μὴ ἐν χόντας ἐν ἔλθῃ ἐγὼ ἐκ ἐπὶ τῆς.
1. As an adjective. 
2. Like a preposition with the genitive of time.
3. Ews όμοιον τελεόν 
4. Ews ποτε, see under ποτέ ἄραν, 33 ff.
5. Like a preposition with the genitive of place.
6. With an adv. of time.
7. With a preposition.
8. To denote the limit in acting.
9. As an adverbial particle. denoting a terminus ad quem.
10. A particle denoting a terminus ad quem.
1. At denot[...]

16:26: Μνήσθη ὑπὲρ ὃτι ἀνέπαφες τὰ ἄγαστα σου ἐν τῇ δυνατίᾳ σου, καὶ Ἀφάπες δυνάμεως τὰ κακά: Πῶς δὲ ἐστὶν παρακάταγα, οὐ δὲ ὁμοίως ὑπερασπίζα, 

2. It is read to distinguish the present age from that which follows:

16:26: ὅσοι ὕπνοι οἱ ἐν ἐκκλησίᾳ νῦν, οἱ πρῶτοι ἐστε. 21:31: Ἡ ἐκκλησία τὸ κακόν ἐν οἴνῳ ἀντίκειται.

3. With the present it is read and what will occur soon.

16:29: Πῶς ἀναφέρεις τὰν δούλον σου, δέοντα, καὶ τὸ μὴν ἐν ἀντίπρος.

4. With other particles it marks the contrast more precisely.

22:36: ἄρα τὸν ἐκουσάντων ἀποθανοῦν ὑπὲρ τὸν.

5. With the article:


6. In a conclusion or sequence.
N. 39. Οὐκ ἑστὶς οἱ Φαρισαῖοι τοῦ ἐξωθείν.
Τὸν πωτηρίου καὶ τὸν Πίνακος ἔκαθισέν.
19. 42.
31. Τοῖς οὐ. An inferential conjunction from οὐ strengthened by τοῖς. Therefore, thus.
20. 25. Τοῖς οὖν ἀπὸ δεσμῶ τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Ισώ τὸ ἔκεις.
32. Πρὶν. a conjunction; before. before that.
1. With the aorist infinitive.
22. 61. Πρὶν ἀλέκτορα οὐρνησαί οὐ εἴρεσον ἀπαρνηθή με ἔπεσ.
3. With the aorist subjunctive and with ἂν.
21. 62. ἂν ἰδὼν κάναξέν Πρὶν ἂν ἰδὼν ζων Χριστὸς οὖ κυρίοι.
33. ἥστατος. an adverbial particle:
1. of time.
1. joined to a participle.
21. 6. ἥστατος ὑπὸ τῆς Θαλάσσαις. 44.
14. 49. ἥστατος ἐπὶ τοῦ Καλύπτος ἑρξαι. 9, 42;
14. 32; 21. 47, 60; 24, 41.
2. With an other notational term, so that it may be translated, hence.
11. 15. ἥστατος ἐπὶ τοῦ πᾶς ἐπὶ τοῦ.
3.Used as a thing which continued at first.
14. 22. Καὶ ἥστατος ἐστίν.
4. With the negative οὐ and οὔτε. See under the same pp. 387.

b. of degrees and increase:

1. of what remains.
2. of what is added.
14:26. ἢν χρῇ τῷ θεῷ ἐπὶ τοῦ ἄνθρωπος.

34. Εἰς τὴν ἔννοιαν τῆς λεπτομερείας ἡμῶν.


36. Τέ— a copulative, and this particle.

# Τέ— Kαί. Used to connect things which are akin, or which are connected to each other by some inner bond, whether logical or real.
3:16. Καὶ ἀνεύθυνεν τήν τε Μαρίαν καὶ τὸν Ἰωάννην καὶ τῷ βρεθος Κεῖτον.
37. ἃ ἀ δισυνδεῖσιν 

a. To distinguish one thing from another in words of the same construction.

b. After an interrogative or declarative sentence before a question designed to prove the same thing in another way.

c. An a disjunctive question without an interrogative particle in the first member.

d. After positive notices to which in this way a comparative force is given.

e. After comparative.
καὶ ἔγνως σὺν, 10:12, 14; 16:17; 17:2.
5. ή - ή, είθερ - ή.
14:13. ἡ γὰρ τῶν ἄνω μισθῶν καὶ τῶν ἐκτοξων ἄναπτύστηκεν ἐν τῷ άνθρώπῳ καὶ τῶν ἐκτοξων καταφρονήσεις.
9. Πρὶν ή. Δέες μετά πρὶν - πάρος. 37. ή. ἀλλά ή.
12. ή, οὔτι άγνωσθεῖν ἀλλ' ή διαμύνομεν.
38. δ. ή, an indiavοιον.
2:15, έρε οenuous συν έν έν Βνδ倒, καὶ.
39. ή - καὶ enclitics, unde to indicate.
11:8. τί ἐγερθαί ἂν διάν αὐτῶν ἦγερθαίς διότι αὐτῶι διόνυ ξάπει, 18:5.

- Ηλιά, ἄλλος particule.
24:21. ἀλλά ή, καὶ σὺν πάσιν τούτων τρίτων ταύτης τούτων οὕτως οὐ σέ ἀρκεῖ διότι ταύτῃ ἐζητεῖν.
5:16. εἰ δὲ μὴ ή καὶ τὸ καίνον σχίνοια.
1:17; 10:6; 13:9; 14; 32
19:43. ήτί ἐγερθεὶς καὶ σὺ καίζης ἐν τῇ ἁμαρτίᾳ σου ταύτῃ γάρ ἐπεὶ ἔσω ἡμῶν σου.
40. οὐ, a particle of assertion or confirmation. ἀλλιν ίν οὐ.
41. Ἐά, ἄν ἐν ἀντίκρησιν.
4:34. Ἐά, τί ἐν ἄν καὶ σοφία;

I have omitted the article and all of the prepositions, and I have not given all the references to Kai and οὗ, but only the peculiar usage of each — e. acids from a simple connexion.

John West B. Barnet.

June 12, 1894.