A Grammar of Septuagint Greek

by
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A Grammar of Septuagint Greek
Grammar of Septuagint Greek

F. C. Conybeare and St. George Stock

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Preface

IN dealing with the Septuagint in and for itself we feel that we are in a humble way acting as pioneers. For hitherto the Septuagint has been regarded only as an aid to the understanding of the Hebrew. We have reversed that procedure and have regarded the Hebrew only as an aid to the understanding of the Septuagint. This would be in a strict sense preposterous, were it not for the admitted fact that the Greek translation of the Old Testament has occasionally preserved traces of readings which are manifestly superior to those of the Massoretic text. That text, it should be remembered, was constituted centuries after the Septuagint was already in vogue in the Greek-speaking portion of the Jewish and Christian world.

For permission to use Dr. Swete's text we beg to offer our respectful thanks to the Syndics of the Cambridge Pitt Press and to Dr. Swete himself. To our own university also we owe a debt of gratitude. The Concordance to the Septuagint, edited by Dr. Hatch and Dr. Redpath, is a magnificent work worthy of a university press. Without this aid it would be impossible to speak, with the precision demanded by modern scholarship, about the usage of words in the Septuagint. It is greatly to be regretted that the list of contributors to this work should somehow have got lost owing to the lamented death of Dr. Edwin Hatch. The labour of many good men, such as the Rev. W. H. Seddon, now Vicar of Painswick, and the Rev. Osmond Archer, to name two who happen to fall under our own knowledge, has thus been left without acknowledgement. They toiled silently for the advancement of learning, like the coral insects who play their part beneath the waters in rearing a fair island for the abode of man.

No one can well touch on Old Testament studies without being indebted to Professor Driver, but our obligations in that and other directions have been acknowledged in the body of the work.

In composing the Grammar of Septuagint Greek we have had before us as a model Dr. Swete's short chapter on that subject in his Introduction to the Septuagint. Help has also been derived from the grammars of New Testament Greek by Winer and by Blass, and from the great historical grammar of the Greek language by Jannaris. But in the main our work in that department is the direct result of our own observation.

To come now to more personal debts, our common friend, Walter Scott, sometime Professor of Greek in the University of Sydney, not merely gave us the benefit of his critical judgement in the early stages of the work, but directly contributed to the subject-matter. We have accepted his aid as freely as it was offered. No Higher Critic is likely to trouble himself about disentangling the different strands of authorship in our Introductions and Notes. Still, if anyone should be tempted to exercise his wits in that direction by way of practice for the Pentateuch, we will give him one clue: If anything should strike him as being not merely sound but brilliant, he may confidently set it down to this third source.

To the Rev. Samuel Holmes, M. A., Kennicott Scholar in the University of Oxford, our thanks are due for guarding us against mistakes in relation to the Hebrew: but he is not to be held responsible for any weakness that may be detected in that direction.

It remains now only to express our sincere gratitude to Professor Thomas D. Seymour for his vigilant and scholarly care of our work during its passage through the press; and to tender our thanks...
to Messrs. Ginn & Company for extending their patronage to a book produced in the old country. May the United Kingdom and the United States ever form a Republic of Letters one and indivisible!

OXFORD,

May 22, 1905.
Introduction

THE work of the Bible Society may be said to have been begun at Alexandria under the Ptolemies: for there the first translation of the Bible, so far as it then existed, was made. Under the old kings of Egypt there was no city on the site of Alexandria, but only a coast-guard station for the exclusion of foreigners, and a few scattered huts of herdsmen. These monarchs had no enlightened appreciation of the benefits of commerce, and cherished a profound distrust of strangers, especially of Greeks, whom they regarded as land-grabbers. But when the Greeks knocked at the doors of Egypt in a way that admitted of no refusal, the lonely coast-guard station saw a great change come over itself. Founded by Alexander the Great in B.C. 331, Alexandria became the capital of the new Greek kingdom of Egypt and took its place as a great centre both of commerce and of literature, the rival of Carthage in the one, of Athens in the other.

Alexander is credited with having perceived the advantages of situation which conferred upon Alexandria its rapid rise to prosperity. With the Mediterranean on the north and Lake Mareia or Mareotis on the south, it received the products of the inland, which came down the Nile and were conveyed into the lake by canal-boats, and then exported them from its harbours. Under the Romans it became of still greater commercial importance as the emporium of the trade then developed between the East and the West, of which it had a practical monopoly.

The vicinity of sea and lake had advantages also in the way of health: for in the summer the etesian winds set in from the north, and the lake, instead of stagnating, was kept full and sweet by the rise of the Nile at that season. The kings too by their successive enclosures secured those breathing-places which are so necessary for the health of a great city. It is estimated by Strabo that a quarter, or even a third, of the whole area was occupied by parks and palaces.

Among the royal buildings was the famous Museum with its covered walk and arcades, and its hall for the “fellows” of the Museum, as Professor Mahaffy aptly calls them, to dine in. This institution had endowments of its own, and was presided over by a priest, who was appointed by the King, and, at a later period, by the Emperor.

What relation, if any, the Alexandrian Library, which was the great glory of the Ptolemies, bore to the Museum, is not clear. The Museum stood there in Roman tunes, and became known as “the old Museum,” when the emperor Claudius reared a new structure by its side, and ordained that his own immortal histories of the Etruscans and Carthaginians should be publicly read aloud once every year, one in the old building and the other in the new (Suet. Claud. 42). The library however is related to have been burnt during Caesar’s operations in Alexandria. Not a word is said on this subject by the historian of the Alexandrian War, but Seneca incidentally refers to the loss of 400,000 volumes.

1 Strabo XVII § 6, p. 792 πορθῆται γὰρ ἢσαν καὶ ἐπιθυμηται κατὰ σπάνιν γῆς.
2 Strabo XVII § 8, p.794 τῶν δὲ βασιλείων μέρος ἐστι καὶ τὸ Μουσεῖον, ἔχον περίπατον καὶ ἐξέδραν καὶ οἶκον μέγαν, ἐν ὦ το σεφαίτον τῶν μετεχόντων τοῦ Μουσείου ϕιλολόγων ἀνδρῶν.
3 De Tranq. An. 9 — Quadringenta millia librorum Alexandriæ arserunt: pulcheririmum regiae opulentiae monumentum. According to Tertullian (Apol. 18) the MS. of the translators of the Old Testament was still to be seen in his day in the Serapeum along with the Hebrew original.
The inhabitants of Alexandria are described by Polybius, who visited the city under the reign of the second Euergetes, commonly known as Physcon (B.C. 146-117), as falling into three classes. There were first the native Egyptians, whom he describes as intelligent and civilised; secondly the mercenary soldiers, who were many and unmannerly; and thirdly the Alexandrian citizens, who were better behaved than the military element, for though of mixed origin they were mainly of Greek blood.  

Polybius makes no mention of Jews in Alexandria, but we know from other sources that there was a large colony of that people there. Their presence in Egypt was partly compulsory and partly voluntary. The first Ptolemy, surnamed Soter, who had a long and prosperous reign (B.C. 323-285), had invaded Palestine and captured Jerusalem on the sabbath-day, on which the Jews offered no defence. He carried away with him many captives from the hill country of Judaea and from the parts about Jerusalem, and also from Samaria. These were all planted in Egypt, where they carried on their quarrel as to which was the true temple, whither yearly offerings should be sent—that at Jerusalem or the one on Gerizim. (Cp. Jn. 4:20.) Soter, recognising the fidelity of the Jew to his oath, employed many of these captives to garrison important posts, and gave them equal citizenship with the Macedonians. This liberal treatment of their countrymen induced many more Jews to immigrate voluntarily into Egypt, in spite of the prohibition in the Mosaic law — “Ye shall henceforth return no more that way” (Dt. 17:18). There were also Jews in Egypt before this time, who came there under the Persian domination, and others before them who had been sent to fight with Psammetichus (B.C. 671-617) against the king of the Ethiopians (Aristeas § 13). Jeremiah, it will be remembered, was carried perforce by his countrymen into Egypt (Jer. 43:5-7, 44:1), some of whom may have escaped the destruction which he prophesied against them (Jer. 42:16). This was shortly after the reign of Psammetichus. Thus the return of the Jews to Egypt was no new thing, and there they again multiplied exceedingly, even as they are recorded to have done at the first. Philo, who was a contemporary of Jesus Christ, but lived into the reign of Claudius, declares that of the five districts of Alexandria, which were named according to the first five letters of the alphabet, two were especially known as Jewish quarters, and that the Jews were not confined to these (Lib. in Flac. § 8, II 525).

With this large Jewish population in Alexandria, whose native language was now Greek, and to whom Hebrew had ceased to be intelligible, we see an obvious reason why the first translation of the Bible should have been made in that city. Arguing a priori we should certainly be inclined to assume that it was the necessities of the Alexandrian synagogue that brought about the translation. This however is not the account which has come down to us, and which worked its way into the fabric of Christian belief. That account represents the desire of the second Ptolemy for the completeness of his library, and Pagan curiosity about the sacred books of the Jews, as having been the motives which led to their translation into Greek. It is contained in a letter purporting to be written by one Aristeas to his brother Philocrates.

4 Polyb. XXXIV 14, being a fragment quoted by Strabo XVII 1 § 12, p. 797.
5 Josephus Ant. XII. 1 confirms his statement of this fact by a quotation from Agatharchides of Cnidos, who wrote the history of the successors of Alexander — Ἔστιν ἔθνος Ἰουδαίων λεγόμενον, οἱ πόλιν ὀχυρὰν καὶ μεγάλην Ἰεροσόλυμα, ταύτην ὑπερεῖδον ὑπὸ Πτολεμαίῳ γενομένην, ὅπλα λαβέιν οὗ θελήσαντες, ἀλλὰ διὰ τὴν ἰκανῶν δεσπότων χαλεπόν ὑπέμειναι ἔχειν δεσπότην.
Aristeas, we gather, was a person of high account at the court of Ptolemy Philadelphus (B.C. 285-247), probably one of the three captains of the royal body-guard, Sosibius of Tarentum and Andreas (§§ 12, 40) being the other two. He was a warm admirer of the Jewish religion, but not himself a Jew by race. Rather we are invited to think of him as a philosophic Pagan interested in the national customs of the Jews (§ 306). On one occasion he was present when King Ptolemy addressed a question to his librarian, Demetrius of Phalerum, the Athenian statesman and philosopher, as to the progress of the library. Demetrius replied that it already contained more than 200,000 volumes, and that he hoped in a short time to bring the number up to 500,000; at the same time he mentioned that there were some books of the Jewish law which it would be worth while to have transcribed and placed in the library. ‘Then why not have it done?’ said the king. ‘You have full powers in the matter.’ Demetrius mentioned a difficulty about translation, and the king came to the conclusion that he must write to the High-priest of the Jews in order to have his purpose effected. Hereupon Aristeas seized an opportunity, for which he had long been waiting. He represented to the king that he could hardly with any grace ask a favour of the High-priest while so many of his countrymen were in bondage in Egypt. This suggestion being seconded by silent prayer on the part of Aristeas and by the concurrence of Sosibius and Andreas, the result was an immense act of emancipation, by which all the Jewish slaves in Egypt, amounting to over 100,000, regained their freedom, at a cost to the king of more than 660 talents. The way was now clear for the contemplated accession to the library. The king called upon the librarian to send in his report, which is quoted as from the royal archives. In it Demetrius recommended that the king should write to the High-priest at Jerusalem, asking him to send to Egypt six elders from each of the twelve tribes, men of approved life and well versed in their own law, in order that the exact meaning of it might be obtained from the agreement among the majority (§ 32). Not content with his munificence in the redemption of the slaves, the king further displayed his magnificence in the handsome presents he prepared for the Temple, consisting of a table inlaid with precious stones together with gold and silver vessels for the use of the sanctuary. The conduct of the embassy was intrusted to Andreas and to Aristeas himself, who gives his brother an interesting account of the Temple and its services and the magnificent vestments of the High-priest, the conjoint effect of which he declares is enough to convert the heart of any man. Notices are also given of the citadel and of the city and country — its cultivation, its commerce, its harbours, and its population — which in some respects show the temerity of the tourist, for the writer speaks of the Jordan as flowing ‘at the country of the Ptolemaeans’ (§ 117) into another river, which in its turn empties itself into the sea.

The High-priest Eleazar, in compliance with the request of Philadelphus, selected seventy-two venerable elders, six from each tribe, whose names are given, men not only learned in the law, but also skilled in the language and literature of the Greeks, who were to accompany the ambassadors to Egypt on the understanding that they were to be sent back when their work was done. Before

6 That Aristeas was himself captain of the body-guard is not stated in the letter, but it is not unnaturally inferred from it by Josephus.

7 This again, while only implied in the letter, is explicitly stated by Josephus, who makes Aristeas say (Ant. XII 2 § 2) ἵστατ μέντοι γε, ὦ βασιλεῦ, ὡς οὔτε γένει προσήκων αὐτοῖς, οὔτε ὁμόφυλος αὐτῶν ὢν ταῦτα περὶ αὐτῶν ἀξιῶ.

8 The description of these presents occupies a considerable portion of the letter, §§ 51-82.

9 § 99 καὶ διαβεβαιοῦμαι πάντα ἄνθρωποι προειρημένοι τῇ θεωρίᾳ τῶν προειρημένων ἐγκληματίων ἤδειγον, μετατραπέντες τῇ διανοίᾳ διὰ τὴν περὶ ἐκαστὴν ἄγαν κατασκευὴν.

10 § 121: cp. Philo Vita Mosis II § 6, p. 139.
their departure Eleazar held a conversation with his guests, in which he offered a defence of the ceremonial ordinances of the Jewish law, and expounded views on the symbolic meaning of clean and unclean animals, resembling those set forth in the Epistle which goes under the name of Barnabas.

When the deputation arrived in Egypt, the king waived the requirements of court ceremonial and received the elders in audience at once. He first paid reverence to the volume of the law written in letters of gold, which they carried with them, and then extended a welcome to its bearers. After this they were entertained for a week at banquets, at which everything was arranged by a special court functionary in accordance with their own customs, so that there might be nothing to offend their susceptibilities. Elisha, the eldest of the Seventy-two, was asked to say grace, the ordinary court-chaplains being superseded for the occasion. The grace he pronounced was as follows: ‘May God almighty fill thee, O King, with all the good things which he hath created; and grant to thee and to thy wife and to thy children and to those who think with thee to have these things without fail all the days of thy life!’ (§ 185). The delivery of this benediction was followed by a round of applause and clapping of hands.

The feast of reason was added to the enjoyment of the royal fare. For at a certain point in the proceedings the king addressed questions of a vaguely ethico-political character to the elders, which were answered by them to the admiration of all, especially of the philosophers who had been invited to meet them, among whom was Menedemus of Eretria. Each evening for five days ten elders were interrogated, but on the sixth and seventh evenings eleven were taken, so as to complete the whole number. The questions were elaborated by the king beforehand, but the answers were given impromptu by the elders. The record of them occupies a considerable portion of the letter (§§ 187-294). The law of the answer, if we may so put it, seems to be that each should contain a reference to God and a compliment to the king. We are assured that we have them as they were taken down by the royal recorders.

At the close of this week's festivities an interval of three days was allowed, after which the elders were conducted by Demetrius to the island of Pharos, which was connected with the mainland by a dam nearly a mile long and a bridge. At the north end of this island they were lodged in a building overlooking the sea, where they would enjoy absolute quiet. Demetrius then called upon them to perform their work of translation. We have particulars of their habit of life while it was going on. Early in the morning every day they presented themselves at court and, having paid their respects to the king, returned to their own quarters. Then they washed their hands in the sea, offered up a prayer to God, and betook themselves to the task of reading and translating. Their work was harmonized by collation, and the joint result was taken down by Demetrius (§ 302). After the ninth hour they were free to betake themselves to recreation. It so happened, we are told, that the work of transcription was accomplished in seventy-two days, just as though it had been done on purpose (§ 307).

When the whole was finished, Demetrius summoned all the Jews in Alexandria to the island of Pharos, and read the translation aloud to them all in the presence of the interpreters, after which a solemn curse was pronounced upon any one who altered it. Then the whole work was read over to the king, who expressed much admiration at the deep insight of the law-giver and asked how it

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11 Diog. Laert. 11 § 140 Ἐπρέσβευσε δὲ καὶ πρὸς Πτολεμαῖον (probably Soter) καὶ Λυσίμαχον.
12 § 301. τὸ τῶν ἑπτὰ σταδίων ἀνάχωμα τῆς θαλάσσης cp. Strabo XVII § 6, p. 792 τῷ ἑπτάσταδῳ καλουμένῳ χώματι.
was that historians and poets had combined to ignore his legislation. Demetrius of Phalerum replied that this was because of its sacred character. He had heard from Theopompus \(^{13}\) that that historian had once wished to avail himself in his history of some inaccurate renderings from the Jewish law, and had suffered from mental disturbance for more than thirty days. In a lucid interval he prayed that it might be revealed to him why he was thus afflicted. Thereupon he was informed in a dream that it was because he had presumed to divulge divine things to ‘common’ men (§ 315: cp. Acts 10:15). ‘I have also,’ added Demetrius, ‘received information from Theodectes, the tragic poet,\(^ {14}\) that, when he wished to transfer some of the contents of the Bible into a play of his own, he found himself suffering from cataract on the eyes, from which he only recovered after a long time, when he had propitiated the god.’ On hearing this the king paid reverence to the books, and ordered them to be kept with religious care.

The elders, having now accomplished the work for which they had come, were dismissed by the king with handsome presents both to themselves and to Eleazar, to whom Philadelphus at the same time wrote a letter begging that, if any of the elders purposed to come and see him again, the High-priest would not prevent it.

Such is the traditional account of the origin of the Septuagint, of which we have next to consider the value. But first there are a few points to be noted.

To begin with, we see the reason of the name. The Seventy (Lat. LXX: Gk. οἱ ὀ´) is a round number for the Seventy-two. There were seventy-two interpreters, who took seventy-two days over their work.

Next we see that the name is a misnomer as applied to the Greek version of the Old Testament generally. There is no word in Aristeas as to a translation by the Elders of anything but the Law.\(^ {15}\) But the name, having once been applied to the Greek translation, was gradually extended, as the Prophets and the Books were added in a Greek dress to the Law.

Thirdly we have to notice that in the Letter of Aristeas no claim to inspiration is advanced on behalf of the translators.

That the Bible, as we have it in English, is inspired, has often been tacitly assumed, but seldom laid down as a doctrine. But the inspiration of the Greek version was a point of belief with those who used it, and presumably is so to the present day in the Greek church. Already in Philo we find this claim advanced. He says that the interpreters all agreed in employing exactly the same words, ‘as though by the whispering of some unseen prompter’ *Vita Mosis* II § 7, II 140), and that a comparison of the original with the translation by those who are acquainted with both tongues will clearly show that they were not mere translators, but inspired hierophants and prophets.

Josephus (*Ant*. XII 2), presumably because he was not a Hellenist, and could read his Bible in the Hebrew, does not see the necessity for this doctrine of the inspiration of the Septuagint. He follows Aristeas closely, except at the end, where he actually turns the curse pronounced on alteration into an invitation to retrench superfluities or supply defects!\(^ {16}\)

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\(^{13}\) Theopompus came to Egypt during the reign of Ptolemy Soter.

\(^{14}\) Theodectes died at the age of forty-one, about B.C. 334, *i.e.* at least half a century before the time of speaking: but the expression *παρὰ θεοδέκτου . . . μετέλαβον ἐγώ* (§ 318), as contrasted with *ἔφησεν ἀκηκοέναι θεοπόμπου* (§ 314), seems to imply that the communication was not direct.

\(^{15}\) See §§ 30, 38, 309, 312: *Jos. Ant*. Proœm. § 3 οὐδὲ γάρ πάσαν ἐκείνος (sc. Ἐλεάζαρος) ἔφη Λαβεῖν τὴν ἀναγραφὴν, ἀλλ’ αὐτὰ μόνα τὰ τοῦ νόμου παρέδωκαν ὁ θεοδεκτὸς τοῖς ἄλλοις ἀναγράφοντι, ὁποῖοι ἐν αὐτῇ τῇ ἐξήγησιν εἰς τὴν Ἀλεξάνδρειαν.

\(^{16}\) Cp. Aristeas § 211 with *Jos. Ant*. XII 2 § 13 *ad fin.*
The early Christian Fathers gave play to their imagination over the story of the Septuagint. Justin Martyr (Apol. I 31 §§ 2-5) has a brief allusion to it, but the amount of credit which is due to him in this connexion may be judged from the fact that he makes Ptolemy send to King Herod for interpreters of the sacred books!

Irenaeus about a quarter of a century later (A.D. 175) says that Ptolemy, being afraid lest the translators might combine to conceal the truth in some matter by their interpretation, had them isolated, and ordered each to translate the whole. When it was found that they all agreed word for word, then of a truth the Gentiles knew that the Scriptures were interpreted by inspiration of God. But this, he adds, was nothing surprising, seeing that, when the Scriptures had been lost during the captivity in Babylon, God inspired Ezra to rewrite them.\(^7\)

Clement of Alexandria (about A.D. 190) follows to the same effect as to literal inspiration, and adds the prophetic writings to the work of the first interpreters (Strom. I § 148, p. 409 P).

Eusebius, with his exceptional regard for truth, is content to give us an epitome of Aristeas.\(^8\)

Epiphanius however (died A.D. 402) is lavish of details. He tells us that the king had thirty-six houses constructed on the island of Pharos, in which he shut up the interpreters two together. In these houses, which had no windows in the wall, but only skylights, the interpreters worked from morning till evening under lock and key. In the evening they were taken over in thirty-six different boats to the palace of Ptolemy Philadelphus, to dine with him. Then they slept two together in thirty-six different bedrooms. All these precautions were taken to prevent communication between the pairs, and yet when the thirty-six copies of each book of the Bible were compared together, they were found to be identical. ‘So manifestly were these men inspired by the Holy Ghost, and where there was an addition made to the original, it was made by all, and where there was something taken away, it was taken away by all; and what they took away is not needed, and what they added is needed.’

This explicit assertion of the plenary inspiration of the Septuagint is manifestly prompted by the craving for an infallible Bible, which was felt in ancient as in modern times. St. Jerome, who, unlike the bulk of the Christian Fathers, made himself acquainted with the text of the original, nailed this false coin to the counter;\(^9\) nevertheless his younger\(^10\) contemporary Augustine gave it full currency again, declaring that the same Spirit which spoke through the prophets spoke also through their interpreters, and that any diversities there may be between the translation and the original are due to ‘prophetic depth.’\(^11\)

These later embellishments of the story of the Septuagint may unhesitatingly be set aside as the outcome of pious imagination. But what of the original narrative which goes under the name of Aristeas? Is that to be regarded as fact or fiction?

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\(^{17}\) Irenaeus quoted by Eus. H. E. V 8.

\(^{18}\) Praep. Ev. VIII 2-5 and 9. Josephus, Tertullian, Eusebius, and most subsequent writers with the exception of St. Jerome call Aristeas Ἀρισταῖος. The two forms would appear not to have differed appreciably in pronunciation. In the names of two of the interpreters there is a similar variation, Βασέας and Βανέας appearing also asΒασαίας and Βαναίας, whence it is an easy step to the more familiar Greek termination -αῖος.

\(^{19}\) Preface to the Pentateuch—et nescio quia primus auctor septuaginta cellulas Alexandriae mendacio suo exstruxerit, quibus divisi eadem scriptorarint, cum Aristeas eiusdem Ptolemaei ὑπερασπιστὴς et multo post tempore Iosephus Nihil tale retulerint, sed in una basilica congregatos contulisse scribebat, non prophetasse.


\(^{21}\) Aug. de Civ. Dei XVIII 42 and 43.
At first sight we seem to have strong external evidence for its truth. There was an Alexandrian Jew named Aristobulus, who is mentioned at the beginning of Second Maccabees as ‘the teacher of king Ptolemy’ (1:10). The Ptolemy in question was the sixth, surnamed Philometor (B.C. 180-145). Aristobulus, though a Jew, was also a Peripatetic philosopher, and anticipated Philo as an exponent of the allegorical method of interpreting Scripture. So at least we gather from Eusebius, who in his *Praeparatio Evangelica* several times quotes a work on the ‘Interpretation of the Holy Laws’22 addressed by Aristobulus to Philometor. The interest of this work to us is that in it Aristobulus refers to the translation made in the reign of his majesty’s ancestor Philadelphus under the superintendence of Demetrius Phalereus. This seems decisive in favour of the historic character of the main facts recorded in the Letter of Aristeas. And there is another piece of external evidence to be added. For Philo, who himself lived at Alexandria, tells us that a festival was held every year on the island of Pharos in honour of the place whence the blessing of the Greek Bible first shone forth (Vita Mosis II § 7, II 141).

The external evidence being thus favourable, let us now examine the internal.

Time is the great revealer of secrets, and it is also, in another sense, the great detector of forgeries. We have therefore first to inquire whether the document is consistent in point of chronology with its own claims. Who are the persons mentioned, and did they live together? With regard to what may be called the minor characters there is no difficulty. Aristeas himself, Andreas, and Sosibius are otherwise unknown, while in the case of Menedemus of Eretria, Theodectes, and Theopompus, we are not debarred by considerations of time from accepting what is said of them, though it would fit in better with the reign of the first than of the second Ptolemy. But the relations between Ptolemy Philadelphus and Demetrius of Phalerum, as represented in the Letter, are inconsistent with what we know from other sources. Demetrius was expelled from Athens in B.C.307 by his namesake Demetrius the Besieger of Cities. Having subsequently found his way to Egypt, he became the chief friend of Ptolemy Soter, by whom he was even intrusted with legislation.23 Unfortunately for himself he advised that monarch to leave the kingdom to his children by his first wife Eurydice. Soter however left it to Philadelphus, the son of Berenice, on whose accession Demetrius was disgraced. He died soon after owing to a snake-bite received during his sleep.24 This account is given by Diogenes Laertius (V § 78) on the authority of Hermippus, whom Josephus25 declares to have been a very exact historian. If his authority is good in favour of the Jews, it must be equally good against them.

It would seem then that, if Demetrius of Phalerum had anything to do with the translation of the Jewish Scriptures, that translation must have been made under the first Ptolemy. This is actually asserted by Irenaeus,26 who seems here to have followed some account independent of Aristeas. And in another respect this alternative version of the facts is intrinsically more credible. For, whereas the Letter of Aristeas represents Eleazar as an independent potentate, Irenaeus expressly says that the Jews were then subject to the Macedonians, by whom he doubtless means Ptolemy Soter, who

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24 Cicero pro Bab. Post. § 23 implies that Demetrius was intentionally got rid of in this way — Demetrium et ex republica, quam optime gesserat, et ex doctrina nobilem et clarum, qui Phalereus vocitatus est, in eodem isto AEgyptio regno aspide ad corpus admoda vita esse privatum.
25 Against Apion I 22 ἀνὴρ περὶ πᾶσαν ἱστορίαν ἐπιμελής.
26 Quoted in Eusebius V 8.
is recorded to have subdued the country. But, if the Letter of Aristeas is wrong on so vital a point of chronology, it is plain that it cannot have been written by its assumed author, who can hardly be supposed to have been mistaken as to whose reign he was living under. In that case its historical character is gone, and we are at liberty to believe as much or as little of it as we please.

There are some minor points which have been urged as proofs of historical inaccuracy in the Letter, which do not seem to us to have any weight. One is connected with the letter of Eleazar, which begins thus (§ 41) — ‘If thou thyself art well, and the queen Arsinoe, thy sister, and the children, it will be well, and as we would have it.’ Now Philadelphus had two wives in succession, both named Arsinoe. By the first, who was the daughter of Lysimachus, he had three children, Ptolemy, Lysimachus, and Berenice; by the second, who was his own sister, he had none. But then, as Eleazar was addressing Ptolemy, who was aware of these facts, it would have been superfluous for him to guard himself against misconstruction (cp. § 45). Again (§ 180) Philadelphus is made to speak of his victory ‘in the sea fight against Antigonus.’ It is asserted that Philadelphus was really defeated in this battle: but, if so, this falsification of fact is not inappropriate in the monarch’s own mouth. Who does not know the elasticity of the term ‘victory’?

More important than the preceding are two passages in which the author, despite his cleverness, seems to forget that he is Aristeas, and to speak from the standpoint of his own later age. For in § 28, in commenting on the systematic administration of the Ptolemies, he says ‘for all things were done by these kings by means of decrees and in a very safe manner.’ Now it is conceivable that Aristeas might say this with reference to Philadelphus and his father Soter, but it seems more like the expression of one who could already look back upon a dynasty. Again in § 182, in recording how the national customs of the Jews were complied with in the banquet, he says ‘for it was so appointed by the king, as you can still see now.’ This could hardly be said by a person writing in the reign of which he is speaking.

Our inquiries then seem to have landed us in this rather anomalous situation, that, while external evidence attests the genuineness of the Letter, internal evidence forbids us to accept it. But what if the chief witness be himself found to be an impostor? This is the view taken by those who are careful to speak of the pseudoAristobulus. Aristobulus, the teacher of Ptolemy, would be a tempting godfather to a Jewish author wishing to enforce his own opinions. One thing is certain, namely, that the Orphic verses quoted by Aristobulus (Eus. Pr. Ev. XIII 12) are not of Greek but of Jewish origin. This however does not prove much. For since they were employed by some Jew, why not by one as well as by another? The Jewish Sibylline verses also go back to the reign of Ptolemy Philometor. There is another thing which may be affirmed with safety, namely, that the closest parallel to the Greek of Aristeas is to be found in the Greek of Aristobulus. Indeed it might well be believed that both works were by the same hand. We incline therefore to think that whatever was the date of the ‘Interpretation of the Holy Laws’ was the date also of the Letter of Aristeas. If the former work is really by Aristobulus writing under Ptolemy Philometor, then we assign the Letter to the same period. But, if the Jewish love of pseudonymity deludes us here also, then we are unmoored from our anchorage, and can be certain of nothing except that the Letter was accepted as history by the time of Josephus, who paraphrases a great part of it, and mentions the name of the supposed author. Philo’s evidence is not so clear. He agrees with the author of the Letter in making the translation take place under Philadelphus, but he diverges from him, as we have seen, in asserting its inspiration, nor does he anywhere refer to the writer as his authority in the way Josephus does.
The Teubner editor of the Letter, Paul Wendland, puts its composition later than the time of the Maccabees (say after B.C. 96) and before the invasion of Palestine by the Romans, B.C. 63. The earlier limit is determined by arguments from names, which might be disputed, and the later is taken for granted. We ourselves think that the work was composed before the Jews had any close acquaintance with the Romans: but there is a point which might be urged against this view. Among the questions asked lay Philadelphus of the Elders there are two in immediate succession — (1) What kind of men ought to be appointed στρατηγοί? (2) What kind of men ought to be appointed ‘commanders of the forces’? (§§ 280, 281). One or other of these questions seems superfluous until we inquire into the meaning of στρατηγοί in this context. The answer to the question in the text clearly shows that the word here stands for ‘judges.’ Now, if we remember that στρατηγός was the Greek equivalent for the Roman praetor, it might at first seem that it could only have been under the Romans that στρατηγός acquired the meaning of ‘judge.’ But this leaves out of sight, the question how στρατηγός came to be selected as the equivalent of the Roman praetor. -The word must already in Greek have connoted civil as well as military functions before it could have seemed to be a fit translation of praetor. And this we know to have been the case. The στρατηγοί at Athens were judges as well as generals. At Alexandria they seem to have become judges instead of generals.

Turning now from the date of the Letter of Aristeas to that of the Septuagint itself, we have already found that there were two forms of the tradition with regard to its origin, one putting it under the reign of the second, the other tinder that of the first Ptolemy The latter comes to us through Irenwus and is compatible with the part assigned to Demetrius of Phalerum in getting the Law of Moses translated, whereas the former is not. Both versions of the story were known to Clement of Alexandria, who gives the preference to the former. They were combined by Anatolius (Eus. H.E. VII 32), who declares that Aristobulus himself was one of the Seventy, and addressed his books on the Interpretation of the Law of Moses to the first two Ptolemies. This however is out of keeping with the fragments of Aristobulus themselves.

From the Prologue to Ecclesiasticus we may fairly infer that ‘the Law, the Prophecies, and the rest of the Books,’ so far as the last were then written, already existed in Greek at the time of writing, and the text itself shows acquaintance with the phraseology of the Septuagint version of the Pentateuch. That Prologue cannot have been written later than 132 B.C., and may have been written as early as the reign of the first Euergetes, who succeeded Philadelphus (B.C. 247-222).

Philo displays an acquaintance through the Greek with all the books of the Old Testament, except Esther, Ecclesiastes, the Song of Songs, and Daniel. But he quotes the Prophets and Psalms sparsely, and seems to regard them as inferior in authority to the Law.

The making of the Septuagint, as we have it, was not a single act, but a long process, extending perhaps from the reign of the first Ptolemy down to the second century after Christ: for the translation of Ecclesiastes looks as if it had been incorporated from the version of Aquila, of which we shall speak presently. Tradition is perhaps right in connecting the original translation of the Law with the desire of the early Ptolemies for the completeness of their library. Eusebius sees in this the hand

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27 In that case the words ‘In the eight and thirtieth year in the reign of Euergetes I came into Egypt’ may mean simply ‘When I wax thirty-eight years old,’ etc., which is the sense in which Professor Mahaffy takes them. Wendland has pointed out a resemblance of expression which might seem to imply that the writer of the Letter was acquainted with the Prologue to Ecclesiasticus. Cp. Aristeas § 7 with the words in the Prologue — καὶ ὡς οὐ μόνον . . . χρησίμους εἶναι.
of Providence preparing the world for the coming of Christ by the diffusion of the Scriptures, a boon which could not otherwise have been wrung from Jewish exclusiveness (Pr. Ev. VIII 1).

We need not doubt Tertullian’s word when he says that the Old Testament Scriptures in Greek were to be seen in the Serapeum in his own day along with their originals. But the question is how they got there. Were they really translated for the library? Or, having been translated by the Jews for their own use was a copy demanded for the library? On this question each must judge for himself. To us the story of the Seventy-two Interpreters carries no conviction. For why should the king send to Judaea for interpreters, when there was so large a Jewish population in his own kingdom? The seventy-two interpreters, six from each tribe, savour strongly of the same motive which dictated the subsequent embellishments of the story, namely, the desire to confer authority upon the Hellenist Scriptures. We lay no stress in this connexion on the loss of the ten tribes, which has been supposed to render the story impossible from the commencement. If it had been an utter impossibility to find six men from each tribe at Jerusalem, no Jew would have been likely to invent such a story. Moreover in New Testament times the ten tribes were not regarded as utterly lost (Acts 26:7, James 1:1). Though they never came back as a body, probably many of them returned individually to Palestine; and the Jews were so careful of their genealogies that it would be known to what tribe they belonged. The wholesale emancipation of Jewish slaves by Philadelphus at his own cost is so noble an example to kings that it is a pity to attack its historicity; but it is necessary to point out that the price recorded to have been paid for each, namely twenty drachmas, is utterly below the market-value, so that the soldiers and subjects of Philadelphus would have had a right to complain of his being generous at their expense.28 Josephus is so conscious of this flaw in the story, that in two places he quietly inserts ‘a hundred’ before the ‘twenty drachmas,’ notwithstanding that this sixfold, but still modest, price does not square with the total.

Of any attempt prior to the Septuagint to translate the Hebrew Scriptures we have no authentic information. It is true that the writer of the Letter speaks of previous incorrect translations of the Law (§ 314) as having been used by Theopompus: but his motive seems to be a desire to exalt the correctness of what may be called the authorised version. Similarly Aristobulus (Eus. Pr. Ev. IX 6, XIII 12) speaks of parts of the Pentateuch as having been translated ‘before Demetrius of Phalerum’ and before ‘the supremacy of Alexander and the Persians.’ But again there is a definite motive to be found for this vague chronological statement in the attempt which was made at Alexandria to show that Plato and before him Pythagoras were deeply indebted to Moses.29 For when the Alexandrian Jews paid Greek philosophy the compliment of finding that in it lay the inner meaning of their own Scriptures, they endeavoured at the same time to redress the balance by proving that Greek philosophy was originally derived from Jewish religion, so that, if in Moses one should find Plato, that was only because Plato was inspired by Moses. The motto of this school is conveyed in the question of Numenius ‘What is Plato but Moses Atticizing?’ One of its methods, we regret to add, was the fabrication of Orphic and Sibylline verses, to which we have already had occasion to allude. This industry was carried on by the Christians, and affords a reason why in the

29 Aristobulus in Eus. Pr. Ev. XIII 12 § 1 — Φανερὸν ὅτι κατηκολούθησεν οἱ Πλάτων τῇ καθ’ ἡμᾶς νομοθεσίᾳ, καὶ φανερὸς ἔστι περιεργασμένος ἐκαστά τῶν ἐν αὐτή. Διερήμηνται γὰρ πρὸ δημητρίου τοῦ Φαληρέως δι’ ἓτερων πρὸ τῆς Ἀλεξάνδρου καὶ Περσῶν ἐπικρατήσεως κτλ. . . . Γέγονε γὰρ πολυμαθῆς, καθὼς καὶ Πυθαγόρας πολλὰ τῶν παρ’ ἡμῖν μετενέγκας εἰς τὴν ἑαυτοῦ δογματοποιήσας κατεχώρισεν.
A Grammar of Septuagint Greek

vision of Hermas (Herm. *Past. Vis.* 114 § 1) the Sibyl could at first sight be confounded with the Church. In Lactantius the Sibyline verses form one of the chief evidences of Christianity.

Of translations of the Old Testament subsequent to the Septuagint the three most famous are those of Aquila, Theodotion, and Symmachus. Aquila, like his namesake, the husband of Priscilla, was a native of Pontus, and though not a Jew by birth was a proselyte to the Jewish religion. His version is distinguished by the total sacrifice of the Greek to the letter of the Hebrew text. So much is this the case that a Hebrew prefix which is both a sign of the accusative and has also the meaning ‘with’ is represented, where it occurs in the former sense, by σύν, so that we are presented with the phenomenon of σύν with the accusative. This peculiarity presents itself in the Greek version of Ecclesiastes alone among the books of the Septuagint, so that the rendering of that late work may be conjectured to be due to Aquila. This translator lived during the reign of Hadrian (A.D. 117-138).

Theodotion of Ephesus is said to have lived towards the close of the same century, under Commodus (A.D. 180-192). He also was a Jewish proselyte. His work was rather a revision of the Septuagint than an independent translation. So far as the book of Daniel is concerned, it was accepted by the Christian Church, and the older Septuagint version was discarded.

Symmachus of Samaria, who, according to Eusebius (*H.E.* VI 17), was an Ebionite Christian, flourished in the next reign, that of Septimius Severus (A.D. 193-211). His version was more literary in form than that of Aquila.

The reader will observe that all three of these versions come from the side of Judaism. The Christian Church was content with the Septuagint, whereon to found its claim as to the witness of the Old Testament to Christ. Eusebius points to the providential nature of the fact that the prophecies which foretold his coming were stored in a public library under the auspices of a Pagan king centuries before his appearance, so that the coincidence between prediction and fulfilment could not be ascribed to any fraud on the part of the Christians. The Jews however were not so well satisfied with this aspect of things. The question of the Virgin birth divided the religions world then, as it does now. Aquila and Theodotion were at one in substituting νεᾶνις for παρθένος in Isaiah 7:14, and the Ebionites found support in this for their declaration that Jesus was the son of Joseph. There were writings of Symmachus still extant in the time of Eusebius, which were directed against the Gospel according to St. Matthew (*H.E.* VI17).

Besides these well-known versions there were two other anonymous ones, which were brought to light through the industry and good fortune of Origen, the most scholarly of the Christian Fathers. One of these, which was called the Fifth Edition, was found hidden in an old wine-cask at Jericho in the reign of that Antoninus who is better known as Caracalla (A.D. 211-217); the other, which was called the Sixth Edition, was discovered in the subsequent reign of Alexander Severus (A.D. 222-235) concealed in a similar receptacle at Nicopolis in Epirus, where we may presume St. Paul to have spent his last winter (Tit. 3:12). Who knows but that it may have been one of the books which he was so urgent upon Timothy to bring with him? We do not think the chances very strongly in favour of this hypothesis: but it would account for some things, if we knew St. Paul to have had access to another version besides the Septuagint.

The renderings of the four main versions were arranged by Origen in parallel columns along with the original both in Hebrew and Greek characters, in a work which was consequently known

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30 *E.g.* 2:17 καὶ ἐμίσησα σὺν τὴν ζωήν.
as the Hexapla. For the Psalms Eusebius tells us Origen employed ‘not only a fifth, but also a sixth and seventh interpretation’ (H.E. VI 16). There was another work published by Origen called the Tetrapla, which contained only the Septuagint along with the versions of Aquila, Symmachus, and Theodotion. What the I seventh interpretation’ spoken of by Eusebius was, it would be hard to say. What is called by Theodoret the Seventh Edition was the recension of Lucian, which was later than the work of Origen. Lucian was martyred under Diocletian (284-305 A.D.).

The work of Origen might enlighten the learned, but it did not affect the unique position held in the Christian Church by the Septuagint ever since it was taken over from the Hellenist Jews. We are familiar with the constant appeal made by the writers of the New Testament to ‘Scripture,’ an appeal couched in such words as ‘It is written’ or ‘As the Scripture saith.’ In the great majority of cases the Scripture thus appealed to is undoubtedly the Septuagint; seldom, if ever, is it the Hebrew original. We have seen how, even before the Christian era, the Septuagint had acquired for itself the position of an inspired book. Some four centuries after that era St. Augustine remarks that the Greek-speaking Christians for the most part did not even know whether there was any other word of God than the Septuagint (C.D. XVIII, 43). So when other nations became converted to Christianity and wanted the Scriptures in their own tongues, it was almost always the Septuagint which formed the basis of the translation. This was so in the case of the early Latin version, which was in use before the Vulgate; and it was so also in the case of the translations made into Coptic, Ethiopic, Armenian, Georgian, Gothic, and other languages. The only exception to the rule is the first Syriac version, which was made direct from the Hebrew. When at the close of the fourth century St. Jerome had recourse to the Hebrew original in revising the accepted Latin text, the authority of the Septuagint stood in the way of the immediate acceptance of his work. ‘The Churches of Christ,’ said St. Augustine, ‘do not think that anyone is to be preferred to the authority of so many men chosen out by the High-priest Eleazur for the accomplishment of so great a work.’

Nevertheless Jerome's revision did triumph in the end, and under the name of the Vulgate became the accepted text of the Western Church. But the Vulgate itself is deeply tinctured by the Septuagint and has in its turn influenced our English Bible. Many of the names of Scripture characters, e.g. Balaam and Samson, come to us from the Septuagint, not from the Hebrew; our Bible often follows the verse-division of the Septuagint as against that of the Hebrew; the titles of the five books of Moses are derived from the Septuagint, not from the Hebrew. Thus the Septuagint, while it still survives in the East, continued its reign even in the West through the Vulgate; nor was it until the time of the Reformation that the Hebrew Scriptures themselves began to be generally studied in Western Europe.

Never surely has a translation of any book exercised so profound an influence upon the world as the Septuagint version of the Old Testament. This work has had more bearing upon ourselves than we are perhaps inclined to think. For it was the first step towards that fusion of the Hebraic with the Hellenic strain, which has issued in the mind and heart of modern Christendom. Like the opening of the Suez Canal, it let the waters of the East mingle with those of the West, bearing with them many a freight of precious merchandise. Without the Septuagint there could have been, humanly speaking, no New Testament: for the former provided to the latter not only its vehicle of language, but to a great extent also its moulds of thought. These last were of course ultimately Semitic, but when religious ideas had to be expressed in Greek, it was difficult for them to escape change in the process.
So long as the New Testament is of interest to mankind, the Septuagint must share that interest with it. The true meaning of the former can only be arrived at by correct interpretation of the language, and such correct interpretation is well-nigh impossible to those who come to the Jewish Greek of the reign of Nero and later with notions derived from the age of Pericles. Not only had the literary language itself, even as used by the most correct writers, undergone great changes during the interval, but, further than this, the New Testament is not written in literary, but rather in colloquial Greek, and in the colloquial Greek of men whose original language and ways of thinking were Semitic, and whose expression was influenced at every turn by the phraseology of the Old Testament. If we wish then to understand the Greek of the New Testament, it is plain that we must compare it with the Greek of the Old, which belongs, like it, to post-classical times, is colloquial rather than literary, and is so deeply affected by Semitic influence as often to be hardly Greek at all, but rather Hebrew in disguise. That everything should be compared in the first instance with that to which it is most like is an obvious principle of scientific method, but one which hitherto can hardly be said to have been generally applied to the study of the New Testament. Now however there are manifold signs that scholars are beginning to realise the importance of the study of the Greek Old Testament in its bearing upon the interpretation of the New.

Attic Greek was like a vintage of rare flavour which would only grow on a circumscribed soil. When Greek became a world-language, as it did after the conquests of Alexander, it had to surrender much of its delicacy, but it still remained an effective instrument of thought and a fit vehicle for philosophy and history. The cosmopolitan form of literary Greek which then came into use among men of non-Attic, often of non-Hellenic origin, was known as the Common (κοινή, sc. διάλεκτος) or Hellenic dialect. Aristotle may be considered the first of the Hellenists, though, as a disciple of Plato, he is far nearer to Attic purity than the Stoics, Epicureans, and Academics who followed him.

Hellenistic Greek we may regard as the genus, of which Alexandrian Greek is a species. Now the language of the Septuagint is a variety of Alexandrian Greek, but a very peculiar variety. It is no fair specimen either of the colloquial or of the literary language of Alexandria.

The interesting light thrown upon the vocabulary of the Septuagint by the recent publication of Egyptian Papyri has led some writers to suppose that the language of the Septuagint has nothing to distinguish it from Greek as spoken daily in the kingdom of the Ptolemies. Hence some fine scorn has been wasted on the ‘myth’ of a ‘Biblical’ Greek. ‘Biblical Greek’ was a term aptly applied by the late Dr. Hatch to the language of the Septuagint and New Testament conjointly. It is a serviceable word, which it would be unwise to discard. For, viewed as Greek, these two books have features in common which are shared with them by no other documents. These features arise from the strong Semitic infusion that is contained in both. The Septuagint is, except on occasions, a literal translation from the Hebrew. Now a literal translation is only half a translation. It changes the vocabulary, while it leaves unchanged the syntax. But the life of a language lies rather in the syntax than in the vocabulary. So, while the vocabulary of the Septuagint is that of the market-place of Alexandria, the modes of thought are purely Hebraic. This is a rough statement concerning the Septuagint as a whole: but, as the whole is not homogeneous, it does not apply to all the parts. The Septuagint does contain writing, especially in the books of the Maccabees, which is Greek, not Hebrew, in spirit, and which may fairly be compared with the Alexandrian Greek of Philo.

The New Testament, having itself been written in Greek, is not so saturated with Hebrew as the Septuagint: still the resemblance in this respect is close enough to warrant the two being classed
together under the title of Biblical Greek. Hence we must dissent from the language of Deissmann, when he says ‘The linguistic unity of the Greek Bible appears only against the background of classical, not of contemporary “profane,” Greek.’ Biblical Greek does appear to us to have a linguistic unity, whether as compared with the current Alexandrian of the Papyri or with the literary language of such fairly contemporary authors as Aristeas, Aristobulus, and Philo, not to add others who might more justly be called ‘profane.’

The language of the Septuagint, so far as it is Greek at all, is the colloquial Greek of Alexandria, but it is Biblical Greek, because it contains so large an element, which is not Hellenic, but Semitic. Josephus, it has been asserted, employs only one Hebraism, namely, the use of προστίθεσθαι with another verb in the sense of ‘doing something again’ (see Gram. of Sept. Gk. § 113). For the accuracy of this statement it would be hazardous to vouch, but the possibility of its being made serves to show the broad difference that there is between Hellenistic Greek, even as employed by a Jew, who, we know, had to learn the language, and the Biblical Greek of the Septuagint.

The uncompromising Hebraism of the Septuagint is doubtless due in part to the reverence felt by the translators for the Sacred Text. It was their business to give the very words of the Hebrew Bible to the Greek world, or to those of their own countrymen who lived in it and used its speech; as to the genius of the Greek language, that was entirely ignored. Take for instance Numbers 9:10 Ἄνθρωπος ἄνθρωπος δ ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἄνθρωπου, ἢ ἐν ὁδῷ μακρὰν ύμῖν ἢ ἐν ταῖς γενεαῖς ύμῶν, καὶ ποιήσει τὸ πάσχα Κυρίῳ. Does anyone suppose that stuff of that sort was ever spoken at Alexandria? It might as well be maintained that a schoolboy’s translation of Euripides represents English as spoken in America.

One of our difficulties in explaining the meaning of the Greek in the Septuagint is that it is often doubtful whether the Greek had a meaning to those who wrote it. One often cannot be sure that they did not write down, without attaching any significance to them, the Greek words which seemed to be the nearest equivalents to the Hebrew before them. This is especially the case in the poetical passages, of which Deuteronomy 33:10b will serve for an instance — ἐπιθήσουσιν θυμίαμα ἐν ὀργῇ σου, διὰ παντὸς ἐπὶ τὸ θυσιαστήριόν σου. We can account for this by aid of the original: but what did it mean to the translator?

Another obvious cause of difference between Biblical and Alexandrian Greek is the necessity under which the translators found themselves of inventing terms to express ideas which were wholly foreign to the Greek mind.

The result of these various causes is often such as to cause disgust to the classical student. Indeed a learned Jesuit Father has confessed to us what a shock he received on first making acquaintance with the Greek of the Septuagint. But the fastidiousness of the classical scholar must not be nourished at the expense of narrowing the bounds of thought. The Greek language did not die with Plato; it is not dead yet; like the Roman Empire it is interesting in all stages of its growth and its decline. One important stage of its life-history is the ecclesiastical Greek, which followed the introduction of Christianity. This would never have been but for the New Testament. But neither, as we have said before, would the New Testament itself have been but for the Septuagint.
### Abbreviations

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GRAMMAR OF SEPTUAGINT GREEK
ACCIDENTE

NOUNS, 1-14

1. Disuse of the Dual. The Greek of the LXX has two numbers, the singular and the plural. The dual, which was already falling into disuse in the time of Homer, and which is seldom addhered to systematically in classical writers, has disappeared altogether.

Gen. 40:2 ἐπὶ τοῖς δυσὶν εὐνόχοις αὐτοῦ. Ex. 4:9 τοῖς δυσὶ σημείοις τούτοις.

Contrast with the above—

2. Εἷς as Article. Under the influence of Hebrew idiom we find the numeral εἷς turning into an indefinite pronoun in the Greek of the LXX, as in Gen. 42:27 λύσας δὲ εἷς τὸν μάρσιππον αὐτοῦ, and then subsiding into a mere article, as –


There are instances of the same usage in the two most Hebraistic books of the N. T.

Our own indefinite article ‘a’ or ‘an’ (Scotch ane) is originally the same as ‘one.’ We can also see the beginning of the French article in the colloquial language of the Latin comedians.

Ter. And. 118 forte unam aspicio adulescentulum.
Plaut. Most. 990 unum vidi mortuum efferri foras.

Apart from the influence of the Hebrew, εἷς is occasionally found in good Greek on the way to becoming an article. See L. & S. under εἷς 4. In German the indefinite article and the first of the numerals coincide, and so a German, in beginning to speak English, frequently puts ‘one’ for ‘a.” In the same way a Hebrew learning to speak Greek said εἷς ἀετῶς and so on.

3. First Declension. In classical Greek there is a tendency for proper names, especially those of foreign origin, which end in the nominative in -α preceded by a consonant other than ρ, to retain the α in the genitive, e.g. Λήδας, Ἀνδρομέδας, Κομπλέγας (name of a Spanish town, App. VI De Reb. Hisp. 43). In pursuance of this analogy we have such genitives as Βάλλας and Ζέλφας (Gen. 37:2), Σουσάννας (Sus. O’ 30).

On the other hand, nouns in -α pure, or -α preceded by ρ, are in a few instances found in the LXX to take the Ionic form of the genitive and dative in -νς and -η.


It is said that in the Papyri σπείρης is always used, never σπείρας.

The plural of γῆ is found in the LXX
4. Second Declension. θεός has a vocative θεέ. Dt. 21:3, 16:28; Wisd. 9:1. Usually, however, the nominative is employed for the vocative, as in—
Ps. 21:1 [21:2] ο θεός ο θεός μου πρόσχες μοι ινατί ἐγκατέλιπες με;
But in Matthew 27:46 this passage assumes the form—
θεέ μου θεέ μου ινατί με ἐγκατέλιπες;

The Attic form of this declension is of rare occurrence in the LXX. Λαός and ναός are the regular forms. Λεώς does not occur at all, and νεώς only in Second Maccabees. ἅλως is common: but for that there is no non-Attic form, as it does not arise, like the others, on the principle of transposition of quantity.

5. Third Declension. The word σκνίψ (Ex. 8:16) is interesting, as adding another instance of a noun-stem in -φ to the rare word κατῆλιψ and νίφα, which occurs only in the accusative in Hes. Op. 533. Σκνίψ is also found in the LXX with the stem σκνιπ-.

6. Absence of Contraction. Many words are left uncontracted in the LXX which in Attic Greek would be contracted, e.g.—
Dt. 18:11 ἐπαείδων ἐπαοιδήν. Prov. 3:8 ὀστέοις. Sir. 6:30 χρύσεος. Ps. 73:17 ἔαρ.

7. Feminine Forms of Movable Substantives. The form βασίλισσα for βασίλεια was not approved by Atticists. It is common in the LXX, whereas βασίλεια does not occur. Cf. Acts 8:27. On the analogy of it we have Ἀράβισσα in Job 42:17, φυλάκισσα in Song 1:6. The following also may be noted:—
γενέτις Wisd. 7:12 Α, τεχνίτις 7:22, μύστις 8:4. υβρίστρια Jer. 27:31

αἰθάλη (Ex. 9:8, 10) for αἴθαλος, which does not occur.
ἄλων (Hos. 9:2), ἄωνος (Jdg. 15:5) for ἄλως, ἄω. Cf. Mt. 3:12, Lk 3:17 τὴν ἅλωνα. In the LXX both ἄλων and ἄλως are of common gender. Thus Ruth 3:2 τὸν ἅλωνα, 3:14 τὴν ἅλωνα; Jug. 6:37 τῇ ἅλωνῃ; 1 Chr. 21:15 ἐν τῷ ἅλῳ, 21:21 ἐκ τῆς ἅλω. Josephus (Ant. 5.9.3) has τῆς ἅλως.

γήρους, γήρει for γήρως, γήρᾳ, but nominative always γήρας. For γήρους, see Gen. 37:3; Ps. 70:9, 18; but in Gen 44:20 γήρως. For γήρει see Gen. 15:15, Ps. 91:15, Sir. 8:6, Dan. ο’ 6:1. When one form is used, the other generally occurs as a variant. In Clement 1 Cor. 63:3 we have ἔως γήρους.

ἔλεος, τό for ἔλεος, ὁ. Plural τὰ ἔλεη (Ps. 16:7). The masculine form occurs in some dozen and a half passages (e.g. Ps. 83:11; Prov. 3:16, 14:22). In N.T. also and in the Apostolic Fathers the neuter is the prevailing form, e.g. 2 Tim 1:16, 18; Tit. 3:5; Hb. 4:16; Herm. Past. Vis. 2.2.3, 3.9.1, Sim. 4.2; 1 Clem. 9:1, 14:1; 2 Clem 3:1, 16:2; Barn. Ep. 15:2. In Mt. 9:13, 12:7, 23:23 the masculine form occurs, the two former being quotations from Hos. 6:6, where the LXX has the neuter.

ἔνεδρον (Jdg. 16:2) for ἐνέδρα. The former is quite common, the latter occurs only in Josh. 8:7, 9; Ps. 9:28.

λύχνος, τό (Dan. ο’ 5:0).


σκότος, τό for ὁ, occurs in the best Attic prose as well as in the LXX (e.g. Is. 42:16) and in the N.T. (e.g. 1 Thes. 5:5). Cp. Barn Ep. 14:6, 18:1.
The N. T. and the Apostolic Fathers afford other instances of heteroclites, which do not occur in the LXX. Thus —

ζῆλος, τό (Phil. 3:6; 1 Clem. 4:8, 11, 13; 6:1, 2; 9:1; 63:2, but in 5:2, 5 διὰ ζῆλον; Ignat. Ad Tral. 4:2).

πλοῦς declined like βοῦς (Acts 27:9; Mart. S. Ign. 3 ἐίχέτο τοῦ πλούς).

πλοῦτος, τό (2 Cor. 8:2; Eph. 1:7; 2:7; 3:8, 16; Phil. 4:19; Col. 1:27; 2:2).


a. The Abundance of verbal nouns in –μα is characteristic of Hellenistic Greek from Aristotle onwards. The following instances from the LXX are taken at random—

ἀγνόημα Gen. 43:12 (6 times in all).

ἀνόμημα 1 Ki. [1 Sam.] 25:28 (17 times in all).

διχοτόμημα Gen. 15:11 (5 times in all).

κατάλειμμα Gen. 45:7 (20 times in all).

ὕψωμα . . . γαυρίαμα . . . καύχημα Judith 15:9

b. A point better worth noting is the preference for the short radical vowel in their formation, e.g. —

ἀνάθεμα Lvt. 27:28 etc. So in the N.T. Acts 23:14; Rom. 9:3; 1 Cor. 12:3, 16:22; Gal. 1:8, 9.

In Judith 16:19 we have the classical form ἀνάθημα. For the short vowel in the LXX, cp. θέμα, ἐκθέμα, ἐπίθεμα, παράθεμα, πρόσθεμα, σύνθεμα.

ἀφαίρεμα Ex. 29:27; Lvt. 7:4, 24 etc.

ἀφαίρεμα 1 Mac. 9:28. So κάθεμα, Is. 3:19, Ezek. 16:11.

Gen. 25:6 etc. So in N.T.

ἔψεμα Sir. 20:9; 29:4.

ἔψεμα Gen. 25:29 etc.

σύστεμα Gen. 1:10 etc. So ἀνάστεμα. In Judith 12:9 ἀνάστημα.

χύμα (for) 2 Mac. 2:24.


ἀλώπηκας accusative plural (Jdg. 15:4) for ἀλώπεκας.

ἄρκος (1 K. [1 Sam.] 17:34) for ἄρκτος, which does not occur. Cp. Rev. 13:2 ἄρκου.

ἄφεμα (Job 13:11; 28:10) for δίνη.

ἔνυστρον (Dt. 18:3) for ἕνυστρον. So in Jos. Ant. 4.4.4.

ἐπαοιδός (Ex. 7:11) for ἐπῳδός, which does not occur.

κλίβανος (Ex. 7:28) for κρίβανος. So also in N.T.

κλίβανος (Ex. 15:10), the Homeric form, for μόλυβδος.

καθμίσον (Ex. 7:28; Jdg. 3:24, 15:1, 16:12) for καθμίσον, which also occurs frequently. The shorter form is common in the Papyri.

νυστρον (Tob. 8:21) for νυστρον. In later Greek generally νυστρον is usual, but the fuller form prevails in the LXX.

χείμαρρος (1 K. [1 Sam.] 17:40) for χείμαρρους.

εὐθής, εὐθές, for εὐθός, εὐθεῖα, εὐθό, which also occurs frequently.

ἡμίσεις, -υ is an adjective of two terminations in the LXX. ἡμίσεια does not occur. Cp. Nb. 34:14 τὸ ἡμίσυ φυλῆς Μανασσῆ with Jos. Ant. 4.7.3 καὶ τῆς Μανασσάτιδος ἡμίσεια.

χάλκειος, -α, -ον, the Homeric form, occurs in Jdg. 16:21, 1 Esd. 1:38, 5 times in Job, and in Sir. 28:20 for χαλκοῦς, χαλκῆ, χαλκοῦν, which is very common.

ἀργυρικός 1 Esd. 8:24 only. Cp. Aristeas.37, who has also ἐλαϊκός, σιτικός, χαριστικός (112, 37, 227).

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12. Comparison of Adjectives.

ἀγαθώτερος (Jdg. 11:25, 15:2) is perhaps an instance of that tendency to regularisation in the later stages of a language, which results from its being spoken by foreigners.

ἐγνίων and ἐγγίστος are usual in the LXX, e.g. Ruth 3:12, 3 K. [2 Kings] 20:2, Ἐγγύτερος does not seem to occur at all, and ἐγγύτατος only in Job 6:15, 19:14.

πλησιέστερον adv. for πλησιαίτερον (4 Mac. 12:3).

13. Pronouns. a. Classical Greek has no equivalent for our unemphatic pronoun ‘he.’ One cannot say exactly ‘he said’ in the Attic idiom. Αὐτός ἔφη is something more, and ἔφη something less, for it may equally mean ‘she said.’ The Greek of the LXX gets over this difficulty by the use of αὐτός as an unemphatic pronoun of the 3d person.

In the above the repeated αὐτός is simply the nominative of the αὐτόν preceding. In a classical writer αὐτός so used would necessarily refer to Goliath himself. For other instances see Gen. 3:15, 16, 39:23: Nb. 17:5, 22:22: Jdg. 13:5, 16, 14:4, 17: 1 K. [1 Sam.] 17:2, 18:16. Winer denied that this use of αὐτός is to be found in the N.T. But here we must dissent from his authority. See Mt. 5:5 and following: Lk. 6:20: 1 Cor. 7:12.

b. As usual in later Greek the compound reflexive pronoun of the 3d person is used for those of the 1st and 2d.

Gen. 43:22 καὶ ἀργυριον ἔτερον ἦν ἤγικαμεν μεθ’ ἑαυτῶν. Dt. 3:7 καὶ τὰ σκόλα τῶν πόλεων ἔπρονομεύσαμεν ἑαυτῶς. 1 K. [1 Sam.] 17:8 ἐκλέξασθε ἑαυτοῖς.

So also in Aristeas 3, 213, 217, 228 (ἐαυτόν = σεαυτόν), 248. This usage had already begun in the best Attic. Take for instance -

Plat. Phaedo 91 C ὁπως μὴ ἐγώ... ἀμα ἑαυτόν τε καὶ ύμας ἐξαπατήσας, 78 B δει ἡμᾶς ἔροσθαι ἑαυτούς, 101 D σὺ δὲ δεδιώς άν... τὴν ἑαυτοῦ σκιάν.

Instances abound in N.T.


c. A feature more peculiar to LXX Greek is the use of the personal pronoun along with the reflexive, like the English ‘me myself,’ ‘you yourselves,’ etc.
Ex. 6:7 καὶ λήμψομαι ἐμαυτῷ υμᾶς λαὸν ἐμοί, 20:23 οὐ ποιήσετε υμῖν ἑαυτοῖς.
So also Dt. 4:16, 23; Josh. 22:16.
As there is nothing in the Hebrew to warrant this duplication of the pronoun, it may be set down as a piece of colloquial Greek.

d. The use of ἰδιος as a mere possessive pronoun is common to the LXX with the N.T. e.g. - Job 7:10 οὐδ’ οὐ μὴ ἐπιστρέψῃ εἰς τὸν ἰδιον οἶκον. Mt. 22:5 ἀπῆλθον, ὁ μὲν εἰς τὸν ἰδιον ἄγρον, ὁ δὲ ἔπι τὴν ἐμπορίαν αὐτοῦ.


b. The following forms of numerals differ from those in classical use: -


Cp. Aristeas 97.


δέκα ἑπτά Gen. 37:2, 47:28.


The above numerals occur also in the regular forms -

δώδεκα Gen. 5:8.

τρεῖς καὶ δέκα, τρισκαίδεκα Nb. 29:13, 14

τέσσαρες καὶ δέκα Nb. 16:49.

πέντε καὶ δέκα Lvt. 27:7: 2 K. [2 Sam.] 9:10

ἐκκαίδεκα, ἐξ καὶ δέκα Nb. 31:40, 46, 52

ἐπτά καὶ δέκα Jer. 39:9.


ἐννέα καὶ δέκα 2 K. [2 Sam.] 2:30 only.

c. The forms just given may be written separately or as one word. This led to the τέσσαρες in τεσσαρεσκαίδεκα becoming indeclinable, e.g. -

2 Chr. 25:5 υἱοὺς τεσσαρεσκαίδεκα.

The same license is extended in the LXX to δέκα τέσσαρες.

Nb. 29:29 ἀμνοὺς ἐνιαυσίους δέκα τέσσαρες ἀμώμους.

The indeclinable use of τεσσαρεσκαίδεκα is not peculiar to the LXX.

Hdt. 7.36 τεσσαρεσκαίδεκα (τριήρεας). Epict. Ench. 40 ἀπὸ τεσσαρεσκαίδεκα ἑτῶν. Strabo p. 177, 4.1.1 προαέρθηκε δὲ τεσσαρεσκαίδεκα ἑθνη, 189, 4.2.1 ἑθνῶν τεσσαρεσκαίδεκα.

d. The alternative expressions ὁ εἰ–ς καὶ εἰκοστός (2 Chr. 24:17) and ὁ εἰκοστός πρῶτος (2 Chr. 25:28) are quite classical: but the following way of expressing days of the month may be noted -

Haggai 2:1 μιᾷ καὶ εἰκάδι τοῦ μηνός. 1 Mac. 1:59 πέμπτῃ καὶ εἰκάδι τοῦ μηνός. Cp. 4:59. 2 Mac. 10:5 τῇ πέμπτῃ καὶ εἰκάδι τοῦ αὐτοῦ μηνός.
VERBS, 15-33

15. The Verb

Εἶναι. ἤμην the 1st person singular of the imperfect, which is condemned by Phrynichus, occurs frequently in the LXX. It is found also in the N.T. --

1 Cor. 13:11: Gal. 1:10, 22: Acts 10:30, 11:5, 17, 22:19, 20: Mt. 25:35: Jn. 11:15. According to the text of Dindorf it occurs even in Eur. Hel. 931. It is a familiar feature of Hellenistic Greek, being common in Philo and Josephus, also in the Pastor of Hermas, and occurring moreover in such authors as Epictetus (Diss. 1.16.19), Plutarch (Pomp. 74), Diogenes Laertius (6.56), Lucian (Asinus 46).

ἦς for ἦσθα, which is condemned by the same authority, occurs in Jdg. 11:35: Ruth 3:2: Job 38:4: Obd. 1:11. Cp. Epict. Diss. 4.1.132.

ἐπτῶσαν is the only form for the 3d person plural imperative, neither ἐπτῶν nor ὄντων being used. This form is found in Plato (Meno 92 D). See 16 d.


ἡμέθα for ἦμεν occurs in 1 K. [1 Sam.] 25:16: Baruch 1:19. This form appears in the Revisers' text in Eph. 2:3.

16. The Termination -σαν.

a. Probably the thing which will first arrest the attention of the student who is new to the Greek of the LXX is the termination in -σαν of the 3d person plural of the historical tenses of the active voice other than the pluperfect.

There are in Greek two terminations of the 3d person plural of the historic tenses --

(1) in -ν, (2) in -σαν. Thus in Homer we have ἔβαν and also ἔβησαν. In Attic Greek the rule is that thematic aorists (i.e. those which have a connecting vowel between the stem and the termination) and imperatives take ν, e.g. --

ἔ-λυσ-α-ν, ἔ-λαβ-ο-ν, ἐλάμβαν-ο-ν,

while non-thematic tenses and the pluperfect take -σαν, e.g. --

ἔ-δο-σαν, ἐ-τί-θε-σαν, ἐ-λε-λύκ-ε-σαν

In the Greek of the LXX, which in this point represents the Alexandrian vernacular, thematic 2d aorists and imperatives may equally take -σαν.

Of 2d aorists we may take the following examples --

εἴδοσαν or ἔδοσαν, εἴποσαν, ἐκρίνοσαν, ἐλάβοσαν, ἐπίσοσαν, εὑρόσαν, ἐφέροσαν (=2d aor.), ἐφάγοσαν, ἐφύγοσαν, ἥλθοσαν, ἥμαρτοσαν, ἢροσαν (Josh. 3:14).

Compounds of these and others abound, e.g. -

ἀπήλθοσαν, διήλθοσαν, εἰσήλθοσαν, ἐξῆλθοσαν, παρῆλθοσαν, παρεῖλθοσαν, προῆλθοσαν, προσῆλθοσαν, συνήλθοσαν, ἐνεβάλοσαν, παρενεβάλοσαν, ἐξελίποσαν, κατελίποσαν, ἀπεθάνοσαν, εἰσηγάγοσαν.

b. Instances of imperatives, which, for our present purpose, mean historic tenses formed from a strengthened present stem, do not come so readily to hand. But here are two -

ἐλαμβάνοσαν Ezk. 22:12. ἐφαίνοσαν 1 Mac. 4:50.

These seem to be more common in the case of contracted vowel verbs --

ἐγεννώσαν Gen. 6:4 εὕθηνοσαν Lam. 1:5.

κατενοοῦσαν Ex. 33:8.
ἐποιοῦσαν Job 4:9.
eὐλογοῦσαν Ps. 61:5.
ἐδολιοῦσαν Ps. 5:9, 13:3.

Cp. Herm. Past. Sim. 6.2.7 εὐσταθοῦσαν, 9.9.5 ἐδοκοῦσαν.
Such forms occur plentifully in Mss. of the N.T., but the Revisers’ text has only ἐδολιοῦσαν in Romans 3:13 (a quotation from Ps. 13:3) and παρελάβοσαν in 2 Thes. 3:6.

c. The same termination -σαν sometimes takes the place of -ἐν in the 3d person plural of the optative.

αἰνέσασαν Gen. 49:8.
εἵποισαν Ps. 34:25.
ἐκκόψασαν Prov. 24:52.
ἐκλείποισαν Ps. 103:35.
ἐλθοισαν Dt. 33:16: Job 18:9, 11.
ἐνέγκαισασαν Is. 66:20.
εὐλογήσασαν Ps. 34:25.
eὕροισαν Sir. 33:9.

d. In Hellenistic Greek generally -σαν is also the termination of the 3d person plural of the imperative in all voices, e.g. --

1 K. [1 Sam.] 30:22 ἀπαγέσθωσαν καὶ ἀποστρεφέτωσαν.
For instances in N.T. see 1 Cor. 7:9, 36: 1 Tim. 5:4: Tit. 3:14, Acts 24:20, 25:5.

17. Termination of the 2d Person Singular of Primary Tenses Middle and Passive. In the LXX, as in Attic, the 2d person singular of the present and futures, middle and passive, ends in -ῃ, e.g. ἀρξῃ, φάγῃ, λυπηθήσῃ. The only exceptions to this rule in Attic are βούλε, οἴει, ὄψει, and ἔσει, of which the last is only used occasionally. In the LXX we have ὄψει in Nb. 23:13.

The full termination of the 2d person singular of primary tenses middle and passive (-σαι), which in Attic Greek appears only in the perfect of all verbs and in the present of -μι verbs, as λέ-λυ-σαι, δί-δο-σαι, is occasionally to be found in the LXX in other cases.

κοιμᾶσαι Dt. 31:16 (A).
κτᾶσαι Sir. 6:7.
So in N.T. --
καυχᾶσαι Rom. 2:17, 23: 1 Cor. 4:7.
κατακαυχᾶσαι Rom. 9:18.
ὸδυνάσαι Lk. 16:25.

27
The Pastor of Hermas yields us ἐπισπάσαι, πλανᾶσαι, χρᾶσαι. Such forms are still used in Modern Greek.

In theory, -σαι is the termination of every 2d person singular in the middle and passive voices, as in δί-δο-σαι, λέ-λυ-σαι, so that πί-ε-σαι, is a perfectly regular formation. But in Attic Greek the σ has dropped out wherever there is a connecting vowel, and then contraction has ensued. Thus πίεσαι becomes first πίεαι, and finally πίῃ. Confirmation of this theory is to be found in Homer, where there are many examples of the intermediate form, e.g. ἀναίρεαι, δευήσεαι, ἔρχεαι, εὔχεαι, ἰδηαί, κέλεαι, λέξεαι, λιλαίεαι, μαίνεαι, νέμεαι, ὀδύρεαι, πώλεαι. It is an interesting question whether πίεσαι and φάγεσαι are survivals in the popular speech of pre-Homeric forms, or rather revivals, as Jannaris and others think, on the analogy of the perfect middle and passive of all verbs and of the present middle and passive of -μι verbs.

In καυχᾶσαι and the like, contraction has taken place in the vowels preceding the σ (καυχάεσαι = καυχάσαι). ἀπεχενοῦσαι (3 K. [2 Kings] 14:6) looks like a barbarism for ἀπεξένωσαι.

As against these fuller forms, we sometimes find contracted forms in the LXX, where the -σαι is usual in Attic.


18. Aorist in -α. a. Another inflexional form for the frequency of which the classical student will hardly be prepared is the aorist in -α in other than semivowel verbs. Attic Greek offers some rare instances of this formation, as εἶπ-α, ἤνεγκ-α, ἔχε-α, and in Homer we have such stray forms as κήαντες (Od. 4.231), ἀλέασθαι (Od. 9.274), σεῦα (Il. 20.189). Nevertheless this is the type which has prevailed in the modern language.

b. In Attic the aorist εἶπα occurs more frequently in the other moods than in the indicative (e.g. Plat. Soph. 240 D εἶπαμεν, Prot. 353 A εἶπατον imperative, Phileb. 60 D εἴπατω, Meno 71 D εἶπον imperative).

In the LXX this aorist is equally common in the indicative.

εἶπα Dt. 1:20: Ps. 40:5.


εἶπόν Gen. 45:17: Dan. 0` 2:7.

εἰπάτω Dan. Θ 2:7.


εἰπας Gen. 46:2.

c. While the classical aorist ἠλθον is common in the LXX, the form with -α also occurs, especially in the plural.
This aorist is common in Mss. of the N.T., but has not been admitted into the Revisers’ text.


d. By the side of εἶδον we have an aorist in -α, especially in the 3d person plural, where its advantage is obvious. (See h below.)

εἶδαμεν 1 K. [1 Sam.] 10:14.

e. Similarly by the side of εἰ–λον we have parts formed as though from εἰ–λα.


εἶλατο Dt. 26:18.
ἀνείλατο Ex. 2:5.

άπειλατο 1 K. [1 Sam.] 30:18.

διείλαντο Josh. 22:8.

εξειλάμην 1 K. [1 Sam.] 10:18.


παρείλατο Nb. 11:25.

f. The aorist ἔπεσα occurs frequently in the 3d person plural, but is rare in other parts.


Among compounds we find ἀπεπεσάτωσαν, διέπεσαν, ἐνέπεσαν, ἐπέπεσαν.

So in N.T. --

ἐπέσα Rev. 1:17.


ἐξεπέσατο Gal. 5:4.

Cp. Polyb. 3.19.5 ἀντέπεσαν.

g. Other aorists of the same type are -


ἐγκατέλιπαν 2 Chr. 29:6. ἐφάγαμεν 2 K. [2 Sam.] 19:42.


ἐμβάλατε Gen. 44:1.

h. The frequency of the 3d person plural in this form is no doubt due to a desire to differentiate the 3d person plural from the 1st person singular, which are confounded in the historic tenses ending in -ον. It also secured uniformity of ending with the aorist in -α. In 2 K. [2 Sam.] 10:14 we have this collocation -

εἰδαν . . . ἔφυγαν . . . εἰσῆλθαν . . . ἀνέστρεψαν.

In Jdg. 6:3 we find the anomalous form ἀνέβαιναν followed by συνανέβαινον.
19. Augment. a. The augment with the pluperfect is at times omitted by Plato and the best Attic writers. Instances in the LXX are:

- ἐνδεδύκει 1 K. [1 Sam.] 30:12.
- ἐπεβεβήκει Nb. 22:22.
- πεπώκει 1 K. [1 Sam.] 30:12.
- ἐγε πεδίκειν Job 29:14.

So in N.T. --

- δεδώκει Mk. 14:44.
- ἐκβεβλήκει Mk. 16:9.

But in the LXX we occasionally find other historic tenses without the augment, e.g. 2 Esd. [Ezra] 14:18 οἰκοδομοῦσαν. This is especially the case with ἴδον.

- ἴδες Lam. 3:59.

b. In Attic Greek, when a preposition had lost its force and was felt as part of the verb, the augment was placed before, instead of after, it, as ἐκάθευδον, ἐκάθιζον, ἐκαθήμην.

The same law holds in the Greek of the LXX, but is naturally extended to fresh cases, e.g. to προνομεύειν, which in the Alexandrian dialect seems to have been the common word for ‘to ravage.’

- ἐπρονομεύσαμεν Dt. 2:35, 3:7.
- ἠνεχύρασαν Job 24:3.

- ἠνεῴξα Gen. 8:6: 3 Mac. 6:18.

- ἠνεῴχθησαν Gen. 7:11: Sir. 43:14: Dan. 7:10.

Besides the Attic form with double internal augment, ἀνέῳξα, the LXX has also forms which augment the initial vowel of this, and so display a triple augment.

- ἠνεῴξα Gen. 8:6: 3 Mac. 6:18.
- ἠνεῳμένους Acts 7:56.

So in N.T. --
ἡνεῳγένον Rev. 10:8.

d. In προφητευέντων the internal augment is wrong, since the verb is formed on the noun προφήτης. In the LXX προφητεύοντα occurs only in 1 K. [1 Sam.] 18:10 (A) and Sir. 46:20. Nevertheless this is the form which has been everywhere preferred in the Revisers’ text of the N.T.

προφητεύσαμεν Mt. 7:22.
προφητεύουσαν Mt. 11:18.

e. Instances of double augment in the LXX are -- ἀπεκατέστη Ex. 15:27.
ἀπεκατέστησαν 1 Esd. 1:33.


20. Reduplication. a. In verbs compounded with a preposition reduplication is sometimes applied to the preposition.

b. In the form κεκατήρανται (Nb. 22:6, 24:9. Cp. Enoch 27:1, 2.) we have what may be called double reduplication.

c. With ἰρειμένος (Jdg. 4:22) and ἠκρειμένη (Jdg. 15:15) may be compared Homer’s ἰρειμένα (Od. 6.59). ἰρεῖθαι [ἰρεῖθαι] is cited from Pindar by Choroboscus.

d. The reduplicated present ἐκδιδύκειν occurs in four passages --
1 K. [1 Sam.] 31:8: 2 K. [2 Sam.] 23:10: Neh. 4:23: Hos. 7:1. It is used also by Josephus. Κιχρᾶν, ‘to lend,’ occurs in three passages --
1 K. [1 Sam.] 1:28: Prov. 13:11: Ps. 111:5. κίχρημ is used in this sense by Demosthenes.

e. The verb κράζειν has a reduplicated weak aorist, ἐκέκραξα, which is very common, especially in the Psalms; also a reduplicated strong aorist, though this is very rare.

ἐκέκραγεν Is. 6:3. ἐκέκραγον Is. 6:4.

21. Attic Future. a. What is called the Attic future, i.e. the future out of which σ has dropped, is more common in the LXX than in Attic Greek. Thus the future of ἐλπίζειν, so far as it appears in Attic authors at all, is ἐλπίσω: but in the LXX it is always ἐλπιῶ. Among verbs in -ιζω which take this form of future are --

αἰχμαλωτίζειν ἐγγίζειν κερατίζειν οἰωνίζειν
ἀποσκορακίζειν ἐπιστηρίζειν κομίζειν σαββατίζειν
ἀψαρνίζειν εὐαγγελίζειν μελίζειν συλλογίζειν
ἀφανίζειν καθαρίζειν μερίζειν συνετίζειν
ἀφορίζειν καθίζειν

There is no apparent reason for the contradiction in the future of verbs in -ίζειν. The retention of σ in the future of such verbs is quite exceptional, as in Eccl. 11:4 θερίζει (mid.), Lvt. 25:5 ἐκθερίζεις. Of the two versions of Daniel O’ has in 4:29 ψωμίσουσι, while Θ has ψωμίοῦσιν. Μηνίειν has a future in the LXX of the same sort as verbs in -ιζείν.
b. In Attic Greek there are a few instances of verbs in -άζειν dropping the σ and contracting in the future. Thus βιβάζειν, ἐξετάζειν have the futures βιβῶ, ἐξετῶ in addition to the full forms. In the LXX the former of these sometimes retains the σ in the future (Dt. 6:7: Ps. 31:8: Is. 40:13: Wisd. 6:3: Sir. 13:11), the latter always: but the tendency which they exemplify is carried out in the case of other verbs in -άζειν. Hence we meet with the following futures --

ἀρπῶμαι Hos. 5:14.
κατεργάται Dt. 28:39.
κοιμᾶ Dt. 31:16.
κοιμᾶται Job 8:17.

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c. Both in the LXX and in the N.T. semivowel verbs, i.e. those with λ, ρ, μ, ν, have a contracted future, as in Attic, e.g. ψαλῶ, σπερεῖς, τεμεῖς, ῥανεῖ.
d. In Attic Greek the future of χέω is still χέω and indistinguishable from the present. In the LXX the future is distinguished by being treated as a contracted tense. Thus we have --

ἐκχεω, ἐχεις, ἐκχει, ἐκχειτε, ἐκχεουσι.

The 1st person plural does not seem to occur.
e. To the contracted futures the LXX adds the post-classical ἐλῶ, from the same stem as ει–λον. This future occurs both in the active and the middle voices, e.g. ἀφελῶ (Nb. 11:17), ἔξελεισθε (Josh. 2:13).

So in N.T. --

ἀνελεῖ 2 Th. 2:8.
f. In Attic τελεῖν and καλεῖν are in the future indistinguishable from the present. In the later Greek of the LXX this ambiguity is avoided by the retention of the full form of the future. Thus we have --

συντελέω, συντελέσεις, συντελέει, συντελέσετε, συντελέσουσιν,

and

καλέω, καλέσεις, καλέει, καλέσετε, καλέσουσιν.

g. The future ὀλέω, which is common in Homer but rare in Attic, does not occur in the LXX, which has only the contracted forms --

ὅλει Prov. 1:32.

ολεῖται Job 8:13.

h. On the other hand, ἐλάσεις in Ex. 25:11 is the only instance of the future of ἐλαύνω in the LXX.

i. In Attic σκεδάννυμι has future σκέδω, but in the LXX it retains the σ, e.g. διασκεδάσω Jdg. 2:1.

22. Retention of Short Vowel in the Future. As a rule in Greek α and ε verbs lengthen the vowel in forming the future. Exceptions are σπάω and χαλάω among α verbs, and among ε verbs αίνεω, καλέω, τελέω. When the vowel is short in the future, it is also short in the 1st aorist.

To the ε verbs which have the vowel short in the future and 1st aorist we may add from the LXX πονεῖν, φθονεῖν, φορεῖν.

So in N.T. --

ἐφορέσαμεν... φορέσομεν 1 Cor. 15:49.


23. Aorist of Semivowel Verbs. In Attic Greek semivowel verbs with α in their stem lengthen the α into η in forming the 1st aorist (as φαν-, ἔφηνα), except after ι or ρ, when they lengthen into ᾧ (as μιαν-, ἐμίᾱνα, περαν-, ἐπέρᾱνα). See G. 682.

In the LXX many such verbs lengthen into ᾧ when the α of the stem is preceded by a consonant. Hence we meet with such forms as ἐγλύκανας, ἐκκάθαρον, ἐξεκάθαρα, ἐπέχαρας, ἐπίφανον, ἐποίμανεν, ἐσήμανεν, σημάνῃ, ψάλατε. In Amos 5:2 ἐσήμανα is ambiguous, as it might be 2d aorist.

The form καθάρῃς is read in Dindorf’s text of Xen. Ec. 18.8, and in Hermann’s text of Plato Laws 735 we have καθάρη in B followed by καθήρειεν in D. The aorist ἐσήμανα is found as early as Xenophon. Cp. Aristeaes 16, 33. Ἐκέρδανα was always regarded as good Attic.

Such forms are also to be found in the N.T., e.g. --

ἐβάσκανεν Gal. 3:1. ἐσήμανεν Rev. 1:1.

24. The Strong Tenses of the Passive. The Greek of the LXX displays a preference for the strong over the weak tenses of the passive, i.e. for the tenses which are formed directly from the verbal stem, namely, the 2d aorist and the 2d future. Thus ἡγγέλην, which is not to be found in classical authors, except in a disputed reading of Eur. I.T. 932, occurs frequently (in compounds) in the LXX, and the future passive, when employed, is the corresponding form in -ῆσομαι, e.g. Ps. 21:81 ἀναγγελήσεται, Ps. 58:13 διαγγελήσσονται.

So again from ἰππεῖον we find only the 2d aorist and 2d future passive, e.g. Ezek. 19:12 ἐρρίφη, 2 K. [2 Sam.] 20:21 ῥίφησεται.

The following are other instances of the same formation: -

βραχήσεται (Βρέχω) Is. 34:3.


έκλεγήναι Dan. O’ 11:35.

ἔλιγήσεται Is. 34:4.

ἐνεφράγη Ps. 62:12.

ἐξαλιφῆναι 1 Chr. 29:4. Cp. Plat. Phaedr. 258 B.
25. The Verbs πεινᾶν and διψᾶν. In Attic Greek these two verbs contract into η instead of α. In the LXX they contract into α, and πεινάω further forms its future and aorist in α instead of η.


dιψᾷ (ind.) Is. 29:8.

The parts of πεινᾶν which occur in the future and aorist are πεινάσει, πεινάσετε, πεινάσουσι, ἐπείνασεν, ἐπείνασαν, πεινάσωμεν, πεινάσητε.

So also in N.T. --

πεινάν Phil. 4:12.

πεινᾷ (ind.) 1 Cor. 11:21.

πεινᾷ . . . . . διψᾷ (subj.) Rom. 12:20 (quoted from Prov. 25:21).

ἐὰν τις διψᾷ Jn. 7:37.

For the future and aorist of πεινάν in N.T. see Mt. 12:1, 3, 25:35: Lk. 4:2: Jn. 6:35: Rev. 7:16.

26. The Perfect of ἥκειν. Ἦκειν in the LXX has a perfect ἥκα, which occurs however only in the plural.

ήκαμεν Gen. 47:4: Josh. 9:12.

ήκατε Gen. 42:7, 9; Dt. 12:9: 1 Chr. 12:17.

ήκασι(ν) 18 times.

This form occurs once in the N.T. --

ήκασι Mk. 8:3.

Cp. 1 Clem. 12:2 in a quotation from Josh. 2:3.

The aorist ἥξα, which is found in late authors, is not used in the LXX.

Wherever the form ἥκε occurs, it is either imperative, as in 2 K. [2 Sam.] 14:32, or imperfect, as in 2 Mac. 4:31, 8:35, 14:4, 26.

27. Presents formed from Perfects. a. From the perfect ἥστηκα there was formed a new present στήκω, which occurs in two or three passages of the LXX.


στήκετε (imper.) Ex. 14:13 (A).

So in N.T. --


στήκετε (ind.) Phil. 1:27.

στήκετε (imper.) 1 Cor. 16:13: Gal. 5:1: Phil. 4:1: 2 Thes. 2:15.

στήκητε 1 Th. 3:8: Mk. 11:25.

b. Similar to this is the verb γρηγορεῖν, formed from ἐγρήγορα. We may conjecture that the pluperfect ἐγηγόρει came to be regarded as a contracted imperfect, and so gave rise to γρηγορῶ.
εγρηγόρουν Jer. 38:28.
γρηγορείν 1 Mac. 12:27.
γρηγορούντων Neh. 7:3.
γρηγορήσω Jer. 38:28.
έγρηγορήθη Lam. 1:14.

From this verb in its turn was formed a new verbal noun γρηγόρησις Dan. Θ 5:11, 14. Cp. also the proper name Γρηγόριος.

So in N.T. --
γρηγορώμεν 1 Th. 5:6.
γρηγορεῖτε (imper.) 1 Cor. 16:13: Mk. 13:37.
γρηγορήσατε 1 Pet. 5:8.

c. Of like origin is the aorist ἐπεπόθησα, which occurs in Job 31:24. From ἐπεποθεῖν again we have the noun πεποίθησις 4 K. [2 Kings] 18:19.

d. The tendency to form new presents from perfects is already exhibited in Homer. Thus we have ἀνώγει (Od. 5.139 etc.) formed from ἄνωγα, and γεγωνεῖν (Il. 12.337) from γέγονα; also the imperfect ἐμέμηκον (Od. 9.439) from μέμηκα.

28. The Verb ἵστάναι and its Cognates. By the side of the forms in -μι there existed from Homer downwards alternative forms in -ω. Some of these present themselves in the LXX. Thus we have the following parts of the transitive verb ἴσταω.

ἵστώσιν 1 Mac. 8:1.

Among its compounds we may notice the following -
καθιστᾷ . . . . . μεθιστᾷ Dan. Θ 2:21.
μεθιστῶν . . . . . καθιστῶν Dan. Θ 2:21.
μεθιστῶσι 1 Mac. 8:13.
μεθιστᾶν 3 Mac. 6:24.

So in N.T. --
ἵστωμεν Rom. 3:31. συνιστῶν 2 Cor. 10:18.
ἀποκαθιστᾶ Μk. 9:12. συνιστῶντες 2 Cor. 4:2, 6:4.

μεθιστάνειν 1 Cor. 13:2. συνιστάνειν 2 Cor. 3:1. Cp. 5:12, 10:12.


Later Greek has a transitive perfect ἐστάκα, which is implied by the rare, though classical, perfect passive ἔσταμαι (Plato Tim. 81 D). Thus in [Plato] Axiochus 370 D we find περιέστακας. ἐστάκαμεν 1 Mac. 11:34.
ἀφέστακα Jer. 16:5.
καθέστακα Jer. 1:10, 6:17.
29. The Verb τιθέναι and its Cognates. This verb does not offer much scope for remark. The imperfect is formed, so far as it occurs, from the alternative form τιθέω.

ἐτίθει Ps. 49:18, 20. ἐτίθει Prov. 8:28.

This is in accordance with classical usage, which however has ἔτιθησα in the 1st person. ἔτιθη is read by A in Esther 4:4.

The strong and weak aorists active seem to be about equally frequent. The only person of the latter that is missing is the 2d person plural.

In 1 Esd. 4:30 we find ἐπιτιθοῦσαν formed from the thematic τιθέω.

30. The Verb διδόναι and its Cognates. The present tense runs thus --

δίδωμι, δίδως, δίδωσι, δίδόσαν.

In Ps. 36:21 we find 3d person singular διδοί from the cognate διδόω. The imperfect runs thus --

ἐδίδουν, ἐδίδοσαν, ἐδίδοσαν.

ἐδίδουν as 3d person plural occurs in 2 Chr. 27:5; 3 Mac. 3:30; ἐδίδοσαν in Judith 7:21; Jer. 44:21; Ezk. 23:42; 3 Mac. 2:31.

The imperative active δίδου is found in Tobit 4:16; Prov. 9:9, 22:26. The 1st aorist is common in the singular and in the 3d person plural of the indicative, ἐδωκαν.

The 2d aorist subjunctive runs thus --

δῷ, δῶς, δῶ, δῶσε, δῶσι.

Of the above forms only διδοῖ, 3d person plural ἐδίδουν, and ἐδωκαν are non-Attic.

The optative of the 2d aorist has the stem vowel long -

δῷς Ps. 84:7, 120:3.


So in N.T. --

δῶῃ 2 Th. 3:16; Rom. 15:5; Eph. 1:17; 2 Tim. 1:16, 18, 2:25.

31. The Verb ἴέναι and its Cognates. a. The simple verb ἴέναι does not occur in the LXX. It has therefore to be studied in its compounds. The regular inflexion of the imperfect in Attic is supposed to be Ἰην, Ἰείς, Ἰεί, though in Plat. Euthyd. 293 A we have 1st person singular Ἰφίεται. Ἰφίεται therefore (Sus. O' 53) may be considered classical.
b. The following two passages will set before us the points that have to be noticed with regard to ἀφιέναι --

Ex. 32:32 εἶ μὲν ἄφεῖς . . . ἄφες.
1 Esd. 4:7 ἔἵπεν ἄφεῖναι, ἄφιονσιν.

In the former of these ἄφεις must be from ἄφεω, a cognate thematic form to ἀφίημι, but without the reduplication.

In the latter we have a new formation which treats the reduplication as though it were itself the stem. Of this new verb we have the following parts --

ἀφίω Eccl. 2:18.
ἀφίουσι 1 Esd. 4:50.

ἀφίων Eccl. 5:11.

In the N.T. also we find ἄφεις (Rev. 2:20) and ἦφιε(v) (Mk. 1:34, 11:16)
the imperfect of ἄφιω.

7.1 ἀφίουσιν.

The weak aorist occurs in the singular and in the 3d person plural ἄφηκαν, e.g. Jdg. 1:34.

c. A thematic verb συνιεῖν existed in classical Greek. Theognis 565 has the infinitive συνιεῖν:
Plat. Soph. 238 E uses ξυνιεῖς. Of this verb we find the following parts in the LXX, if we may trust the accentuation --

συνιοῦσιν (dat. pl.) Prov. 8:9.

συνιῶν 2 Chr. 34:12.
So also in N.T. --

ο ἁμαρτάνειν Rom. 3:11. In Mt. 13:23 the R.V. text has συνιῶν.
συνιοῦσα (3d pl.) Mt. 13:13: 2 Cor. 10:12.

d. In addition to this we find a verb of new formation like ἀφίω -

συνιεῖς Tob. 3:8: Job 15:9, 36:4.

συνιεῖ Prov. 21:12, 29: Wisd. 9:11.

συνιῶν Dan. Θ 8:5, 23, 27 and passim.

συνιόντων (gen. pl.) 2 Chr. 30:22.

In 2 Chr. 26:5 συνιόντος and 2 Esd. [Ezra] 8:16 συνιόντας the accent seems to be misplaced.
The new participle συνιῶν has not entirely ousted the -μι form in the LXX. We have συνιεῖς

e. The 3d person plural of the 1st aorist ἢκαν, which occurs in Xen. Anab. 4.5.18, is used in

the LXX in its compound ἀφηκαν.

f. The verb συνιείν is to be met with also in the Apostolic Fathers -

συνιάσει Herm. Past. Mdt. 4.2.1, 10.1.3.

συνιέ 4.2.2.
συνιόσα 10.1.6.
σύνε 6.2.3, 6: Sim. 9.12.1.


g. The 2d person singular present middle προίη in Job 7:19 is doubtless formed on the analogy of λύη, but might be reached from προίησαί by loss of σ and contraction.
32. The Imperatives ἀνάστα and ἀπόστα, etc. It is the by-forms in -ω which account for these imperatives (ἀνάστα = ἀνάστα-ε). Ἀνάστα in the LXX is used interchangeably with ἀνάστηθι. Thus in Dan. 7:5 Ο´ has ἀνάστα, while Θ has ἀνάστηθι. But the same writer even will go from on to the other. Thus in 3 K. [2 Kings] 19 we have ἀνάστηθι in v. 5 and ἀνάστα in v. 7, and again in 3 K. [2 Kings] 20 ἀνάστα in v. 15 and ἀνάστηθι in v. 18. So also Ps. 43:24, 27 ἀνάστηθι . . . ἀνάστα. Ἀπόστα occurs in Job 7:16, 14:6, 21:14.

So in N.T., where we find in addition the 3d person singular and the 2d person plural.

ἀνάστα Acts. 12:7; Eph. 5:14. καταβάτω Mt. 27:42.
ἀνάβα Rev. 4:1. ἀπόστα Rev. 11:12.

Cp. Herm Past. Mdt. 6.2.6, 7 ἀπόστα . . . ἀπόστηθι, Vis. 2.8 ἀντίστα.
Similar forms are to be found even in the Attic drama and earlier.

ἐπίβα Theognis 845.
κατάβα Ar. Ran. 35, Vesp. 979.

33. Special Forms of Verbs.

ἀἱρετίζειν denominative from ἀἱρετός.

ἐλούσθης Ezk. 16:4.


πιάζειν occurs only in Micah 6:15 in the original sense of ‘to press.’

ῥάσσειν Jer. 4:19.

ῥάσσειν Jer. 23:39 and eight other passages.

34. Adverbs. Hellenistic Greek supplied the missing adverb to ἀγαθός. Ἀγαθῶς occurs in Aristotle Rh. 2.11.1. In the LXX it is found in 1 K. [1 Sam.] 20:7: 4 K. [2 Kings] 11:18: Tob. 13:10.

Among adverbs of time we may notice ἐκ πρωίθεν and ἀπὸ πρωίθεν as peculiar to the LXX. For the former see 2 K. [2 Sam.] 2:27: 3 K. [2 Kings] 18:26: 1 Mac. 10:80; for the latter Ex. 18:13,
14: Ruth 2:7: Job 4:20: Sir. 18:26: 1 Mac. 9:13. Similar to these among adverbs of place is ἀπὸ μακρόθεν, Ps. 138:2. Such expressions remind us of our own double form ‘from whence,’ which purists condemn.

In the Greek of the LXX pouv is used for ποῖ, just as we commonly say ‘where’ for ‘whither.’

Jdg. 19:17 Ποῦ προεύῃ, καὶ πόθεν ἔρχῃ;

Ποῖ occurs only in a doubtful reading in Jer. 2:28, and has there the sense of ποῦ.

Similarly oѷ is used for ὦ, which is not found at all.
Jer. 51:35 ο网首页 βαδίςς ἐκεί.
So in N.T. --
πο@Setter = πο Setter 1 Jn. 2:11, 3:8, 8:14: Hb. 11:8.

ὁπ Setter does not occur in Biblical Greek.

35. Homerisms. the Ionic infusion which is observable in the Greek of the LXX may possibly be due to the use of Homer as a schoolbook in Alexandria. This would be a vera causa in accounting for such stray Ionisms as κυνομυίης, μαχαίρῃ, ἐπιβεβηκυίης, and the use of σπείρης in the Papyri; possibly also for γαιῶν, γαίαις. Such forms also as ἐπαοιδός, ἔσθειν, ἐτάνυσαν (Sir. 43:12), μόλιβος, χάλκειος, χείμαρρος, πολεμιστής, have an Homeric ring about them.

36. Movable Consonants. v ἐφελκυστικόν is freely employed before consonants, as in Gen. 31:15, 41:55: Dt. 19:1: Ruth 2:3: Jdg. 16:11.

To ἀχρι and μέχρις is sometimes appended before a vowel and sometimes not.
Jdg. 11:33 ἄχρι Ἄρνων. Jsh. 4:23 μέχρις οὗ.
Job 32:11 ἄχρι οὗ. 1 Esd. 1:54 μέχρις οὗ.

Ἀντῑκρυ and ἀντίκρυς differ from one another by more than the σ. The former does not occur at all in the LXX, the latter in Swete’s text only once, 3 Mac. 5:16 ἀντίκρυς ἀνακλιθῆναι αὐτοῦ.

In the Revisers’ text of the N.T. we find ἄχρι before a consonant in Gal. 4:2; ἄχρις οὗ 1 Cor. 11:26, 15:25: Gal. 3:19, 4:19: Hb. 3:13: μέχρις οὗ Mk. 13:30; μέχρις αἵματος Hb. 12:4; ἀντικρύ Χίου Acts 20:15.

37. Spelling. In matters of spelling Dr. Swete’s text appears to reflect variations in the Mss.
a. The diphthong ει is often replaced by ι, as in 1 Esd. 1:11 χαλκίως compared with 2 Chr. 35:13 χαλκείως. This is especially the case with feminine nouns in -εία, as ἀπωλεία, δουλεία, λατρεία, παλινθία, συγγενία, ύπατα, φαρμακία.

Neuters plural in -είᾳ also sometimes end in -α with recession of accent, as -- ἄγγια Gen. 42:25. πόρια Gen. 45:17.

In the pluperfect of ἰστήμι again we sometimes find ι for eι -- ἰστήκει Jdg. 16:29. ἐφιστήκει Nb. 23:6,17.

So also in the future and 1st aorist of λείχω, as --
ἐκλίξει, ἐκλίξαι, ἔλιξαν, λίξουσιν.

On the other hand εἴδει for ἴδει (nom. pl. of ἴδεα) occurs in Dan. Θ 1:13.

b. ν in composition is sometimes changed into μ before a labial and sometimes not, as -- συμβιβάσω Ex. 4:12. συμβιβασάτω Jdg. 13:8.

Before a guttural or π, ν is often retained, instead of being turned into γ, as - ἐνκάθηται, ἐνκρατεῖς, ἐνκρυφίας, ἐνποίη, ἐνχωρίω.

But on the other hand - σύγκρισις, συγγενία.

c. In the spelling of λαμβάνειν μ appears in parts not formed from the present stem, as -- λήμψομαι, λήψῃ, λήμψεσθε, ἐλήμφθη, καταλήμψῃ.

This may indicate that the syllable in which the μ occurs was pronounced with β. In modern Greek μπ stands for β, and we seem to find this usage as early as Hermas (Vis. 3.1.4), who represents the Latin subsellium by συμψέλιον. Cp. Ἀμβακοῦμ for Habakkuk.

d. The doubling of ρ in the argument of verbs is often neglected, as - ἐξερίφησαν, ἔρανεν, ἔραπιζον, ἔριψεν.

e. The following also may be noticed - ἐραυνᾶν for ἐρευνᾶν Dt. 13:14.

μιερός, μιεροφαγία, μιεροφαγεῖν, μιεροφονία all in Maccabees only.

τεσσεράκοντα Dt. 9:9, 11: Josh. 14:7.
SYNTAX

CONSTRUCTION OF THE SENTENCE, 38-43

38. The Construction of the LXX not Greek. In treating of Accidence we have been concerned only with dialectical varieties within the Greek language, but in turning to syntax we come unavoidably upon what is not Greek. For the LXX is on the whole a literal translation, that is to say, it is only half a translation - the vocabulary has been changed, but seldom the construction. We have therefore to deal with a work of which the vocabulary is Greek and the syntax Hebrew.

39. Absence of μέν and δέ. How little we are concerned with a piece of Greek diction is brought home to us by the fact that the balance of clauses by the particles μέν and δέ, so familiar a feature a Greek style, is rare in the LXX, except in the books of Wisdom and Maccabees. It does not occur once in all the books between Deuteronomy and Proverbs nor in Ecclesiastes, the Song, the bulk of the Minor Prophets, Jeremiah, and Ezekiel; and in each of the following books it occurs once only -

   Leviticus (27:7), Numbers (22:33), Tobit (14:10), Haggai (1:4), Zechariah (1:15), Isaiah (6:2).

Where the antithesis is employed, it is often not managed with propriety, e.g. in Job 32:6. As instances of the non-occurrence of one or both of the particles where their presence is obviously required we may take -

   Gen. 27:22 Ἡ φωνὴ φωνῇ Ἰακώβ, αἱ δὲ χεῖρες χεῖρες Ἡσαύ.
   Jdg. 16:29 καὶ ἐκράτησεν ἕνα τῇ δεξίᾳ αὐτοῦ καὶ ἕνα τῇ ἀριστερᾷ αὐτοῦ.

40. Paratactical Construction of the LXX. Roughly speaking, it is true to say that in the Greek of the LXX there is no syntax, only parataxis. The whole is one great scheme of clauses connected by καὶ, and we have to trust to the sense to tell us which is to be so emphasized as to make it into the apodosis. It may therefore be laid down as a general rule that in the LXX the apodosis is introduced by καὶ. This is a recurrence to an earlier stage of language than that which Greek itself had reached long before the LXX was written, but we find occasional survivals of it in classical writers, e.g. Xen. Cyrop. 1.4.28 καὶ ὅδων τε ὁποῖως πολλὴν διηνύσθαι αὐτοῖς καὶ τὸν Μῆδον ἥκειν. Here it is convenient to translate καί ‘when,’ but the construction is really paratactical. So again Xen. Anab. 4.2.12 καὶ τούτον τε παρελθεῖσαν οἱ Ἑλληνες, καὶ ἔτερον ὁρῶσιν ἐμπροσθεν λόφον κατεχόμενον. Cp. Anab. 1.8.8, 2.1.7, 4.6.2; also Verg. Æn. 2.692 -

   Vix ea fatus erat senior, subitoque fragore intonuit laevom.

In the above instances the two clauses are coordinate. But in the LXX, even when the former clause is introduced by a subordinative conjunction, καί still follows in the latter, e.g. -

   Gen. 44:29 ἐὰν οὖν λάβητε . . . καὶ κατάξειτε κτλ.
   Josh. 4:1 καὶ ἐπεὶ συνετέλεσαν πάς ὁ λαὸς διαβαίνων τὸν Ἰορδάνην, καὶ εἴπεν Κύριος.

Sometimes a preposition with a verbal noun takes the place of the protasis, e.g. -
Ex. 3:12 ἐν τῷ ἐξαγαγεῖν . . . καὶ λατρεύσετε.

In Homer also καί is used in the apodosis after ἐπεί (Od. 5.96), ἦμος (Il. 1.477; Od. 10.188), or ὅτε (Od. 5.391, 401: 10.145, 157, 250).

The difficulty which sometimes arises in the LXX in determining which is the apodosis amid a labyrinth of καί clauses, e.g. in Gen. 4:14, 39:10, may be paralleled by the difficulty which sometimes presents itself in Homer with regard to a series of clauses introduced by δέ, e.g. Od. 10.112, 113; 11.34-6.

41. Introduction of the Sentence by a Verb of Being. Very often in imitation of Hebrew idiom the whole sentence is introduced by ἐγένετο or ἔσται.


In such cases in accordance with western ideas of what a sentence ought to be, we say that καί introduces the apodosis, but it may be that, in its original conception at least, the whole construction was paratactical. It is easy to see this in a single instance like -

Gen. 41:8 ἐγένετο δὲ πρῶτο καὶ ἐταράχθη ἡ ψυχὴ αὐτοῦ.

but the same explanation may be applied to more complex cases, e.g. -

Nb. 21:9 καὶ ἔσται ὅταν ἔδακνεν ὄφις ἄνθρωπον, καὶ ἐπέβλεψεν ἐπὶ τὸν ὄφιν τὸν χαλκοῦν, καὶ ἔζη. And there was when a serpent bit a man, and he looked on the brazen serpent, and lived. Cp. Gen. 42:35, 43:2, 21; Jdg. 14:11.

42. Apposition of Verbs. Sometimes the καί does not appear after ἐγένετο, ἐγενήθη, or ἔσται, thus presenting a construction which we may denote by the phrase Apposition of Verbs.

Jdg. 19:30 καὶ ἔγενετο πάς ὁ βλέπων ἔλεγεν . . .

1 K. [1 Sam.] 31:8 καὶ ἐγενήθη τῇ ἑπαύριον, ἔρχονταί οἱ ἄλλοι λεοντοί.

Gen. 44:31 καὶ ἔσται ἐν τῷ θανάτῳ αὐτοῦ μὴ ὃν τὸ παιδάριον μεθ’ ἡμῶν, τελευτήσει.

In two versions of the same Hebrew we find one translator using the καί and the other not.


Is. 37:1 καὶ ἔγενετο ἐν τῷ ἄνθρωπος τὸν βασιλέα ἐξεκία, ἔσχυσεν τὰ ἱμάτια.

43. Δέ in the Apodosis. The use of δέ to mark the apodosis, which is found occasionally in classical authors from Homer downwards, is rare in the LXX.

JOSH. 2:8 καὶ ἔγενετο ὡς ἔξηλθοσαν . . . αὐτὴ δὲ Ἀνέβη.

THE ARTICLE, 44, 45

44. Generic Use of the Article. This is due to following the Hebrew.

1 K. [1 Sam.] 17:34 ὁ λέων καὶ ὁ ἄρκος = 'a lion or a bear.' 17:36 καὶ τὴν ἁρκον ἔτημπεν ὁ δοῦλός σου καὶ τὸν λέωντα.

Amos 5:19 ὅν τρόπον ἔδω φύγῃ ἁρκος ἀπὸ σοῦ προσώπου τοῦ λέωντος, καὶ ἐμπέση αὐτῷ ἡ ἁρκος.
Is. 7:14 ἵδιν ἣν γαστρὶ ἐν γαστρὶ λήμψεται.

45. Elliptical Use of the Feminine Article. The use of the feminine article with some case of χώρα or γῆ understood is not due to the influence of the Hebrew.

ἡ ὑπ’ οὐρανόν Job 18:4.
τῆς ὑπὸ τὸν οὐρανόν Ex. 17:4: Prov. 8:28: 2 Mac. 2:18.
τῆς ὑπ’ οὐρανόν Job 38:18.
τῇ ὑπ’ οὐρανόν Esther 4:17: Baruch 5:3.
So in N.T. --
Lk. 17:24 ἡ ἀστράπη ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανόν λάμμει.

GENDER, 46, 47

46. Elliptical Use of the Feminine Adjective. There is nothing about the feminine gender which should make ellipse more frequent with it than with the masculine or neuter. Only it happens that some of the words which can be most easily supplied are feminine. This elliptical use of the feminine adjective (or of adv. = adj.) is a feature of Greek generally. It is not very common in the LXX. Instances are -

ἐπ’ εὐθείας (ὁδοῦ) Josh. 8:14.
ἐν τῇ εὐθείᾳ Ps. 142:10.
τῆς πλατείας Esther 4:1.
ἐξω τῆς σήμερον (ἡμέρας) 1 Chr. 35:25.
τὴν αὔριον 3 Mac. 5:38.
εἰς τὴν υψηλήν (χώραν) 2 Chr. 1:3.
In the N.T. this idiom occurs much more frequently. Take for instance Lk. 12:47, 48 δαρήσεται πολλάς . . . ὀλίγας (πληγάς).
Cp. also -
τὴν πρὸς θάνατον (ὁδόν) Eus. H.E. 2.23.
οὐκ εἰς μακράν Philo Leg. ad C. 4.
ἐπ’ εὐθείας Philo Q.O.P.L. 1.
ἐπὶ ξένης (χώρας ορ γῆς) Philo Leg. ad C. 3.
πεδιάς τε καὶ ὀρεινή ibid. 7.
τὰς περιοίκους (πόλεις) ibid. 8.

47. Feminine for Neuter. The use of the feminine for the neuter is a pure Hebraism, which occurs principally in the Psalms.

Jdg. 15:7 ἐὰν ποιήσητε οὕτως ταύτην, 21:3 εἰς τί . . . ἐγενήθη αὐτή;
NUMBER, 48, 49

48. Singular for Plural. Sometimes in imitation of Hebrew idiom we find the singular used in the sense of the plural. When the article is employed along with a singular noun, we have the Generi Use of the Article (44), but the presence of the article is not necessary.

Ex. 8:6 ἀνεβιβάσθη ὁ βάτραχος (= frogs), 8:18 ἐξαγαγεῖν τὸν σκνῖφα, 10:13 καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα, 10:14 οὐ γέγονεν τοιαύτη ἀκρίς.

Jdg. 7:12 ὡσεὶ ἀκρίς εἰς πλῆθος (cp. Judith 2:20 ὡς ἀκρίς), 21:16 ἡφανίσθη ἀπὸ Βενιαμεὶν γυνή.

Ezk. 47:9 ἔσται ἐκεί ἰχθὺς πολὺς σφόδρα.
This throws light on an otherwise startling piece of grammar -
Jdg. 15:10 έἶπαν ἀνήρ Ἰακὼβ.

49. Singular Verb with more than One Subject. In accordance with Hebrew idiom a singular verb often introduces a plurality of subjects, e.g. -


This may happen also in Greek apart from Hebrew.
Xen. Anab. 2.4.16 Ἐπεμψέ μεἈριαῖος καὶἊρταοζος.

CASE, 50-61

50. Nominative for Vocative. a. The use of the nominative for the vocative was a colloquialism in classical Greek. It occurs in Plato, and is common in Aristophanes and Lucian. When so employed, the nominative usually has the article. As in Hebrew the vocative is regularly expressed by the nominative with the article, it is not surprising that the LXX translators should often avail themselves of this turn of speech.

For an instance of the nominative without the article standing for the vocative take -
Baruch 4:5 θαρσεῖτε, λαὸς μου.
The nominative, when thus employed, is often put in apposition with a vocative, as -
b. In the N.T. also the nominative with the article is often put for the vocative.


The use of the nominative without the article for the vocative is rare in the N.T., as it is also in the LXX. In Lk. 12:20 and 1 Cor. 15:36 we find ἄφρων put for ἄφρον, and in Acts 7:42 οἶκος Ἰσραήλ does duty as vocative.

As instances of apposition of nominative with vocative we may take --

Rom. 2:1 ὃ ἀνθρωπε πᾶς ὁ κρίνων. Rev. 15:3 Κύρε ὁ Θεός, ὁ παντοκράτωρ

In Rev. 18:20 we have vocative and nominative conjoined --

οὐρανέ, καὶ οἱ ἅγιοι.

51. Nominative Absolute. Occasionally we get a construction in the LXX, which can be described only by this name.

Nb. 22:24 καὶ ἐστὶ ὁ ἄγγελος τοῦ Θεοῦ ἐν ταῖς αὔλαξιν τῶν ἀμπέλων, φραγμὸς ἐντεῦθεν καὶ φραγμὸς ἐντεῦθεν.

Nb. 24:4 ὡς ἔρασιν θεοῦ εἶδεν, ἐν ὑπνῷ, ἀποκεκαλυμμένοι οἱ οφθαλμοὶ αὐτοῦ.

As this construction arises out of a literal following of the Hebrew, it would be superfluous to adduce Greek parallels. Like effects might be found, but the cause would be different.

52. Nominative of Reference. What is meant by this term will be best understood from the examples -

Job 28:7 τρίβος, οὐκ ἔγνω αὐτὴν πετεινόν.
Ps. 102:15 ἄνθρωπος, ὥσει χόρτος αἱ ἡμέραι αὐτοῦ.

To throw out the subject of discourse first, and then proceed to speak about it, is a Hebraism, but at the same time it is a common resource of language generally.

So in N.T. --

Acts. 7:40 ὃ γὰρ Μωσής οὗτος . . . οὐκ οἶδαμεν τί ἐγένετο αὐτῷ.
Rev. 3:12 ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου.

53. Nominativus Pendens. The nominative which is left without a verb owing to a sudden change of construction is a familiar feature in classical Greek, especially if this be at all colloquial. It is not however very common in the LXX.

Dan. 0´ 7:15 καὶ ἀκηδιάσας ἐγὼ . . . ἐτάρασσον με.

Such cases can generally be explained on the principle of construction according to the sense. It is seldom that we meet with so violent an anacoluthon as the following in the N.T. --

Mk. 9:20 καὶ ιδὼν αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν.

54. Accusative for Vocative. The accusative for vocative might seem an impossibility, yet here is an instance of it.

Ps. 51:6 ἡγάπησας πάντα τὰ ῥήματα καταποντίσμου, γλῶσσαν δολίαν.

55. Accusative of Time When. In connexion with classical Greek we think of Time When as being expressed by the genitive or dative, rather than by the accusative, though the latter also is used. The employment of the accusative became more frequent after the classical period, and alone survives in the modern language.

Gen. 43:16 μετ’ ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν.
Ex. 9:18 ἵδοὺ ἐγώ ὦ ὡς ταύτην τὴν ὥραν ὑραίνον χάλαζαν. 
Dan. 3:21 ὥσει ὦραν θυσίας ἐσπερινῆς (O’ has ἐν ὦρᾳ). 
So also sometimes in N.T. -- 
Jn. 4:52 χθες ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. 
Rev. 3:3 καὶ οὐ μὴ γνῶς ποίαν ὥραν ἢξω ἐπὶ σε. 

56. **Cognate Accusative.** a. By a Cognate Accusative is here meant that particular form of the Figura Etymologica in which a verb is followed by an accusative of kindred derivation with itself, irrespective of the question whether it be an accusative of the external or of the internal object. We have both kinds of accusative together in the following verse, where θήραν = venison. 

Gen. 27:3 ἔχεστῃ δὲ Ἰσαὰκ ἐκστάσιν μεγάλην σφόδρα καὶ εἶπεν “Τίς οὖν θηρεύσας μοι θήραν;”

b. The great frequency of the cognate accusative in the LXX is due to the fact that here the genius of the Hebrew and of the Greek language coincides. Besides being a legitimate Greek usage, this construction is also one of the means employed for translating a constantly recurring Hebrew formula. Sometimes the appended accusative merely supplies an object to the verb, as in such phrases as δάνιον δανείζειν, διαθέσθαι διαθήκην, διηγεῖσθαι διήγηα, ἐνύπνιον ἐνυπνιάζεσθαι, ἐπιθυμεῖν ἐπιθυμίαν, θύειν θυσίαν, νηστεύειν νηστείαν, ὁρισμὸν ὁρίζεσθαι, πλημμελεῖν πλημμέλησιν or πλημμελίν, προφασίζεσθαι προφάσεις. 

At other times it is accompanied by some specification, as - 

Nb. 18:6 λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου. 

Dan. 11:2 πλούτου πλούτον μέγαν. 

1 Mac. 2:58 ἐν τῷ ζηλῶσα ζῆλον νόμου. 

c. Sometimes the cognate accusative is conveyed in a relative clause, as - 

Ex. 3:9 τὸν θηρεύσας μοι θήραν. 

This is not due to the Hebrew. 

Jn. 17:26 ἡ ἀγάπη ἣν ἠγάπηκάς με. 

At other times it is accompanied by some specification, as - 

Nb. 18:6 λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου. 

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Ex. 3:9 τὸν θηρεύσας μοι θήραν. 

This is not due to the Hebrew. 

Jn. 17:26 ἡ ἀγάπη ἣν ἠγάπηκάς με.
Eph. 4:1 τῆς κλήσεως ἧς ἐκλήθητε.

h. We have a triple use of the etymological figure in -
Lk. 8:5 ἔξηλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.

i. That the playing with paronymous terms is in accordance with the spirit of the Greek language may be seen from the frequent employment of the device by Plato, e.g. -

Prot. 326 D ὃσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παιδῶν ὑπογράψαντες γραμμὰς τῇ γραφίδι οὕτω τὸ γραμματεῖον διδόσαί.

Hip. Maj. 296 C Ἀλλὰ μέντοι δυνάμει γε δύνανται οὐ δυνάμει οὐ γάρ ποῦ ἀδύναμία γε.

57. Accusative in Apposition to Indeclinable Noun. In the LXX an indeclinable noun is sometimes followed by an accusative in apposition to it, even though by the rules of grammar it is itself in some other case, e.g. -

Is. 37:38 ἐν τῷ οἴκῳ Νασαρὰχ τὸν πάτραρχον αὐτοῦ.

Perhaps it would be more satisfactory if this and § 54 were thrown together under a head of Bad Grammar, a category which the reader might be inclined to enlarge.

58. Genitive Absolute. Strictly speaking, a Genitive Absolute is a clause in the genitive which does not affect the general construction. It ought not therefore to refer either to the subject or the object of the sentence. Even in classical authors however the so-called genitive absolute is sometimes not employed with the precision which grammarians might desire, e.g. -

Plat. Rep. 547 B Βιαζομένων δὲ καὶ ἀντιτεινόντων ἀλλήλοις . . . ὡμολόγησαν.
Xen. Cyrop. 1.4.2 καὶ γὰρ ἀσθενήσαντος αὐτοῦ οὐδέποτε ἀπέλειπε τὸν πάππον.
Xen. Anab. 1.2.17 θάδασσαν προφοντῶν . . . δρόμος ἐγένετο τοῖς στρατιώταις.

The genitive absolute is often employed in the same loose way in the LXX.

Tob. 4:1 ὡτε ἦμην ἐν τῇ χώρᾳ μου . . . νεωτέρυο μου ὄντος.
Dt. 15:10 οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ.
Ex. 2:10 ἀδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτῷ.
Ex. 5:20 συνήντησαν δὲ . . . ἐρχομένων . . . ἐκπορευομένων αὐτῶν.

So in N.T. --
Mt. 1:18 μηνυσθεὶσας τῆς μητωὸς . . . εὐρέθη.
Acts. 21:17 γενομένων δὲ ἦμων εἰς Ἱεροσόλυμα ἀπαγγεῖλανον ἡμᾶς οἱ ἅγιοι.
2 Cor. 4:18 κατεργάζεται ἡμῖν, μὴ σκοποῦντων ἡμῶν.

59. The Genitive Infinitive of Purpose. The genitive of the verbal noun formed by prefixing the article to the infinitive, which we may call for convenience the Genitive Infinitive, is one of the regular ways of expressing purpose in Biblical Greek, corresponding to our use of ‘to.’ The construction is not entirely unknown to classical authors (e.g. Plat. Gorg. 457 E τοῦ καταφανεῖς γενέσθαι) and is especially favoured by Thucydides. There is nothing in the Hebrew to suggest it. The following will serve as examples -

Jdg. 16:5 καὶ δήσομεν αὐτόν τοῦ ταπεινώσαι αὐτόν.
Ps. 9:30 ἐνεδρεύει τοῦ ἁρπάσαι πτωχόν.
Job 1:19 ἦλθον τοῦ ἀπαγγεῖλαί σοι.
2 Cor. 4:18 κατεργάζεται ἡμῖν, μὴ σκοποῦντων ἡμῶν.
James 5:17 προσηύξατο τοῦ μὴ βρέξαι.

60. Other Uses of the Genitive Infinitive. a. The genitive infinitive of purpose is only one use out of many to which this syntactical device is applied. Take for instance -

Ex. 14:5 Τί τοῦτο ἐποιήσαμεν τοῦ ἐξαποστεῖλαι τοὺς ὡς ἢμῶν Ἰσραήλ τοῦ μὴ δουλεύειν ἢμῖν (= ὡς μὴ δουλεύειν);

Purpose is not expressed in either of these cases. In the former we have what may be called the Explanatory Use of the Genitive Infinitive; in the latter we have something which represents ‘from serving us’ in the orginal, but which we shall nevertheless class as a Genitive Infinitive of Consequence, since it is only thus that the Greek can be explained.

b. The Explanatory Use of the Genitive Infinitive is common in the LXX, e.g. -

Gen. 3:22 Ἀδὰμ γέγονεν ὡς εἶς ἢμῶν, τοῦ γιγνώσκειν καλὸν καὶ πονηρὸν.
Ex. 8:29 μὴ προσθῆκες ἐτι, Φαραώ, ἐξαποτῆσαι τοῦ μὴ ἔξαποστεῖλαι τὸν λαόν.
Ps. 26:4 ταύτην (§ 47) ἔξαποστησῶ τοῦ κατοικεῖν με κτλ.

So in N.T. --

Acts 7:19 ἐκάκωσε τούς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθέτα τὰ βρέφη αὐτῶν.
Gal. 3:10 δοκεῖ ἐμμένει ἐν πάσι τοῖς γεγραμμένοις . . . τοῦ ποιῆσαι αὐτά.

As an instance of the Genitive Infinitive of Consequence we may take -

Ex. 7:14 βεβάρηται ἡ καρδία Φαραὼ τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν.

So in N.T. --

Hb. 11:5 Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον.

c. What is called in Latin Grammar the ‘prolative infinitive’ after ‘extensible’ verbs, or more simply, the latter of two verbs, is also commonly expressed in the LXX by the genitive infinitive, e.g. -

Ps. 39:13 οὐκ ἠδυνάτην τοῦ βλέπειν.
2 Chr. 3:1 ἡρξατο τοῦ οἰκοδεμοῦν.
Gen. 18:7 ἐτάχυνεν τοῦ ποιῆσαι αὐτό.
So in N.T. --


61. Cognate Dative. a. Another form of the figura etymologica which abounds in the LXX may be called Cognate Dative. As in the case of the cognate accusative its frequency is in great measure due to the coincidence of idiom in this particular between Greek and Hebrew. Let us first show by a few examples from Plato that this construction is in accordance with the genius of the Greek language.


b. But while we have to search for this idiom in classical Greek, it thrusts itself upon us at every turn in the Greek of the LXX, owing to its aptness for rendering a mode of expression familiar in the original.

c. Corresponding to the cognate dative in Greek, we find in Latin also a cognate ablative as a rare phenomenon, e.g. -

qui non curro curriculo domum.

occidione occisum Cic. Fam. 15.4.7. Cp. Liv. 2.51.9.

d. The instances of cognate dative of most frequent occurrence in the LXX are ἀκοῇ ἀκούειν, ζωῇ ζῆν, θανάτῳ ἀποθανεῖ, θανάτῳ θανατοῦσθαι, σάλπιγγι σαλπίζειν. But besides these there are many others, as -

ἀγαπῆσει ἀγαπᾶσθαι κακία κακοποιεῖν
ἀλαλαγμῷ ἀλαλάζειν κακία κακοῦν
ἀλοιφῇ ἐξαλείφειν κατάραις καταρᾶσθαι
ἀπωλίᾳ ἀπολλύναι κλαυθμῷ κλαύειν
ἀφανισμῷ ἀφανίζειν λήθῃ λαθεῖν
βεδελύματι βεδελύσειν λίθοις λιθοβολεῖν
dεσμῷ δεῖν λύτροις λυτροῦν
dιαλύεσιν διαλύειν μνείας μνησθῆναι
dιαμαρτυρίᾳ διαμαρτυρεῖν οἰωνισμῷ οἰωνίζεσθαι
dιαφθείρειν φθορᾷ ὀργίζεσθαι ὀργῇ
dικῇ ἐκδικεῖν ὅρκῳ ὁρκίζειν
ἐκβάλειν ἐκβολῇ παραδόσει παραδοθῆναι
ἐκτριβῇ ὀργῇ ὀργίζεσθαι περιπτώματι
ἐξουδενώσει ἐξουδενοῦν ταλαιπωρίᾳ ταλειπωρεῖν
ἐπίθυμῃ ἐπιθυμεῖν ταραχῇ ταρασσεῖν
ἐπισκόπῃ ἐπισκέπτεσθαι ὑπεροράσει ὑπεριδεῖν
θελήσει θελεῖν φερνῇ φερνίζειν
καθαρισμῷ καθαρίζειν χαίρειν χαρᾷ
καθαρέσει καθαίρειν φθορᾷ φθαρῆναι
καθαρισμῷ καθαρίζειν χαίρειν χαρᾷ

e. From the foregoing instances it is an easy step to others in which the substantive is of kindred meaning, though not of kindred derivation with the verb.

Gen. 1:16 βρώσει φαγῇ, 31:15 κατέφαγεν καταβρώσει.
Ex. 19:12, 21:16, 17 θανάτῳ τελευτᾶται.
Ex. 22:20 ὀλεθρευθήσεται.
Nb. 11:15 ἀπόκτεινόν με ἀναίρεσει, 35:26 ἐξόδῳ ἐξέλθῃ.
Ezk. 33:27 θανάτῳ ἀποκτενῶ.

f. Instances of the cognate dative are to be found also in the N.T., though not with anything like the frequency with which they occur in the LXX.

g. The expression in 2 Pet. 3:3 ἐν ἐμπαιγμονῇ ἐμπαῖκται, while not exactly parallel with the foregoing, belongs to the same range of idiom; so also Rev. 2:23 ἀποκτενῶ ἐν θανάτῳ.

ADJECTIVES, 62-65

62. ἡμίσυς. In Attic Greek ἡμίσυς, like some other adjectives, mostly of quantity, has a peculiar construction. It governs a noun in the genitive, but agrees with it in gender. Thus -

Plat. Phaedo 104 A ὁ ἡμίσυς τοῦ ἀριθμοῦ ἄπας. Thuc. 5.31.2 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. Demosth. p. 44, 4.16 τοῖς ἡμίσεις τῶν ἵππων.

This idiom is kept up by Hellenistic writers, such as Philo, Strabo, and the translator of Josephus’ Jewish War. It is however very rare in the LXX, occurring only in the following passages -


1 Mac. 3:34, 37 τάς ἡμίσεις τῶν δυνάμεων.

Elsewhere instead of the Attic idiom we find τὸ ἡμίσυ or ήμίσυ, irrespective of the gender and number of the noun which follows, e.g. -

tὸ ἡμίσυ αὐτῆς Lvt. 6:20. ἐν ἡμίσει ἡμερῶν Ps. 101:25

63. πᾶς. a. In classical Greek the rule for πᾶς in the singular is that with the article it is collective, without the article it is distributive -

πᾶσα ἡ πόλις = all the city.
πᾶς πόλις = every city.

πᾶς differs from ordinary adjectives in taking the predicative position in an attributive sense. Thus while ἀγαθὴ ἡ πόλις means ‘the city is good,’ πᾶσα ἡ πόλις means ‘all the city.’ πᾶς may however take the attributive position, like any other adjective. When it does so, the collective force is intensified -

πᾶσα ἡ πόλις = all the city.

Thus Plato’s expression (Apol. 40 E) ὁ πᾶς χρόνος is rendered by Cicero (T.D. 1.97) perpetuitas omnis consequentis temporis. For other instances of this use in classical authors we may take -

Hdt. 7.46 ὁ πᾶς ἀνθρώπινος βίος. Plat. Rep. 618 B ὁ πᾶς κίνδυνος. Phileb. 67 B οἱ πάντες βόες = all the oxen in the world.

Xen. Anab. 5.6.5 οἱ πάντες ἀνθρώποι.

In such cases there is an additional stress gained by the unusual position assigned to πᾶς.

b. In the LXX the same distinction seems to be maintained. It is true a writer will go from one to the other, e.g. -

Jdg. 16:17,18 καὶ ἀνήγγειλαν αὐτῇ τὴν πᾶσαν καρδίαν αὐτοῦ . . . καὶ εἶδεν Δαλειδὰ ὅτι ἀπήγγειλεν αὐτῇ πᾶσαν τὴν καρδίαν αὐτοῦ -

50
but so in English we might first say he told her his whole heart, and then add and she saw that he had told all his heart.

Other instances of the strongly collective force of πᾶς in the attributive position are -

Gen. 45:20 τὰ γὰρ πάντα ἁγαθά Αἰγύπτου ὑμῖν ἔσται.
Josh. 4:14 ἔναντίον τοῦ παντός γένους Ἰσραήλ.
Wisd. 7:9 ὁ πᾶς χρυσός.
2 Mac. 8:9 τὸ πᾶν τῆς ἱουδαίας . . . γένος.

Still there is a tendency in the LXX to assimilate πᾶς to adjectives generally and to employ it in the attributive position without any special emphasis.

c. Neither is the rule that πᾶς without the article is distributive at all closely adhered to, e.g. -

Ex. 8:16 ἐν πᾶσῃ γῇ Αἰγύπτου, 16:6 πρὸς πᾶσαν συναγωγὴν υἱῶ Ἰσραήλ.
1 K. [1 Sam.] 7:2 πᾶς οἶκος Ἰσραήλ.

d. In the plural οἱ πάντες is rare, but may be found -

Jdg. 20:46 οἱ πάντες οὕτωι.

1 Mac. 2:37 Αποθάνωμεν οἱ πάντες ἐν τῇ ἀπλότητι ἡμῶν.
2 Mac. 12:40 τὸ πᾶν τῆς πολλῆς τῆς πάσαις συναγωγῆς.

e. In the N.T. the collective use of πᾶς followed by the article is clearly marked in many passages, e.g. -

Gal. 5:14 ὁ . . . πᾶς νόμος. Μτ. 8·34 πᾶσα ἡ πόλις . . . πᾶσα ἡ ἐκκλησία.

Also the distributive use of πᾶς without the article, as in 1 Cor. 11:4,5 πᾶς ἀνήρ . . . πᾶσα δὲ γυνὴ.

In Rom. 3:19 we have the two usages brought into contrast -

ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

On the other hand there are also instances of πᾶς in the singular and without the article being used collectively, e.g. -

Eph. 2:21 πᾶσα οἰκοδομή.
Mt. 2:3 πᾶσα Ἑβραίσολυμα.
Acts 2:36 πᾶς οἶκος Ἰσραήλ.

f. In the plural οἱ πάντες is more common in St. Paul than in the LXX. Take for instance -

Phil. 2:21 οἱ πάντες γὰρ τὰ ἐκαυτῶν ζητοῦσιν. Cep. 2 Cor. 5:14. 1 Cor. 10:17 οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς θεοῦ μετέχομεν.

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64. Comparison of Adjectives. Owing to the peculiarity of Hebrew syntax the treatment of this subject mostly falls under the head of Prepositions. We need only notice here that the positive may be put for the comparative.
Gen. 49:12 λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα.
Dt. 7:17 πολύ τὸ ἔθνος τοῦτο ἢ ἐγώ, 9:1 ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ύμεις.
So in N.T. --
Mt. 18:8,9 καλὸν σοι ἐστίν εἰσελθεῖν . . . ἢ . . . βληθῆναι. Cp. Mk. 9:43, 45.

65. Omission of μᾶλλον. The comparison of attributes may be effected by the use of verbs as well as of adjectives. In such cases the omission of μᾶλλον is common in the LXX.

Nb. 22:6 ἰσχύει οὗτος ἢ ἡμεῖς, 24:7 ὑψωθῆσεται ἢ Γὼγ βασιλεία.
Hos. 7:6 ἔλεος θέλω ἢ θυσίαν.
2 Mac. 7:2 ἐτοιμοὶ γὰρ ἀποθνήσκειν ἐσμὲν ἢ πατρῷους νόμους παραβαίνειν.
Cp. Aristeas § 322 τέρπειν γὰρ οἴομαι σε ταῦτα ἢ τὰ τῶν μυθολόγων βιβλία.

PRONOUNS, 66-71

66. Superfluous Use of Pronoun. A pronoun is sometimes employed superfluously after the object, direct or indirect, has been already expressed, e.g. --

Ex. 12:44 καὶ πάν (σιχ) οἰκέτην ἢ ἀργυρώνητον περιτεμεῖς αὐτόν.
Nb. 26:37 καὶ τῷ Σαλπαὰδ υἱῷ Ὄφερ οὐκ ἐγένοντο αὐτῷ υἱοί.
The above may be considered as deflexions of the Nominative of Reference (§ 52) into an oblique case by Attraction.
So in N.T. --
2 Cor. 12:17 μή τινα ω—ν (σιχ) ἀπέσταλκα πρὸς ύμᾶς, δι’ αὐτοῦ ἐπλεονέκτησα ύμᾶς;
Mt. 25:29 τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἢ ἠμᾶς.
Rev. 2:7, 17 τῷ νικῶντι δώσω αὐτῷ.
In Josh. 24:22 -
ὑμεῖς έξελέξασθε Κυρίῳ λατρεύειν αὐτῷ -
Κυρίῳ should be τὸν Κύριον (which A has). Then λατρεύειν αὐτῷ would be an explanatory clause added after the usual manner.

67. Frequent Use of Pronouns. Apart from any Semitic influence there is also a tendency in later Greek to a much more lavish use of pronouns than was thought necessary by classical authors. We have seen already (§ 13) that the missing pronoun of the 3d person was supplied. The possessive use of the article moreover was no longer thought sufficient, and a possessive genitive was added, e.g. -

Gen. 38:27 καὶ τῇδε ἦν δίδυμα ἐν τῇ κοιλίᾳ αὐτῆς.
So in N.T. --
Mt. 19:9 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ.
1 Pet. 2:24 αὐτὸς ἀνήγγειλεν ἐν τῷ σώματι αὐτοῦ.

68. Ἀδελφὸς as a Reciprocal Pronoun. The use of Ἀδελφὸς as a reciprocal pronoun is a sheer Hebraism, e.g. -

Ex. 10:23 καὶ οὐκ εἶδεν οὐδεὶς τὸν Ἀδελφὸν αὐτοῦ = they saw not one another.
69. Hebrew Syntax of the Relative. a. One of the most salient characteristics of LXX Greek is the repetition of the pronoun after the relative, as though in English, instead of saying ‘the land which they possessed,’ we were to say habitually ‘the land which they possessed it,’ and so in all similar cases. This anomaly is due to the literal following of the Hebrew text. Now in Hebrew the relative is indeclinable. Its meaning therefore is not complete until a pronoun has been added to determine it. But the relative in Greek being declinable, the translator was forced to assign to it gender, number, and case, which rendered the addition of the pronoun after it unnecessary. Nevertheless the pronoun was retained out of regard for the sacred text. As instances of the simplest kind we may take the following -

Nb. 35:25 ὃν ἔχρισαν αὐτόν, 13:33 τῆς γῆς ἣν κατεσκέψαντο αὐτήν.
Is. 62:2 ὃ κύριος ὄνομάσει αὐτό.
Gen. 1:11 οὗ τῷ σπέρμα αὐτοῦ ἐν αὐτῷ.
Dt. 4:7 ὃ ἐστίν αὐτῷ.
Ps. 18:4 ὃν σὺ ἀκούονται αἱ φωναὶ αὐτῶν.
Ex. 6:26 ὃς εἶπεν αὐτοῖς.

b. Where the relative is followed by ἐάν the same construction is employed, e.g. -

Nb. 17:5 ὃν ἄνθρωπος ὁ σύ ἑὰν ἐκλέξωμαι αὐτόν, 19:22 παντὸς ὁ σύ ἑὰν ἀψάθαι αὐτόν ὃ ἀκάθαρτος.

c. Sometimes a demonstrative takes the place of the personal pronoun -

Gen. 3:11 οὗ ἐνετειλάμην σοι τούτου μὸνο μὴ φαγεῖν.

d. In all the foregoing instances the appended pronoun is in the same case as the relative, but this is not necessary.

Nb. 3:3 οὗ ἐτελείωσεν τὰς χεῖρας αὐτῶν ἱερατεύειν.

The construction here, though determined by the Hebrew, happens to agree with the Greek Accusative of the Part Affected.

e. Very often there is the same preposition both before the relative and before the appended pronoun -

Ex. 34:12 εἰς ἥν εἰσπορεύῃ εἰς αὐτήν.
Nb. 11:21 ἐν οὗ εἶμι ἐν αὐτοῖς.
Gen. 28:13 ἢ γῆ ἢ πόλιν ἐν αὐτοῖς.

f. Occasionally the preposition is the same, but the case it governs is different, e.g. -

Jdg. 16:26 ἢ γῆ ἢ πόλιν κατοικεῖ ἐπ' αὐτοῖς.
Josh. 24:13 γῆν ἢς ἀν κοπιάσατε ἐπ' αὐτῆς.

g. Sometimes the preposition is confined to the appended pronoun. Then the problem arises, into what case is the relative to be put? -

a problem which is solved differently in different passages. In some the case chosen coincides with that of the pronoun following, e.g. -

Gen. 24:42 τὴν ὅλον μου, ἥν δεῖν ἐγὼ πορεύομαι ἐπ' αὐτήν.
Ex. 25:28 τοὺς κυάθους, οὓς χαίρετε ἐν αὐτοῖς.
Gen. 21:23 τῇ γῇ ἃς σὺ παρῴκησας ἐν αὐτῇ.

In others it does not -

Nb. 14:31 τὴν γῆν ἥν ὑμεῖς ἀπέστητε ἐπ' αὐτῆς, 19:2 ἢ οὐκ ἐπεβλήθη ἐπ' αὐτὴν ζυγός.
h. Sometimes the relative has a different preposition from the pronoun following -
Nb. 13:20 τὶς ὅ γει εἰς ὅ οὐτοὶ ἐνκάθηνται ἐπ’ αὐτής ... τίνες αἱ πόλεις εἰς ὅ οὐτοὶ κατοικοῦσιν ἐν αὐταῖς.
For other instances see Ex. 6:4: Nb. 15:39: Dt. 1:22, 1:33, 28:49.
i. Sometimes the preposition is the same, but instead of a mere pronoun we have a phrase, e.g.
Gen. 24:38 ἐν οἷς ἡ γῆ ἐφ’ ἦν τῇ γῇ αὐτῶν.
j. The construction of which we have been speaking is not confined to the simple relative, e.g.
Gen. 41:19 οἵνες οὐκ εἶδον τοιαύτας.
Ex. 9:18, 11:6 ὅτι παροικῶ ἐν τῇ γῇ αὐτῶν.
k. The habitual repetition of the pronoun in the LXX is a mere Hebraism, though a search among
Greek writers might reveal traces of a somewhat similar usage arising independently. Here are a few instances -
Plat. Tim. 28 A ὁ δεήμουργος ... τὴν ἰδέαν καὶ δύναμιν αὐτοῦ ἀπεργάζηται,
Parm. 130 E ὅτι τὰ ἄλλα μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν. Artist. Cat. 5.38
οἵ τινες οὗτοι οὐκ ἔχοι τις τὸ τοιοῦτο προενεγκεῖν.
l. In the N.T. this Hebrew syntax of the relative occurs not infrequently.
Philemon 12 οὗτος τῷ ἀνέπεμψά σοι αὐτόν.
Gal. 2:10 οὗτος τῇ εἰς αὐτὸ τοῦτο ποιήσῃ.
Acts 15:17 ὅτι ἐπικέκληται τὸν ἰδήμα μου ἐπ’ αὐτούς.
Mk. 7:25 ὃς ἔμεινε τὸ θανάτα ἐπὶ τούτων ἡμῶν ἴσχει μεταλαμβάνειν.
Instances are most frequent in the very Hebraistic book of Revelation. See Rev. 3:8; 7:3, 9;
70. ἄνηρ = ἕκαστος. The use of ἄνηρ as a distributive pronoun is a pure Hebraism.
Jdg. 16:5 ὃς ἔμεινε τοιοῦτο ἰδεύμα καὶ ἐκατόν ᾨριοῦ.
71. ὅτις for ὅς. Except in the neuter singular ὅ τι, as in Josh. 24:27, and in the expression ἤς ὅτοι, as in 1 K. [1 Sam.] 22:3, or μέχρι ὅτου, which is found only in the Codex Sinaiticus version of Tob. 5:7, ὅτις occurs in Swete’s text only in the nominative, singular or plural. In meaning it is often indistinguishable from ὅς.
1 K. [1 Sam.] 30:10 διακόσιοι ἄνδρες οἵτινες ἐκάθησαν πέραν τοῦ κατακόμβου. Cp. Ex. 32:4, 9:
Jdg. 21:12 τετρακοσίων νεανίδων παρθένων, αἵτινες οὐκ ἔγνωσαν ἄνδρα.
Οἵτινες = οὗ ὅτις occurs several times in Aristeia -
§§ 102, 121, 138, 200, 308.
The same use of ὅτις for the simple relative is found in the N.T., e.g. -
Col. 3:5 τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία.
Acts 8:15 τὸν Πέτρον καὶ Ἰωάννην· οἵτινες καταβάντες κτλ.
1 Tim. 6:9 ἐπιθυμίας . . . αἵτινες βυθίζουσι τοὺς ἀνθρώπους.
Gal. 4:24 ἀτινά ἐστιν ἀλληγοροῦμενα.

**VERBS, 72-84**

72. **Analytic Tenses.** By an Analytic Tense is meant one which is formed with an auxiliary instead of by an inflexion, as in English, ‘is coming’ for ‘comes.’ No reader of the LXX can fail to be struck by the frequency of such forms. It results from the fact that both languages combine to produce them. They are suggested by the great use made of the participle in Hebrew, while at the same time there was a strong tendency towards the employment of such forms within the Greek language itself. They are to be found in the best writers, both in prose and poetry, from Homer downwards. Plato often has recourse to them, partly for the sake of philosophical precision, and partly, it must be confessed, because in his later style he preferred two words to one. In the Laws πρέπον ἐστι almost altogether displaces πρέπει.

**PRESENT**

Prov. 3:5 ἰσθί πεποιθών.
Jdg. 11:10 ἐστίν ἀκούων.
Dan. 0’ 6:26 ἐστόσαν προσκυνοῦντες.
2 Chr. 15:16 ἐστ—that λειτουργοῦσαν.

**FUTURE SIMPLE**

Is. 47:7 ἐσομαι ἀρχοῦσα.
Dt. 28:29 ἔσῃ . . . ἀδικούμενος.
Mal. 3:3 ἥσουνται . . . προσάγοντες.
Is. 22:24 ἥσουνται ἐπικρεμάμενοι.

**PERFECT**

Is. 8:14 πεποιθώς ἦς.
Is. 10:20, 17:8 πεποιθώτες ὤμεν.
Nb. 22:12 ἔστιν γὰρ εὐλογημένος.
FUTURE PERFECT

Gen. 43:9, 44:32 ἡμαρτηκὼς ἔσομαι.
Sir. 7:25 ἔσομαι τετελεκώς.
Is. 58:14 ἔσομαι ἐπειθῶς.
Ex. 12:6 ἔσται ὑμῖν τὰ ὄρη.
Is. 32:3 ἔσται πεποιθότες.
Gen. 41:36 ἔσται . . . πεφυλαγμένα.

IMPERFECT

Dan. 10:2 ἠμην πενθῶν.
Dan. 0’ 7:11 θεωρῶν ἠμην.
Gen. 40:13 ἠμην ποιμαίνον.
Sus. 1: 1 Mac. 6:43.
1 K. [1 Sam.] 17:34 ποιμαίνον ἢν.
Jer. 4:24 ἢν τρέμοντα (sc. τὰ ὄρη).
Dan. 0’ 1:16 ἢν . . . ἀναιρούμενος.
Baruch 1:19 ἠμεθα ἀπειθοῦντες.

PLUPERFECT

Dan. Θ 10:9 ἠμην κατανευμένος.
2 Chr. 18:34 ἢν ἑστηκώς.
1 K. [1 Sam.] 4:13 ἢν . . . ἐξεστηκυῖα.
Jdg. 8:11: Sus. Θ 35 ἢν πεποιθῶς.
Josh. 7:22 ἦν ἐνκεκρυμμένα.
2 Chr. 5:8 ἢν διαπεπετακότα.
Tob. 6:18 ἠτοιμασμένη ἦν.
Is. 20:6 ἠμήν πεποιθότες.
Ex. 39:23 ἠμήν πεποιθότες αὐτά.
b. Γίγνεσθαι may be used as an auxiliary instead of εἶναι.
Ps. 72:14 ἐγενόμην μεμαστιγωμένος.
Is. 30:12 πεποιθῶς ἐγένου.
Nb. 10:34 ἐγένετο σκιάζουσα.
Ps. 125:3 ἐγενοθῆμεν εὐφραινόμενοι.
Ex. 17:12 ἐγένοντο . . . ἐστηριγμέναι.
Sir. 13:9 ὑποχωρῶν γίνου, 18:33 μὴ γίνου . . . συμβολοκοπῶν.
c. Sometimes the verbal adjective is used in place of the participle.
Is. 18:3 ἀκουστὸν ἔσται.
Dt. 4:36 ἀκουστὴ ἐγένετο.
Gen. 45:2: Is. 48:3 ἀκουστὸν ἐγένετο.
Is. 23:5 ὅταν δὲ ἀκουτὸν γένηται.
Dt. 30:5 πλενοναστὸν σε ποιήσει.
d. When a causative form is wanted corresponding to ἀκουστὸν γενέσθαι recourse is had to ἀκουστὸν ποιεῖν, e.g. -
Sir. 46:17 ἀκουστὴν ἐποίησεν τὴν φωὴν αὐτοῦ. Cp. Ps. 105:2, 142:8: Jer. 27:2, 38:7: Is. 30:30,
e. In the N.T. these analytic tenses are relatively even commoner than in the LXX.

**PRESENT**

Col. 3:2 ἐστίν . . . καθήμενος.
2 Cor. 9:12 ἐστὶ προσαναπληροῦσα.
Col. 1:6 ἐστὶ καρποφορούμενον καὶ αὐξανόμενον.
Col. 2:23 ἐστὶ . . . ἔχοντα.
2 Cor. 2:17 ἔσμεν . . . καπηλεύοντες.
Acts 5:25 εἰσίν . . . ἑστῶτες καὶ διδάσκοντες.
Mt. 5:25 ἱσθι εὐνοῶν.

**FUTURE SIMPLE**

Lk. 5:11 ἄνθρωπους ἔσῃ ζωγρῶν.
Acts 7:6 ἐσταί . . . πάροικον.
1 Cor. 14:10 ἔσεσθε . . . λαλοῦντες.

**PERFECT**

Acts 25:10 ἑστῶς εἰμι (present in meaning).
1 Cor. 15:9 ἡλπικότες ἐσμέν.
Hb. 7:21, 23 εἰσὶ γεγονότες.
James 5:16 ἡ πεποιηκός.
2 Cor. 1:19 πεποιθότες ὡμεν.
Hb. 4:2 ἐσμέν εὐηγελισμένοι.
Hb. 10:10 ἡγιασμένοι ἐσμέν.
Acts 2:13 μιμοστωμένου εἰσί.

**FUTURE PERFECT**

Hb. 2:13 ἔσομαι πεποιθῶς (from Is. 12:2 perfect only in form).

**IMPERFECT**

Acts 12:5 ἦν γινομένη.
Acts 21:3 ἦν . . . ἀποφορτίζομενον.
Acts 16:12 ἦμεν . . . διατρίβοντες.
f. Besides εἶναι other auxiliaries are used in the N.T. --
2 Cor. 6:14 μὴ γίνεσθε ἐτεροζυγοῦντες.
Col. 1:18 ἦν γεννηται . . . πρωτεύων.
Rev. 3:2 γίνον γρηγορών.
Acts 8:16 βεβαπτισμένοι ὑπήρχον.
With the last example cp. Aristeas § 193 εἰ μὴ πεποιθώς ὕπαρξει. The same author has κεχαρισμένος ἔσῃ in § 40 and ἵσχυόν ἐστι in 241.
g. Instances of analytic tenses occur here and there in Josephus, e.g. -
B.J. 1.31.1 καὶ τοῦτο ἦν μάλιστα τάρασσον'Αντίπατρον.
Ant. 2.6.7 τί παρόντες εἴημεν.
h. Also in the Apostolic Fathers -
2 Clem. 17:7 ἐσονται δόξαν δόντες. Barn. Ep. 19:4 ἔσῃ τρέμων,
ἀπερέχοντες αὐτοὺς εἰσιν, Sim. 5.4.2 ἐσομαι ἐξωρακῶς . . . ἀκηκοώς,
9.13.2 ἔσῃ . . . φορῶν, Mdt. 5.2.8 ἔσῃ εὑρισκόμενος, Sim. 9.1.8 εὐθηνοῦν ἦν,
9.4.1 ὑπερέχοντες αὐτούς εἰσιν, 58. Sim. 9.1.8 εὐθηνοῦν ἦν, 9.4.1 ὑπερέχοντες αὐτούς εἰσιν
 indicted by the present indicative.

73. Deliberative Use of the Present Indicative. The deliberative use of
the present indicative is not unknown in Latin, especially in Terence, e.g.
Phorm. 447 quid ago? Cp. Heaut. 343: Eun. 811: Ad. 538. It occurs also in
the Greek of the LXX.
Gen. 37:30 ἐγὼ δὲ ποῦ πορεύομαι ἔτι;
So in N.T. --
Jn. 11:47 τί ποιοῦμεν; What is our course?

74. The Jussive Future. a. The Jussive Future is rare in Attic Greek, and,
when it does occur, is regarded as a weak form of imperative. In the LXX,
on the other hand, it is very common, and is employed in the most
solemn language of legislation. From the nature of the case it is not used
in the first person. It may be employed in command or in prohibition. As
instances of the former we may take -
b. Very often the jussive future follows an imperative.
d. In the case of the jussive future we have οὐ in prohibition, because the formula was originally one of prediction.
e. Occasionally there is a transition from the jussive future to οὐ μή with subjunctive - Nb. 23:25 οὖτε κατάρασις καταράσῃ μοι αὐτόν, οὔτε εὐλογῶν μὴ εὐλογήσῃς αὐτόν.
f. In the N.T. the jussive future is often used in passages quoted from the LXX. In Matthew it is employed independently.
Mt. 5:48 ἔσεσθε οὖν ὑμεῖς τέλειοι, 6:45 οὐκ ἔσεσθε ὡς οἱ υποκριταί, 20:26-28 οὐχ οὕτως ἔσται ἐν ὑμῖν . . . ἔσται ὑμῶν δύνασθαι, 21:3 καὶ εάν τις ὑμῖν εἶπη τι, ἔρειτε κτλ.

75. The Optative. a. The pure optative, i.e. the optative as employed to express a wish, is of frequent occurrence in the LXX, as might be expected from the character of the contents, so much of which is in the form either of aspiration or of imprecation. But the use of the optative where in Latin we should have the historic tenses of the subjunctive is hardly to be found outside of Maccabees.
2 Mac. 3:37 τὸ δὲ βασιλέως ἐπερωτήσαντος τὸν Ἡλιόδωρον, ποίος τις εἴη ἐπιτήσεις.
4 Mac. 17:1 ἐλεγον δὲ καὶ τῶν δορυφόρων τινες ως . . . ἵνα μὴ ψαύσειν τι τοῦ σώματος αὐτῆς, ἐαυτὴν ἔρριψεν κατὰ τῆς πυρᾶς.
The established practice is for the subjunctive to follow the historic tenses in a final clause - Ex. 1:11 ἐπέστησεν . . . ἵνα κακώσωσιν, 9:16 διετηρήθησεν ἵνα ἐνδείξωμαι.
Cp. Aristeas §§ 11, 18, 19, 26, 29, 42, 111, 175, 193.
b. In the N.T. also the subjunctive is regularly employed in final clauses after an historic tense, e.g. -
Tit. 1:5 τούτου χάριν ἀπέλιπον σε ἐν Κρήτῃ, ἵνα τὰ λεῖποντα ἐπιδιορθώσῃ.
c. The pure optative is said to occur 35 times in the N.T., always, except in Philemon 20, in the 3d person.

76. Conditional with ἄν. Occasionally we find the apodosis in a conditional sentence devoid of ἄν.

Of the use of the infinitive with the article to express purpose we have had occasion to speak already (§ 59).

78. **Infinitive of Consequence.** This construction is of doubtful propriety in Attic Greek. In the LXX it is much less common than the Infinitive of Purpose. Ex. 11:1 καὶ οὐκ εἰσήκουσεν ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραήλ.

79. **Paucity of Participles.** The small use made of participles in the LXX, as compared with classical Greek, is a natural result of the paratactical construction which reigns throughout. The same is the case, though to a less extent, in the N.T. Take for instance -

Mk. 14:16 καὶ ἐξῆλθον οἱ μαθηταί, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρεν καθὼς εἶπεν αὐτοῖς· καὶ ἤτοιμασαν τὸ πάσχα.

The participle has disappeared in the modern language. Doubtless the influence of Biblical Greek was among the causes of its decline.

80. **Misuse of the Participle.** The misuse of the participle marks a stage of its decline. We find this tendency already manifesting itself in the LXX. Such an anacoluthon indeed as the following -

Ex. 12:37 ἀπάραντες δὲ οἱ υἱοὶ Ἰσραήλ, 15:18 κύριος βασιλεύων τὸν αἰῶνα.

More often it does not, as in -

Jdg. 11:25 καὶ Βαρὰκ διώκων.

81. **The Intensive Participle.** On the other hand there is a cause in operation in the LXX tending to an unnecessary use of participles. For in place of a cognate dative we often find the participle used along with a finite form of the same verb, to convey the intensive force that is accomplished in Hebrew by the addition of the infinitive to the finite verb, e.g. -

Gen. 22:17 εἰ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου.

Jdg. 11:25 μὴ μαχόμενος ἐμαχέσατο μετὰ Ἰσραήλ ἤ πολεμῶν ἐπολέμησεν αὐτὸν;

We might fill pages with instances of this idiom, but a statement of its frequency must suffice. This emphatic use of the participle is a more unmitigated Hebraism than the other forms of the
etymological figure. The cognate accusative is quite Greek and the cognate dative is to be found in pure Greek, but we should search in vain among classical authors for the intensive use of the participle. There is a clear instance indeed in Lucian (Dialogi Marini 4.3 ἰδῶν εἶδον), but it is interesting to remember that Lucian himself came from the banks of the Euphrates. In Hdt. 5.95 αὐτὸς μὲν φεύγων ἐκφεύγει there is a difference of meaning between the participle and the finite verb - he himself escapes by flight.

In the N.T. we have one instance, other than a quotation, of this Hebraism, namely - Eph. 5:5 ἵστε γινώσκοντες,
but both the reading and the interpretation of this passage are disputed.

82. Other Varieties of the Etymological Figure. In Josh. 17:13 ἐξολεθρεύσαι δὲ αὐτοὺς οὐκ ἐξωλέθρευσαν the infinitive absolute of the Hebrew is represented in Greek by the infinitive, instead of by a participle or a cognate dative, so that sheer nonsense is made of the translation. In another passage, where the Greek departs from our Hebrew, an adjective takes the place of the participle - Jdg. 5:30 οἰκτείρμων οἰκτειρήσει.

Sometimes we find an adverb in place of the participle - Ex. 15:1 ἐνδόξως γὰρ δεδόξασται.
Nb. 22:17 ἐντίμως γὰρ τιμήσω σε.
Prov. 23:1 νοητῶς νόει, 27:23 γνωστῶς ἐπιγνώσῃ.
The following turns of expression may also be noticed - Jdg. 11:25 ἐν ἀγαθῷ ἀγαθώτερος.
Dt. 18:8 μερίδα μεμερισμένην.
1 K. [1 Sam.] 1:11 δῶσῳ αὐτὸν ἐνώπιόν σου δοτόν.

83. Middle and Passive Voices. In later Greek the boundary lines between the middle and passive voices are not clearly demarcated. Even in classical authors we find the future middle used in a passive sense, as it is also in -

Ex. 12:10 οὐκ ἀπολείψεται ἀ' αὐτοῦ ἕως πρωί, καὶ ὀστοῦν συντρίψεται ἀπ' αὐτοῦ.
The same seems to be the case with ξυρήσωμαι and ἐξυρήσατο in Jdg. 16:17, 22.
So in N.T. --
1 Cor. 6:11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, 10:2 καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο,
though here Riddell’s semi-middle sense of the verb might plausibly be brought in by way of explanation.

Instances of passive form with middle meaning are common in the LXX - Nb. 22:34 ἀποστραφήσομαι I will get me back again.
Jdg. 15:9 ἐξερίφησαν spread themselves, 16:20 ἐκτιναχθήσομαι shake myself, 16:26 ἐπιστηριχθήσομαι support myself.

So in N.T. in Luke 11:38 ἐβαπτίσθη is used for ἐβαπτίσατο.

84. Causative Use of the Verb. a. The causative use of the verb which is found in the LXX may be set down with confidence as a Hebraism. Ἀραμεύειν according to the Greek language means ‘to be king,’ but it is frequently employed in the LXX in the sense of ‘to make king,’ e.g.
Jdg. 9:6 ἐβασίλευσαν τὸν Ἀβειμέλεχ.

1 K. [1 Sam.] 8:22 βασίλευσον αὐτοῖς βασιλέα, 15:11 ἐβασίλευσα τὸν Σαοῦλ εἰς βασιλέα.

There are all together thirty-six occurrences of the word in this causative sense.

b. Classical Greek again knows βδελύσσεσθαι in the sense of ‘to loathe’ or ‘abominate,’ but not βδελύσσειν in the sense of ‘to make abominable,’ as in -

Ex. 5:21 ἐβδελύξατε τὴν ὀσμὴν ἡμῶν ἐναντίον Φαραώ.


c. Still more strange to classical Greek is the sense of ‘to make to sin’ often imposed upon ἐξαμαρτάνειν, e.g. -


This is the prevailing sense of the word in the LXX, which is found all together twenty-eight times, mostly in the phrase ὃ ἐξήμαρτεν τὸν Ἰσραήλ.

d. In this causative use of the verb is to be found the explanation of Ex. 14:25 καὶ ἦγαγεν αὐτοὺς μετὰ βίας, where the R.V. margin has ‘made them to drive.’ Other similar instances are -

Ex. 13:18 ἐκύκλωσεν = he led round.

1 K. [1 Sam.] 4:3 κατὰ τί ἔπταισεν ἡμᾶς κύριος σήμερον;

Ps. 142:11 ζήσεις με.

85. Reduplication of Words. In Greek we are accustomed to reduplication of syllables, but not to reduplication of words. This primitive device of language is resorted to in the LXX, in imitation of the Hebrew, for at least three different purposes -

1) intensification,
2) distribution,
3) universalisation.

1) The intensifying use.


σφόδρα σφοδρῶς Gen. 7:19: Josh. 3:16.

To the same head may be assigned -

Ex. 8:14 συνήγαγον αὐτοὺς θιμωνιάς θιμωνιάς.

Dt. 28:43 ὁ προσήλυτος ὁ ἐν σοὶ ἀναβήσεται ἄνω ἄνω, σὺ δὲ καταβήσῃ κάτω κάτω.

In all the above instances perhaps the kind of intensification involved is that of a repeated process.

2) The distributive use.

εἶς εἶς 1 Chr. 24:6

δύο δύο Gen. 6:19, 7:3: Sir. 36:15.

ἐπτά ἐπτά Gen. 7:3.

χιλίους ἐκ φυλῆς, χιλίους ἐκ φυλῆς Nb. 31:6.

τὸ πρῶτον πρῶτον 1 Chr. 9:27.

ἐργασία καὶ ἐργασία 2 Chr. 34:13.

In pure Greek such ideas would be expressed by the use of ἀνά or κατά. Sometimes we find κατά; employed in the LXX along with the reduplication, as in --
Dt. 7:22 κατὰ μικρὸν μικρόν.
Zech. 12:12 κατὰ φυλάς φυλάς.
The idea ‘year by year’ is expressed in many different ways -
κατὰ μικρὸν μικρόν 1 K. [1 Sam.] 7:16.
κατὰ φυλὰς φυλάς.
τὸ κατ’ ἐνιαυτόν ἐνιαυτῷ 2 Chr. 9:24.

3) The universalising use,

ἀνθρώπος ἄνθρωπος = whatsoever man Lvt. 17:3, 8, 10, 13; 18:6; 20:9; 22:18:
Ezk. 14:4, 7.

Of the above three uses the distributive is the only one which is to be found in the N.T.
Mk. 6:7 δύο δύο, 6:39 συμπόσια συμπόσια, 6:40 πρασία πρασία.
So also in the Pastor of Hermas -
Sim. 8.2.8 ἥλθον τάγματα τάγματα, 4.2 ἐστήσαν τάγματα τάγματα.

86. Expressions of Time. a. ‘Year after year’ is expressed in 2 K. [2 Sam.] 21:1 by a nominative absolute ἐνιαυτὸς ἐχόμενος ἐνιαυτοῦ without any pretence of grammar.
b. The use of the word ‘day’ in vague expressions of time is a Hebraism, e.g. -
3 K. [2 Kings] 18:1 μεθ’ ἡμέρας πολλάς = after a long time.
c. ‘Day by day’ (Hb. day, day) is expressed in Gen. 39:10 by ἡμέραν εξ ἡμέρας (cp. Lat. diem ex die). In Esther 3:4 καθ’ ἡμέραν is correctly used as the Greek equivalent for the phrase day and day, which St. Paul (2 Cor. 4:16) has reproduced word for word in the form ἡμέρα καὶ ἡμέρα.
d. The use of ‘yesterday and the day before’ as a general expression for past time = heretofore is a Hebraism which presents itself in the LXX under a variety of slight modifications.
ἐχθὲς καὶ τρίτην ἡμέραν Gen. 31:2, 5: Ex. 5:7, 14: Josh. 4:18: 1 K. [1 Sam.] 14:21, 19:7, 21:5:
1 Mac. 9:44.
ἀπ’ ἐχθὲς καὶ τρίτης ἡμέρας Josh. 3:4.
πρὸ τῆς ἐχθὲς καὶ τρίτης Dt. 19:4.
πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης. Ex. 21:29.
πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης ἡμέρας Ex. 21:36.
πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας. Ex. 4:10.
In Joshua 20:5, which occurs only in the Codex Alexandrinus, we have ἀπ’ τρίτης ἡμέρας.
καὶ τρίτην, where ἐχθὲς καὶ τρίτης is treated as a single indeclinable noun.
e. ‘Just at that time’ is expressed variously as follows -
ἐν αὐτῇ τῇ ὥρᾳ ἐκεῖνη Dan. O’ 5:5.

87. Pleonastic Use of ἐκεῖ and ἐκεῖθεν. Just as a personal pronoun is supplied after the relative (§ 69), so a demonstrative adverb of place is supplied after a relative adverb or after some phrase equivalent to one.

Ex. 20:24 οὗ ἔδεσταί τίνα ὑπὸ τοῦ ναοῦ μου ἐκεῖ.
Dan. Θ 9:7 οὗ διέπεσεν αὐτοῦ ἐκεῖ.
Gen. 31:13 ἐν τῷ τόπῳ ὧν ἦλθες μοι ἐκεῖ στήλην.
Nb. 14:24 οὗ ἔστησεν ἐκεῖ (ἐκεῖθεν).
Ex. 8:22 ἐφ’ ἥν ὄπω ἔστησά ἐκεῖ.
Dt. 9:28 ἐπὶ τῶν ἱερέων ἡμῶν ἐκεῖ.
Nb. 23:13 ἐξ ὧν ἔστησεν ἐκεῖ.

This idiom, which is thoroughly Hebrew, is to be explained on the same principle as in § 69.

In the N.T. it is found only in Revelation -
Rev. 12:6 ἐν ὧν ἔστησεν ἐκεῖ τόπον, 12:14 ἐν ὧν ἔστησεν ἐκεῖ, 17:9 ἐν ὧν ἔστησεν ἐκεῖ (ἐκεῖθεν).

88. πᾶς with ὁ and μή. a. The use of πᾶς with a negative particle, where in classical Greek οὐδεὶς or μηδεὶς would be employed, is a Hebraism, even though in certain cases the resulting expression may be paralleled from pure Greek usage. The πᾶς may either precede or follow the negative (οὗ, μῆ, μηδὲ, οὐ μὴ) without difference of meaning.

b. We will first take instances from the LXX where the πᾶς precedes the negative.
Hbk. 2:19 πᾶς πνεῦμα οὗ ἔστιν ἐν αὐτῷ.
1 Mac. 2:61 πάντες . . . οὗ ἀσθένησον.
Ex. 22:22 πᾶς σὺν κήρυκαὶ μᾶς ἀπείπησαν.
Jer. 17:22 πᾶς ἔργον οὐκ ἐστιν ἐπ' αὐτῶν (= ἐκεῖ).

c. In the following passages of the LXX the πᾶς follows the negative -
Ps. 142:2 οὗ δικαίωθησαί 

So in N.T. --
Rev. 18:22 πᾶς τεχνίτης . . . οὗ μὴ ἔφανεν ἐν σοὶ ἔτι.
2 Pet. 1:20 πᾶσα προφητεία γραφής ἰδίας ἐπιλύσεως οὗ γίνεται.
Eccl. 1:9 οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.
2 K. [2 Sam.] 15:11 οὐκ ἔγνωσαν πᾶν ρήμα.
Tob. 12:11 οὐ μὴ κρύψω ἀφʼ ὑμῶν πᾶν ρήμα.
Ps. 33:11 οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ.
Jdg. 13:4 μὴ φάγης πᾶν ἄκαθαρτον.
Tob. 4:7 μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ.
So in N.T. --
Lk. 1:37 οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ρήμα.
1 Cor. 1:29 διὸς μὴ καυχήσητε πᾶσα σάρξ.
Rev. 21:27 οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν.

PREPOSITIONS, 89-98

89. Prominence of Prepositions. The prominence of prepositions in the LXX is partly a characteristic of later Greek generally and partly due to the careful following of the Hebrew. But while prepositions are employed to express relations for which in classical Greek cases would have been thought sufficient, there is at the same time a tendency to blur some of the nice distinctions between the uses of the same preposition with different cases.

90. εἰς. a. εἰς in classical Greek denotes motion or direction: in Biblical Greek it denotes equally rest or position, and may be translated by ‘at’ or ‘in’ as well as by ‘to,’ e.g. -
Gen. 37:17 πορευθῶμεν εἰς Δωθάειμ . . . καὶ εὗρεν αὐτοὺς εἰς Δωθάειμ.
Josh. 7:22 ἔδραμον εἰς τὴν σκηνήν . . . καὶ ταῦτα ἦν ἐνκεκρυμμένα εἰς τὴν σκηνήν.
Jdg. 14:1 καὶ κατέβη Σαμψὼν εἰς Θαμνάθα, καὶ εἶδεν γυναίκα εἰς Θαμνάθα.
For examples of the former meaning only we may take -
Gen. 42:32 ὅ δὲ μικρότερος . . . εἰς γῆν Χανάαν.
Nb. 25:33 τὴν γῆν εἰς ὧν ὡμεῖς κατοικεῖτε.
Judith 16:23 ἀπέθανεν εἰς βαιτυλουά.
b. In the N.T. εἰς denoting rest or position is very common.
Mk. 13:3 καθημένον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν.
Jn. 1:18 ὃ ὤν εἰς τὸν κόλπον τοῦ πατρός.

The obliteration of the distinction between rest and motion is one of the marks of declining Greek. In the modern language εἰς has usurped the functions both of ἐν and πρὸς.
c. The use of εἰς with the accusative after εἶναι and γενέσθαι as practically equivalent to the nominative may safely be regarded as a Hebraism.

d. 1 Chr. 11:21 ἦν αὐτοῖς εἰς ἄρχοντα, 17:7 εἶναι εἰς ἡγούμενον.

1 K. [1 Sam.] 17:9 έσομεθα ύμιν εἰς δούλους.


Gen. 2:7 ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.
Ex. 2:10 ἐγενήθη αὐτῇ εἰς υόν.
1 K. [1 Sam.] 4:9 γένεσθε εἰς ἀνδρας.

πρός in one passage takes the place of εἰς.

Sir. 46:4 μία ἡμέρα ἐγενήθη πρὸς δύο.

e. In the New Testament this idiom occurs both in quotations from the Old and otherwise.

1 Jn. 5:8 καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.
Lk. 3:5 ἔσται τὰ ἐκκλησία εἰς εὐθείας (Is. 40:4).
2 Cor. 6:18 ἔσεθη μι εἰς υόν καὶ θυγατέρας (2 K. [2 Sam.] 7:8: Is. 43:6).
Mt. 19:5 ἔσονται μι δόσεις εἰς σάρκα μίαν (Gen. 2:24).
Mt. 21:42 ἐγενήθη εἰς κεφαλήν γωνίας (Ps. 117:22).
Jn. 16:20 ἡ λύπη ύμων εἰς χαράν γενήσεται.

The same usage is to be found also in the Apostolic Fathers -

Herm. Past. Sim. 9.13.5 ἔσονται μι εἰς πνεύμα, εἰς ἑν σώμα.
1 Clem. 11:2 εἰς κρίμα καὶ εἰς σημείωσιν . . . γίνονται.
Ign. Eph. 11:1 ἵνα μὴ ἴμιν εἰς κρίμα γένηται.

f. The employment of εἰς to express the object or destination of a thing might easily be paralleled from classical Greek, but its frequent use in the LXX is due to its convenience as a translation of the corresponding Hebrew.

Gen. 34:12 καὶ δώσετε μι τὴν παῖδα ταύτην εἰς γυναῖκα.
Ps. 104:17 εἰς δούλον ἐπράθη ἱωσῆφ.
Gen. 12:2 ποιήσω σε εἰς ἐθνος μέγα.

When the verb is active and transitive, as in all but the second of the above instances, εἰς might be dispensed with as far as Greek is concerned. When a verb of being is employed, this use runs into the preceding -

Gen. 1:29 ύμιν ἔσται εἰς βρώσιν, 1:14 ἐστωσαν εἰς σημεία.

g. The use of εἰς with the accusative, where classical Greek would simply have employed a dative, is shown by the Papyri to have been a feature of the vernacular Greek of Alexandria.

Ex. 9:21 ἐς ἔς μη προσέσχεν τῇ διανοίᾳ εἰς τὸ ῥῆμα κυρίου κτλ.

So in N.T. --

1 Cor. 16:1 τῆς λογίας τῆς εἰς τούς ἀγίους (the collection for the saints).
91. a. Although ἐν was destined ultimately to disappear before εἰς, yet in Biblical Greek we find it in the plenitude of its power, as expressing innumerable relations, some of which seem to the classical student to be quite beyond its proper sphere. One principal use may be summed up under the title of ‘The ἐν of Accompanying Circumstances.’ This includes the instrumental use, but goes far beyond it. Under this aspect ἐν invades the domain of μετά and σύν. In most cases it may be rendered by the English ‘with.’

Hos. 1:7 σώσω αὐτοὺς ἐν κυρίῳ Θεῷ αὐτῶν, καὶ οὐ σώσω αὐτοὺς ἐν τόξῳ οὐδὲ ἐν ῥομφαίᾳ οὐδὲ ἐν πολέμῳ οὐδὲ ἐν ἵπποις οὐδὲ ἐν ἱππεῦσιν. Cp. 1 K. [1 Sam.] 17:45, 47; 1 Mac. 3:12.

Ex. 6:1 ἐν γὰρ χειρὶ κραταικτλ. (But in Ex. 3:19 we have ἐὰν μὴ μετὰ χειρὸς κραταιας.) Cp. Ex. 3:20; Jdg. 15:15, 16.


1 Mac. 4:6 ὃ ὐφθη Ἰουδασ... ἐν τρισχίλιοις ἀνδράσιν.

So in N.T. --


Eph. 6:2 ἑνετολὴ πρώτῃ ἐν ἐπαγγελίᾳ.

2 Pet. 3:16 ἐν ἀνθρώπω φωνῇ.


b. The ἐν of accompanying circumstances is not wholly foreign to classical Greek, though the extended use made of it in Biblical diction is.

Eur. Tro. 817 ὥ χρυσέαις ἐν οἰνοχόαις ἁβρὰ βαίνων.

c. In another of its Biblical uses ἐν becomes indistinguishable from εἰς, as in -

Ex. 4:21 πάντα τὰ τέρατα ἃ ἔδωκα ἐν ταῖς χερσίν σου.


Is. 37:10 οὐ μὴ παραδοθῇ Ἱερουσαλήμ ἐν χειρὶ βασιλέως, while the parallel passage in 4 K. [2 Kings] 19:10 has εἰς τέρατα βασιλέως.

So in N.T. --

2 Cor. 8:16 χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ἐν τῇ καρδίᾳ Τίτου.

Jn. 3:35 ἐνετείλαν ἐν φυλακῇ.

Rev. 11:11 πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσήλθεν ἐν αὐτοῖς.

92. ἀπό. a. ἀπό in the LXX is often little more than a sign of the genitive, like our English ‘of,’ provided that the genitive be partitive.

Ex. 12:46 καὶ ὢστον οὐ συντρίψετε ἄπ’ αὐτοῦ.

Josh. 9:8 οὐκ ἦν ῃμα ἀπὸ πάντων ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου.

Joel 2:28 ἔκχω ἐπὶ τοῦ πνεύματός μου.

So in N.T. --
Lk. 6:13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα.
Jn. 21:10 ἐνέγκατε ἀπὸ τῶν ὀψαρίων ω-ν ἐπιάσατε νῦν.
Gen. 41:31 καὶ οὐκ ἐπιγνωσθήσεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ.
Ex. 2:23 καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραήλ ἀπὸ τῶν ἔργων,
3:7 καὶ τῆς κραυγῆς αὐτῶν Ἀκήκοα ἀπὸ τῶν ἔργων ἐργοδιωκτῶν.
Ps. 11:6 ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν . . . ἀναστήσομαι.
Sir. 20:6 ἐστίν μισητός ἀπὸ πολλῆς λαλιάς.
Nahum 1:6 αἱ πέτραι διεθρύβησαν ἀπ' αὐτοῦ.
In this way ἀπὸ becomes = ὑπό, as in Dan. 0' 1:18.
So in N.T. --
Hb. 5:7 εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας.
Jn. 21:6 οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
c. The combination ἀπὸ . . . ἕως is a Hebraism. It may be rendered “from . . . unto,” as in -
Dt. 8:35 ἀπὸ ἴχνους τῶν ποδῶν σου ἐως τής κορυφῆς σου,
or “both . . . and,” as in -
Ex. 9:25 ἀπὸ ἀνθρώπου . . . ἐως κτήνους.
Sometimes καί precedes the ἐως -
Jdg. 15:5 ἀπὸ . . . καὶ ἐως . . . καὶ ἐως both . . . and . . . and. Cp. Sir. 40:3: Jer. 27:3.
93. μετά, μετά with genitive = ‘in dealing with’ is a Hebraism.
Jdg. 15:3 ὅτι ποιῶ ἐγὼ μετ’ αὐτῶν πονηρίαν.
So in N.T. --
94. ὑπέρ. a. The frequent use of ὑπέρ in the LXX to express comparison is due to the fact that
the Hebrew language has no special form for the comparative degree. We therefore sometimes find
the LXX representing the original by the positive with ὑπέρ.
1 K. [1 Sam.] 9:2 ὑψηλὸς ὑπέρ πάσαν τήν γῆν.
1 Chr. 4:9 ἔνδοξος ὑπέρ τοῦς ἁδελφοὺς αὐτοῦ.
Sir. 24:20 ὑπέρ μέλι γλυκό.
Ezk. 5:1 ῥομφαίαν ὑπέρ ξυρὸν κουρέως.
b. More often however the comparative is used, but the construction with ὑπέρ still retained.
Jdg. 18:26 δυνατώτεροι εἰσιν ὑπὲρ αὐτῶν.
Ruth 3:12 ἐγγίων ὑπέρ ἐμέ.
Hbk. 1:8 ἄλοιποι υπὲρ λύκους.
Dan. O’ 1:20 σοφωτέρους δεκαπλασίως ύπερ τοὺς σοφιστάς.
c. ύπερ is employed in the same way after verbs -
Ex. 1:9 ἤθελεν ύπερ ἡμᾶς.
1 K. [1 Sam.] 1:5 τὴν Ἀνναν ἡγάπα Ἐλκανά ύπερ ταύτην.
Ps. 39:13 ἔπληθος ὑπέρ τὰς τρίχας τῆς κεφαλῆς μου.
1 Chr. 19:12 ἐὰν κρατήσῃ ύπερ ἐμὲ Σῦρος.
Jer. 5:3 ἐστερέωσαν . . . ύπερ πέτραν. 16:12 ὑμεῖς ἐπονηρεύσασθε ύπερ τοὺς πατέρας ὑμῶν.
Cp. 17:23.
Jer. 26:23 πληθύνει ύπερ ἄκριδα.
d. So in N.T. --
after a comparative -
Lk. 16:8 φρονιμώτεροι ύπερ τοὺς υἱοὺς τοῦ φωτός.
Hb. 4:12 τομώτερος ύπερ πᾶσαν μάχαιρα.
after a verb -
Gal. 1:14 προέκοπτον . . . ὑπέρ πολλούς.
Mt. 10:37 ὁ φιλῶν πατέρα ἢ μητέρα ὑπέρ ἐμέ.
Cp. Herm. Past. Mdt. 5.1.6 ἡ μακροθυμία γλυκυτάτη ἐστὶν ὑπέρ τὸ μέλι. Mart. Polyc. 18
dοκιμώτερα ύπερ χρυσοῦν ὡς κατά αὐτοῦ.

95. ἐπί. a. ἐπί with the accusative is used of rest as well as of motion.
Gen. 41:17 ἐστάναι ἐπί τὸ χεῖλος τοῦ ποταμοῦ.
Ex. 10:14 καὶ ἀνήγαγεν αὐτὴν (τὴν ἀκρίδα) ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ κατέπαυσεν ἐπί
pάντα τὰ ὅρια Αἰγύπτου πολλὴ σφόδρα.
Jdg. 16:27 ἐπί τὸ δώμα = upon the roof.
b. ἐπί is sometimes used to reinforce an accusative of duration of time.
Jdg. 14:17 καὶ ἐκλάυσεν πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας ὑπέρ ἐτῶν ἡμέρας ὑπέρ ἐτῶν αὐτοῦς ὑπέρ τῆς.
c. In Josh. 25:10 we find μέγαν ἐπί τοῦ ἰδεῖν where in classical Greek we should have only
mέγαν ἰδεῖν.
d. In the N.T. also ἐπί with the accusative is used of rest or position -
2 Cor. 3:15 κάλυμμα ἐπί τὴν καρδίαν αὐτῶν κεῖται.
Mk. 2:14 καθήμενον ἐπί τὸ τελώνιον. Cp. Lk. 5:27.
Mk. 4:38 ἐπί τὸ προσκεφάλαιον καθεύδων.
Mt. 14:28 περιπατοῦντα ἐπί τὴν θάλασσαν (in Jn. 6:19 περιπατοῦντα ἐπί τῆς θαλάσσης).
Jn. 1:32 ἐμείνεν ἐπὶ τοῦ αὐτόν.

96. παρά. a. παρά naturally lends itself to the expression of comparison, and is so used
occasionally in the best Greek, e.g. Thuc. 1.23.4: Xen. Mem. 1.4.14: Hdt. 7.103. It is therefore not
surprising that it should have been employed by the translators in the same way as ύπέρ.
Nb. 12:3 καὶ ὁ ἄνθρωπος Μωυσῆς πρεσβύτερος οὐφόρα παρὰ πάντας τοὺς ἄνθρωπος.

Dan. Θ 7:7 διάφορον περισσῶς παρὰ πάντα τὰ θήρια.
1 Esd. 4:35 ἵσχυσαρέα παρὰ πάντα.
Dan. Ο’ 11:13 μείζονα παρὰ τὴν πρώτην (Θ has πολὺν ὑπὲρ τὸν πρότερον).
Dt. 7:7 ύμείς γάρ ἔστε ὑγιοι παρὰ πάντα τὰ ἔθνη.
Gen. 43:34 ἐμεγαλύνθη δὲ ἡ μερίς θες μερίδας πάντων.
Ps. 8:6 ἠλάττωσαν αὐτὸν βραχύ τι παρὰ ἄγγέλους.
b. In the N.T. παρὰ after a comparative is abundant in Hebrews -
We find it after a positive and after a comparative in Luke -
Lk. 13:2 ἀμαρτωλοὶ παρὰ πάντας τους Γαλιλαίους, 3:13 μηδὲν πλέον παρὰ τὸ διατεταγμένον ύμῖν πράσσετε,
and after verbs in -
Rom. 14:5 ὅ δέν κρίνει ἡμέραν παρὰ ἡμέραν.
Hb. 1:9 ἔρχοντας σε ὅ θεός . . . παρὰ τοὺς μετόχους σου.
c. In the Apostolic Father cp. -
Herm. Past. Vis. 3.12.1 ἱλαρωτέρα παρὰ τὸ πρότερον,
Sim. 9.18.2 πλείονα . . . παρὰ.
Barn. Ep. 4:5 (in a quotation from Daniel which is neither Θ nor Θ) χαλεπώτερα παρὰ πάντα τὰ θήρια.

97. New Forms of Preposition. a. Besides the more liberal use made of the prepositions already current in classical Greek, we meet also in the LXX with new forms of preposition.

b. ἀπάνωθεν occurs in Swete’s text in Jdg. 16:20: 2 K. [2 Sam.] 11:20, 24; 20:21: 3 K. [2 Kings] 1:53: 4 K. [2 Kings] 2:3. It not unnaturally gets confused in some places with the classical ἐπάνωθεν, which is very common in the LXX, having been found a convenient rendering of certain compound prepositions in the Hebrew.

c. ὑποκάτωθεν, which is only used as an adverb in classical Greek, assumes in the LXX the function of a preposition, e.g. -
 Dt. 9:14 ἔξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ.
The corresponding form ὑπεράνωθεν occurs in the LXX only twice, once as an adverb in Ps.
77:23 and once as a preposition in -
Ezk. 1:25 ὑπεράνωθεν τοῦ στερεώματος.
d. ἐνώπιον in many passages of the LXX has been replaced in Swete’s text by ἐναντίον, but there are still numerous instances of it left, e.g. Ex. 28:12, 23, 34; 29:10, 23, 24, 25, 26, 42. In N.T. is occurs in Lk. 1:8, Acts. 8:21.


κατέεναντι is specially frequent in the book of Sirach.

e. ἐνώπιον is another preposition unknown to classical authors, but extremely common in Biblical Greek, as being an apt equivalent for certain Hebrew forms of expression. Deissmann gives instances of its adverbial use in the Papyri, so that we need not suppose it to have been invented.
by the translators of the O.T. In the N.T. it occurs frequently in Luke-Acts, Paul, and Revelation, but is not used in Matthew or Mark.


f. ὀπίσω as a preposition is unclassical, but extremely common in the LXX.


g. κατόπισθε(ν) is construed with a genitive in Hom. Od. 12.148, but its classical use is almost wholly adverbial, whereas in the LXX, in which it occurs twenty-four times in all, it is mainly prepositional.

In 2 Chr. 34:38 we have ἀπὸ ὀπίσθεν Κυρίου. Cp. Eccl. 1:10 ἀπὸ ἐμπροσθεν ἡμῶν.


In N.T. only in Rev. 4:3, 5:11 κυκλόθεν τοῦ θρόνου.

κύκλω is sometimes used in the same way, as in 3 K. [2 Kings] 18:35: Sir. 23:18: Is. 6:2: Jer. 39:44.

Cp. Strabo 17.6, p. 792 τὰ δὲ κύκλῳ τῆς κώμης.

i. Other prepositions that may be briefly noticed are ἐχόμενα πέτρας Ps. 140:6, ἐσώτερον τῆς κολυμβήθρας Is. 22:11.

In Sir. 29:25 we have the combination καὶ πρὸς ἐπὶ τούτως.

98. Prepositions after Verbs. The great use made of prepositions after verbs is one of the main characteristics of Biblical Greek. It is partly a feature of later Greek generally, but to a still greater extent it is due to the influence of the Hebrew. In the following list of instances perhaps the last only is irreprouachable as Greek:

- ἀδυνατεῖν ἀπό Dt. 17:8.
- αἱρετίζειν ἐν 1 Chr. 29:1: 2 Chr. 29:11.
- βδελύσσεθαι ἀπό Ex. 1:12.
- ἐκτικεῖν ἐκ Dt. 18:19.
- ἐκλέγειν ἐν 1 Chr. 28:5.
- ἐλπίζειν ἐπὶ with accusative Ps. 4:6, 5:12, 9:11, 40:10.
- ἐλπίζειν ἐπὶ with dative Ps. 7:1.
- ἐνεδρεύειν ἐπὶ Jdg. 16:2.
- ἐντρέπεσθαι ἀπό 2 Chr. 36:12; 1 Esd. 1:45.
- εὐδοκεῖν ἐν Ps. 146:10.
- θεωρεῖν ἐν Jdg. 16:27.
- καταφρονεῖν ἐπὶ Tobit 4:18.
- λογίζεσθαι εἰς 1 K. [1 Sam.] 1:13.
μυκτηρίζειν ἐν 1 Esd. 1:51.
πατάσσειν ἐν 2 Chr. 28:5, 17.
ποιεῖν ἔλεος ἐν Josh. 2:12.
ποιεῖν ἔλεος μετά Jdg. 8:35.
πολεμεῖν ἐν 1 K. [1 Sam.] 28:15.
προσέχειν εἰς Ex. 9:21.
προσοχθίζειν ἀπό Nb. 22:3.
συνιέναι εἰς Ps. 27:5.
ὑπερηφανεύεσθαι ἀπό Tobit 4:14.
φείδεσθαι ἐπί Dt. 7:16.

CONJUNCTIONS, 99-111

99. εἰ with the Subjunctive. a. In Homer εἰ, or its equivalent αἰ, is common with the subjunctive, especially when accompanied by κε(ν), e.g. Il. 1.80, 4.249, 7.375, 8.282, 11.791, 15.403, 16.861, 18.601: Od. 4.35, 5.471, 472, 16.98, 22.7.

In classical authors instances of εἰ with the subjunctive (without ἃν) are rare rather than absent. Some of them may have been improved out of existence, owing to a desire for uniformity.

Plato Laws 761 C εἰ τί ποι ἄλσος . . . ἀνειμένον ἦ.
Xen. Anab. 3.2.22 οἱ πόταμοι, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι.
Soph. Ant. 710 κεῖ τις ἡ σοφός. See GMT. 454.
b. In Hellenistic Greek the use of εἰ with the subjunctive becomes common, e.g. -
Arist. E.E. 2.1.17 εἰ ἄνθρωπος, 8.9 εἰ τις προσθῇ, 18 εἰ γὰρ . . . ἀποκτείνῃ, 10.21 εἰ πολεμῶσιν.
Phil. 2.19, De Abr. §25 εἰ ἐμμιθοῦσον ἦ.
Jos. B.J. 1.31.1 εἰ . . . ἀσθενήσῃ, Ant. 1.2.3 εἰ καὶ συμβῇ.

We should therefore antecedently expect to find this construction in the LXX, and yet it is seldom found. It occurs in Jdg. 11:9, where an indicative and subjunctive are both made dependent on εἰ - εἰ ἐπιστρέφετε με ὑμεῖς παρατάξασθαι ἐν υἱοῖς Ἀμμών καὶ παραδῷ Κύριος αὐτοὺς ἐνώπιον ἐμοῦ. In Dt. 8:5 Swete’s text has παδεύσαι in place of παδεύσῃ. In 1 K. [1 Sam.] 14:37 εἰ καταβῶ ὀπίσω τῶν ἀλλοφύλων is so punctuated as to become an instance of εἰ interrogative (§100). In Sirach 22:26 εἰ κακά μοι συμβῇ, the συμβῇ has given place to συμβήσεται.

In the N.T. there are a few instances of εἰ with the subjunctive -
Rom. 11:14 εἰ πως παραζηλώσω.
Phil. 3:11 εἰ πως καταστήσω εἰς τὴν ἐξανάστασιν, 3:12 εἰ καὶ καταλάβω.

100. εἰ Interrogative. a. In classical Greek εἰ is often used in indirect questions, e.g. -
Thuc. 1.5.2 ἐρωτώντες εἰ λησταί εἰσιν.
Plat. Apol. 21 D ἢρετο γὰρ δῆ, εἰ τις ἐμοῦ εἰς σοφώτερος.
Xen. Anab. 1.10.5 ἐβουλεύετο . . . εἰ πέμποιεν τίνας ἢ πάντες ἵοιεν.

b. In Biblical Greek εἰ has become a direct interrogative particle. This transition seems so natural as to make us doubt the statement of Jannaris (Hist. Gk. Gr. §2055) that εἰ is in all these cases ‘nothing but an itatic misspelling for the colloquial ἃ.’ In Gen. 43:7 λέγων Εἰ ἔτι ὁ πατὴρ ὑμῶν ζῆ; εἰ ἔστιν ὑμῖν ἀδελφός . . . μὴ ἦδειμεν εἰ ἐρεῖ ἡμῖν κτλ.

we have first the direct and then the indirect use of εἰ as an interrogative particle. For other instances of the former take -

1 K. [1 Sam.] 15:32 καὶ εἶπεν Ἀγάγ Εἰ οὔτως πικρός ὁ θάνατος;
2 K. [2 Sam.] 20:17 καὶ εἶπεν ή γυνὴ Εἰ σὺ εἶ Ἰωάβ;

c. The interrogative εἰ is sometimes followed by the deliberative conjunctive, e.g. - Jdg. 20:28 Εἰ προσθῶμεν ἔτι ἐξελθεῖν;
2 K. [2 Sam.] 2:1 Εἰ ἀναβῶ εἰς μίαν τῶν πόλεων Ἰούδα;
1 Chr. 14:10 Εἰ ἀναβῶ ἐπὶ τοὺς ἀλλοφύλους;

d. In the N.T. εἰ interrogative is of common occurrence -
Mk. 8:23 ἐπηρώτα αὐτόν, Εἰ τι βλέπεις;
Mt. 12:10 ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν;
Lk. 12:10 ὅτι εἰ οὐδὲν ὁ παπάς ποιεῖ στὸν γινώσκον 

101. εἰ in Oaths. a. εἰ is often found in the LXX after an oath in a sense practically equivalent to a negative, e.g. - Ps. 94:11 ὡς ὤμοςα ἐν τῇ ὀργῇ μου Εἰ ἐλεύσονται εἰς τὴν κατάπουσίν μου.

This use of εἰ is a sheer Hebraism. The negative force imported into εἰ is due to a suppression of the apodosis, which the reader may supply as his own sense of reverence suggests. Other instances will be found in Gen. 14:23: Nb. 32:10,11: Dt. 1:34,35: 1 K. [1 Sam.] 3:14, 14:45, 17:55, 19:6, 28:10: 2 K. [2 Sam.] 19:35: 3 K. [2 Kings] 1:52, 2:8, 17:1,12, 18:10: 4 K. [2 Kings] 2:2: Ps. 131:2-4: Jer. 45:16.

b. When an affirmative asseveration is conveyed by the oath, it is introduced by ὅτι, not by εἰ, as in -
1 K. [1 Sam.] 29:6 ζῆ Κύριος, ὅτι εὐθῆς σὺ καὶ ἁγαθῶς ἐν ὀρθαλμοῖς μου.
3 K. [2 Kings] 18:15 ζῆ Κύριος . . . ὅτι σήμερον ὀρθῆσομαι σοι, or else is devoid of a conjunction, as in -
1 K. [1 Sam.] 1:26 ζῆ ἢ ψυχῇ σου, ἔγω ἢ γυνὴ ταῦτα.
Jdg. 8:19 ζῆ Κύριος, εἰ ἐξωρονύχετε αὐτούς, οὐκ ἂν ἂν ἀπέκτεινα ὑμᾶς.

c. In 4 K. [2 Kings] 3:14 ὅτι εἰ μὴ is merely a strengthened form of εἰ μὴ, so that the ἃ by which it is followed in Swete’s text, instead of εἰ, seems to destroy the sense.

d. In the N.T. we have the jurative use of εἰ in -
Mk. 8:12 ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτης σημεῖον.
Also in Hb. 3:11, 4:3 in quotations from Ps. 94:11.

102. εἰ’ μή in Oaths. As εἰ assumes a negative force in oaths and asseverations, so on the same principle εἱ μή becomes positive. Instances are -

   Nb. 14:35 ἔγὼ Κύριος ἐλάλησα, εἰ μὴ οὕτως ποιήσω (= I will do so).
   Is. 45:23 κατ’ ἐμαυτοῦ ὄμνυώ, εἰ μὴ ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη (= righteousness shall go forth from my mouth).

   In 3 K. [2 Kings] 21:23 ἐὰν δὲ πολεμήσομεν αὐτοὺς κατ’ εὐθύ, εἰ μὴ κραταιώσωμεν ὑπὲρ αὐτοῦς the oath itself is suppressed as well as the apodosis.

103. εἰ’ μήν. εἰ μήν as a formula of asseveration has been supposed to be a blend between the Hebraistic εἰ μή (§102) and the Greek ἢ μήν. It is however not confined to Biblical Greek, but occurs also on the Papyri. We treat it under the head of Conjunctions because of the lack of accent.

   It would perhaps be more correct to write it εἶ μήν and regard it as an Interjection. The following are all the passages in which it occurs in the LXX -
   Gen. 22:17 εἰ μὴν εὐλογῶν εὐλογήσω σε, 42:15 νη τὴν ύγίαν Φαραώ, εἰ μὴν κατάσκοποί ἐστε.

   In 2 K. [2 Sam.] 19:35 what we have is εἰ interrogative (§100) followed by μήν.
   In the N.T. εἰ μήν occurs only in Hb. 6:14 in a quotation from Gen. 22:17.

104. ἐάν, etc., with the Indicative. a. As in Hellenistic Greek εἰ may take the subjunctive, so on the other hand ἐάν, ὅταν and the like are found with the indicative.

   Instances of ἐάν with the indicative in the LXX are -
   Gen. 44:30 ἐὰν εἰσπορεύομαι.
   Jdg. 6:3 ἐὰν ἐσπειραν.
   Job. 22:3 ἐὰν σὺ ἥσθα.
   So in N.T. --
   1 Jn. 5:15 ἐὰν οἶδαμεν.


   b. Instances of ὅταν with the indicative in the LXX are -
   Gen. 38:9 ὅταν εἰσήρχετο.
   Ex. 17:11 ὅταν ἐπῆρεν Ἰσραήλ τὰς χεῖρας.
   Nb. 11:9 καὶ ὅταν κατέβη ἡ δρόσος, 21:9 ὅταν ἔδακνεν ὄφις ἄνθρωπον.
   1 K. [1 Sam.] 17:34 ὅταν ἦρχετο ὁ λέων καὶ ἡ ἄρκος.
   Ps. 119:7 ὅταν ἔλαλουν αὐτοῖς.
   c. So in N.T. --
   Mk. 3:11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἔθεωρει, προσέπιπτεν αὐτῷ, 11:19 ὅταν ὦρα ἐγένετο.

   Rev. 8:1 ὅταν ἦνοιξε.
Ign. Eph. 8:1 ὅταν γὰρ μηδεμία ἔρις ἐνήρεισται ἐν ύμῖν.

Herm. Past. Sim. 9.1.6 ὅταν ὁ ἥλιος ἐπικεκαύκει, ξηραὶ ἐγένοντο, 4.5 ὅταν . . . ἐτέθησαν. Cp. 17.3. 6.4 ὅταν ἐπάτασσεν.

d. Under the same head come the following -

Ex. 33:8, 34:34 ἡνίκα δ’ ἂν εἰσεπορεύετο Μωσῆς, 40:30 ἡνίκα δ’ ἂν ἀνέβη ἀπὸ τῆς σκηνῆς ἢ νεφέλη.


105. ἐὰν after a Relative. a. ἐὰν for ὅ ἂν after a relative seems to occur occasionally in Mss. of Attic authors, especially of Xenophon, but to have been expunged by editors. It is proved by the Papyri to have been in common use in Egypt during the first two centuries B.C. Biblical Greek is so full of this usage that it is superfluous to collect examples. Besides the simple relative in its various cases we have -


ὁθεν ἐὰν Ex. 5:11.

As a rule the subjunctive follows, but not always.

Gen. 2:19 πᾶν δ’ ἐὰν ἐκάλεσεν.

b. The use of ὅ in such cases is not quite excluded, e.g. Ex. 12:15,19: Nb. 22:20.

c. In the N.T. also it is easier to find ἐὰν in this connexion than ὅ, e.g. -

ὁ ἐὰν Mt. 5:19, 10:14,42: Lk. 17:33.

κεῖ ἐὰν Mt. 11:27: Lk. 10:22.

οὐ ἐὰν 1 Cor. 16:3.

ὁ ἐὰν 1 Cor. 6:18: Gal. 6:7: Col. 3:23: Eph. 6:8: Jn. 15:7: 1 Jn. 3:22: 3 Jn. 5.

καθ’ ἐὰν 2 Cor. 8:12.

ὁποῖο ἐὰν Mt. 8:19.

ὁ τι ἐὰν 1 Jn. 3:19.

For instances of ὅ take 1 Jn. 3:17: Mt. 10:11: Lk. 10:5,8,10,35.

d. In the Apostolic Fathers also we find the same use of ἐὰν after relatives -

Barn. Ep. 7:11 ὅ ἐὰν θέλη. 11:8 πᾶν ῥήμα ὅ ἐὰν ἐξελεύσεται.

Herm. Past. Vis. 3.2.1 δ ἐὰν πάθη, Sim. 7.7 ὅσοι [ἐὰν] ἐν ταῖς ἑντολαῖς μου ταύταις πορευθῶσιν, 9.2.7 ὅσα ἐὰν σοι δείξω.

106. ἵνα with the Indicative. a. In the vast majority of places in which ἵνα occurs in the LXX it governs the subjunctive. The optative, as we have seen, has practically vanished from dependent clauses. But there are a few passages in Swete’s text, and perhaps Ms. authority for more, in which ἵνα after a primary tense or the imperative mood takes a future indicative.

Gen. 16:2 εἰσέλθε ῥὸ ἵνα τεκνοποιήσῃς.

3 K. [2 Kings] 2:3 φυλάξεις . . . ἵνα ποιήσης.


b. The 1st person singular of the 1st aorist subjunctive may possibly have served as a stepping-stone to this use. Take for instance -
This might easily lead by false analogy to -

This theory however fails to account for the following -

The last can only be regarded as a monstrosity.

c. In the N.T. ἵνα with the future indicative occurs occasionally and is common in Revelation -

1 Cor. 9:18 ἰνα . . . θῆσω.
Gal. 2:4 ἰνα ἡμᾶς καταδουλώσουσιν.
1 Pet. 3:1 ἰνα . . . κερδηθῶσιν.
Rev. 3:9, 6:4, 8:3, 9:20, 14:13, 22:24 ἰνα ἔσται . . . καὶ . . . εἰσελθῶσιν.

The last instance shows that even in the debased Greek of this book the subjunctive still claimed its rights on occasions.

d. There are two apparent instances in St. Paul’s writings of ἰνα with a present indicative -

1 Cor. 4:6 ἰνα μὴ . . . φυσιοῦσθε.
Gal. 1:17 ἰνα αὐτούς ζηλοῦσθε.

With regard to these Winer came to the conclusion that ἰνα with the indicative present is to be regarded as an impropriety of later Greek.’ Perhaps however in these cases it is the accident, not the syntax, that is astray, φυσιοῦσθε and ζηλοῦσθε being meant for the subjunctive. Winer closes his discussion of the subject by saying, ‘It is worthy of remark, however the case may be, that in both instances the verb ends in οω.’ Here the true explanation seems to lie. The hypothesis of an irregular contraction is not in itself a violent one, and it is confirmed by a passage of the LXX - Ex. 1:16 ὅταν μαιοῦσθε τὰς Ἑβραίας καὶ ὦσιν πρὸς τῷ τίκτειν.

107. Ellipse before ὅτι. By the suppression of an imperative of a verb of knowing ὅτι acquires the sense of ‘know that.’

Ex. 3:12 λέγων ὅτι ἐσομαι μετὰ σοῦ.
Jdg. 15:7 εἶπεν . . . Σαμψὼν . . . ὅτι εἰ μὴν ἐκδικήσω ἐν ὑμῖν.
3 K. [2 Kings} 19:2 εἶπεν . . . ὅτι ταύτην τὴν ὠρᾶν κτλ.

This usage originates in the Hebrew, but has a parallel in Greek in the similar ellipse before ὄς, which is common in Euripides, e.g. Med. 609: Alc. 1094: Phæn. 720, 1664: Ion. 935, 1404: Hel. 126, 831: Hec. 346, 400. Cp. Soph. Aj. 39.

108. ἀλλ’ ἦ. a. The combination of particles ἀλλ’ ἦ occurs in Swete’s text 114 times at least. In most of these passages ἀλλ’ ἦ is simply a strengthened form of ἀλλά. If it differs at all from it, it is in the same way as ‘but only’ in English differs from the simple ‘but.’ In the remainder of the 114 passages ἀλλ’ ἦ has the same force as the English ‘but’ in the sense of ‘except’ after a negative expressed or implied. It is thus an equivalent for the classical εἰ μὴ. But even this latter meaning can be borne by the simple ἀλλά, if we may trust the reading of -

Gen. 21:26 οὐδὲ ἐγὼ ἦκουσα ἀλλὰ σήμερον.

b. The idea has been entertained that ἀλλ’ ἦ is not for ἀλλὰ ἦ, as the accentuation assumes, but for ἀλλὰ ἦ. This view would suit very well with such passages as Gen. 28:17, 47:18; Dt. 10:12: 2
K. [2 Sam.] 12:3: Sir. 22:14, where it happens that a neuter singular precedes, but it seems to have nothing else to recommend it.

Where ἀλλ’ ἤ follows ἄλλος or ἔτερος, as in 4 K. [2 Kings] 5:17: Dan. 3:95, Θ 2:11: 1 Mac. 10:38, the ἀλλά would be superfluous in classical Greek, so that in these cases it might be thought that the ἤ was strengthened by the ἄλλα, and not vice versa: but if we accept the use in Gen. 21:26, it follows that even here it is the ἄλλα which is strengthened.

c. In contrast with the abundance of instances in the O.T. and in Hellenistic Greek generally, e.g. in Aristotle, it is strange how rare this combination is in the N.T. In the Revisers’ text it occurs only twice -

Lk. 12:51 οὐχὶ, λέγω ὑμῖν, ἀλλ’ ἤ διαμερισμόν.
2 Cor. 1:13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ’ ἤ ἤ ἄναγινώσκετε.


An examination of these instances will show that they all fall under the same two heads as ἀλλ’ ἤ. In the bulk of them ὅτι ἀλλ’ ἤ is simply a strongly adversative particle (= but); in the remainder it is like our ‘but’ = ‘except’ after a negative expressed or implied. The reader will observe that the range of literature, within which this combination of particles is found, is very limited, being almost confined to the four books of Kingdoms. It looks therefore as if we had here a mere device of translation, not any recognised usage of later Greek. In all but the first two instances the underlying Hebrew is the same, consisting of two particles; in the first two there is only the particle corresponding to ὅτι, and these passages seem really to fall under § 107.

There is one place in which we find this combination of particles still more complicated by the use of διότι in place of ὅτι.

3 K. [2 Kings] 22:18 οὐκ εἶπα πρὸς σέ οὐ προφητεύει οὕτως μοι καλά, διότι ἀλλ’ ἤ κακά;

110. ὅτι εἰ μὴ. This combination occurs in the following passages -
3 K. [2 Kings] 17:1 Ζῆ Κύριος . . . εἰ ἔσται . . . ἡμέρας· ὅτι εἰ μὴ διὰ στόματος λόγου μου.

In the first of the above passages ‘unless,’ in the second ‘except,’ in the third ‘only that’ seem to give the exact shade of meaning. In all of them the ὅτι might be dispensed with, and owes its presence to the Hebrew.

111. ἀλλ’ ἤ ὅτι. There are four passages in which this combination occurs -
Nb. 13:29 ἀλλ’ ἤ ὅτι θρασὺ τὸ ἔθνος.
1 K. [1 Sam.] 10:19 οὐχὶ, ἀλλ’ ἤ ὅτι βασιλέα στήσεις ἐφ’ ἡμῶν, 12:12 οὐχὶ, ἀλλ’ ἤ ὅτι βασιλεύς βασιλεύσει ἐφ’ ἡμῶν.

No one meaning suits all the above passages. In the first of them the Hebrew which corresponds to ἀλλ’ ἤ ὅτι is rendered in the R.V. ‘howbeit.’ In the next two ἀλλ’ ἤ ὅτι might just as well have been ὅτι ἀλλ’ ἤ (= Lat. sed.), as in Jdg. 15:3 (§ 109). In the fourth also ὅτι ἀλλ’ ἤ might have been

112. λέγων, etc., for the Hebrew Gerund. a. A special cause of irregularity in LXX Greek is the treatment of the Hebrew gerund of the verb ‘to say’ (= Lat. dicendo), which is constantly used to introduce speeches. As the Greek language has no gerund, this is rendered in the LXX by a participle. But the form being fixed in the Hebrew, the tendency is to keep it so in the Greek also. Hence it is quite the exception to find the participle agreeing with its subject, as in -


b. If the subject is neuter or feminine, the participle may still be masculine-

Gen. 15:1: 1 K. [1 Sam.] 15:10 ἐγενήθη ῥῆμα Κυρίου . . . λέγων.


Also, if the sentence is impersonal -


2 Chr. 21:12 ἠλθεν . . . ἐν γραφῇ . . . λέγων.

Jonah 3:7 ἔρρεθα . . . λέγων.

c. But the participle may even refer to another subject, as -


d. It is rare for the Greek to fare so well as in -

Dt. 13:12 ἔλαλησα πρὸς σὲ λέγοντες.

And here the genitive is probably not governed by ἀκούειν, but used absolutely. Cp. -

1 K. [1 Sam.] 24:2 ἀπηγγέλη αὐτῷ λεγόντως.

e. A very common case is to have the verb in the passive, either impersonally or personally, and the participle in the nominative plural masculine, thus -


ἀνηγγέλη . . . λέγοντες Jdg. 16:2; Gen. 22:20.

διεβοήθη ἡ φωνὴ . . . λέγοντες Gen. 45:16.

εὐλογηθήσεται Ἰσραὴλ λέγοντες Gen. 48:20.

An adjacent case is -

Ezk. 12:22 Τίς ἡ παραβολὴ ὑμῖν . . . λέγοντες;

f. When the verb is active and finite, the construction presents itself as good Greek, as in -

3 K. [2 Kings] 12:10 ἔλαλησαν . . . λέγοντες,

but this is a little better than an accident, for what immediately follows is -

Τάδε λαλήσεις τῷ λαῷ τούτῳ τοῖς λαλήσαι πρὸς σὲ λέγοντες κτλ.

In Dt. 18:16 we have even ἠτήσω . . . λέγοντες.

g. Where the principal verb is not one of saying, the divorce between it and the participle is complete, both in sense and grammar -

Ex. 5:14 ἐμαστιγώθησαν . . . λέγοντες, 5:19 ἐώρων . . . λέγοντες,

where the ‘being beaten’ and the ‘seeing’ are predicated of one set of persons and the ‘saying’ of another. Cp. the complex case in 1 Mac. 13:17,18.

h. In the N.T. this Hebraism occurs only once -

Rev. 11:15 φωναὶ . . . λέγοντες.

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113. **Idiomatic Use of** προστιθέναι. a. Another very common Hebraism is the use of προστιθέναι with the infinitive of another verb in the sense of doing a thing more or again, e.g. -

b. Sometimes τοῦ precedes the infinitive, as -
*Ex. 9:34 προσέθετο τοῦ ἁμαρτάνειν.*
*Josh. 23:13 οὐ μὴ προσθῇ Κύριος τοῦ ἐξολεθρεύσαι.*
c. The same construction may be used impersonally in the passive -
*Ex. 5:7 οὐκέτι προστεθήσεται διδόναι ἄχυρον τῷ λαῷ.*
d. Sometimes the dependent verb is dropped after the middle or passive -
*Ex. 11:6 ἣτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται.*
Indexes

Index of Greek Words and Phrases

- ἀναίρεαι, δευήσεαι, ἔρχεαι, εὐχεῖαι, ἱδησεῖ, κέλεαι, λέξεις, λιλαίεσι, μαίνεσι, νέμεσι, ὀδύρεσι, πώλεσι.
- ἐδίδουν
- ἐκλίξει, ἐκλίξαει, ἐλίξαν, λίξουσιν.
- ἐν ἡμίσει ἡμερῶν
- ἐν ταύτη ἐγὼ ἐλπίζω
- ἐνέδρα
- ἔλεος θέλω ἢ θυσίαν.
- ἔλεος, δ.
- ἔλεος, τὸ
- ἐτοιμὸι γὰρ ἀποθνήσκειεν ἐσφὲν ἢ πατρώος νόμους παραβαίνειν.
- ἠμέραν ἢ ἠμέρας
- ἠμέρας
- ἡμέραν τάγματα τάγματα, 4.2 ἔστησαν τάγματα τάγματα.
- ἰσχὺει οὗτος ἢ ἡ μείζων,
- ὁ προσήλυτος ὁ ἐν σοί ἀναβήσεται ἄνω ἄνω, σὺ δὲ καταβήσῃ κάτω κάτω.
- ὤσεὶ ὥραν θυσίας ἑσπερινῆς
- Βασέας
- δίδωμι
- δῶο δῶο,
- δίνα
- διδόσασιν
- καὶ πᾶν (σιχ) οἰκέτην ἢ ἀργυρωνήτον περιτεμεῖς αὐτὸν.
- καθ’ ἐκάστην ἡμέραν
- καλὸν σοι ἐστιν εἰσελθεῖν . . . ἢ . . . βληθῆναι.
- κατὰ μικρὸν μικρὸν.
- κατὰ φυλὰς φυλὰς.
- λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα.
- μα
- μεθ’ ἡμέρας
- μεθ’ ἡμέρας πολλὰς
- μετὰ
- οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσι.
- οὐ γέγονεν τοιαύτη ἐξῆς καὶ τρίτη
- πᾶς ἀνὴρ . . . πᾶσα δὲ γυνὴ.
πᾶς οἶκος Ἰσραήλ.
πᾶσα Ἱεροσόλυμα.
πεινάσωμεν, πεινάσητε
πολὺ τὸ ἔθνος τούτο ἢ ἔγώ, 9·1 ἔθνη μεγάλα καὶ ἱσχυρότερα μᾶλλον ἢ ὑμεῖς.
πρασιαὶ πρασιαὶ.
συμπόσια συμπόσια,
συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν
συνήγαγον αὐτοὺς θιμωνιάς θιμωνιάς.
tέρπειν γὰρ οἶομαι σε ταύτα ἢ τά τῶν μυθολόγων βιβλία.
tοὺς γὰρ πάντας ἡμᾶς κτλ
τοῖς πᾶσι γέγονα πάντα.
2·21 πᾶσα οἰκοδομή.
ἀγαθὴ ἡ πόλις
ἀγαθὸς. Ἀγαθῶς
ἀγαθώτερος
ἀγαθωτέρα ὑπὲρ αὐτὴν
ἀγαπάται ἀγαπάσθαι κακίας κακοποιεῖν
ἀγαπήσεις τὸν πλησίον σου ώς σεαυτόν.
ἀγνόημα
ἀδελφός
ἀδυνατεῖν ἀπὸ
ἀδυνατεῖν ἐν
ἀκούειν
ἀκουνταὶ ἦσαν
ἀκούειν, ζωὴ ζῆν, θανάτω ἀποθανεῖ, θανάτω θανατοῦσθαι, σάλπιγγι σαλπίζειν
ἀκουστὴ ἐγένετο
ἀκουστὴν ἐποίησεν τὴν φωνὴν αὐτοῦ
ἀκουστὸν ἐγένετο
ἀκουστὸν ἔσται
ἀκουστὸν ποιεῖν
ἀλέασθαι
ἀλώπηκας
ἀλωπηκῶς
ἀλαλαγμῷ ἀλαλάζειν κακίᾳ κακοῦν
ἀλλὰ ἢ ἢ ἢ ἢ ὅτι
ἀλλ' ἢ ὅτι θρασὺ τὸ ἔθνος.
ἀλλ' ἢ
ἀλλ' ἢ ὅτι
ἀλλ' ἢ.
ἀλοιφῇ ἐξαλείφειν κατάραις καταρᾶσθαι
ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτη σημεῖον
ἀμνοὺς ἐνιαυσίους δέκα τέσσαρες ἀμώμους
ἀμφίεσαι) = ἀμφιεννύναι.
ἀμφιάζειν
ἀνὰ
ἀνάβα
ἀνάθεμα
ἀνάθημα
ἀνάστα
ἀνάστα = ἀνάστα-ε
ἀνάστηθι
ἀνάστηθι ... ἀνάστα. Ἀπόστα
ἀνάστημα
ἀνέωξα
ἀνέβαιναν
ἀνήρ εἰς,
ἀνήρ περὶ πᾶσαν ἱστορίαν ἐπιμελής.
ἀνήρ
ἀνήρ = ἕκαστος
ἀνόμημα
ἀνώγει
ἀναβάτε
ἀναγγελήσεται
ἀναθέματι ἀναθεμάτισαμεν
ἀνδρὶ ἀνδρί
ἀνείλατο
ἀνεβιβάσθη ὁ βάτραχος
ἀνεθεματίσαμεν ἑαυτούς
ἀνηγγέλη . . . λέγοντες
ἀνθρώπους ἔσῃ ζωγρῶν
ἀντέπεσαν
ἀντίστα
ἀντικρὺ Χίου
ἀπάραντες δὲ οἱ υἱοὶ Ἰσραήλ,
ἀπέθαναν
• ἀπέθανεν εἰς βαιτυλουά.
• ἀπέναντι
• ἀπήγγειλε... λέγουσα.
• ἀπήγγειλεν... λέγων
• ἀπήλθοσαν, διήλθοσαν, εἰσήλθοσαν, εξήλθοσαν, παρήλθοσαν, περιήλθοσαν, προσήλθοσαν,
  συνήλθοσαν, ἐνεβάλοσαν, παρενεβάλοσαν, ἔξελποσαν, κατελίποσαν, ἀπεθάνοσαν, εἰσηγάγοσαν.
• ἀπὸ ἀνθρώπου... ἐως κτήνος
• ἀπὸ ἠμῖν Κυρίον
• ἀπὸ προώθην
• ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν... ἀναστήσομαι
• ἀπὸ τεσσαρεσκαίδεκα ἐτῶν
• ἀπὸ... καὶ ἕως... καὶ ἕως
• ἀπὸ... ἔως
• ἀπόκτεινόν με ἀναίρεσει
• ἀπόστα
• ἀπόστα... ἀπόστηθι
• ἀπόστηθι... ἴνα μὴ πατάξω σε.
• ἀπό...
• ἀπήλθαν
• ἀπήλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ
• ἀπ’ ἐχθὲς καὶ τρίτης ἡμέρας
• ἀπειλῇ (μαργιν) ἀπειλῆσομεθα
• ἀπεκατέστη
• ἀπεκαθιστᾷ
• ἀποκτέννειν
• ἀποκτενῶ ἐν θανάτῳ.
• ἀποσκορακίζειν
• ἀποστραφήσομαι
• ἀποτιννύειν
• ἀπωλία ἀπολλύναι κλαυθμῷ κλαίειν
• ἀπωλία, δουλία, λατρία, πλινθία, συγγενία, ύγία, φαρμακία.
• ἀπ;#8217; ἐχθὲς καί τρίτην
• ἀργυρικός
• ἀσθενῆ παρὰ τοὺς συντρεφομένους ύμῖν
• ἀφέστακα
• ἀφέω
• ἀφίημι
• ἀφίουσι
• ἀφίουσιν
• ἀφίω
• ἀφίων
• ἀφῆκαν
• ἀφαίρεμα
• ἀφαγνίζειν
• ἀφανίζειν
• ἀφανισμῷ ἀφανίζειν λήθη λαθεῖν
• ἀφεῖς
• ἀφελῶ
• ἀφιέναι
• ἀφορίζειν
• ἀδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτό.
• ἀμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον
• ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους
• ἀρῆ
• ἀρπώμαι
• ἀγγια
• ἀγγος ἕν ὀστράκινον.
• ἀλλο ἦ.
• ἀλλος
• ἀν
• ἀνάστεμα
• ἀνθρωπος ἀνθρωπος
• ἀνθρωπος, ὦσει χόρτος αἳ ἡμέραι αὐτοῦ
• ἀντίκρου
• ἀντίκρου ἀνακλιθῆναι αὐτοῦ
• ἄνωγα
• ἄρκος
• ἄρκου.
• ἄρκτος
• ἄρξῃ
• ἄρχων εὕς,
• ἄφεμα
• ἄφρον
• ἄφρων
• ἀχρὶ
• ἀχρὶ αἰῶνος
• ἀχρὶ ὅ.
• ἀχρίς Ἄρνων
• ἀχρὶς οὗ
• ἀλων
• ἀλως
• ἀλως, ἀλω
• ἄρμα Ἰσραήλ καὶ ἱππεὺς αὐτοῦ
• ἄτινα ἐστὶν ἀλληγοροῦμενα
• ἄυνος
• Ἀδὰμ γέγονεν ὡς εἷς ἢμῶν, τοῦ γιγνώσκειν καλὸν καὶ πονηρόν
• Ἀισχίων
• Ἀνάστα
• Ἀντίκρυ
• Ἀποθάνωμεν οἱ πάντες ἐν τῇ ἁπλότητι ἡμῶν
• Ἀράβισσα
• Ἀρισταῖος
• Ἁμβακοῦμ
• Ἀλλὰ μέντοι δυνάμει γε δύνανται οἱ δυνάμενοι· οὐ γάρ που ἀδυναμία γε
• Ἀνθρώπος Ἰησοῦς ὃ ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῆ ἀνθρώπου, ἢ ἐν ὁδῷ μακρὰν θύμων ἢ ἐν ταῖς γενεαῖς θύμων, καὶ ποιήσει τὸ πάσχα Κυρίῳ.
• ἐὰν ἐσπειράν
• ἐὰν δὲ ἀκούσῃς . . . λεγόντων.
• ἐὰν δὲ ἐρωτήσῃ . . . καὶ ἐρεῖς κτλ
• ἐὰν δὲ πολεμήσομεν αὐτοὺς κατ’ εὐθύ, εἰ μὴ καταιώσωμεν ὑπὲρ αὐτοὺς
• ἐὰν δὲ πολεμήσομεν αὐτοὺς κατ’ εὐθύ.
• ἐὰν εἰσπροεύμαι.
• ἐὰν κρατήσῃ ὑπὲρ ἐμὲ Σύρος
• ἐὰν μὴ μετὰ χειρὸς κραταιᾶς
• ἐὰν οἴδαμεν.
• ἐὰν οὖν λάβητε . . . καὶ κατάξετε κτλ
• ἐὰν πεινᾷ . . . ἐὰν διψᾷ
• ἐὰν ποιήσητε οὕτως ταύτην
• ἐὰν σὺ ἦσθα.
• ἐὰν τις διψᾷ
• ἐὰν . . . μετανοήσουσιν.
• ἐὰν
• ἐβάσκανεν
• ἐβόησεν μεγάλη (τῇ φωνῇ)
• ἐβαπτίσατο
• ἐβαπτίσθη
• ἐβασίλευσα τὸν Σαοῦλ εἰς βασιλέα.
• ἐβασίλευσαν τὸν Αβειμέλεχ
• ἐβδελύξατε τὴν ὀσμὴν ἡμῶν ἐναντίον Φαραώ.
• ἐβουλεύετο . . . εἰ πέμποιέν τινας ἢ πάντες ἴοεν.
• ἐγέγραπτο . . . λέγων.
• ἐγένετο
• ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.
• ἐγένετο δὲ ὡς ήκουσεν . . . καὶ ἔθυμωθη ὀργῇ
• ἐγένετο δὲ πρώι καὶ ἔταράχθη ἡ ψυχή αὐτοῦ
• ἐγένετο εἰς δένδρον
• ἐγένετο σκιάζουσα
• ἐγένετο, ἐγενήθη
• ἐγένοντο . . . ἐστηριγμέναι
• ἐγώ Κύριος ἐλάλησα, εἰ μὴ οὕτως ποιήσω
• ἐγώ δὲ ποῦ πορεύομαι ἔτι;
• ἐγώ κρίνων οὐ πάν έθνος . . . διαμελισθήσεται.
• ἐγείζειν
• ἐγγίων
• ἐγγίων ὑπὲρ ἐμὲ.
• ἐγγύτατος
• ἐγενήθη ῥῆμα Κυρίου . . . λέγων.
• ἐγενήθη ἄτμι εἰς υἱόν.
• ἐγενήθη εἰς κεφαλὴν γωνίας
• ἐγενήθησαν εὐφράτων ὑφανείς, ὑφάνῃς, ὑφάνες, ὑφάνες, ὑφάνες, ψάλατε
• ἐγκατέλιπαν
• ἐγκατέλιπαν
• ἐγνώσαν
• ἐγνώσαν ἐκκάθαρον, ἐξεκάθαρα, ἐξεκάθαρα, ἐπέχαρας, ἐπίφανον, ἐπέχαρας, ἐπίφανον, ἐσήμανε, σημάνει, ὑφάναι, ὑφάναι, ὑφάναι, ψάλτε
• ἐγρήγορα
ἐγρηγόρουν
ἐγρηγορήθη
ἐγρηγορήσε(ν)
ἐδίδοσαν
ἐδίδου
ἐδίδουν
ἐδίδους
ἐδοκούσαν
ἐδολιούσαν
ἐξήτει πώς εὐκαίρως αὐτὸν παραδῷ.
ἐθνῶν τεσσαρεσκαΐδεκα
ἐκ πρώθεν
ἐκ τῆς ἅλω
ἐκάθευδον, ἐκάθιζον, ἐκαθήμην.
ἐκάθισαν δὲ φαγεῖν ἅρτον
ἐκάθου
ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἕκθετα τὰ βρέφη αὐτῶν
ἐκέκραγεν
ἐκέκραγον
ἐκέκραξα
ἐκύκλωσε
ἐκβάλλειν ἐκβολῇ παραδόσει παραδοθῆναι
ἐκβεβλήκει
ἐκδικᾶται
ἐκδικεῖν ἐκ
ἐκεῖ
ἐκεῖθεν
ἐκζητήσω· τοῦ κατοικεῖν με κτλ
ἐκθερίσεις
ἐκθλίβειν ἐκθλιβῇ περιπίπτειν περιπτώματι
ἐκκόψασαν
ἐκλέγειν ἐν
ἐκλέξαισθε ἑαυτοῖς ἄνδρα.
ἐκλείποισαν
ἐκλείψει ἐκλείπειν πλημμελίᾳ πλημμελεῖν
ἐκλεγῆναι
ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα
ἐκρίθη τοῦ ἀποπλεῖν
ἐκρεριμμένην
ἐκτιναχθήσομαι
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• ἐκτριβή ἐκτριβῆναι προνομῇ προνομευθῆναι
• ἐκχεώ
• ἐκχεώ ἀπὸ τοῦ πνεύματός μου.
• ἐκχεεῖ
• ἐκχεεῖτε
• ἐκχεοῦσι
• ἐλάλησαν . . . λέγοντες
• ἐλάσεις
• ἐλαύνω
• ἐλαμβάνοσαν
• ἐλαϊκός, σιτικός, χαριστικός
• ἐλεεῖν
• ἐλθάτω
• ἐλούσθη δὲ ἡ μερὶς Βενιαμεὶν παρὰ τὰς μερίδας πάντων.
• ἐν
• ἐν ἀγαθῷ ἀγαθώτερος
• ἐν ἀνθρώπου φωνῇ
• ἐν ἐμπαιγμονῇ ἐμπαῖκται
• ἐν ὥρᾳ).
• ἐν αὐτῷ τῷ καιρῷ
• ἐν αὐτῷ τῷ καιρῷ κτλ
• ἐν δύναμι βαρείᾳ.
• ἐν μαχαίρᾳ ἀπολοῦνται
• ἐν οἷς εἶμι ἐν αὐτοῖς
• ἐν πᾶσῃ γῇ Αἰγύπτου
• ἐν τῇ εὐθείᾳ
• ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια
ἐν τῷ ἅλῳ ἐν τῷ ἐξαγαγεῖν . . . καὶ λατρεύσετε.
ἐν τῷ Βάαλ μυῖαν θεὸν Ἀκκαρών ἐν τῷ ζηλῶσαι ζῆλον νόμου ἐν τῷ οἴκῳ Νασαρὰχ τὸν πάτραρχον αὐτοῦ ἐν τῷ τόπῳ ώ ᾧ ἦλειψάς μοι ἐκεῖ στήλην ἐνέγκαισαν ἐνέγκατε ἀπὸ τῶν ὀψαρίων ω—ν ἐπιάσατε νῦν ἐνώπιον ἐναντίον ἐναντίον τοῦ παντὸς γένους Ἰσραήλ ἐνδόξως γὰρ δεδόξασται ἐνδεδύκει ἐνδεδύκας ἐνεδρεύει τοῦ ἁρπάσαι πτωχόν ἐνεδρεύειν ἐπί ἐνεδρεύοντες ἵνα θανατώσουσιν αὐτήν.
ἐνεφράγη
ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἐνιαυτὸν κατ’ ἐνιαυτὸν ἐνιαυτὸς ἐχόμενος ἐνιαυτοῦ ἐνκάθηται, ἐνκρατεῖς, ἐνκρούσῃς, ἐνποίῃ, ἐνχωρίῳ.
ἐννέα καὶ δέκα ἐντίμως γὰρ τιμήσω σε ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ.
ἐντρέπεσθαι ἀπὸ ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ ἐξ ὧν οὐκ ὄψῃ αὐτὸν ἐκεῖθεν ἐξέστη δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα καὶ εἶπεν “Τίς οὖν ὁ θηρεύσας μοι θήραν;” ἐξόδῳ ἐξέλθῃ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ ἐξαλιφῆναι ἐξείλατο ἐξειλάμην ἐξελεῖσθε ἐξεπέσατε ἐξεπαυνᾶν ἐξεραυνήσει πτώσει πίπτειν ἐξερίφησαν
• ἐξερίφησαν, ἔρανεν, ἔραπιζον, ἔριψεν.
• ἐξεστακέναι
• ἐξετάζειν
• ἐξολεθρεύσαι δὲ αὐτοὺς οὐκ ἔξωλέθρευσαν
• ἐξουδενώσει ἐξουδενοῦν ταλαιπωρία ταλειπωρεῖν
• ἔξυρήσατο
• ἐπάνωθεν
• ἐπάταξεν . . . πληγήν μεγάλην
• ἐπέβλεψα πρός σέ.
• ἐπέστησεν . . . ἵνα κακώσωσιν
• ἐπὶ δυοῖν διαφοραίν.
• ἐπὶ ξένης (χώρας
• ἐπὶ τὸ δώμα
• ἐπὶ τὸ προσκεφάλαιον καθεύδων
• ἐπὶ τῇ ἡμισείᾳ τῆς γῆς.
• ἐπὶ τοὺς δυοῖν εὐνούχοις αὐτοῦ.
• ἐπὶ τοῦ ἱδεῖν
• ἐπὶ
• ἐπίβα
• ἐπίστη
• ἐπίστασαι
• ἐπί.
• ἐπιθυμίας . . . αἵτινες βυθίζουσι τοὺς ἀνθρώπους
• ἐπικαλεῖσθαι ἐν
• ἐπισκοπῇ ἐπισκέπτεσθαι ὑπεροράσει ὑπερίδεῖν
• ἐπισπάσαι, πλανᾶσαι, χρᾶσαι
• ἐπιστεῖλαι . . . τοῦ ἀπέχεσθαι,
• ἐπιστηρίζειν
• ἐπιστηριχθῆσομαι
• ἐπιτιθοῦσαν
• ἐπιληθόνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου
• ἐποιοῦσαν
• ἐπράθη
• ἐπρονόμευσαν
• ἐπρονομεύσαμεν
• ἐπυνθάνετο τί εἴη τούτο
• ἐραυνάν
• ἐργάται
• ἐργῆ
• ἐργώνται
• ἐργασία καὶ ἐργασία
• ἐρευνάν
• ἐρρέθη . . . λέγων.
• ἐρρίφη
• ἐρρηγώς
• ἐρρωγώς
• ἐρωτῶντες εἰ λῃσταί εἰσιν.
• ἐσῆμανα
• ἐσῆμανεν
• ἐσόμεθα ύμιν εἰς δούλους.
• ἐσώτερον τῆς κολυμβήθρας
• ἐσθίειν
• ἐσθίειν ἀπό
• ἐσῆμὲν εὐηγγελισμένοι
• ἐσμὲν . . . καπηλεύοντες
• ἐστὶ καρποφορούμενον καὶ αὐξανόμενον
• ἐστὶ πεποιηκώς
• ἐστὶ προσαναπληροῦσα
• ἐστὶν ἰματα
• ἐστὶν ἰματανος
• ἐστὶν φυλακήμονος
• ἐστὶν ποιῆσαι . . . ύπὲρ πέτραν
• ἐστὶ . . . ἐχοῦσα
• ἐστὶ καθήμενος
• ἐστὶν τοῦ ποιῆσαι αὐτῶ.
• ἐτίθει
ἐτίθεις
ἐτίθην
ἐταπεινοῦσαν
ἐτρίψει ἐκτριβῆναι προσοχθίσματι προσοχθίζειν
ἐφάγαμεν
ἐφόρεσαν
ἐφ' οὐκ ἔσται ἐκεῖ.
ἐφ' οἰς ὁ οἶκος στήκει ἐπ' αὐτούς
ἐφ' οὐ διπλωμάτων ἐκεῖ ἐστὶν ἐπ' αὐτούς
ἐφαίνοσαν
ἐφιστήκει
ἐφορέσαμεν . . . . . φορέσομεν
ἐχάρησαν χαρὰν μεγάλην σφόδρα
ἐχόμενα πέτρας
ἐχεεῖς
ἐχθὲς καὶ τρίτην
ἐχθὲς καὶ τρίτην ἡμέραν
ἐχθὲς καὶ τρίτης
ἐχθὲς-καὶ-τρίτην
ἐδρακάς
ἐώρων . . . λέγοντες
ἐαυτόν = σεαυτόν
ἐκκαίδεκα, ἓξ καὶ δέκα
ἐλώ,
ἐλιγήσεται
ἐνὸς ἁέτοι,
ἐπτά ἐπτά
ἐπτά καὶ δέκα
ἐστάκαμεν
ἐστάναι ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ
ἐστήκατε
ἐστώς εἰμι
ἐαρ.
ἐβαλαν
ἐβαν
ἐβησαν
ἐγιγζως
ἐγραφαν ἐπιστολήν μίαν
ἐδραμον εἰς τὴν σκηνήν . . . καὶ ταῦτα ἦν ἐνκεκρυμένα εἰς τὴν σκηνήν.
ἐδωκαν
ἐθετο ἐν φυλακῇ
ἦθηκαν
ἦθου
ἐκρυψα ἀπὸ τῶν προφητῶν Κυρίου ἑκατὸν ἄνδρας
ἐλαβαν
ἐλεγον δὲ καὶ τῶν δορυφόρων τινες ώς . . . ἵνα μὴ ψαύσειεν τι τοῦ σῶματος αὐτῆς, ἑαύτην ἔρριψεν κατὰ τῆς πυρᾶς.
ἔλαβαν
ἔλθατε
ἔλθοισαν
ἐμμα
ἐμεινεν ἑπ’ αὐτόν.
ἐναντι
ἐνδοξας ύπερ τους ἀδελφους αὐτου
ἐνεδρον
ἐπεσα
ἐπεσαν
ἐπεσας
ἐση εὑρισκόμενος,
ἐση πεποιθὼς
ἐση τετελεκώς
ἐση τρέμων
ἐση . . . ἀδικούμενος
ἐση . . . φορων
ἐσβα
ἐσει
ἐσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας
ἐσεσθε οὖν ύμεὶς τέλειοι
ἐσεσθε . . . λαλούντες
ἐσθειν
ἐσομαι ἄρχουσα
ἐσομαι ἑωρακώς . . . ἀκηκοώς
ἐσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
ἐσομαι πεποιθώς
ἐσομαι στένων καὶ τρέμων
ἐσονται ἀπολλύμενοι
ἐσονται ἐπικρεμάμενοι
ἐσονται δόξαν δόντες
ἐσονται εἰς ἓ πνεῦμα, εἰς ἓν σῶμα
ἐσονται οἱ δύο εἰς σάρκα μίαν
ἐσονται πεποιθότες
ἐσονται . . . προσάγοντες
ἐσται
• ἔσται ἐκεῖ ἰχθὺς πολὺς σφόδρα
• ἔσται ύμιν διατετηρημένον
• ἔσται μοι εἰς κῆπον λαχάνων
• ἔσται τὰ σκολιὰ εἰς εὐθείας
• ἔσται ... πάροικον
• ἔσται ... πεφυλαγμένα
• ἔσται ... προεγγίζων
• ἔστιν γάρ εὐλογημένος
• ἔστιν μισητὸς ἀπὸ πολλῆς λαλίας.
• ἔστω
• ἔστω ἀκούων
• ἔστων
• ἔστωσαν
• ἔστωσαν εἰς σημεία
• ἔστωσαν προσκυνοῦντες
• ἔσφαλεν
• ἔστρυον
• ἔφη
• ἔφησεν ἀκηκοέναι θεοπόμπου
• ἔφυγαν
• ἔχρισε σὲ ὁ Θεός ... παρὰ τοὺς μετόχους σου.
• ἔ-δο-σα-ν, ἐ-τί-θε-σα-ν, ἐ-λε-λύκ-ε-σα-ν
• ἔ-λυσ-α-ν, ἔ-λαβ-ο-ν, ἐλάμβαν-ο-ν,
• ἔνα ἄγγελον.
• ἔστακα
• ἔσταμαι
• ἔστηκα
• ἔτερος
• ἔψεμα
• ἕως
• ἕως ὅτου
• ἕως γήρους.
• Ἕστακα
• Ἕστηκα
• Ἕστω
• Ἕστωσαν
• Ἕστωσαν εἰς σημεία
• Ἕστωσαν προσκυνοῦντες
• Ἕσφαλεν
• Ἕστρυον
• Ἕφη
• Ἕφησεν ἀκηκοέναι θεοπόμπου
• Ἕφυγαν
• Ἕχρισε σὲ ὁ Θεός ... παρὰ τοὺς μετόχους σου.
• Ἕ-δο-σα-ν, ἐ-τί-θε-σα-ν, ἐ-λε-λύκ-ε-σα-ν
• Ἕ-λυσ-α-ν, Ἕ-λαβ-ο-ν, Ἕλάμβαν-ο-ν,
• Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον.
• Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον.
• Ἐπρέσβευσε δὲ καὶ πρὸς Πτολεμαίον
• ἔπεμψέ με Ἀριαῖος καὶ Ἁρτάοζος.
• ἔστιν ἔθνος Ἰουδαίων λεγόμενον, οἱ πόλιν ὀχυρὰν καὶ μεγάλην ἐχοντες Ἰεροσόλυμα, ταύτην ὑπερείδον ὑπὸ Πτολεμαίῳ γενομένην, ὅπλα λαβεῖν οὐθελήσαντες, ἀλλὰ διὰ τὴν ὀκαίρον δεσιδαιμονίαν χαλεπὸν ὑπέμειναν ἐχειν δεσπότην.
• ἡγάπησας πάντα τὰ ῥήματα καταποντίσμου, γλώσσαν δολίαν.
• ἠγάπησας πάντα τὰ ῥήματα καταποντίσμου, γλῶσσαν δολίαν.
• ἠγάπησας πάντα τὰ ῥήματα καταποντίσμου, γλῶσσαν δολίαν.
• ἠγάπησας πάντα τὰ ῥήματα καταποντίσμου, γλῶσσαν δολίαν.
ἡμεῖς δῶσομεν σοι ἀνὴρ χιλίους καὶ ἑκατὸν ἀργυρίου
ἡνίκα εάν
ἡνίκα δ’ ἂν ἀνέβη ἀπὸ τῆς σκηνῆς ἡ νεφέλη.
ἡνίκα δ’ ἂν εἰσεπορεύετο Μωσῆς
ητοιμασμένη ἢν
ἡ
ηκοσεν ... λέγων
ηλθαμεν
ηλθατε
ημεθα
ημεθα ἀπειθοῦντες
ημην
ημην κατανευγμένος
ημην πενθών
ημην πεπτωκώς
ημην προσευχόμενος
ηνοιγον
ηνοιξα
ηνοιξε
ηνυστρον.
ηρετο γὰρ δή, εἰ τις ἐμοῦ εἴη σοφώτερος.
ηρξατο τοῦ οἰκοδομεῖν.
ητω
ηριε(ν)
η ἐστιν ἀγαθὴ σοι ύπερ ἑπτὰ υἱοὺς
ηκαμεν
ηκασι
ηκασι(ν)
ηκατε
ηκειν
ημιου
ημιου ἀρχόντων
ημιους
ημιους, -ν
ητις τοιαύτη οὐ γέγονεν
ητις τοιαύτη οὐ γέγονεν καὶ τοιαύτη σὺκέτι προστεθήσεται
ἡ
ἡ μήν
ἡλθαν
ηλθεν ... ἐν γραφῇ ... λέγων
ηλθον
• ἠλθον τοῦ ἀπαγγείλαί σοι
• ἠμεν
• ἠμεν πεποιθότες
• ἠμεν . . . διατρίβοντες
• ἡμος
• ήν
• ήν ἐνκεκρυμένα
• ήν ἑστηκώς
• ήν αὐτοῖς εἰς ἀρχοντα
• ήν γινομένη.
• ήν διαπεπετακότα
• ήν κηρύσσων
• ήν πεποιθυία
• ήν ποιμαίνων
• ήν τρέμοντα
• ήν φοβούμενος
• ήν . . . άναιρουμενος
• ήν . . . ἀποφορτιζόμενον
• ήν . . . ἑστηκυῖα
• ής
• ήσαν καταμένοντες
• ήσαν πεποιηκότες αὐτά.
• ήσαν συλλέγοντες
• ήβα
• ήβα οἰνοχοῶν
• ἡτήσω . . . λέγοντες.
• ἦ.
• ἥκα
• ἥκαν
• ἥκε
• ἥξα
• ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον.
• Ἡ φωνὴ φωνὴ Ἰακώβ, αἱ δὲ χεῖρες χεῖρες ἦσαύ.
• Ἡφίεις
• Ἡκειν
• ἰδέα
• ἰδέαι
• ἰδὼν δὲ Φαραώ . . . ἐβαρύνθη ἡ καρδία αὐτοῦ
• ἰδὼν έδον
• ἰδοὺ ἐγὼ ὅω ταύτην τὴν ὃραν αὐριον χάλαζαν
• ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται

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ολεῖται
ολοῦνται
οξύτεροι ὑπὲρ λύκους
ὁ τὸν ἄριστον ἄνθρωπον ἀναγνώσει
ὁ συνιῶν
ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμός.
ὁ πᾶς ἀνθρώπινος βίος
ὁ πᾶς χρόνος
ὁ πᾶς χρυσός
ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ
ὁ συνιῶν
ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμός.
ὁ . . . πᾶς νόμος. Μτ. 8·34 πᾶσα ἡ πόλις ἔζηλον}

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OLUTEI
OLOUNTAI
OXYTETERS OUPER LUKOUS
H YNAN
H YNOUS TOU ARITYMOU APAS
H THEOS H THEOS MOU PROSEXHEI MOI INATI EYKATELIPISES ME;
H YAR MOY OYTOS OUK OIDEAMEN TI EGEVENTO AUTF.
H DE MIKRTEROS OIS EIS YHN XANAN
H EIKOSTOS PRWTOS
H EI-ΚAI EIKOSTOS
H LEON KAI Η ΆΡΚΟΣ
H NIKW, POIMHOS AUTON STULON EN TΩ NAΩ TOU THEOU MOU
H PAXS ANTHRWPIVOS BIOS
H PAXS KINONOS
H PAXS XRONOS
H PAXS XRUSOS
H POIMHOS TΩ XLEOΣ MET' AUTOU
H SYNIOWN
ΦΙΛΩΝ ΠΑΤΕΡΑ ΞΥΝΤΕΡΑ ΥΠΕΡ ΕΜΕ.
ΧΡΟΝΟΥ ΠΟΙΗΣΟΝ ΜΤ. 8·34 ΠΑΣΑ ΞΥΝΤΕΡΑ ΕΞΗΛΕΝ.
POTAN KATHEILEN.
OPTE EAN EISEPAPERUSINTO
Æ EAN THELE
Æ EAN PASTE
Æ EAN
Æ ZHMARTEN TΩN ISRAEĽ.
Æ ΚΥΡΙΟΣ ΟΝΟΜΑΣΕI AUTÒ.
Æ DE ΜΗ ΠΡΟΣΕΧΕΝ ΤΗ ΔΙΑΝΟΙΑ ΕΙΣ ΤΟ ΡΗΜΑ ΚΥΡΙΟU KTL.
Æ KAI EIPOUDAΣA AUTÒ TOUTO POIMHAI
Æ MHN KРИΝΕI ΗΜΕΡΑΝ ΠΑΡΗΜΕΡΑΝ
Æ OUK EMEMENEI EN PΑSOI TOIΣ YGRAMMENOΙΣ ΕΙΣ ΤΟΥ POIMHAI AUTÀ.
ÆN ZHRIΩN AUTÒN
ÆN TROΠΟΝ EAN FYGΗ ANTHRWPOΣ EK PROSOPOU TOU LEOINTOS, KAI ΕΜΠΕΣΗ AUTÒ ΞΥΝΤΕΡΑ.
ÆZ ΑΝ ΑΠΟΛΥΣΗ ΤΗΝ YUNAIKA AUTÒU
ÆNTON
ÆFFEI
ὅ τι
ὅ τι ἐάν
ὅθεν ἐάν
ὅποι
ὅπου ἔχει ἐκεῖ
ὁποιοὺς ἐὰν
ὅπου ἐξήγαγες ἡμᾶς ἐκεῖθεν
ὅποι
ὅπου ἔχει ἐκεῖ τόπον
ὅπου = ὅποι
ὅπως μὴ ἐγώ... ἀμα ἐαυτόν τε καὶ ὑμᾶς ἐξαπατήσας
ὅπως μὴ καυχήσηται πάσα σάρξ
ὅς
ὅσα ἐάν
ὅσα έάν σοι δείξω
ὅσοι [ἐάν] ἐν ταῖς ἐντολαῖς μου ταύταις πορευθῶσιν
ὅστις
ὅστις ὁ ρασιν θεοῦ εἶδεν, ἐν ὑπνω, ἀποκεκαλυμμένοι οἱ ὀφθαλμοί αὐτοῦ
ὅταν
ὅταν ἔλαλουν αὐτοῖς.
ὅταν ἐπάτασσεν
ὅταν ἐπῆρεν Μωυσῆς τὰς χείρας.
ὅταν ἔδακνεν ὄφις ἄνθρωπον.
ὅταν ἤρχετο ἡ ἄρκος.
ὅταν ὁ λέων καὶ ἡ ἄρκος.
ὅταν ἤνοιξε
ὅταν . . . καταργήσει
ὅταν . . . ἐτέθησαν
ὅτε
ὅτε ἤμην ἐν τῇ χώρᾳ μου . . . νεωτέρυο μου ὄντος
ὅτι
ὅτι ἀλλ' ἤ
ὅτι ἀλλ' ἤ.
ὅτι ἐντολὴ τοῦ βασιλέως λέγων.
ὅτι εἰ μή
ὅτι εἰ μὴ.

ὁτι ών ἢ πᾶς ὁ οἶκος τοῦ πατρός μου ἀλλ’ ἢ ὁτι ἄνδρες θανάτου.

ὁτι ποιῶ ἐγὼ μετ’ αὐτῶν πονηρίαν

ὅτου μὲν οὖν ἂν ὁ δημιουργός . . . τὴν ἰδέαν καὶ δύναμιν αὐτοῦ ἀπεργάζηται

ὑβρίστρια

ὑγίεια.

ὑγεία

ὑμῖν ἔσται εἰς βρῶσιν,

ὑμεῖς ἐξελέξασθε Κυρίῳ λατρεύειν αὐτῷ -

ὑμεῖς ἐπονηρεύσασθε ὑπὲρ τοὺς πατέρας ὑμῶν.

ὑμεῖς γάρ ἐστε ὅλιγοι παρὰ πάντα τὰ ἐθνή.

ὑπὲρ μέλι γλυκύ.

ὑπὲρ ταύτης προσεύξεται πᾶς οσίος,

ὑπὲρ

ὑπό,

ὑπεράνωθεν

ὑπεράνωθεν τοῦ στερεώματος.

ὑπερέχοντες αὐτοῦ εἰσιν

ὑπερασπιστής

ὑπερηφανεύεσθαι ἀπὸ

ὑπετάγησαν

ὑποδεδυκυῖαι ἦσαν . . . ὑποδέδυκεσαν.

ὑποκάτωθεν

ὑποχωρῶν γίνου,

ὑψηλὸς ὑπὲρ πάσαν τὴν γῆν

ὑψωθήσεται ἢ Γὼγ βασιλεία.

ὡς ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων ὑπογράψαντες γραμμάτων τῇ γραφίδι

ὦ ἄνθρωπε πᾶς ὁ κρίνων

ὦ χρυσέαις ἐν οἰνοχόαις ἁβρὰ βαίνων

ὅτι σύμμορφος ἐν τῇ ὀργῇ μου ἔλευσονται εἰς τὴν κατάπουσίν μου

ὡς ὧσεὶ άκρις εἰς πλῆθος

ὡς ὧσεὶ μία δορκὰς ἐν ἀγρῷ.

ὡς άκρις . . . ἐν τρισχιλίοις ἀνδράσιν

ὡς συν οἱ γραμματισταί τοῖς μηπώ δεινοῖς γράφειν τῶν παιδίων ὑπογράψαντες γραμμάτων τῇ γαυρίῳ

ὦ ὀμοίως τὸ γραμματεῖον διδόασι

ὦ ἄνθρωπε πᾶς ὁ κρίνων

ὦ χρυσέαις ἐν οἰνοχόαις ἁβρὰ βαίνων

ὦν σύμμορφος εἰς τὴν κατάπουσίν μου
ὧν τάδε τὰ ἄλλα μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν
ήσομαι
Ἴζειν
ἡ πεποιηκώς.
ἡ οὐκ ἐπεβλήθη ἐπ’ αὐτὴν ζυγός.
ϕ ἕαν
ϕ ἔστιν αὐτῷ.
ϕ παρέστην ἐνώπιον αὐτοῦ.
η
ὁ
ῥάσσειν
ῥίπτω
ῥερίφθαι [ῥερίφθαι]
ῥεριμμένος
ῥερυπωμένα
ῥιφήσεται
ῥομφαίαν ὀξεῖαν ὑπὲρ ξυρὸν κουρέως.
'ἵνα
Αἱ πᾶσαι
Αὐτὸς ἔφη
Βάλλας
Βανέας
Βαναίας
Βασαίας
Βασιλεύειν
Γίγνεσθαι
Γρηγόριος
Δέ
Εἰ ἀναβῶ ἐπὶ τοὺς ἀλλοφύλους;
Εἰ ἀναβῶ εἰς μίαν τῶν πόλεων Ἰούδα
Εἰ προσθῶμεν ἐξελθεῖν
Εἶναι
Εἰς
Ζέλφας
Ζῇ Κύριος ὁ Θεός, ὁ παντοκράτωρ
Ζῇ Θεέ μου Θεέ μου ἱνατί με ἐγκατέλιπες;
Θνησιμαῖος
Θονησιμαῖος
Κύρε ὁ Θεός, ὁ παντοκράτωρ
Κύριε, ὁ Θεός μου
Κύριε, ὁ μάρτυς τῆς χήρας,
Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ κτλ
Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι
Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες, καὶ ἔτερον ὀρῶσιν ἐμπροσθεν λόφον κατεχόμενον
Κιχρᾶν
Κυρίῳ
Λήδας, Ἀνδρομέδας, Κομπλέγας
Λαός
Λεώς
Μηνίειν
Ο
Ὁ
Ὀτίνες = οἱ
Οὐ μοιχεύσεις, Οὐ κλέψεις κτλ.
Οὐκ εἶπα πρὸς σέ Οὐ προφητεύει οὗτός μοι καλά, διότι ἀλλ’ ἢ κακά;
Ὁὐχί, ἀλλ’ ἢ ὅτι βασιλέα στήσεις ἐφ’ ἡμῶν
Ὁὐχί, ἀλλ’ ἢ ὅτι βασιλεὺς βασιλεύσει ἐφ’ ἡμῶν.
Πιέζειν
Ποῦ
Ποῦ προεύη, καὶ πόθεν ἔρχητ;
Σκνίψ
Σουσάννας
Τὰ πάντα
Τὰ πάντα
Τάδε λαλήσεις τῷ λαῷ τούτῳ τοῖς λαλήσασι πρὸς σέ λέγοντες κτλ.
Τί τοῦτο ἐποιήσαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ τοῦ μὴ δουλεύειν ἡμῖν (= ὡστε μὴ
dουλεύειν)
Τίς ἡ παραβολὴ ὑμῖν . . . λέγοντες
Φανερὸν ὅτι κατηκολούθησαν ὁ Πλάτων τῇ καθ’ ἡμῶν νομοθεσίᾳ, καὶ φανερὸς ἐστὶ
περιειραγματεύως ἔκαστα τῶν ἐν αὐτῇ. Διερμήνευται γάρ πρὸ Δημητρίου τοῦ Φαληρέως δι’ ἐτέρων
πρὸ τῆς Αλεξάνδρου καὶ Περσῶν ἐπικρατήσεως κτλ. . . Γέγονε γάρ πολυμαθῆς, καθὼς καὶ
Πυθαγόρας πολλὰ τῶν παρ’ ἡμῖν μετενέγκας εἰς τὴν ἑαυτοῦ δογματοποιίαν κατεχόρισεν.
α
ἄ
ά
αἰθάλη
αἰνέσαισαν
αἰνέω, καλέω, τελέω
αἰσχρότερος
αἰσχυντηρός
αἰχμαλωτίζειν
αἰχμαλωτίζειν
αἰ, αἰ γυναῖκες, ὑποτάσσεσθε
αἰ πέτραι διεθρύβησαν ἀπ’ αὐτοῦ
αἱρετίζειν
αἱρετίζειν ἐν
αἵθαλος
αὐθωρί
αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ
αὐτὸς μὲν φεύγων ἐκφεύγει
αὐτόν
αὐτός
αὐτὸς
αὐτῆς ἐπιβεβηκυίης ἐπὶ τὴν ὄνον
αὐτὴ τῇ ὥρᾳ
αὐτή ἐγενήθη μοι
αὐτὴ με παρεκάλεσεν
β
βασίλεια
βασίλευσον αὐτοῖς βασιλέα
βασίλισσα
βδελύσσειν λίθοις λιθοβολεῖν
βδελύσσειν
βδελύσσεσθαι
βδελύσσεσθαι ἀπό
βεβάρηται ἡ καρδία Φαραὼ τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν.
βεβαπτισμένοι ὑπήρχον
βεβρώκει
βεβρώκει
βιαζομένων δὲ καὶ ἀντιτεινόντων ἀλλήλοις . . . ὡμολόγησαν
βιβάζειν
βιβῶ, ἐξετῶ
βοάν, οἴει, ὄψει
βοᾶν ἐν
βοῦς
βράχησεται (Βρέχω)
γ
γέγωνα
γένεσθε εἰς ἄνδρας.
γήρει
γήρους
• γήρους, γήρει
• γήρως
• γήρως, γήρᾳ,
• γίνου γρηγορών
• γάς
• γῇ
• γῆν ἐφ’ ἣν οὐκ ἐκοπιάσατε ἐπ’ αὐτῆς
• γῆρας
• γῆς
• γῆν ἐφ’ ἣν οὐκ ἐκοπιάσατε ἐπ’ αὐτῆς
• γηρας
• γῆς)
• γαίαις
• γαῖς
• γαῖν
• γαιών, γαίας
• γεγωνεῖν
• γενέσθαι
• γενέτις
• γεγωμένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
• γραφήσονται
• γρηγόρησας
• γρηγορήσαστε
• γρηγορήσω
• γρηγορῶμεν
• γρηγορῶ.
• γρηγορεῖν
• γρηγορεῖτε
• γρηγοροῦντων
• γυνὴ μία.
• δάνιον δανείζειν, διαθέσθαι διαθήκην, διηγεῖσθαι διήγηα, ἐνύπνιον ἐνυπνιάζεσθαι, ἐπιθυμεῖν ἐπιθυμίαν, θύειν θυσίαν, νηστεύειν νηστείαν, ὁρισμὸν ὁρίζεσθαι, πλημμελεῖν πλημμέλησιν
• δέ
• δέκα ἑπτά
• δέκα ἕξ
• δέκα ὀκτώ
• δέκα δύο
• δέκα πέντε
• δέκα τέσσαρες
• δέκα τρεῖς
• δὲ,
• δὲ.
• δίδου
• δίδως
• δίδωσι
• δίκη ἐκδικεῖν ὅρκῳ ὀρκίζειν
• δίνῃ
• δί-δο-σαι, λέ-λυ-σαι
• δόμα δεδομένον
• δόνῃ
• δόνασαι
• δύο
• δύο δύο
• δώδεκα
• δώσῳ αὐτὸν ἐνώπιόν σου δοτόν
• δύη
• δύης
• δώ
• δώσι
• δώτε
• δῶ
• δῶς
• δαρῆσαι πολλάς . . . ὀλίγας (πληγάς).
• δεῖ ήμᾶς ἑρέσθαι ἑαυτούς
• δεδώκει
• δεδώκειν
• δεδώκεισαν
• δεδομένοι δόμα
• δεσμῷ δεῖν λύτροις λυτροῦν
• διὰ θῆλον
• διάλεκτος
• διάφοροι δόμα
• διάφθείρειν φθορᾷ ὀργίζεσθαι ὀργῇ
• διδόναι
• διδῶ
• διδοῖ
• διδοῖ,
• διείλαντο
• διεβοήθη ἡ φωνὴ ... λέγοντες
• διεθρύβησαν
• διεσώζοντο, ἵνα μὴ ... γένωνται
• διετηρήθης ἵνα ἐνδείξωμαι.
• διηνοιμένους
• διχοτόμημα
• διψάν
• διψᾶ
• δοίη
• δοῦναι δόμα
• δοκιμώτερα ὑπὲρ χρυσίον ὅστα αὑτοῦ
• δυεῖν
• δυνατώτεροι εἰσὶν ὑπὲρ αὐτόν.
• δυοῖν
• δυσί(ν)
• εἰ
• εἰ
• εἰ ἐμμισθος ἢ.
• εἰ ἢ ἀνθρωπος
• εἰ καὶ καταλάβω.
• εἰ καὶ συμβή.
• εἰ κακά μοι συμβή
• εἰ καταβὼ ὁπίσω τῶν ἀλλοφύλων
• εἰ μὲν ἄφεις ... ἄφες
• εἰ μὴ ἡρωτιάσατε ἐν τῇ δαμάλει μου
• εἰ μὴ πεποιθὼς ὑπάρχοι
• εἰ μὴν εὐλογῶν εὐλογήσω σε
• εἰ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου
• εἰ μὴ
• εἰ μὴν
• εἰ μή,
• εἰ μή.
• εἰ πολεμῶσιν
• εἰ τύχοι
• εἰ - εἰ ἐπιστρέφετε μὲ ύμεῖς παρατάξασθαι ἐν υἱοῖς Ἀμμών καὶ παραδῶ Κύριος αὑτοὺς ἐνώπιον ἐμοῦ
• εἰ ... ἀσθενήσῃ
• εἰδέαι
• εἰπάτω
εἰπόν
εῖς
εἰς ἃς διεσκόρπισας αὐτοὺς ἐκεῖ.
εἰς ἣν εἰσῆλθεν ἐκεῖ.
εἰς δοῦλον ἐπράθη Ἰωσήφ.
εἰς ἓν εἰσπορεύῃ εἰς αὐτήν
εἰς κρίμα καὶ εἰς σημείωσιν . . . γίνονται
εἰς οἶκον
εἰς τὴν ύψηλὴν (χώραν)
εἰς τί . . . ἐγενήθη αὐτή;
εἰς χεῖρας βασιλέως
εἰσήλθαμεν
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας
εἰσελθάτωσαν
εἰ, εἴ πως καταντήσω εἰς τὴν ἐζανάστασιν
εἴ πως παραζηλώσω.
εἴ τί που ἄλσος . . . ἀνειμένον ἣ.
εἴ τις προσθῇ
εἴδαμεν
εἴδοσαν
εἴπαμεν
εἴπας
εἴπατε
εἴπατον
εἴποσαν, ἐκρίνοσαν, ἐλάβοσαν, ἐπίσοαν, εὕροσαν, ἐφέροσαν
εἴσελθε . . . ἵνα τεκνοποιήσεις
εἴχετο τοῦ πλοός
εἴλατο
εἴ μήν
εἴδαν
εἴδαν . . . ἔφυγαν . . . εἰσῆλθαν . . . ἀνέστρεψαν
εἴδον
εἴναι
εἴναι εἰς ἡγούμενον
εἴναι . . . λειτουργοῦσαν
εἶπα
εἶπαν
εἶπαν ἀνήρ Ἰούδα.
εἶπας
εἶπαν ἀφεῖναι, ἀφίουσιν.
εἶπεν . . . ὅτι ταύτην τὴν ὥραν κτλ.
εἶπεν . . . Σαμψών . . . ὅτι εἰ μὴν ἐκδικήσω ἐν ύμιν.
εἶπον
εἶπ-α, ἦνεγκ-α, ἔχε-α
εἶς
εἰς ἀετός
εἰς ἀπό ἀδελφῶν μου
εἰς ἁγγελος
εἰς γραμματεύς,
εἰς εἰς
εὐαγγελίζειν
eὐδοκεῖν ἐν
eὐθής, εὐθὲς,
eὐθύς, εὐθεία, εὐθύ,
eὐθηνούν
eὐθηνοῦσαν
εὐλογηθήσεται Ἰσραὴλ λέγοντες
εὐλογοῦσαν
eὐσταθοῦσαν
εὐρέμα
εὐροισαν
εία
εἰ
eἰ-λα
εἰ-λον
εἰ μή
εἰ μή
ζῆσεις με.
ζῆλος, τό
ζῇ ἡ ψυχή σου, ἐγὼ ἡ γυνὴ κτλ.
ζῇ Κύριος . . . ὅτι σήμερον ὁφθήσομαι σοι
ζῇ Κύριος, ὅτι εὐθής σοι καὶ ἀγαθὸς ἐν ὀφθαλμοῖς μου
ζῇ Κύριος, εἰ ἐξωγονήκειτε αὐτούς, οὐκ ἂν ἀπέκτεινα ύμᾶς.
ζηλοῦτε
η
θέλειν ἐν
θέμα, ἐκθέμα, ἐπίθεμα, παράθεμα, πρόσθεμα, σύνθεμα.
θήραν
θάσσον προϊόντων . . . δρόμος ἐγένετο τοῖς στρατιώταις.
θανάτῳ ἀποκτενώ.
θανάτῳ ὀλεθρευθήσεται
θανάτῳ τελευτᾶν
θαρσεῖτε, λαός μου.
θεέ.
θεός
θελήσει θέλειν φερνή φερνίζειν
θερίσει
θεωρῶν ήμην.
θεωρεῖν ἐν
θηρεύσαισαν
ι
ΙΗσχύει ὑπὲρ ἡμᾶς.
κάθεμα
κάθησο
κάθου
κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.
κήαντες
κίχρη
κύκλῳ
κύριος βασιλεύων τὸν αἰῶνα.
καὶ
καὶ άκρινος ἤγ. . . ἐτάρασσον με.
καὶ ἀνήγαγεν αὐτήν (τὴν άκρίδα) ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὅρια
Αἰγύπτου πολλῇ σφόδρᾳ.
καὶ ἀνήγγειλαν αὐτῇ τὴν πᾶσαν καρδίαν αὐτοῦ . . . καὶ εἶδεν Αλειδὰ ὅτι ἀπήγγειλεν αὐτῇ πᾶσαν
τὴν καρδίαν αὐτοῦ
καὶ ἀναστὰς Φαραώ . . . καὶ ἐγενήθη κραυγή.
καὶ ἀργύριον ἠνέγκαμεν μεθ' ἑαυτῶν.
καὶ τις ὑμῖν εἴπῃ τι, ἐρεῖτε κτλ.
καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα Ἑζεκίαν, ἔσχισεν τὰ ἱμάτια
καὶ ἀνήγαγεν ἑαυτοῦ . . . αὕτη δὲ ἀνέβη
καὶ ἐγένετο τῇ ἐπαύριον, ἔρχονται οἱ ἀλλόφυλοι
καὶ ἐγενήθη τῇ ἐπαύριον, ἔρχονται οἱ ἀλλόφυλοι
καὶ ἐκτάσθησαν ένα τῇ δεξιᾷ αὐτοῦ καὶ ένα τῇ ἀριστερῇ αὐτοῦ
καὶ ἐμίσησα σὺν τὴν ζωήν.
καὶ ἐν τῷ καιρῷ ἐκείνῳ οἱ ἀλλόφυλοι κυριεύοντες ἐν Ἰσραήλ
καὶ εξάραντες
καὶ εξῆμαρτεν αὐτοὺς ἁμαρτίαν μεγάλην.
καὶ ἐξήλθον οἱ μαθηταί, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρεν καθὼς εἶπεν αὐτοῖς· καὶ ἠτοίμασαν τὸ πάσχα.
καὶ εξιλάσεται ὁ ἱερεύς.
καὶ ἐξῆλθον οἱ μαθηταί, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρεν καθὼς εἶπεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
καὶ ἐξῆλθον οἱ μαθηταί, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρεν καθὼς εἶπεν αὐτοῖς· καὶ ἠτοίμασαν τὸ πάσχα.
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καὶ λήμψομαι ἐμαυτῷ ύμᾶς λαὸν ἐμοί,
καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.
καὶ οὐ μὴ βδελύξητε τὰς ψυχὰς ύμῶν
καὶ οὐ μὴ γνώς ποίαν ῥάπαν ἡξε ἐπὶ σε
καὶ οὐκ ἐπιγνωσθῆσαι η ἐνθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ.
καὶ οὐκ εἰσῆκουσεν ἔξαποστεῖλαι τοὺς υἱοὺς Ἰσραήλ
καὶ οὐκ εἴδεν σύνες τὸν ἀδελφὸν αὐτοῦ
καὶ πάντες εἰς τὸν Μωσῆν ἔβαπτίσαντο
καὶ πρὸς ἐπὶ τούτοις
καὶ προσέθετο ὁ άγγελος τοῦ Θεοῦ καὶ ἀπελθὼν ὑπέστη.
καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἠθεώρητε, προσέπιπτεν αὐτῷ,
καὶ τὰ σκῦλα τῶν πόλεων ἔπρονομευσαμεν ἐαυτοῖς.
καὶ τὴν ἄρκον ἐτυπωσα τὸ δούλος σου καὶ τὸν λέοντα.
καὶ τῆς Μανασσίτιδος ἡμίσεια.
καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν
καὶ ἦν δίδυμα ἐν τῇ κοιλίᾳ αὐτῆς
καὶ τῷ Σαλπαὰδ υἱῷ Ὄφερ οὐκ ἐγένοντο αὐτῷ υἱοὶ.
καὶ τοῦτο ἦν μάλιστα τάρασσον Ἀντίπατρον
καὶ,
καὶ.
καὶ.
καὶ.
καθάρη
καθάρης
καθέστακα
καθήμενον ἐπὶ τὸ τελώνιον
καθῆρειν
καθίζειν
καθό ἐάν
καθὼς ἐάν
καθαίρει καθαίρειν φθορᾶ φθαρῆναι
καθαρίζειν
καθαρισμῷ καθαρίζειν χαίρειν χαρᾷ
καθεῖλαν
καθεστάκαμεν
καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιων
καθιστάνειν
καθιστᾶ. . . . . μεθιστᾶ
καθιστῶν
καλέσει
καλέσεις
καλέσετε
καλέσουσιν
καλέσω
καλεῖν
κατά τί ἔπταισεν ἡμᾶς κύριος σήμερον;
κατά
κατάβα
κατάλειμμα
κατά.
κατέναντι
κατέφαγεν καταβρώσει
κατόπισθε(ν)
κατῆλιψ
κατ’ ἐμαυτοῦ ὀμνύω, εἰ μὴ ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη
κατ’ ἐνιαυτόν ἐνιαυτόν
καταβάτω
κατακαυχάσαι
καταφάγοισαν
καταφρονεῖν ἐπί
κατενώσαν
κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν
κατεργᾷ
καυχάσαι = καυχάσαι
καυχᾶσαι
κατὰ τις ἡ σοφός.
κεκατήρανται
κεκαταραμένος
κεκρίκει
κερατίζειν
κεχαρισμένος ἔσῃ
κε(ν),
κλίβανος
κλεψιμαῖος
κοιμᾶσαι
κοιμᾶται
κοιμά
κοινή,
κομίζειν
κράζειν
κρίβανος.
κρύβηθι
κρείσσων . . . ὑπὲρ τοὺς πατέρας.
κτᾶσαι
κυκλόθεν
κυκλόθεν τοῦ θρόνου.
κυνόμυιαν . . . κυνομυίης
κυνομυίης, μαχαίρη, ἐπιβεβηκυίης
λέγων
λέγων Ὄτι ἔσομαι μετὰ σοῦ
λέγων Εἰ ἔτι ὁ πατὴρ ὑμῶν ζῆ; εἰ ἔστιν υμῖν ἀδελφός . . . μὴ ἔχειμεν εἰ ἐρεῖ ἡμῖν κτλ.
λέ-λυ-σαι, δί-δο-σαι
λήμψειν, λήμψθη, καταλήμψῃ.
λόγῳ λέγειν
λύς
λόου. Κάθησο
λόσας δὲ εἰς τὸν μάρσιππον αὐτοῦ
λύχνος, τό
λαμβάνειν μ
λατρεύειν αὐτῷ
λείχω
λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου
λογίζεσθαι εἰς
λυπηθήσῃ
λ. ρ. υ. ν
μ
μέγαν
μέγαν ἰδεῖν.
μέγας Κύριος παρὰ πάντας τοὺς θεούς
μέμηκα
μέν
μέχρι ὅτου
μέχρι υμῶν
μέχρι o.ū.
μέχρις ζ
μέχρις αὕματος
μέχρις o.ū
μέχρις o.ū.
μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ.
μὴ γίνεσθε ἔτεροζυγοῦντες
μὴ γίνου . . . συμβολοκοπῶν
μὴ μακράν γίνεσθε . . . καὶ ἔσεσθε πάντες ἕτοιμοι
• μὴ μαχόμενος ἐμαχέσατο μετὰ Ἰσραήλ ἢ πολεμῶν ἐπολέμησεν αὐτόν;
• μὴ προσθῆκες ἐτι . . . ἐξαπατήσαι
• μὴ προσθῆκες ἐτι, Φαραώ, ἐξαπατήσαι τοῦ μὴ ἐξαποστείλαι τὸν λαὸν
• μὴ φάγῃς πάν ἄκαθαρτον
• μὴ τίνα ὁ — ν ἀπέσταλκα πρὸς υμᾶς, δι’ αὐτοῦ ἐπλεονέκτησα υμᾶς
• μὴν
• μη.
• μία ἡμέρα ἐγενήθη πρὸς δύο.
• μία παιδίσκη,
• μίαν ἤτησάμην . . . ταύτην ἐκζητήσω
• μόλιβος
• μόλιβος, χάλκειος, χείμαρρος, πολεμιστής
• μόλυβδος.
• μύστης
• μάλλον
• μαίμασαι
• μεγίζουν παρὰ τὴν πρώτην
• μεθιστάνει
• μεθιστάνειν
• μεθιστὰν
• μεθιστῶν . . . . καθιστῶν
• μεθιστῶσι
• μελίζειν
• μεμενήκασαν
• μεσεστωμένοι εἰσί.
• μερίδα μεμερισμένην
• μερίζειν
• μετὰ δυνάμεως πολλῆς.
• μετά
• μετά.
• μετ’’ ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν
• μηδὲν πλέον παρὰ τὸ διατεταγμένον υμῖν πράσσετε,
• μηδεῖς
• μηνιὼ
• μηνιεῖ
• μηνιεῖς
• μι
• μιᾷ καὶ εἰκάδι τοῦ μηνὸς.
• μιὰ . . . ἄλλῃ
• μιαν-, ἐμίανα, περαν-, ἐπέρανα
• μιερός, μιεροφαγία, μιεροφαγεῖν, μιεροφονία
• μνήμοθιτί μου . . . καὶ ποιήσεις
• μνηστευθείσης τῆς μητωὸς . . . εὐρέθη.
• μπ
• μυκτηρίζειν ἐν
• ν
• ν ἐφελκυστικόν
• νή τὴν ύγίαν Φαραώ, εἰ μὴν κατάσκοποι ἔστε.
• νίκη
• νίφα
• νίκος, τό
• ναί, ὁ πατήρ.
• ναός
• νεώς
• νεάνις
• νοητῶς νόει, 27:23 γνωστῶς ἐπιγνώσῃ
• νυνιεῖς
• νυρήσωμαι
• οδὶ ἀνέπεμψά σοι αὐτὸν
• οἰκοδομοῦσαν
• οἰκτείρμων οἰκτείρησε.
• οἰωνίζειν
• οἱ ημίσεις φυλῆς Μανασσῆ.
• οἱ Ο´
• οὶ πάντες ἄνδρες.
• οἱ πάντες οὗτοι
• οἱ συνιέντες
• οἰς εἶπεν αὐτοῖς.
• οἷ, ὁ
• οὐ γὰρ άλλα γράφομεν ύμῖν, ἀλλ᾿ ἡ ἀναγινώσκετε.
• οὐ γέγονεν τοιαύτη ἀκρίς.
• οὐ δικαιωθῆσεται ἐνώπιόν σου πᾶς ζῶν

A Grammar of Septuagint Greek
οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ.
οὐ μὴ γένη ἐπιθυμών.
οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν
οὐ μὴ κρύψω ἀφ' ὑμῶν πᾶν ρήμα
οὐ μὴ παραδοθῇ Ἰερουσαλήμ ἐν χειρὶ βασιλέως
οὐ μὴ προσθῇ Κύριος τοῦ ἐξολεθρεύσαι.
οὐ μὴ
οὐ ποιήσετε ἐν αὐτῇ πᾶν ἔργον
οὐ ποιήσετε ὑμῖν ἑαυτοῖς.
οὐ προσθήσῃ τοῦ ἐξάραι
οὐδὲ ἔγω ἢκουσα ἀλλὰ σήμερον.
οὐδὲ γὰρ πᾶσαν ἐκεῖνος
οὐδέποτε ἔφαγον πᾶν κοινόν.
οὐδ' οὐ μὴ ἐπιστρέψῃ εἰς τὸν ἰδίον οἶκον
οὔδείς
οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα
οὐκ ἄπολεψῃ αὐτῷ ἕως πρωί, καὶ ὅστιν συντρίψῃ ἀπ' αὐτοῦ
οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου
οὐκ ἔλαττωθήσονται παντὸς ἡμέρασιν
οὐκ ἐξεγώσων πᾶν ῥῆμα
οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον
οὐκ ἠδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα
οὐκ ἠδυνάτωνο τοῦ βλέπειν
οὐκ ἔστιν ἀπὸ πάντων ἐνετείλατο Μωυσῆς τῷ Ἰησοῖ ὃ οὐκ ἀνέγνω Ἰησοῦς.
οὐκ εἰς μακράν
οὐκ εἰςίν ἐπιγινώσκοντες
οὐκ εἰς ὑμῖν ἐθάνων ἄρτον
οὐκείτι αὐτῷ ἐκάθεισεν ἰχθὺν ἀπὸ τοῦ πλῆθους τῶν ἰχθυῶν
οὐκ ἐὰν μὴ φαγέται οὐκ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ
οὐκ ἡ πνοὴ αὐτοῦ ἐν ἡμῖν ἐστίν.
οὗ διέσπειρας αὐτοὺς ἐκεῖ.
oὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ.
on
οω
π
πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ
πάντα τὰ τέρατα ἡ ἐδωκα ἐν ταῖς χερσίν σου
πάντες... οὐκ ἁθενήσουσιν
πέμπτη καὶ εἰκάδι τοῦ μηνός.
πέντε καὶ δέκα
πέσατε
πή
πίεαι
πίσαι
πίεται ἀνήρ τὴν ἄμπελον αὐτοῦ, καὶ ἀνήρ τὴν συκῆν αὐτοῦ φάγεται
πί-ε-σαι
πόρια
πάν ἐργον οὗ ποιήσετε
πάν ὁ ἐὰν ἐκάλεσεν.
πάν ἡμι ὁ768; ἔαν ἐξελεύσαται
πάν πνεῦμα οὐκ ἔστιν ἐν αὐτῷ.
πάν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι
πάς
πᾶς ἀλλογενής οὐκ ἔδεται ἀπ' αὐτοῦ
πᾶς ἄνθρωπος οὗ ἔδοτε ὁ πατὴρ θεοῦ
πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται
πᾶς οἶκος Ἰσραήλ
πᾶς τεχνίτης... οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι
πᾶσα ἡ πόλις
πᾶσα πόλις
πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.
πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε
παντὸς οὗ ἅψηται αὐτοῦ ὁ ἀκάθαρτος.
παρὰ Κυρίου ἐγένετο αὕτη
παρὰ θεοδέκτου... μετέλαβον ἐγὼ
παρά
παρά.
παρέδωκεν αὐτοὺς Κύριος ἐν χειρὶ Φυλιστείμ
• παραγγείλας ταῖς πάσαις δυνάμεσιν
• παραγγελία παρηγγείλαμεν
• παρείλατο
• παρελάβοσαν
• παρετηροῦσαν
• παρετηροῦσαν ἐν
• πεδιὰς τε καὶ ὄρεινῇ
• πεινάσει
• πεινάσετε, πεινάσουσι, ἐπείνασεν, ἐπείνασαν, πεινάσω
• πεινάω
• πεινάν
• πεινάῇ
• πεινά . . . . . διψᾷ
• πεπώκει
• πεπιστεύκεισαν
• πεποίθατε
• πεποίθησις
• πεποίθετες ὦμεν
• πεποίθως ἔσομαι
• πεποίθως ἔσται
• πεποίθως ἔτη.
• πεποίθετεν
• πεπρονομευμένος
• περὶ τοῖν πολέοιν τούτοιν.
• περιέστακας
• περιπατάσαν
• πεποίθασαν
• περιπατήσασαν ἐπὶ τὴν θάλασσαν
• περιπατήσασαν ἐπὶ τῆς θαλάσσης).
• πεσάτω
• πιέζειν
• πιέζειν
• πλείστερον . . . παρά.
• πλεοναστόν σε ποιήσει
• πληθύνει ὑπὲρ ἀκρίδα
• πλημμέλειν, προφασίζεσθαι προφάσεις.
• πλησιέστερον
πλησιαίτερον
πλοῦς
πλοῦτος, τό
πλουτήσει πλοῦτον μέγαν
πνεῦμα ἃγιον ἢν ἐπ’ αὐτόν
πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσήλθεν ἐν αὐτοῖς.
ποί
ποῦ = ποί
πού.
ποιήσασαν
ποιήσω σε εἰς έθνος μέγα
ποιεῖν ἔλεος ἐν
ποιεῖν ἔλεος μετά
ποιμαίνων ἢν
πολυν ὑπὲρ τὸν πρότερον
πολεμεῖν ἐν
πονεῖν, φθονεῖν, φορεῖν
πορεύθητι καὶ ὁρθῆτι τῷ Αχαάβ
πορευθῆναι ἐν Ῥάγοις
πορευθῶμεν εἰς Δωθάειμ . . . καὶ εὗρεν αὐτοὺς εἰς Δωθάειμ.
πορθηταὶ γὰρ ἦσαν καὶ ἐπιθυμηταὶ κατὰ σπάνιν γῆς.
ποτὲ μὲν οὕτος
πρέπει
πρέπον ἐστί
πρὸ τῆς ἐχθές καὶ πρὸ τῆς τρίτης
πρὸ τῆς ἐχθές καὶ πρὸ τῆς τρίτης ἡμέρας
πρὸ τῆς ἐχθές καὶ τρίτης
πρὸ τῆς ἐχθές οὐδὲ πρὸ τῆς τρίτης
πρὸ τῆς ἐχθές οὐδὲ πρὸ τῆς τρίτης ἡμέρας
πρὸς πάσαν συναγωγὴν υἱῶ Ἰσραήλ.
πρόβα
πρόδον
πρός
προέκοπτον . . . ύπὲρ πολλούς.
προίη
προίεσαι
προεφήτευσαμεν
προεφήτευον
προεφήτευσαν
προεφήτευσε
προεφήτευσεν
προνομεύειν
προσέθεντο ἐτι μισεῖν
προσέθετο τοῦ ἁμαρτάνειν
προσέχειν εἰς
προσέχετε ἑαυτοῖς.
προσευχή προσηύξατο
προσηύξατο τοῦ μὴ βρέξαι
προσοχθίζειν ἀπό
προστίθεσθαι
προστιθέναι
προφήτης
προφητεύειν
πυρσεύσασαν
ρ
σ
σὺ δὲ δεδιὼς ἄν... τὴν ἑαυτοῦ σκίαν.
σὺ δὲ τήρησον τὸν νόμον . . . ίνα σοι καλῶς ἦν.
σύγκρισις, συγγενία.
σύν
σύνιε
σύστεμα
σώσω αὐτοὺς ἐν κυρίῳ Θεῷ αὐτῶν, καὶ οὐ σώσω αὐτοὺς ἐν τόξῳ οὐδὲ ἐν ῥομφαίᾳ οὐδὲ ἐν πολέμῳ οὐδὲ ἐν ῥανεῖ. οὐδὲ ἐν ῥανεῖ.
σα
σαββατίζειν
σαι
σαν
σεύα
σιγηρός
σκότος, τὸ
σκεδάννυμι
σκεδῶ,
σκνίψ
σκηνίς
σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ύμῶν
σοφωτέρους δεκαπλασίως ὑπὲρ τοὺς σοφιστάς.
σπάω
σπείρας
σπείρης
σπερεῖς, τεμεῖς,
στένων καὶ τρέμων ἔσῃ
στήκει
στήκειν
στήκετε
στήκητε
στήκω
στρατηγός
στρατηγοί
συκήν μίαν,
συλλογίζειν
συμβήσεται
συμβή
συμβιβάσω
συμψέλιον
συνήντησαν δὲ ἐρχομένοις ἐκπορευομένων αὐτῶν.
συνίει
συνίειν
συνίεις
συνίουσιν
συνίω
συνίων
συνανέβαινον
συνβιβασάτω
συνετίζειν
συνεφρύγησαν
συνείναι εἰς
συνιέντας
συνιόντας
συνιόντος
συνιόντων
συνιών
συνιών
συνιεῖν
συνιοῦσι
συνιοῦσιν
συνιστάνειν
συνιστῶν
συνιστώντες
συντελέσει
συντελέσεις
• συντέλεσετε
• συντελέσουσιν
• συντελέσω
• σφόδρα σφόδρα
• σφόδρα σφοδρῶς
• τὰ ἐλέη
• τὰ ἡμισυ
• τὰ δρη
• τὰ γὰρ πάντα ἀγαθὰ Αἴγυπτου υμῖν ἔσται
• τὰ δὲ κύκλω τῆς κώμης.
• τὰ τέκνα, υπακούετε.
• τὰς ἡμίσεις τῶν ἁμαρτιῶν
• τὰς ἡμίσεις τῶν δυνάμεων
• τὰς περιοίκους (πόλεις)
• τέσσαρες
• τέσσαρες καὶ δέκα
• τὴν ἅλωνα
• τὴν Ἅνναν ἠγάπα Ἐλκανὰ ὑπὲρ ταύτην
• τὴν Ἕλλην ὑμῖν, ηὗ vūv ἐγώ πορεύομαι ἐπ’ αὐτήν.
• τὴν ὑπ’ οὐρανόν
• τὴν ὑπ’ οὐρανόν
• τὴν γῆν ἐμοί καὶ σοὶ, ὁ ἄνθρωπος τοῦ Θεοῦ
• τί παρόντες εἴημεν
• τίς ἡ γῆ εἰς ἣν οὗτοι ἐνκάθηνται ἐπ’ αὐτής . . . τίνες αἱ πόλεις εἰς ἃ οὗτοι κατοικοῦσιν ἐν αὐταῖς
• τὸ βάπτισμα ὃ ἐγὼ βαπτίζω
• τὸ κατ’ ἐνιαυτὸν ἐνιαυτόν
• τὸ ἔθνος, ὁ ἐὰν δουλεύσωσιν.
• τὸ πᾶν τῆς Ἰουδαίας . . . γένος
• τὸ πνεῦμα τὸ ἅλων . . . ἔξελθε
• τὸ πρῶι πρῶι
• τὸ τῶν ἑπτὰ σταδίων ἀνάχωμα τῆς θαλάσσης
• τὸν ἄλωνα
• τὸν Δαυεὶδ καὶ ἠτίμασεν αὐτόν, ὅτι αὐτὸς ἦν παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὄφθαλμων.
• τὸν Κύριον
• τὸν Πέτρον καὶ Ἰωάννην· οἵτινες καταβάντες κτλ
• τὸν θλιμμὸν ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς.
• τὸν νόμον μου φυλάξεσθε
• τῆς ἄλωσος
• τῆς ἱππότης
• τῆς ὑπ᾽ οὐρανοῦ
• τῆς ὑπὸ τὸν οὐρανόν
• τῆς κλήσεως ἧς ἐκλήθητε
• τῆς λογίας τῆς εἰς τοὺς ἁγίους
• τῆς πλατείας
• τῆς ἄλωσιν
• τῆς ἔλευθερίας ἡμᾶς Χριστὸς ἠλευθέρωσε.
• τῆς ἧπειρος ὑπ᾽ οὐρανοῦ
• τῆς γῆς ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς.
• τῆς μαχαίρης.
• τῆς πέμπτης καὶ εἰκάδι τοῦ αὐτοῦ μηνός.
• τῆς πατρίδος (γλώσσα)
• τοῦρος, τὸ
• τῶν ὑπαρχόντων
• τῶν δὲ βασιλέων μέρος ἐστὶ καὶ τὸ Μουσείου, ἔχουν περίπατον καὶ ἐξέδραν καὶ οἶκον μέγαν, ἐν ὧ το συστήμαν τῶν μετεχόντων τοῦ Μουσείου Φιλολόγων ἀνδρῶν.
• τῶν δύο ὄφθαλμων.
• τῶν συνείντων
• τῶν ἐπταστάτων καὶ νικημένων χώματι.
• τῶν νικώντων δύος αὐτῶν.
• ταύτην
• ταμείον
• ταμείον
• τελεῖν
• τεσσαρεσκαίδεκα
• τεσσαρεσκαίδεκα (τριήρεας)
• τεσσεράκοντα
τετρακοσίας νεάνιδας παρθένους, αἵτινες οὔκ ἐγνωσαν ἄνδρα.

τεχνῖτις

τιθέναι

τιθέω

το ἀκουστὸν γενέσθαι

τοὺς κνάθους, οίς σπείσεις ἐν αὐτοῖς

τούτου χάριν ἀπέλιπον σε ἐν Κρήτῃ, ἣν τὰ λείποντα ἐπιδιορθώσῃ.

τοῖς ἡμῖσυ τῶν ἰππέων.

τοῖς δὲ πάσι σαφὲς ἐγένετο

τοῖς δυσὶ σημείοις τούτοις.

τοῖς πάσι . . . πολίταις.

τοῦ

τοῦ δὲ βασιλέως ἐπερωτήσαντος τὸν Ἡλιόδωρον, ποῖός τις εἴη ἐπιτήσειος

τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.

τοῦ καταφανές γενέσθαι

τοιμώτερος ὑπὲρ πᾶσαν ἐν τοῖς τόαραν

τρίβος, οὔκ ἔγνω αὐτὴν πετεινόν

τρεῖς καὶ δέκα, τρισκαίδεκα

τοὺς τεσσαρεσκαίδεκα

φάγῃ

φάγεσαι

φάγεσαι καὶ πίεσαι σὺ

φύσει . . . περικότα

φύσει . . . περικυταν

φαν-, ἔφηνα

φείδεσθαι ἐπ’ τὸ γῆρας

φοβεῖσθαι ἀπὸ

φρονιμώτερος ὑπὲρ τοὺς υἱοὺς τοῦ φωτός

φυλάκισα

χέω

χύμα

χώρα

χαλάω

χάλκειος, -α, -ον,

χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ύμῶν ἐν τῇ καρδίᾳ Τίτου.

χέω

χύμα

χώρα

χαλάω

125
• χαλεπώτερον παρὰ πάντα τὰ θήρια.
• χαλκίος
• χαλκείος
• χαλκοῦς, χαλκῆ, χαλκοῦν,
• χαρᾷ χαίρει
• χείμαρρος
• χειμάρρους.
• χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.
• χιλίους ἐκ φυλῆς, χιλίους ἐκ φυλῆς
• χρίσεις τὸν Ἀζαὴλ εἰς βασιλέα
• χρύσους
• ψαλῶ,
• ψηλαφήσαισαν
• ψωμίσουσι
• ψωμιοῦσιν
• ω
• (οὐ, μη, μηδέ, οὐ μή
• -άζειν
• -ίζειν
• -η.
• -α
• -αῖος
• -εία
• -εν
• -ης
• -ια
• -ιώ
• -μα
• -ν
• -σαν
• -φ
• -ω
• Ἀδελφός
• Ἐκέρδανα
• Ἐτίθη
• Ἐλεᾶν
• ἐξ Ὠβῶθ, καί παρενέβαλον ἐν Χαλγαεί
• ἐξ Ὠβώθ, καί παρενέβαλον ἐν Χαλγαεί
• ἐξ Ὠβῶθ, καί παρενέβαλον ἐν Χαλγαεί
• ἐξ Ὠβῶθ, καί παρενέβαλον ἐν Χαλγαεί
• 1 προσέθηκε δὲ τεσσαρεσκαίδεκα ἕθνη
• 18 ἐξαγαγεῖν τὸν σκνῖφα
18 εἰ γὰρ ... ἀποκτείνη
25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν
26 ἐπάκουσον ἡμῶν, ὁ Βάαλ.
28 οὐχ οὕτως ἔσται ἐν ὑμῖν ... ἔσται ὑμῶν δοῦλος
3 εὰν ... εἰρηνεύετε
45 οὐκ ἔσεσθε ὡς οἱ ύποκριταί,