The Exegesis and Translation of

PREPOSITIONAL PHRASES

in the Greek New Testament:

A Semantic Role Analysis

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A thesis submitted to the Open University
in fulfilment of the requirements for the degree of
Master of Philosophy.

(Linguistic and Biblical Studies)

Oxford Centre for Mission Studies

April, 1996.
PRESENTED TO

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

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

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

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

\( \text{τερα γράμματα} \)
ABSTRACT

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

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

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

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

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

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

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

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

'Why did the chicken cross the road?'

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

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

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

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

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

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

REASON

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

Luke 10.30-35

30 ἀνθρωπός τις κατέβαινεν ἀπὸ Ἰερούσαλήμ εἰς Ῥηγίῳ καὶ ἱστάται περιέπεσεν, οἱ καὶ ἱκέτασαντες αὐτὸν καὶ πληγαὶς ἐπιθέντες ἀπήλθον ἄφεντες ἡμιθαμνή.

31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ οἰκίᾳ ἢκείνη καὶ ἴδὼν αὐτὸν ἀντιπαρῆλθεν:

32 ὁμοίως δὲ καὶ Λευιτὴς [γενόμενος] κατὰ τὸν τόπον ἔλθων καὶ ἴδὼν ἀντιπαρῆλθεν.

33 Σαμαριτῆς δὲ τὶς ὠδεὺσαν ἤλθεν κατ᾽ αὐτὸν καὶ ἴδὼν ἐσπλαγχνίσθη.
It is immediately obvious how different are the functions of the prepositional phrases in the gospel and epistle material. In the Luke extract, the PPs are straightforward locationals or temporals, with the exception of the idiom 'by chance' in verse 31. In the Ephesians passage, the PPs express abstract or extended functions of purpose, agency, beneficiary and specification etc. This passage also shows, incidentally, what a high proportion of epistle material can be PPs. In the Titus extract, the same preposition, κατά, occurs five times, with one κατά phrase occurring inside another (verse 1), and all five providing exegetical differences, and, in verse 1, exegetical difficulty. Not all PPs in
the gospels are locatives of time and place; not all PPs in the epistles have extended roles, but these extracts reflect the overall difference.

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

PURPOSE

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

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

• in so doing, to explore the usefulness of semantic roles as a tool in this kind of study.

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

MOTIVATION

My underlying motivation in this project is:

• to provide some practical help for our translation colleagues within SIL in the exegesis and translation of PPs in the New Testament, particularly in the epistles.

• to gain further personal knowledge of the structure and meaning of the text of the Greek New Testament.

1.2 THESIS – THEME AND OUTLINE

Theme: The prepositional phrases in the Greek New Testament cover a wide range of meanings. My thesis is that if, on the basis of exegetically straightforward examples, we can delimit and define
the set of semantic roles signalled by each preposition, it will then at least be possible to establish what exegetical choices of role are available in the interpretation of more difficult examples. There are problems (see the next section), but the attempt has seemed worthwhile.

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

Accusative of Inner Object (Cognate Accusative)
Accusative of Outer Object
Accusative of Extent
Accusative of Respect
Accusative of Motion
Adverbial Accusative

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

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

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

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2 The Appendix to Vol 3 of NIDNTT. I consulted this, with profit, after the major work on the thesis was completed, and was encouraged by the confirmation of conclusions reached which it gave.
Nevertheless this project, which has sought to examine the prepositional phrases from a different perspective, has been for me an interesting and illuminating study, which I trust may have value for others also.

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

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

**Notes:**

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

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

### 1.3 SOME CAUTIONS

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

1. The criteria, both semantic and syntactic, for distinguishing and defining the semantic roles must be established. But there may be a tension between the syntactic, surface level and the semantic, deeper level. The semantics is grammatically independent of the syntax; yet it is both reflected in and constrained by the syntax, and the syntax cannot be ignored.
2. There is a 'central area of confidence', a nuclear certainty, in distinguishing the roles. But at the boundaries, there can be, as so often in categorisation, an area of 'fuzz' or ambiguity, even overlap. The distinction between Theme and Topic, Domain and Target, or Means and Manner is not always easy to determine. We recognise and accept clear centres and fuzzy peripheries.

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

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

*He ate his pizza with a friend.*
*He ate his pizza with a knife and fork.*
*He ate his pizza with a salad.*
*He ate his pizza with much enjoyment.*

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

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

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

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

4 It has been interesting and instructive to see how English translations have rendered the prepositional phrases. Inasmuch as they may reflect an exegetical choice of role, they have been useful, and I have frequently included them, particularly in chapter 6.
Language (RL) into a major language. The discussion sometimes revolves round a term or construction in the intermediate language rather than the source or receptor language.

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

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

### 1.4 ON TERMS AND TEXT

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

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

### 1.5 ACKNOWLEDGEMENTS

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

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

Biblical books:

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

English Versions:

JB Jerusalem
KJV King James
LB Living Bible
NEB New English Bible
NIV New International Version
Ph Phillips
RSV Revised Standard Version
TEV Today's English Version
All = All 8 of the above (from 'Eight Translation New Testament' 1974. Wheaton, IL: Tyndale.)
Br Bruce: Expanded Paraphrase of the Epistles of Paul (includes the 1881 RV also)
CEV Contemporary English Version - The Bible for Today's Family.
NRSV New Revised Standard Version.
REB Revised English Bible
RV Revised Version of 1881
TT The Translator's Translation (BFBS, 1973)
Grammatical terms:

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

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

Other abbreviations:

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

2.1 DEFINITION AND HISTORICAL NOTE

2.1.1 DEFINITION

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

... the name must be explained. The later grammarians used the term for those adverbs which were used in composition with verbs and in connection with cases of nouns. Both things had to be true according to this definition. But it will be seen at once that this definition is arbitrary. The use with verbs in composition was the last step, not the first, in the development. Besides, what is to be said about those adverbs that are used, not with verbs, but with cases, and no longer appear as mere adverbs? Take ἀνέντι, for instance, with the ablative 1. It is not found in composition with verbs nor by itself apart from a noun. It is, of course, a preposition. The grammars call it an 'improper' or adverbal preposition. It is only 'improper' from the point of view of the definition, not from that of the Greek language. The truth seems to be that by preposition one must mean a word used with cases of nouns and many of which came to be used in composition with verbs.

For our purpose, prepositions are relational particles 2, linking, and indicating the relationship of the following nominal phrase to the rest of the clause (or phrase, in the case of embedded PPs). They are followed by the oblique cases 3 (cf. Robertson, 568).

1 Robertson makes use of IE case labels when describing Greek cases.
2 using 'particle' in the wider sense of a group of indeclineable words which also includes conjunctions and interjections. Conjunctions relate words, phrases, clauses and sentences (and larger units) to one another in both coordinating and subordinating relationships.
2.1.2 HISTORICAL DEVELOPMENT

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

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

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

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

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

3 apart from such adverbial forms as ἐνέτειλε (Rev 21.21), καθ' ἐνεπέλει (Mk 14.19; Ro 12.5), ὑπὲρ ἐνεπέλει (2Co 11.23).
liberty, so the cases called in the help of the Prepositions, and then found themselves weakened, and finally destroyed. In Modern Greek, Italian, French and English the cases have disappeared, wholly, or in part, and the Prepositions do the work which they once did. (1951: 28; also in Elements of NT Greek)

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

(i) the case alone signals the relationship between the noun and the rest of the sentence; prepositions are adverbs, and therefore linked with verbs (as in Old Sanskrit). But Homeric Greek had true prepositions also. (Robertson, 555)

(ii) the prepositions share the responsibility with the cases.

(iii) the prepositions alone signal the relationship (though the accusative case is still reflected in both Greek and English, for example).

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

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

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Table 2.1 Case Development

Two points need to be kept constantly in mind.

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

---

4 The following summary statements may serve as reminders:
as well as prepositions) foreshadow the setting up of semantic roles expressed by the different syntactic slots.

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

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

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

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

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

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

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

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

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

**Instrumental**: 'the increasing use of the prepositions (ἐν, δἰ, μετά) makes the instrumental a disappearing case in the NT'. Rob. 525ff.
(Turner, 250). So Robertson also says: 'The constantly increasing use of the prepositions is one of the main reasons for the blending of the case-forms' (451).

The following table of prepositions\(^5\) occurring in the NT shows something of this.

<table>
<thead>
<tr>
<th>One case</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δυνά</td>
<td>xx</td>
<td>xx</td>
<td>(xx)</td>
</tr>
<tr>
<td>είς</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀντί</td>
<td>xx</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀπό</td>
<td>xx</td>
<td></td>
<td></td>
</tr>
<tr>
<td>εκ</td>
<td>xx</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πρό</td>
<td>xx</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐν</td>
<td></td>
<td>xx</td>
<td></td>
</tr>
<tr>
<td>σύν</td>
<td></td>
<td>xx</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Two cases</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
</tr>
</thead>
<tbody>
<tr>
<td>διά</td>
<td>xx</td>
<td>xx</td>
<td></td>
</tr>
<tr>
<td>κατά</td>
<td>xx</td>
<td>xx</td>
<td></td>
</tr>
<tr>
<td>μετά</td>
<td>xx</td>
<td>xx</td>
<td>(xx)</td>
</tr>
<tr>
<td>περί</td>
<td>xx</td>
<td>xx</td>
<td>(xx)</td>
</tr>
<tr>
<td>ὑπέρ</td>
<td>xx</td>
<td>xx</td>
<td></td>
</tr>
<tr>
<td>ὑπό</td>
<td>xx</td>
<td>xx</td>
<td>(xx)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Three cases</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
</tr>
</thead>
<tbody>
<tr>
<td>επί</td>
<td>xx</td>
<td>xx</td>
<td></td>
</tr>
<tr>
<td>παρά</td>
<td>xx</td>
<td>xx</td>
<td></td>
</tr>
<tr>
<td>πρὸς</td>
<td>xx</td>
<td>xx</td>
<td></td>
</tr>
</tbody>
</table>

Table 2.2 Table of Prepositions

2.1.4 NUMBER AND FREQUENCY OF PREPOSITIONS

The 18 'proper' prepositions of classical Greek\(^6\) have been reduced to 17 in the κοινή with the loss of ἀμφί as a separate word. It occurs in composition in ἀμφιβάλλω (and the corresponding noun ἀμφίβληστρον) and ἀμφιέννυμι (ἀμφίαξο).

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\(^5\) Note the following:
1. The bracketted occurrences indicate that these prepositions were found with the dative case in classical Greek in poetry. The dative case after prepositions has decreased in κοινή Greek. 'The dative is beginning to wane at this period with all the prepositions' (Turner, 249; Moulton, 62, 63), with the major exception of ἐν.
2. There is only one occurrence of πρὸς with the Genitive (Acts 27.34), and 6 with the dative.

\(^6\) I am not including ὄς (listed in BDF and Zerwick), one of whose functions was prepositional. See the full entry in Liddell and Scott’s Lexicon.
It only takes a cursory reading of the NT to realise that ἐν is the most frequently used preposition, with a wide range of meanings. It is far and away the most common preposition, 'outnumbering ἐξ by about three to two' (Moulton, 62). It accounts for over a quarter of prepositional occurrence in the NT. Following ἐν and ἐξ, the most frequent prepositions are ἐκ and ἐπί, then πρὸς, διὰ, and ἀπό, with κατά and μετά next in line (Moulton, 98).

No. of occurrences of prepositions in the Greek NT

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐν</td>
<td>2744</td>
</tr>
<tr>
<td>ἐξ</td>
<td>1865</td>
</tr>
<tr>
<td>ἐκ</td>
<td>928</td>
</tr>
<tr>
<td>ἐπί</td>
<td>890</td>
</tr>
<tr>
<td>πρὸς</td>
<td>700</td>
</tr>
<tr>
<td>διὰ</td>
<td>668</td>
</tr>
<tr>
<td>ἀπό</td>
<td>646</td>
</tr>
<tr>
<td>κατά</td>
<td>472</td>
</tr>
<tr>
<td>μετά</td>
<td>469</td>
</tr>
<tr>
<td>περί</td>
<td>333</td>
</tr>
<tr>
<td>ὑπό</td>
<td>186</td>
</tr>
<tr>
<td>ὑπέρ</td>
<td>153</td>
</tr>
<tr>
<td>παρά</td>
<td>134</td>
</tr>
<tr>
<td>σύν</td>
<td>128</td>
</tr>
<tr>
<td>πρὸ</td>
<td>47</td>
</tr>
<tr>
<td>ἀντί</td>
<td>17</td>
</tr>
<tr>
<td>ἀνά</td>
<td>13</td>
</tr>
</tbody>
</table>

2.2 IMPROPER PREPOSITIONS

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

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

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7 These numbers are taken from the Online Bible and Bible Windows totals.
Robertson provides a full description of these forms (636-648, summarised in Moule, 81ff), a number of which occur only once or infrequently in the NT.

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

2.3 APPROACH TO MEANING

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

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

2.3.1 A LEXICAL PERSPECTIVE

The inherent, lexical, 'dictionary' meanings of the prepositions together with the case meaning of the items in the following noun phrase can be discovered by looking up the lexicons and grammars of New Testament Greek. Thus ἐις means 'into', ἐις τὸν πλοῖον means 'into the boat'.
and extended meanings can be considered to have a physical, 'local' basis (cf. Lakoff, 1980, 1987).
The Localist Hypothesis follows this line. 'A LH claims that the representation of spatial relations
forms a template for semantic relations in general: "abstract" domains are structured in such terms'
(Anderson8 1987:114). Such extension of meaning leads understandably to an overlapping of
meaning.

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

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

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

So Turner similarly writes (1963:261):

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

8 A localist theory, which goes back a long way in history, affects also the concept of case relations. So Anderson says:
'A localist theory holds that the members of the category of case are opposed to each other in terms of (combinations
of) the directional notions "source", "goal" and "resting-point". So that not only are the "concrete" uses of case
markers to be so interpreted but also the "abstract" ' (1977, 111).
m1 See Rob. and Davis, Sect.339 (c); and Rad.138 [i.e. Radermacher] who points out that Hellenistic Greek tends in
the direction of limiting prepositions to one case each, and shows a preference for the accusative.
m2 A Man in Christ, 154, 155.
context or else parallel usage of the prepositional expression in other contexts will be
decisive.

Zerwick refers to 'rival prepositions' and lists \( \text{από = ἐκ, από = ὑπό and παρά, ὑπέρ = ἀντί, ὑπέρ = περί, ἐπί = πρός, ἐπί = ἐν} \) (1963:28ff).

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

- the original 'locative', physical meanings in both space (local/spatial) and time (temporal) e.g. 'in the house', 'to the town', 'at midday'.

- the transferred 'non-spatial/temporal' meanings. Various terms have been used to describe these – figurative, metaphorical, abstract, transferred or extended. It may be helpful to distinguish 2 sub-groups of what we may call, in a general sense, the 'transferred meanings'.

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

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

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

- idiomatic usages and fossilised adverbial forms e.g. \text{ἀνὰ δημάρτου 'a denarius each', κατὰ}
  συγκυρίαν 'by chance'.

2.3.2 A GRAMMATICAL PERSPECTIVE

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

- The internal formal structure of the PPs.

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

Eph 1.18-19

πεφωτισμένος τούς δυσθαλμοὺς τῆς καρδίας εἰς τὸ εἰδέναι ἴμας τίς ἔστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἴμας τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἱσχύος αὐτοῦ.

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

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

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

2.3.3 A CONTEXTUAL PERSPECTIVE

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

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⁹ 'Grammar' is used in the wider sense of (the study of) the structure and function of text at both the 'surface', syntactic level, and the 'deeper', semantic level. It is not used in the restricted sense of syntactic v. semantic structure/function.
both subject matter and situation; it covers verbal and non-verbal context, authorial use and 'context of situation'. In matters of doubt, context must be the final arbiter (cf. also Chap. 7).

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

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

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

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

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

2.4 GRAMMATICAL MODEL

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

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

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

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

Note also Harris' statement: 'In seeking to determine the meaning of a prep. phrase the NT exegete should ... consider: (1) the primary meaning of the prep. itself (i.e. the local relation) and then its range of meanings when used with a particular case; (2) the basic significance of the case that is used with the prep.; (3) the indications afforded by the context ...; (4) the distinctive features of prep. usage in the NT which may account for seeming irregularities' (1978:1173).
Grammar, Systemic Grammar, Tagmemic Grammar, Transformational Grammar, to name some. Blake (1994:48) refers to the 'thirty-odd theories that have been advanced over the last few decades'! All are looking at the same facts of life and language through different spectacles, using differing linguistic concepts and constructs. The focus of this study is not on the whole grammatical field from discourse to morpheme, but on one particular area, prepositional phrases. But although the model used here is focussing primarily on one limited portion of the corpus of text, it must be internally consistent and consonant with the analysis and description of all the data.

The model of analysis and description used in this study is eclectic and draws from the common 'linguistic toolbox' of present-day descriptive linguistics (with special input from Case grammar\textsuperscript{13}), and not from the straightjacket of a Latin paradigm. But since terms such as 'relationship', 'structure', 'function', etc. and even 'clause', and 'sentence', are used by linguists with differing meanings, I shall give a brief description of concepts and terms used in this thesis. The model will be illustrated by English as well as Greek examples.

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

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

A complete set of ranks might include the following:

- Discourse
- Section
- Paragraph
- Sentence
- Clause
- Phrase
- Word
- Morpheme

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

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

\textsuperscript{13} ‘... Case: the part of grammatical theory which concerns the means available for expressing the various relations which may hold between a predicate and its arguments' (Ostler 1980:1).
highest rank of traditional syntax was the sentence. But there has been, rightly, an increasing focus on ranks above the sentence, and 'text' or 'discourse' linguistics is today a major branch of study.

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

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

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

2.5 THE CLAUSE

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

Clauses may be embedded in other clauses or in phrases.

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

(4) καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ἄν ἐν παραλελυμένος. (Lu 5.18)

Participial clauses (Moulton, 229; Robertson, 1124), which constitute such a frequent and integral part of Greek syntax, while they may be considered technically embedded clauses (with either adverbial or adjectival function), are regarded simply as regular clauses for the purposes of this study. They are found plentifully in both narrative and epistolary material.
Thus the clause will be the immediate context in the study of prepositional phrases, though the wider context will also be used, of course, in their interpretation.

2.5.1 CLAUSE CONSTITUENTS

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

\[
\begin{align*}
S & = \text{Subject} \\
\text{P} & = \text{Predicate} \\
\text{O} & = \text{Object} \\
\text{IO} & = \text{Indirect Object} \\
\text{B}^{14} & = \text{Oblique} \\
\text{A} & = \text{Amplifier} \\
\text{V} & = \text{Vocative} \\
\text{I} & = \text{Item} \\
\text{DM} & = \text{Discourse marker} \\
\text{L} & = \text{Link}
\end{align*}
\]

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

(10) καὶ ἰδοὺ ἄνδρες φεροντες ἐπὶ κλίνης ἀνθρωπον... (Lu 5.18)

   L   DM   S   P   B   O

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

   S   L   S   P   B

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

   V   P   IO   O

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

SUBJECT

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

(13) ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. (Lu 8.5)

PREDICATE

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

(14) ἔρχεται οὖν τὸν λίθον. (Jo 11.41)

(15) ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἑμᾶ καὶ γινώσκομαι με τὰ ἑμᾶ. (Jo 10.14)

OBJECT

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

(16) ἔλαῖος τὴν κεφαλὴν μου οὕκ ἠλείψας; αὕτη δὲ μύρῳ ἠλείψαν τοὺς πόδας μου. (Lu 7.46)

INDIRECT OBJECT

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

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

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

OBLIQUE

Obliques are adjuncts or complements in relation to the verb; they may or may not occur in a given clause.
They are filled by prepositional or adverbial phrases.

(19) Καὶ ποιμένες ἔσαυν ἐν τῷ χῶρῳ τῇ αὐτῇ (Lu 2.8)

(20) Εὐχαριστοῦμεν τῷ θεῷ πάντωτε περὶ πάντων ἡμῶν μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν. Ὕδειλείπτως μεμνεύοντες ... (1Th 1.2, 3)

AMPLIFIER

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

(21) ἐγώ εἰμὶ ὁ ἅρτος ὃς τὸν οὐρανὸν καταβάς: (Jo 6.51)

(22) Ἰησοῦς δὲν γνώσει ὅτι μελλουσίν ἐρχεσθαι καὶ ἀρπάξειν αὐτὸν ἑνας ποιήσωσιν βασιλέα ... (Jo 6.15)

(23) Οὐκ εἰμὶ ἐλεήθερος; οὐκ εἰμὶ ὀπόστολος; (1C 9.1)

VOCATIVE

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

(24) καὶ ἀποκριθείς ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν, Σήμων, ἔχω σοί τι εἰπείν. ο δὲ, Διδώσκολε, εἰπέ, φησίν. (Lu 7.40)

(25) Ὁ ἀνώτερος Γαλάται, ... (Ga 3.1)

ITEM

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

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

DISCOURSE MARKER

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

(27) καὶ ἰδὼν ἄνηρ ὄνοματι καλούμενος Ζαχαρίας, (Lu 19.2)

(28) οὗ γὰρ ἐόποι ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἄβραμ ἐπιλαμβάνεται. (He 2.16)

15 Complement is being used as one of a pair of terms with Adjunct to signify an element obligatorily required by the verb. See 2.5.3 below.
These are markers of relationship within or between clauses, and are expressed by conjunctions, relatives or other linking phrases. They might be included under discourse markers; indeed their connective function makes them such. I am keeping them separate simply for convenience, since prepositional phrases are to be found in this slot.

(29) Διά τί ἡμεῖς οὐκ ἠδυνάθημεν ἐκβαλεῖν αὐτό; (Mt 17.19)
(30) Τότε λέγει αὐτοῖς ο Ἰησοῦς, ... (Mt 26.31)
(31) Καὶ ἠρέσατο αὐτοῖς ἐν παραβολαῖς λαλεῖν, (Mk 12.1)
(32) Ταῦτα λελάληκα ὡμίν Ἰησοῦς ἡ χαρά ἡ εἰμή ἐν ὑμῖν ἦ. (Jo 15.11)
(33) Οἱ μὲν οὖν ἀπολυθέντες κατῆλθον εἰς Ἀντίοχειαν, (Ac 15.30)
(34) Μετὰ ταῦτα χαρίσθησιν ἐκ τῶν Ἀθηνῶν ἠλθεν εἰς Κόρινθον. (Ac 18.1)
(35) Ἀρκα οὖν, ἀδελφοί, οφειλέται ἐσμέν οὐ τί σαρκι τοῦ κατὰ σάρκα ζῆν, (Ro 8.12)
(36) Αἱ τούτοι δεῖ περισσότερος προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, (He 2.1)

2.5.2 ANALYSIS OF CCs

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

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

This may be diagrammed thus:

![Diagram of clause constituent structure](image-url)

2.5.3 CC FUNCTION

We have already given the clause constituents labels such as 'Subject', 'Predicate', 'Object', 'Oblique' and so on, which reflect their syntactic function within the clause. Using a slightly different linguistic metaphor, we may speak of the 'Subject slot', the 'Object slot', the 'Predicate slot' etc
within the clause. Again, the labels reflect the function, within the clause, of the verb or noun or adverb or prepositional phrases which 'fill' these 'slots'.

Function involves three different aspects:

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

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

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

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

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

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

In (38a), 'in the library' (locative) is a Complement, required by the verb 'put'. In (38b) it is an Adjunct of the predicate, that is, grammatically optional. So in Μητί ἔρχεται ο λόγιος ἵνα ἐπὶ τὸν μόδιον τεθή ἢ ἐπὶ τὴν κλίσην; σύν ἵνα ἐπὶ τὴν λυγνίαν τεθή; (Mk 4.21), the underlined Locative phrases are Obliques, and are Complements required by the verb. In Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαόν ἐν τῷ ἱερῷ καὶ ..., (Lu 20.1), the underlined Locative is an Adjunct, not grammatically required by the verb.
Complements tend to be closer to the head/verbal form; adjuncts tend to be further from the verb. Moreover, ‘verbs impose restrictions on their choice of complements, but not on their choice of adjuncts’ (Radford 1988, 348). Thus, for example, an ACTION verb may require a Patient or Product; a TRANSFER verb may require Theme. But a Time or Locative phrase may occur with all verb types.

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

We can now refine our diagram further:

```
<table>
<thead>
<tr>
<th>FUNCTION (external)</th>
</tr>
</thead>
<tbody>
<tr>
<td>slot</td>
</tr>
<tr>
<td>relationship (Nuclear/peripheral Obligatory/optional)</td>
</tr>
<tr>
<td>Distribution (Word order)</td>
</tr>
</tbody>
</table>
```

2.5.4 CC STRUCTURE

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

2.6 LEVELS OF ANALYSIS

Up to this point we have been dealing with clause constituents (CCs) at the ‘surface’ level of syntax. But CCs (i.e. phrases) may function at more than one level. There are other, ‘deeper’ levels of
grammatical function which we must be aware of. For the purposes of this thesis, I am distinguishing the following levels:

1. Syntactic level
2. Semantic level
3. Thematic level
4. Pragmatic level

2.6.1 SYNTACTIC LEVEL

This we have just discussed in 2.5.3 and 2.5.4 above.

2.6.2 SEMANTIC LEVEL

In English, we can say -

(40) John (S) hit (P) Bill (O)

*John* is the syntactic subject; *Bill* is the syntactic object. But at a 'deeper' level, each unit has a semantic (or 'logical', to use Halliday's term) function. *John* is the Agent of the action, that is, the doer of the action, and *Bill* is the Patient, that is, the person affected by the action.

(41) John (S) hit (P) Bill (O)

Agent    Patient

Alternatively, we can say -

(42) Bill (S) was hit (P) by John (B)

Patient    Agent

where the semantic roles criss-cross\(^\text{16}\) with the syntactic ones. The syntax is different, but the same semantic roles apply. Semantic roles are concerned with the relationships between a predicate and its arguments.

The syntactic and semantic roles will be distinguished as follows. The syntactic slot is noted by a capital letter to the left of a period, the semantic role by lower case letters with initial capital to the right of the period.

Thus in (41) above, *John* is S.Agent, *Bill* is O.Patient. In (42), *Bill* is S.Patient, and *John* is B.Agent.

---

\(^{16}\) The criss-cross of roles and slots illustrates the universal feature of 'mismatch' which often occurs in language between units or levels.
So in (43), Σιμων Πέτρος is S.Agent, whereas in (44), πρὸς τὸν Σιμωνᾶ is IO.Addressee.

(43) ἦδων δὲ Σιμων Πέτρος, (Lu 5.8)
(44) εἶπε πρὸς τὸν Σιμωνᾶ ὁ Ἰησοῦς, (Lu 5.10).

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

(45) ἦδων δὲ Σιμων Πέτρος
    P S.Agent

(46) εἶπεν πρὸς τὸν Σιμωνᾶ ὁ Ἰησοῦς
    P IO.Addressee S.Agent

(47) a further example (Lu 5.22)
    ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν
    P L S.Agent O.Theme

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

They have been variously listed and labelled by different authors as can be seen in the lists on the following page\textsuperscript{17}, but I hope to establish a set which is adequate for the purposes of this thesis.

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

\textsuperscript{17} For a different comparative table, see Longacre, 1976, 25. He includes Hale (1973) who has simply Actor, Undergoer and Scope.
One further recent listing appears in Blake’s *Case* (1994). He writes, under the heading **Semantic roles and grammatical relations**:

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

---

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

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

20 Halliday’s wealth of categories is due in part because he includes the semantic roles of the Predicate, as well as those of the Subject, Object and Indirect Object slots (1985, 101ff). His three groups of roles (Process, Participant and Circumstance), are not to be confused with the lexical sets (semantic classes -- at a lower level than clause constituents) of T(hing), E(vent), A(bstraction) and R(elation) of Nida, Beekman, Callow et al. (Beekman and Callow 1974:68, footnote).
universal set. Since obviously there is a great deal of variation between languages as to how many cases and adpositions they have, the semantic relationships that are posited are not always reflected directly in the morpho-syntax. Theories positing a universal set of semantic relations include Fillmore's proposal for Case Grammar (1968, 1971), John Anderson's Localist Case Grammar\(^{21}\) (1971, 1977), Starosta's Lexicase\(^{22}\) (1971, 1988) and Dik's Functional Grammar (1978)\(^{23}\).

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

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

Blake's listing is: patient, agent, instrument, experiencer, location, source, path, destination, recipient ('a sentient destination'), purpose, beneficiary, manner, extent ('the distance, area or time over which an activity is carried out or over which a state holds'), possessor. I shall quote again from him in 3.5\(^{24}\).

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

---

\(^{21}\) Anderson's list of four 'universal case relations' is -- absolutive, locative, ergative and ablative.

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

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

\(^{24}\) Andrews has another list in 1985:69, 70. Foley and Van Valin's major roles are Agent, Effector, Experiencer, Locative, Theme and Patient.
There are two further levels of analysis which should be noted as part of the overall model. Though not discussed in detail, they are included for the sake of completeness. They particularly concern the higher ranks of text units (paragraph, section and discourse), and indeed, are of key importance in discourse analysis, i.e. the study of connected text.

### 2.6.3 THEMATIC LEVEL

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

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

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

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

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

(50) Επιστάτα, δι’ ὁλῆς νυκτὸς κοπιάσασ το ε

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

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

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

We can now amplify yet further the previous diagram -

(51)

2.7 SUMMARY

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

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

The following diagram attempts to display in visual form the matrix or model described in this chapter, and within which the prepositional phrases are being examined.
3. PREPOSITIONAL PHRASES – THE SURFACE SYNTAX

3.0 Overview
3.1 Syntactic function of PPs
3.2 Syntactic structure of PPs
3.3 Summary

3.0 OVERVIEW

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

Prepositional phrases are clause constituents, and any study of them will therefore include the items presented in the diagram in chapter 2 (p.36). In the diagram on the next page, Prepositional Phrase (PP) substitutes for the general term 'clause constituent'. The shaded area is the topic of this chapter.
At the syntactic level, we look briefly at both the syntactic function (3.1) and the syntactic structure (3.2) of PPs. Chapter 4 will return to the grammatical model and examine the different Predicate types as a preparatory framework to the discussion of the semantic function of PPs in chapter 5.

3.1 SYNTACTIC FUNCTION OF PPS

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

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

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

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

Is the whole PP which begins with ἐπὶ τῇ κοινωνίᾳ ἡμῶν ... linked to the main verb εὐχαριστῶ or to the participle ποιοῦμενος with its preceding reference also to joy? Semantically to both, though grammatically to the main verb, which is supported by the participial clause attached to it. (See Banker 1996:31, 32.)
Co 1.3-5  Εὐχαριστοῦμεν τῷ θεῷ πατρί τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ἡμῶν προσευχόμενοι, ἀκούσαντες τὴν πίστιν ἡμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἁγάπην ἦν ἑχετε εἰς πάντας τοὺς άγιους διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ἡμῖν ἐν τοῖς οὐρανοῖς, ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου...

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

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

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

Ti 1.1-2 Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εἰσέβεβαιον ἐκ ἐλπίδι ζωῆς αἰωνίων, ἦν ἐπηγγείλατο ὁ ἄγνωσθεν θεὸς πρὸ χρόνων αἰωνίων, ...

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

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

3.1.1 PPS AS ELEMENTS OF THE CLAUSE

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

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

Note the following examples:

- PPs in Item (I) slot
  - I.topic
    - ἐπὶ δὲ τῶν ἑγκαταστάτων, καλὸν ἀνθρώπῳ γυναικὸς μη ἀπετέθαι: 1C 7.1
    - ἐπὶ δὲ τῶν εἰδωλοθυτῶν, οἶδαμεν ὅτι πάντες γνώσει ἔχομεν. ἡ γνώσεις φυσική, ἡ δὲ ἀγαπή ὀἰκοδομεῖ: 1C 8.1

- PPs in Link (L) slot
  - L(temp).time φίλημα μοι ὅσῳ ἔδωκας; αὕτη δὲ ἀφ' ἥς εἰσήλθουν σὺ διέλιπεν καταφύλαυσά μου τοὺς πόδας. Lu 7.45
  - L (rel).reason ἵδούς δὲ ἡ γνήσι ὧν ὦκλεθεν τρεμόντα ἠλθεν καὶ προσπεσοῦσα ἀντίκα δὲ ἡ στίγμα ἡγατον ἀυτοῦ ἀπήγγειλεν Lu 8.47
  - L (rel).agency δι' οὐ καὶ τὴν προσαγωγὴν ἐσχήκαμεν ... εἰς τὴν χάριν ταύτην εν ἡ στίγμα την Ro 5.2
  - L (rel).source δι' οὐ πάσα πατρία ἐν οὐρανοῖς καὶ ἐπὶ γῆς οὐνομάζεται, Eph 3.15
  - L (rel).topic ἐπὶ οὐ πολὺς ἤμιν δ λόγος καὶ δυσερήμνυτος λέγειν, ἐπεὶ καθοριν γεγονατε ταῖς ἀκοαῖς. He 5.11
  - L (rel).target πληγαί ἐπὶ τοῦ οἴκων σου, Mt 15.32
  - L (rel).goal πορεύετε τὸς οἶκον σου Lu 5.24
  - B.means ἐν τῷ ἐξήκοντος λόγῳ Eph 1.7
  - B.manner οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὧν ἀκούσσωσιν μετὰ χαρᾶς δεχονται τοῦ λόγου Lu 8.13

- PPs in Oblique (B) slot
  - B.addressee εἶπεν δὲ πρὸς αὐτούς τὴν παραβολὴν ταύτην Lu 15.3
  - B.recipient ὃς ἐπερίσσεσεν ἐκέκμαζεν, ἐν πάσῃ σοφίᾳ καὶ φρονήσει, Eph 1.8
  - B.topic ἀκούσας δὲ ἐπὶ τοῦ Ἰησοῦ Lu 7.3
  - B.target Σπλαγχνίζομαι ἐπὶ τῶν ὠγλῶν Mt 15.32
  - B.goal πορεύεσθαι τὸς οἶκον σου Lu 5.24
  - B.means ὃ ἐξήκοντος τὴν ἀπολύπρωσιν διὰ τοῦ αἵματος αὐτοῦ Eph 1.8
3.1.2 EMBEDDED PPS

1. Within an NP

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

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

  Mk 2.2  καὶ συνήχθησαν πολλοὶ ὡστε μηκέτι χωρεῖν μηδὲ ταῖς πρὸς τὴν θύραν
  Lu 7.25b  ἵδοι γὰρ ἐν ἰματισμῷ ἱμάδεα ταῖς τοῖς βασιλείαις τοιαύταις
  Ac 13.13  οἱ περὶ τὸν Παιλόν
  2C 1.4  παρακαλεῖν τοὺς ἐν πάσῃ βλέπειν διὰ τῆς παρακλήσεως ἢς παρακαλοῦμεθα αὐτοῖ
  Eph 1.10  τὰ ἐπὶ τοῖς ὑφανοῖς καὶ τὰ ἐπὶ τῆς γῆς
  Ga 4.29  τὸν κοτά πνεῦμα [sc. γεννηθέντα] (the one born by the Spirit)
  Php 1.12  τὰ κατ’ ἐμὲ
  He 2.17  ἵνα ἐλεημόνως γένηται καὶ πιστὸς ἀρχιερεύς τοῖς πρὸς τὸν θεὸν

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

  Lu 5.7  τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοῖῳ (no article)
  Lu 5.36  τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. (following article)
  Ac 17.13  οἱ ἀπὸ τῆς Θεσσαλονίκης Ιουδαίοι
  1C 2.12  τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ
  Ga 1.2  οἱ σὺν ἔμοι πάντες ἀδελφοί

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

He 8.1  Κεφαλαίων δὲ ἐπὶ τοῖς λεγομένοις

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

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

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

  (a) modifying the head of the noun phrase or
  (b) serving as the (substantive) head of the NP.
Here the verbal element is even more clearly present, and the PP functions in the same roles as it would when functioning as a clause constituent modifying the Predicate.

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

| Mark 3.22 | οἱ γραμματεῖς οἱ ἀπὸ Ἰεροσολύμων καταβάντες | (Source) |
| Luke 2.33 | ἤν δὲ ὁ πατὴρ...καὶ ἡ μητέρ...θαυμαζότες ἐπὶ τοὺς λαλομένους | (Occasion) |
| Luke 5.2 | εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λιμνήν | (Location) |
| Luke 7.25 | ἀνθρώπων ἐν μαλακοῖς ἵματισι ἡμιψυχημένων | (Means) |
| Luke 24.19 | ἀνήρ προφήτης δυνατός ἐν ἠργῷ καὶ λόγῳ | (Sphere) |
| Acts 22.12 | ἀνήρ εὐλαβῆς κατὰ τὸν νόμον | (Specification) |
| Revelation 19.9 | μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι | (Goal+purpose) |

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

| Luke 2.27 | κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ | (also embedded in another PP) (Topic) |
| Romans 8.28 | τότες κατὰ πρόθεσιν κλήτος οὐσίν. | (Specification) |
| 1 Corinthians 2.12 | τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν | (Agent) |
| Ephesians 1.1 | καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ | (Target or Sphere) |
| Philippians 3.5 | κατὰ νόμον Φαρισαῖος | (Reference) |

2. **Within a PP**

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

| Luke 2.27 | κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ | (perī within κατὰ) |
| Luke 2.33 | θαυμαζότες ἐπὶ τοὺς λαλομένους περὶ αὐτοῦ | (perī within επὶ) |
| Acts 24.24 | ...παραγεγοροῦν οἱ διὰ τὴν ἀδικίαν τῆς Ἰουδαίας, μεταπέμψαντο τὸν Παύλου καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. | (eīs within perī) |
| Acts 27.2 | ἐπιβάντες δὲ πλοῖῳ ἀδραμμητῷ μέλλοντι πλεῖν εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους... | (κατὰ within εἰς) |
| Romans 1.12 | τὸτὸ δὲ ἐστὶν συμπαρακληθήμενον εἰς ἡμῶν διὰ τῆς εἰς ἅλληλοις πίστεως ἵματι τι καὶ ἐμοῦ. | (ἐν within διὰ) |
| 2 Corinthians 5.12 | ...πρὸς τοὺς ἐν προσώπῳ κοινωμένους | (ἐν within πρὸς) |
| Galatians 1.17 | οὐδὲ ἀνήλθον εἰς Ἰεροσολύμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, | (πρὸ within πρὸς) |
| Ephesians 1.12 | εἰς τὸ εἶναι ἡμᾶς ἑαυτοῦ δόξας αὐτοῦ... | (eīs within eīς) |
| Hebrews 4.8 | εἰ γὰρ αὐτοῖς Ἰησοῦς κατεπείσαντον, οὐκ ἀν περὶ ἄλλης ἔλαλητε μετὰ τούτοις ἡμέρας. | (μετὰ within perī. Notice also that the surrounding PP has been split by a verb.) |
| 1 Peter 1.10 | οἱ περὶ τῆς εἰς ἡμᾶς χάριτος προφητεύσαντες | (eīs within perī) |
3.1.3 OTHER MATTERS OF SYNTACTIC FUNCTION

- Number of PPs in a clause

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

Two is very common, and three is not uncommon:

Ro 1.4 τοῦ ὁρισθέντος ύστερ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιώστην εἷς ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Ro 10.1 ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τῶν θεοῦ ὑπὲρ αὐτῶν εἰς σωτηρίαν.

He 9.26 νῦν δὲ ἀπαξ ἐπὶ συντελείᾳ τῶν αἰῶνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

Sequence of 4:

Ro 3.25 ὅπως προεθετο ὁ θεὸς ἰλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματί εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγομένων ἁμαρτημάτων ἐν τῇ άνουγή τοῦ Θεοῦ.

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

Sequence of 5:

Eph 1.5 προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτοῦ, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, εἰς ἑπαυγὸν δόξης τῆς χάριτος αὐτοῦ.

- Complement v. Adjunct, and order of occurrence

The obligatoriness of PPs following verbs has not been studied, nor have any observations been made on any patterns in their order, though this might be of interest in the study of discourse. Forefronting for topic or focus (spotlight) or contrast, applies to PPs as it does to other elements in the clause, but it has not been given particular attention. (cf. Ac 26.6 below, #9)

3.2 SYNTACTIC STRUCTURE OF PPS

A prepositional phrase consists of a preposition plus Noun Phrase (P + NP). There is great variety in the internal structure of the NP. They vary in length from a single noun or pronoun, through genitival constructions to complicated embedded structures, from two words to two or three verses in length!
Examples of PP structure: The following is a sampling of the many examples that could be given of the structure of the NP following a preposition, ranging from simple to complex.

1. Single noun, without article:
   Eph 2.8  δια πίστεως  
   Eph 2.9  εξ έργων  

2. Single noun, with article, including a substantival participle:
   Ro 4.18  κατά τὸ εἰρημένον  
   Eph 1.10b  ἐν τοῖς οὐφρανοῖς  

3. Pronoun:
   Eph 1.8  εἷς ἡμᾶς  
   Eph 1.15  καθ’ ἡμᾶς  

4. Noun + genitive noun(s):
   Lu 2.27  κατὰ τὸ εἰθισμένον τοῦ νόμου  
   Ro 2.7  καθ’ ὑπομενὴν ἔργου ἄγαθοῦ  
   Eph 1.7  κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ  
   Eph 1.10  εἷς οἰκονομιὰν τοῦ πληρώματος τῶν καιρῶν  

5. Noun + modifier(s):
   Eph 2.4  διὰ τὴν πολλὴν ἀγάπην αὐτοῦ  
   2T 3.17  Ἰνα ἁρπίς ἢ ὁ τοῦ θεοῦ ἀνθρώπος, πρὸς πᾶν ἔργον ἄγαθον ἐξηρτισμένος. So also Ti 1.16.  
   2T 4.18  ῥύσεται μὲν κὸς χρυσὸς ὑπὸ παντὸς ἔργου ποιητοῦ καὶ σώσει εἷς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον:  

6. Noun + noun(s):
   Ac 24.25  διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἐμφοβος γενόμενος ὁ Φηλιξ ἀπεκρίθη, Τὸ νῦν ἔχον ποιητοῦ, καίρων δὲ μεταλαβὼν μετακαλέσομαι σε,  
   Ro 16.25  Τό δὲ δυναμένου ἡμᾶς στηρίζει κατὰ τὸ εἰςγεγέλλον μου καὶ τὸ κρήνημα ᾽Ησυχ Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνιος αἰωνίως σεσημεύμενο,  
   Ti 1.1  Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ ᾽Ησυχ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ’ εἰσέβεβαιαν  

7. Infinitive (i.e. functioning as a noun with the article). This is a very common construction, especially in the epistles, often used to express reason or purpose. There are various complexities, since the infinitival clause may contain further PPs:
Mt 13.5, 6  
καὶ εὐθεῖας ἑξανέτειλεν διὰ τὸ μὴ ἔχειν βαθὸς γῆς; Ἡλίου δὲ ἀνατείλαντος ἐκομματισθῆ καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξπρατήθη.

Lu 12.15  
eἶπεν δὲ πρὸς αὐτούς. Ὅρατε καὶ φιλάσσασθε ἀπὸ πάσης πλεονεξίας, ὅτι ὅπως εἰ̇ν τῶν περισσοτέρων τινι ἡ ὠψ αὐτοῦ ἔστιν ἐκ τῶν υπαρχόντων αὐτῶν.

Lu 18.1  
Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοῖς καὶ μὴ ἐγκατέλειψαι.

Lu 19.11  
Ἄκουστον δὲ αὐτῶν ταῦτα προσθῆκε οὕτως εἶπεν παραβολὴν διὰ τὸ ἔγγυς εἶναι Ἰερουσαλήμ αὐτοῦ καὶ δοκεῖν αὐτοῖς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνοκεντρεθῆ.

Jo 1.48  
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὑπὸ τοῦ σε Φίλιππου φωνῆσαι ὡντα ὑπὸ τὴν συκήν εἰδοῦ σε.

Ro 3.26  
ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἐνθέδεν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτῶν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰσραήλ.

2C 3.13  
καὶ οὐ καθάπερ Μουσής ἔτιθη κάλυμμα ἐκ τὸ πρόσωπον αὐτοῦ πρὸς τὸ μὴ ἀντεινεῖ τοὺς υἱοὺς Ἰσραήλ εἰς τὸ τέλος τοῦ καταργούμενον.

Php 1.7  
καθὼς ἦταν δίκαιον ἡμοίοις τούτο φρονεῖν ὑπὲρ πάντων ἰματῶν διὰ τὸ ἔγγυς με ἐν τῇ καρδίᾳ ἰμάτιον, ἐν τῇ τέλειᾳ ἀληθείᾳ, καὶ ἐν τῇ ἀποκλίσει καὶ ἀληθείᾳ τοῦ εὐφρενοῦντος υἱοῦ τοῦ ἐν τῇ τρυπῇ πάντα ἰμάτιον ὑπαναλαμβάνει.

He 2.17  
ὁ πάντας τῆς αὐτῆς ἀλήθειας ἐλθεῖται καὶ ἐρχεῖται ἐκ τῆς ἀκινητῆς ἡμέρας τῆς ἀληθείας τοῦ οἰκείου και ἐκ τῆς παναπανεπιγνώσεως τοῦ πατρὸς ἀρχιτέκτονος.

8. Noun + participle in various usages:

Ro 8.11  
ζωοποιήσει καὶ τὰ θυτὰ σώματα ἰματῶν διὰ τῶν ἐνοικούμενων αὐτοῦ πνευμάτων ἐν ἑαυτοῖς.

Eph 3.20  
Ἰησοῦς δὲ δυναμένῳ ὑπὲρ πάντα ποιηθῆ προφητεύσεως ὅτι αὐτὸς ἤν οἰσθημεν κατὰ τὴν δύναμιν τῆς ἐνεργοῦσας ἐν ἡμῖν ἰματίων.

Co 1.5  
διὰ τὴν ἐλπίδα τὴν ἀποκείμενην ἰμάτιον ἐν τοῖς ὑπαναλαμβάνει, ἐν τῷ πᾶσι τῇ ἀληθείᾳ τοῦ εὐφρενοῦντος τοῦ ἑαυτοῦ.

He 5.7  
ὅτι ... δεῖσθε τε καὶ ἱκανοτέρα πρὸς τὸν ὑπαναλαμβάνοντα σώζειν αὐτὸν ἐκ θησαυροῦ μετὰ κραυγῆς ἰησοῦς καὶ δικαίων προσευχῆς τοῦ ἀκρίτης τε καὶ κραυγῆς ἰησοῦς καὶ δικαίων προσευχῆς τοῦ ἀκρίτης.
As may be seen from the examples above, PPs may include within themselves verbal elements (such as ποί with an infinitive), or a relative clause, which can considerably lengthen the PP. Indeed, a relevant question is 'Where does a PP end?'. Just to take two examples:

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

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

διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν
⇑
ἐν τοῖς σύμφονοις, ἢν προσκόποστε
⇑
ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος
⇑
eἰς ἱμᾶς

2. Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ’ εὐσέβειαν ἐπ’ ἐλπίδι ζωῆς αἰωνίου, ἢν ἐπηγείλατο ὁ ἀμελεός θεὸς πρὸ χρόνων αἰωνίων,a ἐπανέρωσεν δὲ καιροὶς ἁδίως τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὁ ἐπιστευθήν ἐγώ κατ’ ἐπίταγσιν τοῦ σωτῆρος ἰμῶν θεοῦ b, Ti 1.1-3.

The two sets of PPs are labelled a and b.

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

επ’ ἐλπίδι ζωῆς αἰωνίου, ἢν ἐπηγείλατο ὁ ἀμελεός θεὸς
⇑
πρὸ χρόνων αἰωνίων

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

ἐπανέρωσεν δὲ καιροῖς ἁδίως τὸν λόγον αὐτοῦ
⇑
ἐν κηρύγματι, ὁ ἐπιστευθήν ἐγώ
⇑
κατ’ ἐπίταγσιν τοῦ σωτῆρος ἰμῶν θεοῦ

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

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

3.3 SUMMARY

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

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

4.0  INTRODUCTION

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

4.1  VERB TYPOLOGIES

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

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

1 cf. Halliday: 'Associated with each type of process are a small number of functions, or "roles", ...' (1970: 146); Cook: '... the verb is the central element which determines the number and kind of cases that occur with it, ...' (1978: 297). So also: 'Propositional cases are defined in terms of the verb types with which they occur' (1978: 299). 'A verb may refer to some activity and there must be a number of participants who have roles in that activity ...; or it may refer to a state, and there must be a participant to experience the state ... A set of verbs is grouped together as one semantic type partly because they require the same set of participant roles' (Dixon 1991:9); Radford: 'Verbs impose restrictions on their choice of Complements but not on their choice of Adjuncts' (1988: 348).
is 'a set of verbs with characteristic accompanying nouns in particular roles' (1983:169). Since that time there have been other analyses, among whom we may mention the work of Halliday, Foley and Van Valin and Robert Dixon.

Presented below are four sample verb classifications.

### 4.1.1 COOK'S MATRIX

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

1. The information unit in discourse is the clause, or simple sentence; within this information unit the verb is the central element. The core meaning of the sentence is implied by the meaning of the verb.
2. Related to the verb are a series of case roles, which are arguments within the proposition implied by the central predicate ...
3. The resulting case configurations may be arranged in a 12-cell matrix. Every semantic configuration has at least one role associated with the verb and no configuration has more than three associated case roles. (1979:124)

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

<table>
<thead>
<tr>
<th>Verb types</th>
<th>Basic</th>
<th>Experiential</th>
<th>Benefactive</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. State</td>
<td>Os</td>
<td>E, Os</td>
<td>B, Os</td>
<td>Os, L</td>
</tr>
<tr>
<td></td>
<td>'be tall'</td>
<td>'like'</td>
<td>'have'</td>
<td>'be in'</td>
</tr>
<tr>
<td>2. Process</td>
<td>O</td>
<td>E, O</td>
<td>B, O</td>
<td>O, L</td>
</tr>
<tr>
<td></td>
<td>'die'</td>
<td>'enjoy'</td>
<td>'acquire'</td>
<td>'move' (intr.)</td>
</tr>
<tr>
<td></td>
<td>'kill'</td>
<td>'say'</td>
<td>'give'</td>
<td>'put'</td>
</tr>
</tbody>
</table>

Table 4.1 Cook's Case Frame matrix (1979:203)

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

3 There are several slightly different versions of this e.g. 1979:128 [1973].
Cook's system involves 5 'propositional cases', namely: Agent (A), Experiencer (E), Benefactive (B), Object (O) and Locative (L). But 'a case system is not just a list of cases; it is a paradigmatic set of oppositions between contrasting semantic roles. Case frames on the other hand, are the syntagmatic arrangements in which case roles occur ...' (1979:202 [1978]). To understand the significance of the chart we should also note his 'norms' in setting up the chart (1979:203 [1978]).

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

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

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

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

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

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

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

There is a difference between Basic verbs and the other three columns. There is minimal relationship in the first column, the action verb alone requiring an Object. The other three columns express relationships, and as Cook points out, are mutually exclusive with each other. Experiential verbs reflect relationship to the outside world in terms of inner experience (sensation, cognition, communication). Benefactive verbs reflect relationships to the material world of things, and involve
ownership and transfer of goods. Locative verbs reflect relationships to place, whether positionally or directionally. Note also that it is verbs of the bottom row of the last three columns which require three cases (either inherent or expressed).

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

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

<table>
<thead>
<tr>
<th>Verb types</th>
<th>A. Basic</th>
<th>B. Experiential</th>
<th>C. Benefactive</th>
<th>D. Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. State</td>
<td>Os be tall</td>
<td>E, Os know</td>
<td>B, Os have</td>
<td>Os, L be in</td>
</tr>
<tr>
<td>2. Process</td>
<td>O sleep</td>
<td>E, O feel</td>
<td>B, O acquire</td>
<td>O, L move (intr.)</td>
</tr>
</tbody>
</table>

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

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

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

The verbs in the top two rows are largely non-agentive (–A)\(^4\); those in the bottom two rows are agentive (+A). The labels Action and Action-Process seem at first sight to be misplaced. One might

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\(^4\)There is a fuller version of this in 1979:61 [1971].
consider *walk* to be Action-process, and *kill* to be Action. Row 3 is, in fact, activity without an Object (according to Cook's definition of Object), while row 4 is action requiring an Object which undergoes a change of state.

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

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

### 4.1.2 HALLIDAY'S MATRIX

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

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

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

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

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

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

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

Two other systems will be examined briefly.

**4.1.3  FOLEY AND VAN VALIN**

Foley and Van Valin are proponents of Role and Reference Grammar\(^7\). They begin the post-preliminary chapter of *Functional Syntax and Universal Grammar* (1984) with the following words:

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

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\(^7\) In contrast to generative grammar, they recognise two levels only of representation – syntactic and semantic, and there is a direct mapping or linking between them (1990:222).
Their system of analysis is based on the 'opposition between the notion of actor and undergoer on the one hand, and the lexical decomposition of predicates into a set of primitive predicates and operators on the other' (1984:27).

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

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

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

On the other hand, Van Valin can also state that 'For the most part, activity verbs are not derived from stative predicates but are represented as primitive predicates in their own right' (1990:224).

Because of this he can present a table of 'Definitions of thematic relations for state and activity verbs' (1990:226) as follows:

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

II ACTIVITY VERBS
A. Uncontrolled predicate' (x, (y)) x = effector (y = locative)
B. Controlled DO (x, [predicate' (x, (y))]) x = agent (y = locative)

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

8 slightly different from the 1984: 53 version.
The last verb classification to be considered is that of Robert Dixon in his recent book *A New Approach to English Grammar, on Semantic Principles*. Following an initial grammatical sketch, in which he, like many others, distinguishes between syntactic and semantic categories, he discusses the semantic types of Nouns and Adjectives (Chap. 3) followed by an extensive analysis of around 900 English verbs into some 30 semantic types (Chaps. 4-6). Each verb type has its own cluster of semantic roles, 40 to 50 in all. Like other linguists, he recognises the three syntactic slots of S (intransitive subject), A (transitive subject) and O (transitive object). Unlike the others, he excludes States (simply mentioning VPs with copula as head, p. 23), but includes auxiliaries/modals in his listing. Thus he divides verbs into Primary-A and Primary-B verbs, (corresponding to Halliday's material and mental processes), and Secondary verbs, covering modals and auxiliaries of different kinds i.e. verbs which require a second verb. His subdivisions are as follows:

<table>
<thead>
<tr>
<th>Primary-A verb types</th>
<th>Secondary verb types</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. MOTION</td>
<td>Secondary-A types</td>
</tr>
<tr>
<td>2. REST</td>
<td>1. MODALS and SEMI-MODALS</td>
</tr>
<tr>
<td>3. AFFECT</td>
<td>2. BEGINNING</td>
</tr>
<tr>
<td>4. GIVING</td>
<td>3. TRYING</td>
</tr>
<tr>
<td>5. CORPOREAL</td>
<td>4. HURRYING</td>
</tr>
<tr>
<td>6. WEATHER</td>
<td>5. DARING</td>
</tr>
<tr>
<td>7. COMPETITION</td>
<td></td>
</tr>
<tr>
<td>8. SOCIAL CONTRACT</td>
<td>Secondary-B types</td>
</tr>
<tr>
<td>9. USING</td>
<td>1. WANTING</td>
</tr>
<tr>
<td>10. OBEYING</td>
<td>2. POSTPONING</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Primary-B type verbs</strong></td>
<td><strong>Secondary-C types</strong></td>
</tr>
<tr>
<td>1. ATTENTION</td>
<td>1. MAKING</td>
</tr>
<tr>
<td>2. THINKING</td>
<td>2. HELPING</td>
</tr>
<tr>
<td>3. DECIDING</td>
<td></td>
</tr>
<tr>
<td>4. SPEAKING</td>
<td>Secondary-D types</td>
</tr>
<tr>
<td>5. LIKING</td>
<td>1. SEEM</td>
</tr>
<tr>
<td>6. ANNOYING</td>
<td>2. MATTER</td>
</tr>
<tr>
<td>7. ACTING</td>
<td></td>
</tr>
<tr>
<td>8. HAPPENING</td>
<td></td>
</tr>
<tr>
<td>9. COMPARING</td>
<td></td>
</tr>
<tr>
<td>10. RELATING</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

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

4.2 TOWARDS A CLASSIFICATION OF PREDICATES

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

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

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

(1) the semantic verb type, (the internal semantic composition of the verb), and

(2) the associated arguments or cases, (the external relationships of the verb).

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

1. **simplicity** i.e. the thousands of predicates can be grouped into a minimal number of basic categories, even though subdivisions of varying degrees may reflect complexity.

2. **comprehensiveness** i.e. the classification must cover all the data.

3. each cell must be **uniquely defined.** Further, the contents of matrix cells must be mutually exclusive with each other i.e. the same data cannot appear equally in more than one cell. On the
other hand, a basic premise of natural language classification, at any level, is that while nuclei are clearly defined, borders may be fuzzy. A particular verb may straddle two cells.

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

We shall take each of the two parameters in turn.

4.2.1 SEMANTIC VERB TYPES

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

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

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

I States
II External Activities
III Internal Activities.

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

12 cf. Bickford (1991): 'Verbs generally indicate an action, a relation or an experience.'
Detailed discussion and description of the verb types is best taken after the presentation of the chart.

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

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

### 4.2.2 ASSOCIATED ROLES

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

(1) A Problem

Although there is disagreement over the number and nature of semantic roles, there is a recognition that at the syntactic level, the number of arguments (elements required by the predicate) is limited.
Linguists refer to 1-argument and 2-argument predicates (e.g. Foley and Van Valin, 1984:27ff.), corresponding to the intransitive-transitive watershed. The single argument of an intransitive verb has been labelled S (e.g. Palmer:1994:8; Blake 1990:25, 119; Dixon 1991:11 and others).

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

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

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

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

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

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

14 though he does use the word 'role' at the beginning of this immediate discussion – 'Verbs fall into two broad subclasses--those that require only one role (intransitive verbs) and those which require two or more roles (transitive verbs).'
between syntactic relations such as subject and semantic relations such as case roles and thematic relations. (1984:32)

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

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

```
      ACTOR
      Agent Effector Experiencer Locative Theme Patient
UNDERGOER
```

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

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

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

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

All the terminology described above reflects the problem of the relationship between the clearly defined syntactic slots of Subject, Object, and Indirect Object, recognised as 'universal grammatical relations' (Frantz 1979), and the syntactic verb categories of Intransitive, Transitive and Ditransitive, on the one hand, and the semantic roles of Agent, Patient, Theme, Locative, Beneficiary etc. on the other. Yet it is essential that we distinguish carefully between the syntactic and semantic levels.
Regardless of the number of semantic roles set up by linguists, the number of items or 'cases' which may be required by a Predicate is only one, two, or at most, three. The roles will vary, but there is a maximum of three required by any particular verb, and it is helpful to recognise this fact.

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

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

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

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

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

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15 Obviously this will be language specific.
16 A metaphor suggested by Ivan Lowe on reading an earlier version of this.
John is sick, The vase was broken, Mary broke the vase, John tripped over, The door opened, The ball rolled down the hill, Bill insulted John.

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

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

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

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

Mary owns a beautiful garden.

John inherited a large estate.

It also occurs with verbs of MOTION e.g:

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

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

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

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

Note that, at a deeper 'pragmatic' level, a third place may be required by the situation, if not by the syntax. For example, I'm doing this for your good (Purpose), Please make a birthday cake for me
(Beneficiary) or you must cut it with a knife (i.e. not scissors, Instrument). In the Greek NT, the following immediately come to mind:

1C 10.31: πάντα εἰς δόξαν θεοῦ ποιεῖτε. Purpose.
Mt 24.5: πολλοὶ γὰρ ἐλεύσονται ἐπὶ τὸ ονόματί μου λέγοντες; Εγώ εἰμὶ ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν. Basis.

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

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

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</table>

Table 4.4 Table of Predicate Types and Core Semantic Roles

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

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

The chart reflects the core roles only. Thus, for example, ACTION verbs can be accompanied by the role Means, and Benefactive can accompany ACTION or MOTION.
'The central meaning of clauses of this type is that something is' (Halliday 1985:112). State predicates ('statives') reflect identification, description, or location. They involve no action, motion or change, and therefore there is no ACTOR role. They answer questions such as:

'Who/What is ____ ?'

'What is ____ like?'

'Where/when is ____ ?'

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

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

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

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

**EQUATIVE**

This in turn may be divided into 3 subgroups:

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

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

Jo 1.11: Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.
Jo 4.46 καὶ ἦν τὸς βασιλικός σὺν ὁ υἱὸς ἤσθενεν ἐν Καφαρναούμ.
Jo 1.6 Εγένετο ἄνθρωπος απεσταλμένος παρὰ θεοῦ, ὅμοια αὐτῷ Ἰωάννης;

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

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

Mt 16.16 Σὺ εἶ ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος.
Lu 1.18 ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ...
Lu 23.50 Καὶ ἵδοι ἄνηφρος νόμιματι Ἰωσήφ βουλευτής ὑπάρχων
Jo 1.1 θεός ἐστι καὶ λόγος.
Jo 6.35 Εγώ εἰμι ὁ ἀρτὸς τῆς ζωῆς;

c) **Description** (or Attribution). If the description is of inherent features of quality or quantity etc.,
P-1 will be UNDERGOER and P-2 is syntactically Amplifier, filled by a qualifier e.g:

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

Mk 6.35 Ἔρημός ἐστιν ὁ τόπος
Mk 9.50 Καλὸν τὸ ἄλας
Lu 19.2 ... καὶ αὐτὸς πλούσιος:
Lu 23.50 ... [καὶ] ἄνηφρος ἁγαθός καὶ δίκαιος
He 3.5 καὶ Μουσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ

If the description is of a condition resulting from some action, the participant role is again
UNDERGOER whether Patient (outer, physical) or Experiencer (inner, mental) e.g:

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

The relevant clause is underlined in the examples below.

Mt 4.2 καὶ ἰστενάς ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ἔπεινας.
Jo 4.46 καὶ ἴν τις βασιλικὸς ὁ λύκος ἴσθηνει ἐν Καφαρναοῦμ.
Jo 4.50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ λύκος σου ζη.
Mt 5.11 ἔστε ὅταν διδάσκων ὑμᾶς καὶ ...
Mt 8.26 καὶ λέγει αὐτοῖς, Τί δείλοι ἐστε, ὁληγόπιστοι;

**POSSESSIVE**

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

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

Mt 19.21 ... καὶ ἔχεις θησαυρὸν ἐν σφαιραῖς.
Jo 4.17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὅπις ἔχω ἄνδρα.

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

---

18 Halliday includes *John keeps his car in the garage* in this grouping (1970:150).
Locative states express state in relation to place or time. P-1 is UNDERGOER; P-2 is a DIRECTIVE:

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

Mt 2.15 καὶ ἦν ἐκεῖ ἐως τὴς τελευτῆς ἁρμόδιος:
Mk 4.38 καὶ αὐτὸς ἦν ἐν τῇ πρώιμῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.
Mk 6.47 καὶ ὅσα γενομένης ἦν τὸ πλοῖον ἐν μέσω τῆς θαλάσσης, καὶ αὐτὸς μόνος ἔπι τῆς γῆς.
Lu 1.56 Ἔμενεν δὲ Μαρία σὺν αὐτῇ ὡς μήνας τρεῖς,
Jo 1.38 Ὅρα, ... ποῦ μένεις:
Jo 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν, καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ὁφ' ἑαυτοῦ καὶ μὴ μένῃ ἐν τῇ ἁμπέλῳ, οὕτως οὐδὲ ὑμεῖς καὶ μὴ ἐν ἐμοί μένατε.

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

Mk 10.46 ὁ ὤμος Τιμαίου Βαρτιμαίου, τυφλὸς προσαίτης, ἐκάθετο παρά τὴν ὄδον.
Mk 13.3 Καὶ καθήμενον αὐτοῦ εἰς τὸ ὄρος τῶν Ἑλαιῶν ...

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

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

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

**II EXTERNAL ACTIVITIES**

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

In many languages it might be convenient to divide them into the two broad, traditional groups of those having a single argument (intransitives), and those having two or more arguments (transitives
and ditransitives). This basically syntactic division reflects, but does not always correspond to, an important semantic distinction between activities which involve one participant, and those which involve more than one. This study sets up four groups of external activity verbs:

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

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

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

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

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

**EVENT**

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

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

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

- *John tripped/shivered/woke up/died.*
- *The bough broke.*
- *The house burnt down.*
- *The rice cooked.*

---

19 One might use the labels 'processes' and 'actions' for these 2 groups (terms used by e.g. Cook and Longacre), but they are not altogether felicitous. Both groups are actions. The term 'process' has been used in various ways from Halliday's use of it for all predicates, to its use as a verbal aspect in contrast to a punctiliar event.
Events of the natural world may be included here. P-1 is Theme:

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

P-1 may be Source or Goal as in:

The pond emptied slowly.
The house filled with smoke.

Mt 22.27 ὃστερον δὲ πάντων ἀπέθανεν ἡ γυνή.
Mt 7.25 καὶ κατέβη ἡ βροχή καὶ ἤλθον οἱ ποταμοί ...
Mk 6.51 ἐκόπασεν ὁ ἄνεμος
Mk 9.7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς
Jo 12.3 ἦ δὲ οίκτια ἐπληρώθη ἐκ τῆς σμήνος τοῦ μύρου.

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

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

Lu 23.44 καὶ σκότος ἐγένετο ἐφ' οὐδὲν τὴν γῆν ἐως ἄρας ἐνάτης
Lu 23.45 τοῦ ἡλίου ἐκλιπόντος, ἔκστασιν δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.
Jo 1.14 Καὶ ὁ λόγος σάρξ ἐγένετο
Ac 16.26 ὁφνων δὲ σεισμὸς ἐγένετο μέγας ὡστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου:
Μεταφράζεται δὲ παραχρήμα αὐτὸ πάσοι καὶ πάντων τὰς ἀνέθη.

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

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

Mk 5.39 Τί δοκεῖτε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἄλλα καθεύδει.
Mk 14.37 Σείμων, καθεύδεις; οὐκ ἰσχύεις μίαν ὥραν γιρνοῦσαι;
Mk 14.41 Καθεύδετε τὸ λοιπὸν καὶ ἀναπαυεῖτε.
Lu 15.2 καὶ ἔφευρεν οἱ τε Φορίσαιτο καὶ οἱ γραμματεῖς ...

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

Product is something made or produced by the action. Semantically, production implies a source of material from which the item was made; it might also imply an implement. But these do not have to be reflected in the syntax.
**Patient** is someone or something affected or changed by the action, or whose state is altered (cf. Halliday's distinction between 'bringing about' and 'doing to' verbs, 1985:104). Note that a semantic Patient may be implied, even though not expressed in the surface form, e.g. she's washing [clothes] down by the stream.

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

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

**Patient-Theme** is an object affected by a causative verb, which in turn is the doer of another action.
Verb | UNDERGOER | Examples
--- | --- | ---
Factivive
*make* | Product | *He built a house.*
*She baked a cake.*
*The artist painted a picture.*
Mt 17.4: *... ποιήσω ὄδε τρεῖς σκηνὰς, σοι μίαν καὶ Μωυσῆς μίαν καὶ Ἡλία μίαν.*

Affective
*affect, do to* | Patient | *John hit Bill.*
*She cut the string/broke the vase.*
*He whitened\(^{20}\) his shoes. (i.e. changed their state)*
*She thickened the soup.*
*The storm shattered the windows.*
Mt 15.2: *οὐ γὰρ ψιθυρίζοντας τᾶς χεῖρας ἡμῶν ὄραννεν καθημένοι.*
Ac 14.19: *Ἀθίσταντες τὸν Παύλον ἐστυρον ἐξο ἡ πόλεως.*
Ac 21.33: *τότε ὁ χυλιστός ἔπελαβεν αὐτοῦ καὶ ἐκελεύσει δύσα, καὶ ἐπυθάνετο τίς εἶναι καὶ τί ἐστιν ἡ ἁλοικία.*

Benefactive
*do for/against* | Beneficiary | *John helped Mary.*
*The soldiers fought/resisted the enemy.*
*She cared for the children.*
*He served his king well.*
Jo 21.16: *λέγει αὐτῷ, Ποιήσαι τὰ πρόβατὰ μου.*
Ga 5.13 διὰ τῆς ἁγίας δουλεύετε ἀλλήλως. Eph 1.3: *Ευλογηθῶς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογηθῶς ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,*

Causative
*make do/go* | Pat.-Theme | *He grows tomatoes.*
*She sat the child up.*
*He sailed his boat (across the lake).*
*He marched the prisoners (along the road).*
Jo 2.15: *καὶ ποιήσας φαγελλὼν ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ιεροῦ τὰ τε πρόβατα καὶ τοὺς βοῶς, καὶ τῶν κολλυβιστῶν ἐξέγεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν.*

| Table 4.5 Table of Action verbs

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

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

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

John left quickly.
John went downstairs/along the road/to the shops.
John ran across the street.
He drove from Bristol to London in just over an hour.
The car sped along the road.
The ball rolled down the hill.

TRANSFER

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

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

These verbs may be in pairs, give/take, throw/catch, buy/sell, send/receive, put down/pick up, gain/lose etc. So there can be role reversal as in John threw the ball to Mary. Mary caught the ball from John, just as there can be with verbs of communication, which involve verbal transfer (speak/listen).
Though not always easy to distinguish, it seems useful to distinguish two major groups of TRANSFER$^{21}$ verbs:

- **VERBS OF GIVING OR EXCHANGE**

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

- John [Don.] gave Mary [Rec.] a present [Theme].
- Mary [Rec.] received some flowers [Theme] from John [Donor/Source].
- The camp [Don.] provides blankets [Theme].
- He [Don.] sold his car [Theme] to his neighbour [Rec.].
- Mary [Rec.] bought a new coat [Theme].

Mt 4.9 καὶ ἔπεσεν αὐτῷ, Ταύτα σοι πάντα δώσω, ....
Lu 9.48 Ὁς εὰν δέχεσθαι τοῦτο τὸ παιδίον ἐπὶ τῷ ὄνομαί μου, ἐμὲ δέχεσθαι: καὶ ὃς ἂν ἐμὲ δέχαται δέχεσθαι τὸν ἀποστείλαμα με:
Jo 3.16 τὸν υἱὸν τὸν μονογενῆ ἐδωκεν.

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

- They equipped the troops [Rec.] with guns [Theme or Means-supply].
- He bribed the official with a large gift.

Mk 9.41 Ὅσα γὰρ ἂν ποτήριον ὀδότου ἐν ὄνομαί στὶ Χριστοῦ ἔστε,
Lu 15.15 καὶ ἐπέμενεν αὐτῶν εἰς τοὺς ἁγροὺς αὐτοῦ ἐκσκεύω χαίρεις,
Jo 21.15 λέγει αὐτῷ, ἐκσκεῦ τὰ ἀρνία μου.

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

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

Mt 16.26 τί γὰρ ὠφεληθήσεται ἀνθρώπος εὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ἐπιλείψῃ.

- **VERBS OF TRANSFER**

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

---

$^{21}$ the term 'Transfer' is used both as a cover term for both groups, and as the label for one of the groups. A clumsy alternative was to use a combination such as EXCHANGE/TRANSFER as the joint label.
the DIRECTIVES. The following examples illustrate something of the great variety of surface form.

Included in this set are verbs of:

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

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

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

*Mary* put her shopping in the basket.
*John* arranged his papers/picked up the money.

**Dispatch** such as *send, dispatch*:

*John* sent a fax to London.
The chief sent a messenger to the next village.

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

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

*He* filled the bucket/emptied the pool.

*She* labelled the jars.

*He* sprayed the walls with paint.

*The crowd* pelted the speaker.

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

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

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

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

Lu 15.8, 9 Ἡ τις γυνὴ δραχμὰς ἔχουσα δέκα ἑκάθορισμός ὥρας, ... καὶ εἰροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα, Συνήχαρτε μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἰπώλεσα

---

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

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

1. Whereas the probing question for external activities is 'What happened?' or 'What did (s)he do?', the question for internal activities is 'What did (s)he see/think/feel/say?'

2. Verbs of internal activities may be followed not only by an object, but by a proposition (complement clause) e.g. *I saw what you did*, *I don't know what you mean* etc.

3. With external activities, the *actor* role is Agent or Effector, and the *undergoer* role is Patient, Product, Theme or Range. With internal activities, the key roles are *Experiencer* and *Theme* or *Proposition*. I shall retain the term Agent for verbs of decision-making and communication.

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

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

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

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

*I like strawberries.*  
*I believe the world is round.*

Jo 11.49 Ὑμεῖς σὺς οἴδατε οὐδὲν.  
2Τ 1.12 δι’ ἦν αἰτίαν καὶ ταῦτα πάσχω: ἀλλ’ σὺν ἐπεισεγὼν, σίδα γὰρ ὁ πεπίστευκα καὶ πέπεισμοι ὅτι δύνατος ἦστιν τὴν παραθήκην μου φυλάξαι εἰς ἑκείνην τὴν ἡμέραν.

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

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

*John saw Mary.*
*I listened to the speech.*
*He saw that Mary was leaving.*

COGNITION (INNER)

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

*Mk 1.27* καὶ ἐκείμενοι ἀπείχατε ... *Jo 11.42* εἰγώ δὲ ἢδειν ὅτι πάντοτε μου ἀκούεις, ... 
*Mk 1.27* καὶ θαυμάθησαν ἄπαντες ... *Jo 11.42* εἰγώ δὲ ἢδειν ὅτι πάντοτε μου ἀκούεις, ... 
*Mk 11.42* ὀφείλετε μοι ὑπάρχεις: τίς δύναμεν θεῷ εἰδέναι; *1J 5.1* Πάντα ὁ πιστεύων ὅτι Ἰησοῦς ἔστιν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγέννηται 
*Mk 11.42* καὶ παύετε την ἐντολήν ἐχομεν ἀπ' αὑτοῦ, ἵνα ὁ ἄγιος τοῦ θεοῦ ἄγιος καὶ τὸν ἅδελφον αὑτοῦ. *Mt 11.50* οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ... *Ac 16.15* Εἶ κεκρίκετε με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οίκον μου ...
<table>
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| think  | Experiencer | Theme     | He pondered the arguments.  
He studied the paper.  
He read\(^{23}\) a book.          |
|        | Theme     | Experiencer | The argument convinced him.  
The answer escaped him.          |
|        | Experiencer | Product   | John composed a poem/symphony.  
John invented a gadget/constructed a theorem. |
|        | Experiencer | Proposition | He was surprised that .../forgot that ...  
He thought/believed/read that ...          |
| Emotion |          |           |                                             |
| feel   | Experiencer | Theme     | I liked your gift/your friend.  
John suffered the insult.  
I enjoyed the concert.          |
|        | Experiencer | Target    | He loved her.  
He felt pity for the refugees. |
|        | Theme     | Experiencer | Your gift delighted me.  
The agenda worried him. |
|        | Agent     | Experiencer | John frightened Bill (intentionally).          |
|        | Experiencer | Proposition | I'm delighted that ...  
He wanted her to come. |
| Volition |          |           |                                             |
| decide | Agent     | Theme     | John chose the best option/decided his course of action. |
|        | Agent     | Target\(^{24}\) | He trusted Bill. |
|        | Agent     | Proposition | I decided to leave tomorrow.  
he preferred to/that ... |

Table 4.6 Table of verbs of Cognition

**COMMUNICATION (OUTWARD)**

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

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

\(^{23}\) ‘read’ is an amalgam of perception, cognition and action.

\(^{24}\) A directive role has become the **UNDERGOER**, as can happen with verbs of action (he helped her), verbs of transfer (he sprayed the wall, he bribed the official) or verbs of communication (he addressed the crowd). See the next chapter for a definition of Target.
J taught maths/explained his views. (Agent and Topic)
J addressed the crowds/lectured the students/spoke to her/thanked his hosts. (Agent and Addressee)
He told the children a story/he told them about lions. (Agent, Addressee and Text/Topic)
He gave the students a lecture.
He asked them about their trip.
He said that ... (Agent and proposition)
He showed/taught the class that .../how to ... (Agent, Addressee and proposition)
He asked them what .../forbade them to ...

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

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

Lu 6.9: εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἁγιασθῆναι ἢ κοκαοινίσκησαι.
Lu 13.10: Ἡν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.
Jo 8.34: ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἰδήν ἀμὴν λέγω ὑμῖν ὅτι ...
1J 2.26: Τάπαλ (Text) ἔγραψεν ὑμῖν (Addressee) περὶ τῶν πλανῶντων ὑμᾶς (Topic).

4.4 SAMPLE PASSAGES

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

Statives: be, have, be-at

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

Internal Activities:
- PERCEPTION: see, hear
- COGNITION: believe, think, feel, choose
- COMMUNICATION: say, listen
35 a Kai λέγει αὐτοῖς ἐν ἑκείνη τῇ ἡμέρᾳ
   A-say D
b ὑπίας γενομένης,
   U happen
c Διέλθωμεν εἰς τὸ πέραν
   A-go D

36 a καὶ ἀφέντες τὸν ὕδρα
   A-send U
b παραλαμβάνουσιν αὐτὸν ... ἐν τῷ πλοίῳ,
   A-take U
c ὡς ἦν
   (Amp) U-be
d καὶ ἄλλα πλοῖα ἦν μετ’ αὐτοῦ.
   U be-at D

37 a καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου,
   happen U
b καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
   A go D
c ὡστε ἢδη γεμίζεσθαι τὸ πλοίον.
   happen D/U

38 a καὶ αὐτὸς ἦν ἐν τῇ πρώμη ἐπὶ τὸ προσκεφάλαιον καθευδών.
   U D D act
b καὶ ἔγειροσιν αὐτὸν
   A-do U
c καὶ λέγουσιν αὐτῷ,
   A-say D
d Διδάσκαλε, οὐ μέλει σοι
   think/feel U (+ Proposition)
e ὃτι ἀπολλύμεθα;
   U-happen

39 a καὶ διεγερθεὶς
   A-act
b ἐπετιμήσαν τῷ ἀνέμῳ
   A-say D
c καὶ εἶπεν τῇ θαλάσσῃ,
   A-say D
d Σῶπα, πεφίμωσο.
   U-become(-Amp) (x 2)
e καὶ ἐκόπασεν ὁ ἀνέμος
   happen U
f καὶ ἐγένετο γαλήνη μεγάλη,
   happen U
καὶ εἶπεν αὐτοῖς,
A-say D

Τί δειλοῖ ἔστε;
(Amp) U-be

οὐπω ἔχετε πίστιν;
D-have U (but met. for A – believe – D)

καὶ ἐφοβήθησαν φόβον μεγαν
U-feel (U – Range)

καὶ ἔλεγον πρὸς ἀλλήλους,
A-say D

Τίς ἄρα οὕτως ἔστιν
(Amp) U be

dιτ καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
A do for D
The above sample texts illustrate the centrality of the predicate and the presence of an obligatory **actor** or **undergoer** and, with certain verbs, a **directive**. Prepositional phrases may signal these key participant roles, but commonly signal the Circumstantial roles.

The semantic roles will be discussed and illustrated in the next chapter.
5. SURVEY OF SEMANTIC ROLES

5.1 Establishing semantic roles
5.2 Survey of roles
5.3 Summary

5.1 ESTABLISHING SEMANTIC ROLES

5.1.1 INTRODUCTION

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

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

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

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

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

Note that (2) refers to the interactive influence of predicates and roles. Regarding the possibility of a set of universal roles, Blake writes:
Fillmore's case grammar and similar attempts by others to establish a small list of
universal roles have fallen somewhat into disrepute largely because no one has been able to
produce a definitive list.

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

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

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

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

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

1. **simplicity** i.e. there should be a minimal number of basic roles, even though there may be
   subdivisions of varying degrees which are language-specific and reflect actual complexity.

2. **comprehensiveness** i.e. the classification must cover all the data.

3. each role must be **uniquely defined**. On the other hand, a syntactic form may reflect a
   combination of roles.

4. while an individual set of roles may be language specific, it is hoped that the overall classification
   may have **universal application**.

---

1 cf. Blake who says: ‘... linguists tend to adhere to a common set of practices in ascribing roles:
(a) the inventory is kept small (b) a role can be assigned only once in a clause (c) no dependent can bear more
than one role (d) roles must remain constant under paraphrase.’ (1994:68).
5.1.2 CRITERIA FOR SEMANTIC ROLE CLASSIFICATION

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

- **Semantic.** Like the predicates, the classification and definition of semantic roles must be based on the 'real world' of things and events. WH- or 'content' questions (Who? What? When? Where? etc.) may be used diagnostically. But, on the other hand, the 'real world' is embedded in and reflected by language. Semantics is anchored in grammar and lexicon, and the primary basis of classification of the roles must be their relationship to the predicates, as discussed in the last chapter. The predicate types reflect the 'real world', not the syntax; the semantic roles are established on their relationship to the predicate i.e. whether animate/inanimate, initiating/non-initiating, affecting change/being changed etc.

- **Syntactic.** Although the semantic roles are independent of the syntax, syntactic criteria are involved. Semantic ACTOR, UNDERGOER and DIRECTIVE may be expected to correspond typically to grammatical Subject, Object and Indirect Object. Specifically, in English, the Agent role may be expressed by the grammatical Subject or by a PP introduced by by. Recipient may be transposed to Subject of a passive construction (She gave me a new coat/I was given a new coat), but Beneficiary may not (She mended the coat for me/*I was mended a new coat).

- **Morphological.** In Greek, morphological features may be involved, since oblique case endings can signify role. The accusative will reflect Patient or Goal; the dative may reflect Beneficiary or Instrument etc.

Semantic roles may be grouped into Participants and Circumstantials.

**PARTICIPANTS**

If predicates are regarded as the 'plot' of a text, participants are the 'characters of the plot'. They are the people or things closely associated with the Predicate. They answer the question 'Who/What is involved with the predicate?' Participants function in the ACTOR, UNDERGOER or DIRECTIVE role. The various specific semantic roles for the participants or core arguments of a predicate are distinguished by the nature of the predicate (action v. state, type of activity etc.) and their relationship to it (e.g. initiating or receiving the action); they are typically represented in the syntax by noun phrases (NPs) in the Subject, Object and Indirect Object slots.
The listing of participants which follows has been influenced by the categories of Foley and Van Valin (1984 and 1990), which reflect 'a theory of semantic relations which obtain between a predicate and its arguments' (1984, 75) and by those of Halliday (1985) and Cook (1979). But the role definitions are my own.

**CIRCUMSTANTIALS**

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

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

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

---

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

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

3 Adverbs, or nouns with oblique case endings.

4 Circumstantial matter may, of course, be expressed by clauses, but they are not dealt with here, since the focus of this thesis is prepositional phrases.
Though the semantic roles are established on the basis of their relationship to the predicate, these same roles frequently occur embedded in Noun Phrases, which may or may not themselves be introduced by a preposition, as exemplified in chapter 3. The PP may be attached to a noun, whether signalling a 'Thing' ('their colleagues in the other boat'), or an 'Event'\(^5\) (i.e. an activity; 'my confidence in him'), or to an adjective ('rich in mercy'). These distinctions will be noted where relevant.

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

---

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

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

### Participant roles
(Who?/What?)

1. Agent
2. Effector
3. Patient
   - Product
4. Experiencer
5. Theme
   - Text
   - Topic
   - Range
6. Benefactive
   - Recipient
   - Beneficiary
   - Opponent
   - Target
   - Addressee
   - Possessor
7. Comitative
8. Locative
   - Location
   - Goal
   - Source
   - Path
9. Time
   - Time when
   - Time-how long
   - Time since
   - Time until

### Circumstantials
(Where?/When?)

- How?
- How much?
- Why?

10. Means
    - Means
    - Agency
    - Manner
    - Specification
11. Measure
12. Motivation
    - Reason
    - Occasion
    - Purpose

Each role will be defined and illustrated with English and Greek examples. The Greek examples involving prepositional phrases will be introduced by the dagger (†) symbol.
An animate participant who exercises intention and control over an action (s)he performs.

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

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

John ran.
John hit Bill.
John built a house.
John gave him the money.
John spoke to his brother.
Bill was hit by John.
The house was built by John.
The messenger was sent by the chief.

ἐτρεχον δὲ οἱ δύο ὅμοιοι: (John 20.4)
καὶ ἵνα ἀνδρέας φέροντες ἐπὶ κλίνης ἀνθρώπων (Luke 5.18)
"Ἡ πᾶς γυνὴ... σὺχι ἀπετεί λύχνων καὶ σαροὶ τὴν οἰκίαν (Luke 15.18)

† Greek: ὑπὸ ἀπὸ (both +Gen.)

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

Mt 2.16 Τότε Ἡμῶνς ἴδων ὅτι ἐνεπαιξίθη ὑπὸ τῶν μάγων ἐθυμωθή λίαν,
Mt 4.1 Τότε ὁ Ἰησοῦς ἀνηκίθη εἰς τὴν ἐρημίαν ὑπὸ τοῦ πνεύματος, πειρασθήμεν ὑπὸ τοῦ διαβόλου.
Mk 5.26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἀστρῶν καὶ δαπανήσασα τά παρ’ αὐτῆς πάντα cf. L 8.43 below.
Mk 8.31 Καὶ ἥρασαν διδάσκειν αὐτούς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀστοδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων
Ro 15.15 ὃς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ
Lu 7.35 καὶ ἐδιδάσκαλε ἡ σοφία ὑπὸ πάντων τῶν τέκνων αὐτῆς. The products of wisdom are the source of her validation. Wisdom's justification comes from her 'children' who validate her. cf. Robertson, 579.
Lu 8.43 καὶ γυνὴ οὗσα ἐν χύσει αἵματος ἀπὸ ἓτων δώδεκα, ἕτης [Ἰατρὼς προσαναλώσασα δῶν τὸν βίον] σύμφορον αἰτηθήμεν ὑπὸ ὄλθετος, θεραπεύθηκεν.
She had tried all sources of help.

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

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

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

*Lightning* struck the tree.
*Malaria* wiped out the whole village.
The wind blew the tiles off the roof.
The boat was driven *by* the wind.
*Fear* drove them inside. *(met.)*

θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ (Luke 5.9) ἐφ’ ὄν δ’ ἀν πέσῃ [λίθος] λικμήσει αὐτὸν. (Mt 21.44).

† Greek: ὑπὸ (+Gen.)

Mt 8.24 | καὶ ὅδυ σεισμὸς μέγας ἐγένετο ἐν τῇ βαλάσσῃ, ὡστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κιμάτων, αὐτὸς δὲ ἐκάθευδεν.
Mt 11.7 | ἦρξατο ὁ Ἰησοῦς λέγειν τοῖς ὅχλοις περὶ Ἰακώβου, Τί εξήλθατε εἰς τὴν ἐρημὸν θεάσασθαι; καλάμιον ὑπὸ ὄνειμον σαλευόμενον;
Ac 27.41 | περιπεσόντες δὲ εἰς τόπον διθαλασσόν ἐπέκειλαν τὴν ναῦν καὶ ἡ μεν πρώρα ἐρείπισαν ἐξείχειν ἀσάλευτος, ἡ δὲ πρώμα ελύετο ὑπὸ τῆς βίας [τῶν κιμάτων].
Eph 5.13 | ταὶ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται.

3 PATIENT

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

Patient is the affected object, in the sense that something is or has been 'done to' it. Patient can only be the UNDERGOER of an EVENT, or of an ACTION by an Agent or Effector, or the affected object of a physical Condition stative. Patient is not in control.
John hit Bill.
Bill was hit by John.
Mary broke the vase.
They shot the tiger. (=‘killed with some kind of bullet/arrow’ cf. Target below.)
John suffered a cold.
The boy is sick.
John rescued Bill.

With Patient will also be included the role of:

**PRODUCT**

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

John built a house.
Mary baked a cake/sewed a dress.

**4 EXPERIENCER**

An animate participant who experiences a mental or emotional process.

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

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

Alternatively, Experiencer may occur as the UNDERGOER, with Agent or Theme as the ACTOR (The painting pleased her, they frightened him, John insulted Bill).
Longacre and Cook include Addressee (the goal of verbs of COMMUNICATION), under Experiencer, but I am keeping Addressee separate.

*John* saw *Mary.*
*John* tasted the different wines.
*John* was happy.
*Peter* thought it was a good idea.
*John* cheered *Mary* up.
The bull frightened *John.*
The decision annoyed him.

\[\text{idón de Símon Pétrος ... (Lu 5.8)}\]
\[καί ἐφοβήθησαν φόβον μεγάν. (Lu 2.9)}\]
\[Ναὶ, κύριε, σὺ οἶδας ὅτι φιλῶ σε. (Jo 21.15)}\]
\[καὶ ὅτι ἤφη Κηδά έίτα τοῖς δοῦκαῖς: καὶ ὠμολογομένως μέγα ἑκτὸν τὸ τῆς εἰσεβείας μυστήριον: ... ἤφη ὄγγέλοις.}\]

5 **THEME**

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

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

*The book is on the table.*
*The door opened.*
*The ball rolled down the hill.*
*He is tall.*
*John weighed 12 stone*.
*John is a doctor.*

*He opened the door.*
*He put the keys in his pocket.*
*John saw Mary.*
*John watched the sunset/listened to the music.*
*He sent them away.*

\[\varepsilonἰδεν δύο ἀδελφούς, ... βάλλοντας ὁμοφυληστρον εἰς τὴν θάλασσαν: (Mt 4.18)}\]
\[Τίς ἀποκυλίσει ἡμῖν τοῦ λίθου ἐκ τῆς θύρας τοῦ μνημείου; (Mk 16.3)}\]
\[καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἔλευσιν ὑμᾶς. (Jo 8.32)}\]

---

7 Foley would regard these as Patient, as he does the subject of many 'state' predicates (ib. 47). But he does distinguish between Patient and Theme. Cook's 'Object' includes both Patient and Theme. Longacre's Patient also includes Theme.
With Theme will be included 3 other related roles which are also non-affected objects, but which may be usefully distinguished from Theme.

**TEXT**

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

*My uncle told them stories.*
*He delivered an excellent lecture (to the members of the society).*
*They ask their clients a lot of questions.*

"АЛΛήν παραβολήν ἀκούσατε." (Mt 21.33)
Καὶ τοιαύταις παραβολαῖς πολλαίς ἐλάλει αὐτοῖς τῶν λόγων (Mk 4.33)

**TOPIC**

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

*He taught me maths.*
*They discussed the marathon.*
*He gave a lecture on thermodynamics.*
*What do you think about this?*  
*I don't know anything about cars.*
*She told me about his accident.*
*She told them stories about other lands.*

† *Greek:*  
επί υπέρ (+Gen. - the usual ones.) ἐπὶ (+Acc./Dat. p189) Rarely ἐν (p143), and εἰς.

Lu 2.27  
καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιήσας αὐτοὺς κατὰ τὸ εἰθαμένον τοῦ νόμου ἐπὶ αὐτοῦ

Lu 7.3  
ἀκούσας δὲ ἐπὶ τοῦ Ἰησοῦ ἀπεστείλει πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

Lu 7.18  
Καὶ ἀπήγγειλαν Ἱωάννην οἵ μαθητὰς αὐτοῦ ἐπὶ πάντων τῶν τόπων.

Lu 7.24  
ὁράτῳ λέγειν πρὸς τοὺς δήλους ἐπὶ Ἰωάννου. Τί εξῆλθατε εἰς τὴν ἐρώμον θέασασθαι; κάλαμον ὑπὸ ἀνέμου σαλεύσειν;

Ac 2.25  
Δαυιδ γὰρ λέγει εἰς αὐτοῦ. Προφορίμην τὸν κύριον ἐκώμιον μοι διὰ παντὸς, ... Α less common use of εἰς.

Ro 1.8  
Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ ἐπὶ πάντων ὑμῶν ὦτι ἡ πίστις ὑμῶν καταγγέλλεται εἰς ὅλῳ τῷ κόσμῳ.

Ro 8.34  
Χριστὸς [Ἰησοῦς] ὁ ἀποθανὼν, μᾶλλον δὲ ἐγερθείς, ὦς καὶ ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὦς καὶ ἐντυγχάνει ὑπὲρ ὑμῶν. Included also, within the context of this passage, is the role of Beneficiary.
For the sake of completeness Range is included here, though it does not apply to a study of Greek prepositional phrases. It is a variant of Theme, and is used for a non-affected object which is required synatactically to complete or further specify the sense of the verb. It denotes the inner or inherent objects of the predicate and includes what are traditionally termed 'cognate objects':

He crossed the street/river.
He climbed the mountain.
She sang three songs.
John plays tennis.
His men sailed the seven seas.
He ran a race.

καὶ ἔφοβηθησαν φόβου µέγαν.  (Lu 2.9)

6 BENEFACTIVE

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

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

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

John bought a new car.
Mary accepted a bouquet of flowers from the company.

εἰς τὰ ίδια ἠλθεν, καὶ οἱ ίδιοι αὐτῶν οὐ παρέλαβον. ὅσοι δὲ ἐλαβον αὐτῶν, ...
Note also that depending on the predicate used, these roles can be 'affected objects' of the predicate i.e. they function in the UNDERGOER place like Patients.

The following roles may be distinguished:

**RECIPIENT**

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

*He gave Mary a book/He gave a book to Mary.*
*He gave her a book.*
*He showed her a painting. (show being regarded as communicative giving.)*
*She threw the ball to John./John caught the ball from Mary.*

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

*They fed the troops.*
*Bάσκε τά όρνικα μου.* (Jo 21.15)

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

Ro 3.22 | δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας 'extends to all'. (Hodge. See Note 105 in Morris 1988:176)
2C 9.8 | δυνατεὶ δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ἡμᾶς.
Ti 3.2 | πᾶσαν ἐνδεικνυμένους πράκτητα πρὸς πάντας ἀνθρώπους.

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

*They robbed him last night.*
*The thieves took all the money from the man.*

"Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱεροσολύμη εἰς Ἰεριχώ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν ... (Lu 10.30)

**BENEFICIARY**

**Beneficiary is the participant for whom an action is done.**

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

*He helped Mary.*
or a PP as in:

*John signed the book for Bill.*

*He works for the chief.*

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

*I'll go for you.*

*He worked the shift instead of her.*

*John taught a class for me.*

*He died for his friend.*

Or the idea of substitution only may be present.

*I'll send you instead of her. (= and not her)*

*Give me the red one instead of this green one.*

The context must help in the decision.

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

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

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<td>He 13.17</td>
<td>Πεἰθεσθε τοῖς ἠγομένοις ἡμῶν καὶ ὑπείκετε, αὕτω γὰρ ἄγρυπνοστὶν ὑπέρ τῶν ψυχῶν ἡμῶν</td>
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Mk 10.45 καὶ γὰρ ὁ υἱὸς τοῦ άνθρωπον σώκ ἤλθεν διακοινηθῆναι ἀλλὰ διακοινῆσαι καὶ δοῦναι τὴν ψυχήν αὐτοῦ λύτρον ἄντι πολλῶν. Substitution is perhaps dominant, but benefit is certainly also present. (cf. Bratcher and Nida, 1961:336)

Mk 14.24 καὶ ἐπίνεν αὐτοῖς. Τοῦτο ἔστιν τὸ αἷμα μου τῆς διαθήκης τὸ ἐκχυννόμενον ἕπερ πολλῶν. Perhaps benefit is in focus here, though the Biblical context (local and total) includes substitution.

Jo 10.11 ο ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ἕπερ τῶν προβάτων.
Jo 11.50 ούδε λογίζεσθε ὅτι συμφέρει ἵματι ἵνα εἰς ἄνθρωπος ἀποθάνῃ ἕπερ τοῦ λαοῦ καὶ μὴ ἴθι τὸ ἐθνὸς ἀπολέσῃ. Perhaps substitution is dominant, but benefit is certainly also present.

† Substitution alone: ἀντὶ

Mt 2.22 ἄκουσας δὲ ὅτι Ἄρχελαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρός αὐτοῦ Ἡρώδου ἔφοβηθεν ἐκεῖ ἀπελθεῖν: 'instead of'
Lu 11.11 τίνα δὲ εἷς ἵματι τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἱχθύος ὅφιν αὐτῷ ἐπιδώσει;

OPPONENT

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

They fought (against) the enemy.
They erected barricades against the police.

† ἐπί πρὸς (both +Acc.) κατὰ (+Gen.)

Ac 13.50 καὶ ἐπήγειραν διωγμὸν ἐπὶ τῶν Παύλου καὶ Βαρνάβαν
Mt 10.35 ἰδὼν γὰρ διήγεισα ἄνθρωπον κατὰ τοῦ πατρός αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νυφίν κατὰ τῆς πενθέρας αὐτῆς.
Ac 4.26 παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.
Ac 26.9 ἐγὼ μέν οὖν ἐδόξασα ἐμαυτόν πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἑναντία πραξάται,
Eph 6.11, 12 εὐθύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ἵματις στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου:

ΤARGET

Target is a participant toward whom an activity is directed.

Target is a special application of Goal, and involves direction. It occurs with verbs of TRANSFER, but the key difference is that the object is directed 'at', rather than 'to' or 'into' the goal. Whereas Patient is always 'affected', and Theme is 'non-affected', Target may or may not be affected by the activity.
A physical Target may indeed be an 'affected object', 'Patient-at-a-distance' i.e. a DIRECTIVE role is functioning as UNDERGOER.

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

† Greek:

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

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

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

† ἐπὶ  ἐἰς  (both +Acc.)  (περὶ +Gen.)
**ADDRESSEE**

Addressee is a recipient of a verb of COMMUNICATION.

*John greeted Bill.*  
*He told the crowd this story.*  
*He addressed the crowd/He spoke to the crowd.*

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

Lu 5.4 ὁ δὲ ἐπισκόπησε λαλῶν, εἶπεν πρὸς τὸν Σίμωνα. Ἔπαινονγαν εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἀγράν.

Lu 15.3 εἶπεν δὲ πρὸς αὐτούς τὴν παραβολὴν ταύτην.

Ac 2:37 Ἀκουσάντες δὲ κατενεχθησαν τὴν καρδίαν εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους. Τί ποιήσωμεν, ἀνδρείς ἀδελφοί;  

Ro 15.30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ... συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ εμοῦ πρὸς τὸν θεὸν.

2C 11.6 ... ἀλλὰ ἐν παντὶ φανερώσαντες ἐν πάσιν εἰς ὑμᾶς.

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

*They insulted him/hurled abuse at him.*  
*He threatened her.* (can include physical as well as verbal threats, of course.)

εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. εξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἰησοῦς σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαιζάς (ellipsis of UNDERGOER). (Lu 23.10, 11)  

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

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

**POSSESSOR**

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

*John owns this book.*  
*This book belongs to John.*  
*Cf French: C'est à lui.*

Lu 15.4 Τις ἄνθρωπος ἐκ ὑμῶν ἐχων ἑκατὸν πρόβατα ...  
1C 8.7 Ἀλλὰ οὐκ ἐν πάσιν ἡ γνώσει.
7 COMITATIVE

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

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

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

There is an element of addressee in:

*He bargained with them.*

The negative 'without' should also be included. Greek όνευ.

† Greek: μετά (+Gen.) σὺν (+Dat.)

Mt 2.11 | εἶδον τὸ παιδίον μετά Μαρίας τῆς μητρὸς αὐτοῦ. (co-theme)
Mk 11.11 | εξῆλθεν εἰς Βηθανίαν μετά τῶν δώδεκα. (co-agents)
Mt 25.27 | ἔδει σε οὖν βαλεῖν τὰ ἀργυρὶα μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἀν τὸ ἕμων σὺν τοῖς. (co-theme)
Mk 2.26 | πῶς εἰσῆλθεν εἰς τὸν σῖκον τοῦ θεοῦ ... καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ... καὶ ἐδώκεν καὶ τοῖς σὺν αὐτῷ ὅσιν; (attrib.-co-recipients)
Lu 1.28 | καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαίρε, κεχαρισμένη, οὗ κύριος μετὰ σοῦ. cf. Lk 15.31.
Lu 7.6 | ὁ δὲ Ἰσσωῦ εἶπε μετὰ σὺν αὐτῶν (co-agents) = 'accompanied'. Here almost Benefactive.
Eph 4.31 | πᾶσα πικρία καὶ θυμός καὶ ὀργή καὶ κραυγή καὶ βλάσφημα ἀρϑήτω ὅφ' ύμων σὺν πάσῃ κακίᾳ. (co-theme)

8 LOCATIVE

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

Locative, as applied to space only\(^8\), has four main subsets – Location (− motion, ‘at’), Goal (+ motion, ‘to’), Source (+ motion, ‘from’) and Path (+ motion, ‘through’).

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\(^8\) Locative, used as a wide, general term, is concerned with place in both space and time and answers the question 'Where?' and 'When?'. For simplicity and convenience, I have limited Locative to space only, and set up Time as a separate role.
From a prepositional point of view, this is the most basic role of all. The spatial dimension of the locative extends into a network of other roles such as Topic, Beneficiary, Target, Means, Purpose, Reason. This is not surprising, of course, since the prepositions were originally local in meaning and easily extended into abstract, metaphorical realms. So Anderson (1987, 114) writes 'A LH [Localist Hypothesis] claims that the representation of spatial relations forms a template for semantic relations in general: 9 "abstract" domains are structured in such terms' (cf. 2.3.1). All the Greek prepositions reflect a locative dimension to a greater or lesser extent; and some (e.g. ἐν, ἐπὶ, ἐκ) have a clearly marked locative role.

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

**LOCATION**

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

*The book is on the table/under the bed/in the house.*

*They are at/by the well, behind the fence, in front of the army.*

*It is leaning against the wall.*

*He is up the chimney.*

*on the left/right towards the sea*

*in the south*

† Greek: εἰς μετὰ παρὰ περὶ πρὸς ὑπό (all +Acc.) ἐπὶ (+Acc./Gen.) πρὸ (+Gen.) ἐν (+Dat.)

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

Mk 13.3  Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἑλείων ... ἐπηρώτα αὐτὸν κατ’ ἱδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας.


Mk 2.1  Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοῦ ἐκ ἡμερῶν ἡκουσθῇ ὅτι ἐν ἀλκω κεῖτον.

Mt 4.5  Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἀγίαν πάλιν καὶ ἐστησεν αὐτὸν ἐπὶ τὸ πετρύσιον τοῦ ἱεροῦ.

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

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

There was fear throughout the whole city.
Water lay over the whole valley.

† Greek: ἐπὶ (+Acc.) κατά (+Gen.)

Where κατά expresses extent ('throughout'), ἐπὶ expresses domain ('over').

GOAL

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

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

With verbs of MOTION:

He entered the room/the city.
He approached the station/the ticket collector.
He went to the market.
The messenger went to the chief.
They headed north.
They chased the tiger/the prisoner.

With verbs of TRANSFER:

The chief led his elders into the market.
I took them to the zoo.
John put them in the drawer.
They loaded the lorry with bricks. cf. they loaded the bricks into the lorry.

† Greek: εἰς  ἐπὶ  πρὸς (all +Acc.)

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

SOURCE

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

He left the room/his friends.
She walked out of the room.
He comes from Edinburgh. (origin)
They are from the University.

I got it from the shop.
She lifted it out of the box.
They drained the pool (of water).
He paid her out of his own pocket. (the focus is on the source of the funding).
John received a note from Mary.

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

She made a meal from the leftovers.
She made the pot out of local clay.

† Greek: ἐκ ἀπὸ παρά (all +Gen.)

Mk 12.44 πάντας γὰρ ἐκ τοῦ περισσεύοντος αὐτοῦ ἐβαλον, αὕτη δὲ ἐκ τῆς ὑπερήφανες αὐτῆς πάντα διὰ εἴχεν ἐβαλεν ἄλον τὸν βιον αὐτῆς.

Mk 13.1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ ...

Jo 4.22 ἡμεῖς προσκυνοῦμεν ὅ σώμαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

Jo 20.1 Μαρία ἡ Μαγδαληνὴ έρχεται ... εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἡμεῖνον ἐκ τοῦ μνημείου. Does ek reflect the lifting of the stone out of its socket? Perhaps reflected in LB 'rolled aside from the entrance'.

Jo 21.2 καὶ Θωμᾶς ὁ λεγόμενος Διδύμος καὶ Ναθαναὴλ ὁ απὸ Κανά τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἀλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

Lu 7.6 ἀπὸ τῆς οίκου ἔπεμψεν φίλους ἐκατοντάρχης

Lu 7.21 ἐφήθησαν πολλοὶ ἀπὸ νόστων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίστατο βλέπειν.

Lu 8.33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσήλθον εἰς τοὺς χοροὺς,

IC 1.3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρός ὑμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

ICo 11.23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὁ καὶ παρέδωκα ὑμῖν, ...

Mt 2.16 Ὅτε Πρόδηθης ... ἀποστέλλες ἀνείλεν πάντας τοὺς παιδάς τοὺς ἐν Βήθλεεμ ... ἀπὸ διετοὺς καὶ καταστέρας, κατὰ τὸν χρόνον ὃν ἐκρίθησεν παρά τῶν μάχων.

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

PATH

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

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

They travelled by land and sea.

He carried his books along the path.

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

Mt 4.18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφοὺς.

Mt 8.32 καὶ ἱδον ὄρθισαν πάσα ἡ ἄγελη κατὰ τοῦ κριμοῦ εἰς τὴν θάλασσαν

Lu 5.19 ὁμοιόμενες ἐπὶ τὸ δῶμα διὰ τῶν κτηρίων καθῆκαν αὐτῶν ... εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ.

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

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

**Time-within which:** during the night

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

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

† Greek:

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

- **Accusative** – duration: ωσπερ γάρ ἢν Ιωνάς ἐν τῇ κοιλίᾳ τοῦ κήτους πρεζ ἡμέρας καὶ πρεζ νυκτὸς (Mt 12.40).
- **Genitive** – time within which: προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ἡμῶν χριστιανός (Mt 24.20).
- **Dative** – time when: τῇ δὲ μιᾷ τῶν σαββάτων ὁρθῶν βασίλεως ... (Lu 24.1). Note the following gen. - 'while it was still early dawn'.

Prepositions are also widely used to express time:

eἰς περὶ πρὸ (all +Acc.) ἀπὸ ἐκ μετά (all +Gen.) ἐν (+Dat.) all express 'time-when/since/until'.

| Mt 9.22 | καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὤρας ἐκκίνησ. (since) |
| Ac 13.42 | παρεκάλουμεν εἰς τὸ μεταξὺ σαββάτων λαλήθηκαί αὐτοίς τὰ ῥήματα ταῦτα. (when) |
| 2T 1.12 | καὶ πέπεισμαί ὅτι δύνατος ἦστιν τὴν παραθηκὴν μου φιλαξίας εἰς ἐκκίνησιν τῆς ἡμέρας. (until: cf. NRSV, REB) |
| Mt 12.2 | Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν δ’ οὐκ ἔξεστιν ποιεῖν εἰς σαββάτων. (when) |
| Jo 2.19 | Λύσατε τὸν ναὸν τούτον καὶ εἰς τῇ ἡμέρᾳ ἐγερῶν αὐτὸν. (when) |
| Jo 6.64 | ἦδει γὰρ εἰς ὅργῃς Ο’ Ἰησοῦς τίνες εἶσιν οἱ μὴ πιστεύσαντες (since) |
| Mt 26.44 | προσπέμασιν εἰς τῇ ἡμέρᾳ τοῦ αὐτοῦ λόγου εἰπὼν πάλιν. (= 'for the third time/on the third occasion') |
| Ac 3.1 | Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον ... ἐπὶ τῆν ὀραν τῆς προσευχῆς τὴν ἐκκίνησ. (when) |
Means can be regarded as the extension of Path, and signifies the implementation of the activity or process. It answers the question 'How?' The local idea of 'path' is present in such common expressions as 'the path to success', 'the way to fulfillment' etc.

Means should not be confused with Effector, set up above as a participant role. Lightning struck him and He was killed by lightning are reversible. Lightning is Effector in both, occurring in the subject slot in one and in an Oblique slot in the other. Effector is inanimate, non-volitional, active, force.

The role of Means implies the use of something (inanimate) by someone (Agent or Experiencer) to accomplish something. It occurs with all activity verbs. The particular variant of Means depends on
the type of predicate, whether external or internal activity, and on the nature of the means. It may be an instrument, the term commonly used by linguists. The surface form may vary as shown in the example often quoted: *He opened the door with a key* and *The key opened the door*. It may be mode or method, an activity. *He found out by experiment*. Alternatively, it may be supply or materials, as in *They equipped the troops with big guns*. (Supply here is the same role as Theme in a different representation of the same event – *They gave the troops some big guns.*) All creative or restorative activities require these 3 variants of Means e.g. carpentry: *How did you make this box? with saw hammer, screwdriver, (instrument); with wood (materials); by sawing, gluing and screwing (method).*

**Note:** Unless a particular variant of Means is in focus, the term Means will be used for this grouping, as distinct from Agency and Manner below.

*He cut it with a knife.* (instrument)
*Mix it with butter/He built it with stones.* (materials)
*Will you correspond by letter or by fax?* (method\(^{10}\))
*He travelled by horse.* (i.e. by riding a horse - method.)
*We live by faith.* (Means or method? If faith is regarded as an activity, then the phrase is method.)
*We are saved by his death.* (Here Means has the added dimension of Reason. His death is both the Means and the Reason for our salvation.)
*They sent the news in a coded message.* (Method. Notice that the *surface* form is a locational preposition, but the PP answers the question 'how?)

The Greek dative case is used for Means:

Mt 3.12: ... τὸ δὲ ἁχυρὸν κατακαίσει πυρὶ ἀσβέστῳ.
Eph 2.5: χάριτι ἔστε σεσωσμένοι

† **Greek:** ἐν (+Dat.) διά (+Gen.) κατά (+Acc.)

\(^{10}\) Notice that in English, we have:

*He cut it with a knife/A knife cut it.*
*He sent it by fax/??* The first is instrument, an object; the second is method, which is an activity. 'By fax' means 'by sending a fax'.
Means can be an extension of Source rather than Path as in:

She made the ornament [Product] from fine clay.
He reimbursed her [Recipient] out of his own pocket.

Under Means we include the following 3 related groups, which also answer the question 'how?'

**AGENCY**

Agency is 'animate means'. It implies an intermediary used by the Agent.

He conducted his enquiry through a lawyer.
God spoke through the prophets.

† Greek: διὰ (+Gen.) ἐν (+Dat.)

**MANNER**

Like Means, Manner also answers the question 'How?', and occurs with activities. It describes the manner or way in which an action is carried out. In English, as in Greek, Manner is commonly expressed by adverbial words or phrases or PPs. But although syntactically linked to the predicate, Manner reflects on the doer of the activity, his mode or mood in doing the activity.

joyfully, quickly, well, carefully, ignorantly, grudgingly, in haste, with a grateful heart, with fear and trembling, with patience, with good taste, with a loud voice, etc.

Also included here are phrases denoting what the traditional grammars call Attendant Circumstances:

They marched along with flags flying.
† **Greek:**

(άνα +Acc.) (διά +Gen.) ἐν (+Dat.) μετά (+Gen.) κατά (+Acc.)

Mt 24.30. καὶ ὄψονται τὸν ύλὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς: So also Lu 21.27.

Mt 26.47 ἰδοὺ Ἡσυχας ... ἤλθεν καὶ μετ’ αὐτοῦ ὄχλος πολικὸς μετὰ μακαρίων καὶ ἔξυπνων
Mk 6.25 καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἤττησεν λέγουσα, ... cf. Lu 1.39.

Mk 13.26 καὶ τότε ὄψονται τὸν ύλὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. Attendant Circumstances.

Lu 24.52 ὑπεστρεψαν εἰς Ἰερουσαλὴμ μετὰ γαρὰς μεγάλης
Ac 4.29 καὶ τὰ νῦν, κύριε, ἐπίδε ἐπὶ τὰς ἁπελάς αὐτῶν καὶ δός τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,
1C 14.27 εἰτε γλώσση τις λαλεῖ, κατὰ δίο ή τὸ πλείστον τρεῖς καὶ ἀνὰ μέρος
2C 2.4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἐγραψα ἰμέν διὰ ποιῶν δακρύων.
2C 7.15 ἀναμυνησκομένων τὴν πάντων ἰμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου εὐδεξασθε αὐτῶν. cf. Php 2.12.
Eph 6.5 Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ἰμῶν ὡς τῷ Χριστῷ,
1C 16.14 πάντα ἰμῶν ἐν ἁγιότητι γινέσθω.
Ga 2.11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῶ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

**SPECIFICATION**

Specification is a special case of Manner. It concerns the way something is done or handled in conformity to or in line with or following a standard, pattern, norm or canon.

*Build it according to the plans.*

*This wasn’t cooked according to the recipe.*

*He didn’t always act in accordance with the tax regulations.*

*If you play according to the rules, you will win.*

† **Greek:** κατά (+Acc.)

Jo 18.31 Λάβετε αὐτῶν ἵματις καὶ κατὰ τῶν νόμων ἰμῶν κρίνατε αὐτῶν.
Ro 4.4 τῷ δὲ ἐργαζόμενῳ ὁ μισθὸς σου λογίζεται κατὰ χάριν ἀλλὰ κατὰ δόξην.

Many more examples are given in the study on κατά.

**11 MEASURE**

Measure quantifies an activity or state and is concerned with specific measurements of weight, height, length, distance, duration, cost etc. It answers such questions as ‘How much?, How far?, How long?’ Measure can be expressed by adverbial phrases (much, slightly etc.) as well as by PPs.
Inasmuch as measurement is a notion that can apply to time and place also, it cross-relates with these roles.

*He weighed 13 stone.* (Quantifier in Amplifier slot)

*It cost £5000.*

*I bought it for a song.*

*The mast was 100 ft high.*

*She swam for 2 miles.*

*It was stormy for a week.*

† **Greek:** Measure is usually expressed by the accusative or genitive e.g.

Lu 24.13 | ἐπεμένειν ὁ κύριος ἐπέστειλεν αὐτοὺς ἀπὸ Ἰερουσαλήμ,  
Jo 2.12 | καὶ ἐκεῖ ἔμειναν σὺν πολλάς ὁμορραγείς.  
Mt 10.29 | συχί δύο στροφθὰ ἀστράτου πολεῖτοι;

ἀνά and κατὰ (both +Acc.) are used distributively as in:

Lu 10.1 | ἄνευδεξιῶν δὲ κύριος ἐπέστειλεν αὐτοῖς ἀνὰ δύο ἡμέρας.  
Jo 2.6 | ἦσαν δὲ ἐκεῖ λιθαινὰς ὕδραις ἐξ ... κειμέναι, χοροῦσαι ἀνὰ μετρητὰς δύο ἡ τρίτης.  
1C 14.27 | εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἡ τὸ πλείστον τρίτης καὶ ἀνὰ μέρος,  

ὑπὲρ 'more than' (e.g. Ga 1.14), and περὶ 'about' (e.g. Mt 20.3) (both +Acc.), indicate some comparison or some degree of measurement. So also παρὰ as in 2C 8.3, and Rom 12.3.

Ga 1.14 | καὶ προέκοπτον ἐν τῷ Ἰουδαίῳ ὑπὲρ πολλοὺς συμβαλλόμενος,  
Mt 20.3 | καὶ εξελθὼν περὶ τρίτην ὥραν εἶδεν ἀλλοὺς ἐστῶτας ἐν τῇ ἁγιά τῇ ἁγιοῖς  
2C 8.3 | ὧτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι  
Ro 12.3 | ... μὴ ὑπερφονεῖν παρὰ δὲ δεῖ φρονεῖν

**12 MOTIVATION**

Motivation is concerned with answering the question 'Why?'

Cause and effect (result) run throughout the whole of life and hence of language. Actions and states have both causes and results. In language we distinguish two broad types of cause – **Reason**, the efficient cause, called by Longacre 'the cause that pushes', and **Purpose**, the final or teleological cause, 'the cause that pulls' (1976:124, 125).

Reason is a non-physical, motivational Source, and is backward-looking; Purpose is a non-physical, motivational Goal, and is forward-looking. They are often expressed by clauses, but certain prepositions convey these meanings also, commonly, but not exclusively, the prepositions of Source
and Goal. In the Greek NT, διά and εἰς are frequently used with infinitival clauses to express Reason and Purpose.

This study will focus on the following.

**REASON**

Reason may include the actual or proffered ('on the grounds/basis of') reason for a state or activity.

_He's at home because of a cold._
_He fell asleep from exhaustion._
_He acted from anger/out of spite._
_I can't hear you for the noise._
_You can't go out because of the rain._
_He was dismissed on the grounds of ill-health._
_He was accepted at college for (i.e on the basis of) his excellent rowing._

† Greek: διά (+Acc.) ἀπὸ (both +Gen.) ἐπὶ (+Dat.)

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Mt 18.7 οὐκὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων;
Mt 19.9 δέ ἐν ἀπολύσει τὴν γυναίκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται. 'on the grounds of...
Lu 5.19 καὶ μή εὑρόντες ποιάς εἰσενέγκωσιν αὐτὸν διὰ τὸν ὅχλον ἀναβάντες ἐπὶ τὸ δόμα ... cf. Lu 19.3 ἀπὸ τοῦ ὅχλου.
Lu 24.41 ἐτί δὲ ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων ... 2C 2.4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἐγραφαὶ ἡμῖν ...
Php 1.7 καθὼς ἐστιν δίκαιον ἐμοὶ τούτο φρονεῖν ὑπὲρ πάντων ἡμῶν διὰ τὸ ἐγείρει με ἐν τῇ καρδίᾳ ἡμῶν.
Co 1.5 διὰ τῆς εὐεργείας τῆς ἀποκαλεμένης ἡμῖν ἐν τοῖς σώμασις, ἢ προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου Phm 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, NIV on the basis of love ...

**OCCASION**

Occasion, whether physical or non-physical, is the immediate cause or stimulus which provokes a physical or mental reaction or response, which may be voluntary or involuntary.

_He (Patient) tripped over a stone._ (cf. A stone tripped him up.)
_He choked on a fishbone._
_He reeled at the blow._
_He (Experiencer) was struck by her beauty._
_He was upset at her remarks._ (cf. Her remarks upset him.)
_They were appalled at the decision._
_I am delighted with/at your success._
† **Greek**: ἐν ἐπὶ (both +Dat.)

Mt 11.6 καὶ μακαρίως ἔστιν ὃς καὶ μὴ σκανδαλίσῃ ἐν ἐμοί.
Mk 1.22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ δίδαξῃ αὐτοῦ.

**PURPOSE**

In English, *for* followed by a noun and signalling purpose, is an ellipsis for an activity.

*Here is money for the ticket.* (= to buy a ticket)
*John called him for lunch.* (= to come and eat lunch)
*I went to the market for some meat.* (= to buy some meat)
*This water is suitable for drinking.*
*He gave them water for their feet.* (= to wash their feet)
*Do you want beans for breakfast?* (= to eat at breakfast)

The Greek usage is similar.

† **Greek**: εἰς πρὸς (both +Acc.)

εἰς is very common indeed to express purpose, frequently introducing an infinitival phrase.

Lu 5.4 χαλάσατε τὰ δικτυὰ ὑμῶν εἰς ἄγαρ.
Lu 5.32 σὺς ἔληλυθα καλέσαι δικαιοῦ ἄλλα ἀμαρτωλοὺς εἰς μετάνοιαν.
Lu 15.22 καὶ δότε δακτύλιον εἰς τὴν γείρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας. BDF regards as unclassified. (BDF:112)
Jo 19.24 Μὴ σχίσωμεν αὐτῶν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται: 'cast lots over it/for it' i.e. in order to see who should get it. Unusual use of peri.
Ro 1.11 ἐπισεθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδόῃ χάρισμα ὑμῖν πνευματικόν εἰς τὸ στηριγμὸν ὑμᾶς.
2 C 9.8 ... ἵνα ἐν παντὶ πάντως πάσαν αὐτῶν ἱκανότητα ἐχοντας περισσεύετε εἰς πῶς ἐργον ἁγιαθὸν.
Eph 1.12 εἰς τὸ εἶναι ἡμᾶς εἰς ἐπαγωγὸν δόξης αὐτοῦ τοὺς προπηλευκότας ἐν τῷ Χριστῷ.
Eph 4.12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἐργον διακοσμίας, εἰς σιγοδομὴν τοῦ σώματος τοῦ Χριστοῦ.
Eph 6.11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δίκαιον ὑμᾶς στήμα τρόπος τῶν μεθοδείας τοῦ διαβόλου.
1 Th 2.9 νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσται τις ὑμῶν.
He 9.13 εί γὰρ τὸ αἷμα τραγών καὶ ταύρων καὶ σποδὸς δαμάλεως ραντιζοῦσα τοὺς κεκοιμημένους ἀγιαζεῖ πρὸς τὴν τῆς σαρκὸς καθαρότητα.
This chapter has established 12 major semantic roles:

<table>
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<tr>
<th>Participant roles</th>
<th>Circumstantial roles</th>
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<tbody>
<tr>
<td>Agent</td>
<td>Locative</td>
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<td>Effector</td>
<td>Time</td>
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<tr>
<td>Patient</td>
<td>Means</td>
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<tr>
<td>Experiencer</td>
<td>Measure</td>
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<tr>
<td>Theme</td>
<td>Motivation</td>
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<tr>
<td>Benefactive</td>
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<tr>
<td>Comitative</td>
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</tbody>
</table>

As would be expected, the Participant roles are signalled chiefly by nominal phrases, the Circumstantial roles by prepositional or adverbial phrases.

Prepositional phrases can signal all roles, with the possible exception of (passive) Experiencer, Patient and Theme. Patients are normally nominal phrases (or implicit in the verb, as is common in Greek), but as we have seen, some of the DIRECTIVE roles may occur as UNDERGOER.

Prepositions signal three different levels of sense or meaning:

1. Physical senses of space and time, the Locative roles of Location, Goal, Source and Path and the Time role.

2. Non-physical or figurative senses.

3. Extended senses, as in the roles of Beneficiary, Means, Purpose etc.

There is no one-to-one correlation between preposition and role. One preposition may have more than one role in different contexts; 'Markers may have more than one semantic function' (Louw and Nida 1988, 782).

Conversely, one role may be expressed by more than one preposition e.g. ἐπὶ, πρὸς and ἐπί may express Goal (and Purpose), ἐκ, ἐν, διὰ, μετὰ may all express Means. Further research shows that individual prepositions reflect subroles or variations of a major role. But this richness and flexibility should delight, rather than surprise or frustrate us.

Major roles have been divided into a number of different, though related, subdivisions or minor roles. These are set up basically on semantic criteria, in particular the semantic content of the predicate, but also on the particular 'flavour' of the preposition. Thus, Recipient, Beneficiary, Target and
Addressee are subdivisions of Benefactive, and share a common feature (they are all extensions of Goal), but they are distinct from one another.

The attempt at classification does not claim to be definitive, and is certainly open to revision as more prepositions are studied in depth. It has seemed worth pursuing, however, because of the major hypothesis which is this: if we can establish a limited number of distinctive semantic roles, then we can in measure divide up the vast world of experience and relationships expressed by the prepositional phrases and the 17 small links or signals i.e. the prepositions, which introduce them.

One further quote from Blake's recent work on Case (1994, 67) expresses similar sentiments:

To establish a universal set of semantic roles is a formidable task. Although some roles are demarcated by case or by adpositions in some languages, in many instances they have to be isolated by semantic tests. There are no agreed criteria and there is certainly no consensus on the universal inventory. To a great extent establishing roles and ascribing particular arguments to roles involves an extra-linguistic classification of relationships between entities in the world. There tends to be agreement on salient manifestations of roles like agent, patient, source and instrument, but problems arise with the classification of relationships that fall between the salient ones. There are also problems with determining how fine the classification should be. Consider, for instance, an entity that is presented as the material from which something is made, as in She made the bowl from clay. The notion is conceptually distinct, but there is not normally any marking specific to this notion. On the other hand, since it is encoded differently in different languages, for instance, in the ablative or instrumental, then it needs to be recognised in a cross-language comparison.

The chart on the following page attempts to show the major roles signalled by each preposition. This is of necessity incomplete as a thorough study has not yet been carried out on all the prepositions. But it is given as a summary, subject to revision, of the discussion in this chapter. As the most fundamental of all roles, the four subdivisions of Locative have been included.

Chapter 6 applies role analysis to four prepositions, and chapter 7 to extended text.
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<thead>
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<th>Effector</th>
<th>Patient</th>
<th>Experiencer</th>
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6. STUDY OF SELECTED PREPOSITIONS

6.0 Introduction
6.1 διά
6.2 ἐν
6.3 ἐπί
6.4 κατά
6.5 Summary

6.0 INTRODUCTION

This and the next chapter apply the model of chapters 4 and 5 to the Greek text, selected prepositions in this chapter, and continuous text in chapter 7. It has been hard to make a choice of prepositions. There is often something of interest in the preposition of a particular passage. One is in a dilemma between a more cursory look at a greater number of prepositions, and the more detailed study of a few.

My original interest was sparked by the use of κατά, and this is therefore included in the list.

ἐν, of course, is the most widely used preposition, the 'maid-of-all-work' in Moulton's well-known phrase (103). It is the most basically 'locative' of all the prepositions and has attracted the attention of many studies, especially a phrase such as ἐν Χριστῷ.

In the end I selected four:
διά (6.1)
ἐν (6.2)
ἐπί (6.3)
κατά (6.4)

Some basic statistics for all 4 prepositions are given below. Special comments for each one are made as needed in the particular study.

The format is straightforward. A few historical notes are followed by a listing of the semantic roles for the preposition, illustrated by examples and a few comments. '....' are used in the comment column only when needed to distinguish a rendering from the notes.

Metaphorical and figurative applications of local uses are included and illustrated.

The extended uses of the prepositions are also listed and illustrated.
The ordering of roles is not necessarily the same for all prepositions, but is guided by what seemed best for the preposition concerned. Thus, for example, ἐπὶ has a number of UNDERGOER roles (such as Target and Domain), and these are grouped together. In the study of ἐν, the extended uses of Locative are grouped together.

A comment on the use of English translations here and in the next chapter. The analysis of roles is not based, of course, on the English versions, but on the Greek text. But it has seemed helpful to use extracts from the English versions, to illustrate the range of choices which translators have.
The following statistics are based on Online Bible and Bible Windows Totals.

<table>
<thead>
<tr>
<th></th>
<th>διά</th>
<th>ἐν</th>
<th>ἐπί</th>
<th>κοινός</th>
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Διά – 'THROUGH'
(+ Accusative, Genitive)

STATISTICS

Διά occurs over 660 times in the NT, approaching a quarter of the occurrences of εν.

Leon Morris calls Διά one of 'Paul's hardworked prepositions. He has it 291 times out of [666] in the New Testament (about 43%) ... He uses it 91 times in Romans'. (1988:122) Not surprising in this dissertation masterpiece of reason, means and purpose.

IE CONNECTIONS AND MEANING

Robertson quotes Delbrück (Vergl. Synt., I, p. 759) as saying: "Of the origin of Διά I have nothing to say". But Robertson himself links it with δύο and δις (Latin bis, English two, twain, twi-light, be-tween etc.). There is progression from 'two' to 'between', and the concept of interval, division, distance (Robertson lists διθάλασσος, δισχίλιοι, διαστολή, διάφορος et al.). Hence to 'through'.

"Through" is thus not the original meaning of Διά, but is a very common one (580, 581).

Διά has two main clearly defined roles.

With the Accusative it has no local sense, but is most commonly Reason, which merges at times into Purpose. One is reminded so often of the thin line between Reason and Purpose (as also between Reason, Purpose and Result at the clause level).

With the Genitive, its role is Path in the local sense ('through'), and in the corresponding non-local extended senses, Agency (i.e. animate 'means'), Means, and Manner.
The chart on this page shows the semantic roles of διά in relation to the ordering of Participant and Circumstantial roles presented in the last chapter.

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<td>6. Benefactive</td>
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<td>Opponent</td>
<td>Target</td>
<td>Addressee</td>
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| Circumstantials       |                |                |                |                |                |                |                |                |                |                |
| 8. Locative           | Location       | Goal           | Source         | Path           |                |                |                |                |                |                |
| 9. Time               | Time-when      | Time-how long  | Time-since     | Time-until     |                |                |                |                |                |                |
| 11. Measure           |                |                |                |                |                |                |                |                |                |                |
| 12. Motivation        | Reason         | Occasion       | Purpose        |                |                |                |                |                |                |                |

Chart of semantic roles of διά.
The semantic roles of δτα will be described and illustrated in the following order:

A. **Path**

B. **Time**

C. **Means**
   1. Means
   2. Agency
   3. Manner

D. **Motivation**
   1. Reason
   2. Purpose
      - Beneficiary

E. **Problem passages**
**A PATH**

διὰ (+ Genitive) with the local role of Route, 'through', occurs frequently in the Gospels and Acts, with verbs of MOTION and occasionally TRANSFER.

<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>Mt 2.12</td>
<td>δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.</td>
<td>by another way. Almost with a sense of 'means' - 'choosing a different route'. cf. similar expression in Mt 8.28. through the cornfields</td>
</tr>
<tr>
<td>Mk 2.23</td>
<td>(Lu 6.1) Καὶ ἐγένετο αὐτῶν ἐν τοῖς σάββασιν παραπομποῦσθαι διὰ τῶν σπορίων.</td>
<td>through the cornfields</td>
</tr>
<tr>
<td>Lu 5.19</td>
<td>ἀναβάτες ἐπὶ τὸ δύσμα διὰ τῶν κεραμίων καθήκαν αὐτῶν σὺν τῷ κλινίδιῳ ...</td>
<td>through the tiles</td>
</tr>
<tr>
<td>Ac 9.25</td>
<td>λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ ἀνεβάζοντο διὰ τοῦ τείχους καθήκαν αὐτῶν χαλάσαντες εἰς σπορίδι.</td>
<td>through (a hole in) the wall</td>
</tr>
<tr>
<td>Ac 13.49</td>
<td>διεφέρετο δὲ ὁ λόγος τοῦ κυρίου διὰ διάλεπτο τῆς χώρας.</td>
<td>Note the verb prefixed with διὰ.</td>
</tr>
<tr>
<td>1 Co 10.1</td>
<td>οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἤσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον</td>
<td>went through the sea</td>
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**Note:**

διὰ can also be used figuratively with the sense of 'passage through'.

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<th>Reference</th>
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<tbody>
<tr>
<td>Mt 4.4</td>
<td>Οὐκ ἐπ’ ἄρτῳ μόνῳ ἐξετασάτο ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπροφθομένῳ διὰ στόματος θεοῦ.</td>
<td>every word that comes out through God's mouth (lit.)</td>
</tr>
<tr>
<td>Mt 7.13</td>
<td>(Lu 13.24) Εἰσέλθατε διὰ τῆς στενῆς πύλης: ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ὁ ὄρος ἡ ἀπόγονα εἰς τὴν ἀπολέσιαν καὶ πολλοὶ εἰσαῦν οἱ εἰσερχόμενοι διὰ αὐτῆς:</td>
<td>enter through the narrow gate...through it. The prep. collocates normally, but the whole phrase is fig.</td>
</tr>
<tr>
<td>Ac 14.22</td>
<td>παρακαλούντες ἐμμενεῖν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν ...</td>
<td>through many troubles i.e. experiencing/enduring many troubles.</td>
</tr>
<tr>
<td>Eph 4.6</td>
<td>εἰς θεός καὶ πατήρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν.</td>
<td>over all and through all and in all. There is no explicit stative or activity verb. Commentaries take as (1) God pervades all (2) God works through all or (3) both of these. The verse speaks of God's universal presence and influence, the climax of the section on unifying factors in the church. cf. Ro 11.36. 'pervading' Vincent (387)</td>
</tr>
</tbody>
</table>

"Commentaries take as (1) God pervades all (2) God works through all or (3) both of these. The verse speaks of God's universal presence and influence, the climax of the section on unifying factors in the church. cf. Ro 11.36. 'pervading' Vincent (387)"
The genitive case is used to express 'time-within which or during which' and διά, 'through', strengthens this force. From the context we may distinguish a more punctiliar or a more durative sense.

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 18.10</td>
<td>διά παντός</td>
<td>adv. phrase, 'constantly'. Might be termed Circumstance. cf. ἐν πασίν in 6.2.</td>
</tr>
<tr>
<td>Mt 26.61</td>
<td>εἶπεν, Οὐτός ἐστιν, Δύσιμαι καταλύσαι τὸν ναόν τοῦ θεοῦ καὶ διὰ τριῶν ημέρων οἴκοδομήσαται.</td>
<td>in the space of three days (it will be built) – time within which NIV, NEB, NRSV, REB in three days TEV three days later TT after 3 days.</td>
</tr>
<tr>
<td>Mk 2.1</td>
<td>Καὶ εἰσελθὼν πάλιν εἷς Καφαρναοῦμ διὰ ημέρων ἡκούσθη ὅτι ἐν οίκῳ ἐστίν.</td>
<td>after a few days (whichever verb one takes the phrase with). by night and day</td>
</tr>
<tr>
<td>Mk 5.5</td>
<td>καὶ διὰ παντός νυκτός καὶ ημέρας εἰς τὸν ναόν τοῦ θεοῦ καὶ κατακόπτων εαυτοῦ λίθοις.</td>
<td>all night/throughout the night. The time phrase is in focus, and expresses duration.</td>
</tr>
<tr>
<td>Lu 5.5</td>
<td>καὶ ἀπεκρίθης Ἐμφησον εἶπεν, Ἐπιστάτε, διὰ βάλτε νυκτός κοπιᾶσιντες οὐδέν ἐλέβομεν.</td>
<td>for 40 days i.e he made many appearances during a 40-day period.</td>
</tr>
<tr>
<td>Ac 1.3</td>
<td>οὖς καὶ παρέστησεν εαυτὸν ζωνταναμετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, διὰ ημέρων τεσσεράκοντα.</td>
<td>at some point during the night</td>
</tr>
<tr>
<td>Ac 5.19, 16.9, 17.10, 23.31</td>
<td>ἄγγελος δὲ κυρίου διὰ νυκτός άνοιξε αὐτός τῆς θύρας τῆς φυλάκης ἐξαγαγὼν τε αὐτοῦ εἶπεν.</td>
<td>after several years, when a number of years had passed. Here διά denotes time elapsed. cf. Mt 26.61 and Mk 2.1 above.</td>
</tr>
</tbody>
</table>

**C MEANS**

Means is the general cover term used in the last chapter to include not only 'means' in the limited sense, but also Agency and Manner. It is an extension of Path, and signifies the route through which something is accomplished. It answers the question 'how?' cf. 'the path to success'.

διά is used for all three variants, as is illustrated in the following three subsections.

---

1 Occurs 11 times in NT, including 2 in Pauline epistles (Rom. 11.10 and 2 Th. 3.16) and 3 in Hebrews (2.15, 9.6, 13.15)
1. MEANS

Means, as the label suggests, describes the means, whether instrument or method, by which something is accomplished; διά (Genitive) occurs frequently with this sense throughout the NT (except Revelation). Means implies a user. The user may be the Agent of an action, or Experiencer whose knowledge or belief comes through a certain medium.

<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>Lu 8.4</td>
<td>πρὸς αὐτὸν εἶπεν διὰ ποροβολῆς:</td>
<td>through/ by means of a parable, using a parable. cf. en v. 10.</td>
</tr>
<tr>
<td>Jo 17.20</td>
<td>ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,</td>
<td>believe...through their word</td>
</tr>
<tr>
<td></td>
<td></td>
<td>NIV through their message. The medium of belief is in focus in most Eng. transl., though the dimension of Reason is reflected in TEV 'because of their message.' cf. note on Jo 15.3 under Reason.</td>
</tr>
<tr>
<td>Ac 8.20</td>
<td>. . . ὅτι τὴν δωρεὰν τοῦ θεοῦ εἰνόμισας διὰ γρηγορίας κτάσθαι.</td>
<td>by means of money</td>
</tr>
<tr>
<td>Ac 18.9</td>
<td>εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὀραμάτως τῷ Παύλῳ, Μή φοβοῦ, . . .</td>
<td>through/ by means of a vision</td>
</tr>
<tr>
<td>Ro 2.12</td>
<td>καὶ ὅσιον ἐν λόγῳ ἡμάρτων, διὰ νόμου κρίθησοναι:</td>
<td>through/ by means of the law</td>
</tr>
<tr>
<td>Ro 3.22</td>
<td>δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας.</td>
<td>'his &quot;through&quot; points to the truth that God is the Judge. The law is the means God uses; it is his instrument to direct those to whom he has given it. It is not a charm guaranteeing salvation. On the contrary, it means condemnation for those who have it and do not obey it.' (Morris, 1988:122)</td>
</tr>
<tr>
<td>Ro 5.10</td>
<td>εἰ γὰρ ἐκχριστέων ὄντες καταλαλάγησον τῷ θεῷ διὰ τοῦ θεαματοῦ τοῦ υἱοῦ αὐτοῦ, πολλὸν μᾶλλον καταλαλαγέντες σωθησόμεθα εἰς τῇ ζωῇ αὐτοῦ:</td>
<td>through the death of his Son</td>
</tr>
<tr>
<td></td>
<td>(paralleled by ἐν τῇ ζωῇ αὐτοῦ, 'by his life' )</td>
<td></td>
</tr>
<tr>
<td>1C 1.1</td>
<td>Παύλου κλητός ἀπόστολος Χριστοῦ Ἰησοῦ διὰ βελτίματος θεοῦ καὶ Σωθήνης ο ἀδελφός</td>
<td>through the will of God2. The collocation with 'will' implies Reason also.</td>
</tr>
</tbody>
</table>

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2 This phrase occurs 7 times in the NT, all in Paul's writings.

Ro 15.32; 1 Co 1.1; 2 Co 1.1; 2 Co 8.5; Eph 1.1; Co 1.1; 2 Ti 1.1. Five of the seven provide the validation for Paul's apostleship.

In Rev. 4.11, John uses the Accusative, the regular case with διά in that book (except 21.24).
1C 1.21 (ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ ὦκ ἐγνώ ὁ κόσμος διὰ τῆς σοφίας τοῦ θεοῦ, εὐδοκίσθην ὁ θεὸς διὰ τῆς μορίας τοῦ κρυψάτος σώσαι τοὺς πιστεύοντας; (ἐν τῇ σοφίᾳ τοῦ θεοῦ 'in the wisdom of God' (TEV, NIV, RSV) i.e. 'in the context of God's wisdom' > as God's wisdom decreed/as God in his wisdom decreed cf. JB, NEB) through/by means of wisdom.

Ga 1.12 οὐδὲ γὰρ ἔγνω παρὰ ἀνθρώπου παρελαβον αὐτὸ ὑπὸ ἐκδίκασθην ἄλλα διὰ ἀποκάλυψιν Ἰησοῦ Χριστοῦ. through the foolishness of preaching through a revelation cf. the equivalent κατὰ ἀποκάλυψιν of Ga 2.2.

Ga 5.13 ἄλλα διὰ τῆς ἀγάπης δουλεύετε ἀλλήλους. i.e. use love when you serve one another. cf. 5.6. cf. use of ἐν ἀγάπῃ.

Ga 6.14 ... δι' οὗ ἐκμοί κόσμος ἐσταυρώταται καγώ κόσμῳ. refers more naturally to σταυρῶ: 'the cross of Christ is the instrument of my crucifixion as of His; for I am crucified with Him' (ii. 20) Lightfoot p.223.

Php 3.9 καὶ εὐφρεθὼν ἐν αὐτῷ, μὴ ἔχων ἐκμὴ δικαιοσύνην τὴν ἐκ νόμου ἄλλα τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, cf. 2C 5.7 and Eph 2.8. For the ἐκ ... διὰ contrast cf. G 2.16. Lightfoot comments: "through faith in Christ." The ἐκ of the former clause is changed into διὰ here, because faith is only the means, not the source, of justification ... (148) But ἐκ is used for Means (as an extension of its inherent Source role), and ἐκ πίστεως occurs some 23 times in NT, all in Rom. and Gal. (exc. He 10.38, Jn 2.24), 7 times in Gal 3, almost entirely in connection with justification/salvation by faith. διὰ (τῆς) πίστεως occurs less frequently, in a wider range of epistles, and in a wider range of contexts. Note also the contrast with ἐπὶ τῇ πίστει 'which rests on/is based on faith'; so TEV and JB 'based on faith' and LB and RSV 'depends on faith'; KJV, NIV and W simply render 'through faith'.

and many others.

2. AGENCY

Agency may be described as 'animate Means'; it is an intermediary and implies an Agent who uses the intermediary.

Mt 1.22, 2.15 ἔνα πληρωθεὶς τὸ ῥήθην ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, through the prophet. (together with υπό, Agent) through Daniel

Mt 24.15 ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥήθην διὰ Δανιήλ τοῦ προφήτου ἐστὸς ἐν τοῖς ἁγίοις,... through him. Here διὰ expresses the Agent, rather than agency. cf. He 2.10 below.

Jo 1.3, 10 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὧν ἐγένομεν ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτοῦ οὐκ ἐγνώ.
As might be expected, Romans is characterised by διά expressing Agency, Means and Reason.
3. MANNER

There are one or two samples of διά (+ Genitive) expressing Manner.

Ro 8.25 εἰ δὲ δὲ οὖ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.
with patience. So also He 12.1.

2C 2.4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἐγραψα ὑμῖν διὰ πολλῶν δοκίμων.
with many tears

D MOTIVATION

1. REASON

With the Accusative, διά occurs very frequently throughout the NT with the role of Reason. 'It is common with διά to have the causal sense, some 32 times in the NT' (Robertson, 1091). It is the only case used with διά in Revelation with the exception of 21.24. The common phrase διά τοῦτο 'for this reason', occurs 64 times in the NT, 15 of them in John and 5 in Romans. Another common construction is διά τὸ + Infinitive as in -

Mt 13.6 διά τὸ μὴ ἔχειν βίζαιν εξηράνθη. So Mk 4.5,6; L. 8.6

Lu 2.4 διά τὸ εἶναι αὐτὸν ἐξ οὐκου καὶ πατριάς Δαυιδ,

Lu 9.7 διά τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἤγερθη ἐκ νεκρῶν,

Ac 4.2 διά τὸ διδάσκειν αὐτοῦς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν,

Php 1.7 διά τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς,

He 7.24 διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβαστον ἐχει τὴν ἰερωσύνην:

δι' ἢν σύτταν also occurs half a dozen times as a Link: Lu 8.47; Ac 22.24; 2T 1.6, 12; Ti 1.13; He 2.11.

The following examples give a sampling of διά expressing Reason:

Mt 10.22, 24.9 (Mk 13.13; Lu 21.17) καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ δυσμά μου: hated...because of my name

(Mark NIV 'because of me

Mt 13.58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλάς διὰ τὴν ἀπίστιαν αὐτῶν. because of their unbelief

Mk 2.4, 3.9 καὶ μὴ δυνάμεις προσενέγκαι αὐτῶ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, because of the crowd
because he was his friend... because of his importunity
I live because of the Father... will live because of me
for fear of the Jews/because they were afraid of the Jews
because of the word... 4
because of the uproar
because of sin (i.e. as the result of)... because of righteousness
'because of/on the basis of'. The genitive would suggest Means, but Means can often become Reason. So Barnes (reason or ground of appeal) and EGT (motive), quoted in Blight (1972:287) KJV, RSV, NEB have 'by' which is ambiguous NIV in view of God's mercy TEV because of God's great mercy
because of his great love
because of the hope...
because of his name
because of the word of God and the testimony... cf. 12.11 5
Other refs.
Mt 14.3, 9, 15.6, 17.20; Mk 6.6, 7.29; Lu 5.19, 23.25; Jo 3.29, 7.43, 12.9, 14.11, 15.21, 19.38; Ac 4.21; Ro 2.4, 6.19, 8.10; 2C 9.14; Eph 2.4; Co 1.5; He 2.9 etc. etc.

4 So NIV. But other English translations (KJV, RSV, Ph., Jerus., NEB, TEV, LB) take as Means, 'by/through'. The dimensions of Means and Reason are both present. There are 8 other occurrences of the phrase in the NT: Mt 13.21, Mk 4.17, Jo 4.39, 41, Rev 1.9, 6.9, 12.11 and 20.4 (see footnote below). The only occurrence of the phrase in the genitive is Jo 17.20; see under Means above.

5 In Rev. 12.11, Eng. transl. take a similar phrase to be Means, 'by/through'. Revelation uses the Accusative with διά exclusively except in 21.24.

cf. also 4.11 διά τοῦ θελήματι σου, 'by your will', (Means) for which the Genitive is normally used. With reference to God's will, 'because of his will' and 'by his will' are pragmatically (and theologically) the same thing.
2. PURPOSE

Reason is a motivating source which looks backward. Purpose is a motivating goal which looks forward.

There are a number of passages where Reason merges into Purpose, and we are reminded again of the thin line between the two. The purpose is the reason. The English phrase 'for the sake of' catches the meaning.

Mt 19.12 καὶ εἰσίν εὐνόχοι σῖτινες εὐνόχισαν εαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν, ὁ δυνάμενος χωρεῖν χωρεῖτο.  
TEV, NIV have made themselves eunuchs because of  
KJV, LB, J, Ph., NEB for the sake of  

Mk 2.27 καὶ ἐλέγεν αὐτοῖς, Τὸ σαββάτον διὰ τοῦ ἄνθρωπου ἐγένετο καὶ σὺς ὁ ἄνθρωπος διὰ τὸ σαββάτον.  
NIV Sabbath was made for man (i.e. Beneficiary – see next section) ... for the Sabbath  
TEV for the good of man ... for the Sabbath.

Ro 4.25 οὐ παρεδόθη διὰ τα παραπτώματα ημῶν καὶ ἡγέρθη διὰ τὴν δικαιοσύνην ημῶν.  
TEV He was given over to die because of our sins, [Reason] and raised to life to put us right with God. [Purpose]  
KJV, RSV, NIV have 'for' for both.  
JB and NEB reflect Purpose for the second.  
for the sake of the gospel

Purpose applied to persons may be Beneficiary i.e. something is done for the benefit of another.

Several passages exemplify this.

Where Christ is the person concerned, the action is not for his benefit, but to please him, to do his will. Again, the English phrase 'for the sake of ' catches the meaning and reflects the underlying motivation. cf. ὑπὲρ which is commonly used for 'for the sake of'.

Ro 4.23, 24 Οὐκ ἐγράφη δὲ δι’ αὐτοῦ μόνον δι’ ἑλεγίσθη αὐτῷ ἄλλα καὶ δι’ ἡμᾶς, ...  
TEV, NIV not for him alone ... but also for us  
RSV not for his sake alone, but for ours also.  
So NEB.  
Note v. 25 also, under Purpose above.

1C 4.6 Ταῦτα δέ, ἄδελφοι, μετεσχημάτισα εἰς εἰμιστῶν καὶ Ἀπολλῶν δι’ ἡμᾶς,  
TEV for your sake.  
RSV, NIV for your benefit  
NEB on your account

1C 4.10 ἡμεῖς μοιροὶ διὰ Χριστοῦ, ἡμεῖς δὲ φρονίμοι εἰν Χριστῷ: ἡμεῖς ἀσθενεῖς, ἡμεῖς δὲ ισχυροί· ἡμεῖς ενδοξοί, ἡμεῖς δὲ ἄτιμοι.  
fools for Christ's sake

1C 9.10 ἡ δ’ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγραφῆ ὅτι ὑθεὶλεν ἐπ’ ἐλπίδι ὁ ἀστρατιῶν ἀστρατιῶν καὶ ὁ ἄλοιπον ἐπ’ ἐλπίδι τοῦ μετέχειν.  
for us/for our sake (x 2)
1C 11.9 καὶ γὰρ οὐκ εκτίθητε ἄνηρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τοῦ ἄνδρον.

2C 4.5, 11 οὐ γὰρ ἑαυτοῦς κηρύσσομεν ἀλλὰ Ἰησοῦν Χριστὸν κύριον. ἑαυτοῖς δὲ δοῦλοις ὑμῶν διὰ Ἰησοῦν.

καὶ γὰρ ημεῖς οἱ ζώντες εἰς θάνατον παραδίδομεν διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θυτῇ σωλήνῃ ὑμῶν.

TEV for woman's sake ... for man's sake. So Ph, JB, NEB.

NIV for

for Jesus' sake. So most Eng. transl.

But LB has 'because of what Jesus has done for us' (5); 'because we serve the Lord' (11).

Whether regarded as Reason or Purpose, Jesus is the motivation for their action.

Php 1.24 τὸ δὲ επιμένειν [ἐν] τῇ σαρκί ἀναγκαίοτερον δι’ ἰμάτως.

W But for your sakes it is more important that ...

All have the notion of purpose, a purpose which gives the reason for the attitude and action..

Php 3. 7, 8 ἄτιμα ἡμοι κέρδη, ταῦτα ηγημαί διὰ τῶν Χριστοῦ ζημιᾶς. ἀλλὰ μενοῦντες καὶ ηγοῦμαι πάντα ζημιάν εἶναι διὰ τὸ ὑπέρέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι’ ὑμᾶς τὰ πάντα εξημιώθη, καὶ ηγοῦμαι σκυβαλα, ἵνα Χριστὸν κερδήσω.

All have the notion of purpose, a purpose which gives the reason for the attitude and action.

2T 2.10 διὰ τὸ τὸ πάντα ὑπομένω διὰ τῶν ἐκλεκτῶν.

He 2.10 ἔπερευν γὰρ αὐτῷ, δι’ ὑμᾶς τὰ πάντα καὶ δι’ αὐτῷ τὰ πάντα, ...

'a Interesting that older versions take as 'for' ('justifying reason' Miller. 51), while more recent tend to take as Reason TEV God, who creates and preserves all things Ph from whom and by whom everything exists.

But note LB who made everything [reflecting b] for his own glory.

b Means. Here God as Agent.

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6 'The preposition may mean either “for the sake of” (as in διὰ τοῦ Χριστοῦ above and δι’ ὑμᾶς below); or, as the sense of υπέρέχον suggests, “by reason of”, signifying that the surpassing worth of this knowledge eclipses and annihilates all other gains in comparison; as in 2 Cor. iii. 10 ...’ (Lightfoot, 146)
E PROBLEM PASSAGES

1 Corinthians 11.10: διὰ τούτο οίκείλει ἡ γυνὴ ἔξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἄγγέλους.

The verse begins with διὰ τούτο 'for this reason', and ends with the exegetical teaser, διὰ τοὺς ἄγγέλους. What does 'because of the angels' mean?

We may look at the context. The whole topic runs from 11.2 to 11.16. The basic principle of the hierarchical relationship between men and women, between men and Christ, and between Christ and God, is stated in v. 3: θέλω δὲ ἑμᾶς εἶδέναι ὅτι πᾶντος ἄνδρός ἡ κεφαλὴ ὁ Χριστὸς ἐστιν, κεφαλὴ δὲ γυναικός ὁ ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

The particular cultural conventions which Paul is addressing in this passage are to reflect this basic principle (4-7).

Verses 8-12 provide Paul's underlying reasoning for his injunctions:

v.8: woman 'originated' from man, not vice versa.

v.9: Further, man was not created 'for woman's sake', but vice versa (διὰ with the Accusative expressing Beneficiary).

v.10: And so the woman must have (a sign of) authority on/over her head, because of the angels.

v.11: Not that (i.e. on the other hand, neither ...) either women or men are independent of each other as Christians.

v.12: for just as woman originated from man, so man [has since originated] through woman.

Verses 13-16 provide Paul's concluding comments re the conventions -- 'you must decide ...'

Verse 10: Exegetical problems are - (i) ἔξουσίαν or καλύμμα;?? - both a textual and exegetical question. (ii) Does ἐπὶ signify Location 'on', or Domain 'over'? (iii) διὰ τοὺς ἄγγέλους (a) who are they? (b) how/why are they involved? We comment only on (iii).

διὰ may be 'because of' (Reason) or 'for the sake of' (Beneficiary, as suggested for v.9). But whatever the interpretation of the role of the preposition, and the significance of the angels7, it seems clear that the phrase is giving a further motivation for having ἔξουσίαν on/over her head. She is not only in the presence of men, but of angels also. (So Hodge, 211). The hierarchical arrangement of v.3 involves supernatural as well as natural beings, and the angels are involved as 'ministering spirits' (He 1.14).

7 On this verse, Charles Hodge writes: 'There is scarcely a passage in the New Testament which has so much taxed the learning and ingenuity of commentators as this. After all that has been written, it remains just as obscure as ever. The meaning which it naturally suggests to the most superficial reader, is regarded by the most laborious critics as the only true one.' (211) The conclusion that 'we do not know' is reiterated by Fee, 1987, ad loc. Campbell Morgan has lucid and illuminating comments on this whole passage (1947:87-91).
6.2 

STATISTICS

ἐν occurs over 2700 times in the NT, and accounts for over a quarter of prepositional occurrence. Its nearest rival, ἐτς, occurs over 850 times less frequently, and ἐκ a further 900 less. On the whole, the occurrence of ἐν is fairly even throughout the NT writings. However, looking at the totals, its use in Ephesians and Colossians is much greater than in other books of corresponding length (compare Ephesians with Galatians, Colossians with Philippians). Paul uses the preposition over 980 times (174 in Romans), which is more than 36% of its NT occurrence; 'clearly he uses the word so often that it does not always have a precise meaning' (Morris 1988:122). It is also high in 1 John. It appears to be comparatively low in Hebrews (compare its use in Philippians).

HISTORY AND MEANING

ἐν (Lat. in), originally an adverb, was followed by both accusative and locative, a use which continued in some of the Greek dialects. In others, notably in Ionic-Attic, the variation ἐν-ς developed into ἐτς and came to be associated with the accusative and the notion of 'motion to', while ἐν was linked with the locative (dative) and the notion of position. Both prepositions are found frequently, of course, in NT κοινή, ἐτς exclusively with the accusative, ἐν exclusively with the dative. However the use of ἐν in composition with verbs of motion or transfer (e.g. ἐμβαλλω, ἐμβάλειω) or after verbs of motion or transfer continues in the New Testament e.g.

Καὶ ἐμβάντι αὐτῷ ἐφί πλοίον... (Matt 8.23), Εἰσῆλθε δὲ διαλογισμός ἐν αὐτοῖς (Luke 9.46), ...τῷ διδόντι τὴν αὐτήν σπουδήν...ἐν τῇ καρδίᾳ Τίτου. (2C 8.16), καὶ ἔθετο ἐν φυλακῇ (Mt 14.3).

The grammar books give instances of ἐτς being used for ἐν and vice versa.

In modern Greek, ἐτς with the accusative has taken over the functions of both and the dative has disappeared.

1 Robertson, 584, 585 and BDF §§ 218-220.
We may note that A-G classifies the meanings of *ἐν* into 4 groups - I Place, II Time, III Causal or instrumental and IV various other uses (258ff).

Mention should be made of an early and sane article by Nigel Turner on 'The preposition *ἐν* in the New Testament' (TBT 10.3, 1959). His main thrust is that although prepositions are used even more freely in Hellenistic than in classical Greek, such 'flexibility does not mean that there is no general rule at all, or that *in* is not the commonest meaning of the preposition' (113). This use of *ἐν* is the predominant one, accounting for some two-thirds of NT usage. He lists the meanings as follows:

1. The local meanings: (a) 'in' etc., actual and metaphorical ['in the heart, in the Law' etc.];
   (b) 'into' etc. (*praegnans*).
2. The temporal meanings: 'in', 'at', 'within', 'during'.
3. The peculiarly Christian usages, especially 'in the Lord', 'in Christ'. [And he includes other instances of this 'slight extension of the local sense' to denote 'in the sphere of'.]

After this we reach the controversial meanings, where the idea of 'within' is hardly ever satisfactory, and these together represent about one third of all the NT instances:

4. Of circumstance and instrument. [He lists various subdivisions.]
5. As a dative of advantage or disadvantage.
6. Various occasional uses: reference, rate, etc. (114)
€ν has proved to be one of the most fascinating of the prepositions, with a wide range of uses. Together with the historically related €τς, it is the most basic 'locative' (in both space and time) of all the prepositions and can be compared to the French à and the generalised locative particle to be found in so many of the world's languages e.g. Tarok (Nigeria) kV (where V stands for the vowel which matches that of the following word), Ngbandi (Zaire) na, a 'universal preposition'.

Diversity and ambiguity are two words that may be associated with this 'maid-of-all work', to use Moulton's famous phrase (1908:103). The distinctions are not always clear-cut, nor is the exegetical choice always easy between one and another. Furthermore, a particular role may include some associated subsidiary or specialist uses or idioms e.g. regarding the formula €ν (τῶ) δνμωςι as a special kind of Agency. Even here, one realises that it is possible, influenced by an English grid, to make a sophisticated distinction where none exists (certainly in the mind of the author). €ν τΗ σοφίκ. τοῦ θεοῦ 'God in his wisdom ...'. Is this Sphere or Means? Is there any difference? CEV catches the basic meaning: 'God was wise and decided ...' (1C 1.21. See p.150).

However, it seems possible to state that all the roles of €ν pivot round the two main role categories of LOCATIVE (in the wider sense of both place and time) and MEANS. The table on the next page maps the roles of €ν on to the roles as presented in the last chapter (ch. 5). Note that Topic (as all roles in fact) is an extension of Locative applied to verbs of COGNITION or COMMUNICATION (cf. He gave a lecture on thermodynamics), and Target is an extension (as are all the Benefactive roles) of Goal.
€ν, as the most basic locative preposition of all, has its own spectrum of metaphorical and extended uses. The following chart displays its roles in relation to the complete set as ordered and presented in chap. 5; the extended variants of Locative which apply only to this preposition are labelled in *italics*. The items in parentheses are unusual uses of €ν.

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<td>5. Theme</td>
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<td>(Topic)</td>
<td>Range</td>
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<td>6. Benefactive</td>
<td>Recipient</td>
<td>Beneficiary</td>
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<td>Addressee</td>
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<td>7. Comitative</td>
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<td>Location</td>
<td>Time-when</td>
<td>Means</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sphere</td>
<td>Circumstance</td>
<td>Agency</td>
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<td></td>
<td>(Goal)</td>
<td>Time-when</td>
<td>Manner</td>
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<td></td>
<td>Source</td>
<td>Time-long</td>
<td>Specification</td>
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<td></td>
<td>(Path)</td>
<td>Time-since</td>
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<td>Time-until</td>
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</table>

Chart of semantic roles of €ν
In order of presentation in this section, the semantic roles will be listed as follows:

A. **Locative**
   1. Location
   2. Path

B. **Extended uses of Locative**
   1. Sphere
   2. Topic
   3. Target
   4. Possession

C. **Temporal**
   1. Time
   2. Circumstance

D. **Means**
   1. Means
   2. Agency
   3. Manner

E. **Special groups**

F. **Some problem passages**
A LOCATIVE

1. LOCATION

The basic meaning of ἐν is physical location 'within/inside' (a 3-D area) or 'located at' (a 2-D area), as in the following examples:

Mk 1:23 καὶ εὗθυς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρώπως ἐν πνεύματι ἀκαθάρτῳ
Mk 2.1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοῦμ δι’ ἡμερῶν ἠκούσθη ὅτι ἐν οἶκῳ ἐστὶν.
Lu 1.22 καὶ ἐπέγνωσαν ὅτι ὄπασάν ἐώρακεν ἐν τῷ οἴκῳ:
Jo 1.10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο.
Jo 1.28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτιζόντων.
Jo 2.14 καὶ εὑρέθη ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόσκες καὶ πρόβατα ...
Ro 16.1 Συνήστημι δὲ ἑμῖν Φοίβην τὴν ἄδελφην ἡμῶν, οὕτων [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεφαλαρίᾳ.

Location in this sense can apply to things as well as places:

Jo 1.45 ὃν ἔγραψαν Μωυσῆς ἐν τῷ νόμῳ ... εὐφήκαμεν,
1C 5.9 ἔγραψα ἑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναγίγνυμαι πόρνας, N 
NEB In my letter I wrote that ... TEV In the letter I wrote you I told you ...

To these we may also add the use of ἐν to mean 'among':

Lu 9.48 ὁ γὰρ μικρότερος ἐν πάσιν ἑμῖν ἵππαρχον συνὸς ἐστιν μέγας.
among you. So also Ro 1.5; Eph 2.3; 2Th 1.10.
cf. ἐν τοῖς ἑθνεσιν, Co 1.17.

The locative dimension is clear in figurative expressions also, as in the following:

Mt 14.2 (Mk 6.14) Οὗτος ἐστιν Ἰωάννης ὁ βαπτιστής; αὐτὸς ἤγερθη ἀπὸ τῶν νεκρῶν καὶ διὰ τούτο αὐτὸ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.
that is why he can exercise these miraculous powers. Most translations have ‘... miraculous powers are at work in him.’ CEV ‘that’s why he has the power to work these miracles’.

Mt 24.48 καὶ δὲ εἶπε ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ. Χρονίζει μου ὁ κύριος.
The phrase occurs some 20 times. See also under Means and Manner.
The term 'glory' needs interpretation, of course.

For the same PPs in the next verse (9), with different verbs, see under Means.

BDF regards this as an alternative for dat. i.e. Recipient (118)

2. PATH

Path indicates physical route and/or direction, and therefore implies motion. ἐν is used very occasionally with this role.

Some translations seek to get the flavour of the prep. and the Imperf. as NEB 'was led ... up and down the wilderness'; Ph 'was led ... to spend 40 days in the desert'; JB 'was led ... through the wilderness'. NIV similarly.

KJV makes the equiv. of εἰς 'into' which would be a rare ex. of Goal..

A further example is ἐν τῇ ὠδῷ in Lu 9.57 and 10.31:

... was travelling (down) along the same road'.
The same phrase is used as **Goal** after a verb of transfer in Mt 21.8 and Lu 19.36 of strewing the garments on the road. Mk 11.8 has ἐς τὴν ὀδόν. For its use in a somewhat wider sense, see under Circumstance.

Included in this section are two further examples of Goal:

| Lu 9.46  | Εἰσῆλθεν δὲ διαλογισμός ἐν αὐτοῖς, τὸ τίς ὁ ὕμνησεν αὐτῶν.  |
| IC 12.28 | καὶ οὐς μὲν ἔθετο ὁ θεός ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, ...  |

**B. EXTENDED USES OF LOCATIVE**

There is a cluster of extended roles involving a locative dimension. The distinctions are based on the predicates or head nominal used, and the meaning of the noun phrase following the preposition. ἐν is used so prolifically that it is not always easy to define its use rigorously, but the main groupings seem clear².

**1. SPHERE**

Sphere does not involve a physical place/time dimension. But it does involve a locative dimension in an abstract sense. ἐν thus commonly signals the sphere or context of a state or activity (e.g. οἱ ἐν τῷ νόμῳ, ὁ λατρεύω ... ἐν τῷ εὐαγγελίῳ) or the sphere of reference of a predicate or modifier, expressing 'in the matter of ... ', 'with respect to ... ' (e.g. αὐξάνετε δὲ ἐν χάριτι, πλούσιος ὦν ἐν ἐλέει). ἐν may thus have a descriptive and even a defining role. cf. the similar use of κατά.

| Lu 1.6      | ἦσαν δὲ δικαιοὶ ἀμφότεροι ἐκανόνων τοῦ θεοῦ, πορεύομενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοὶ.  |
| Lu 12.15    | ... ὅτι οὐκ ἐν τῷ περισσεύω τινὶ ἡ ἐκ νοῦ αὐτοῦ στίς ἐκ τῶν ἱππορίτων αὐτῶν.  |
| Lu 16.10    | ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῶν πιστῶν στίς, καὶ ὁ ἐν ἐλαχίστῳ ἀδίκος καὶ ἐν πολλῶν ἀδίκων στίς.  |

² Extension of role is particularly applicable to this preposition. cf. the role Domain, applicable to ἐπί, which is an extension of Extent. I have attempted various subgroupings of these uses of ἐν, and none has seemed entirely satisfactory. These groupings of B. and C. are offered as a suggested grid.
Ro 1.9 | μάρτυς γὰρ μοῦ ἐστιν ὁ θεός, ὃς λατρεύω ἐν τῷ πνεύματι μου ἐν τῷ εἰκονεῖλε τῷ υἱῷ αὐτοῦ, ως ἀδιάλειπτος μινεᾶν ὦμῶν ποιόμαι.

i.e. in the matter of the gospel

(ἐν τῷ πνεύματι μου - see under Manner)

Ro 3.19 | Οἴδαμεν δὲ ότι οὐκ ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ.

those who are under the law  KJV, NIV, TEV

NEB within the pale of the law.

Ro 8.8 | οἱ δὲ ἐν σάρκὶ ὄντες θεῷ ἀρέσκαι σὺ δύνασαι.

those who are in the condition of not being controlled by the spirit of God.

NIV those controlled by their sinful nature

TEV Those who obey their human nature

1C 2.5 | ἵνα ἡ πίστις ὑμῶν μὴ ἐν σοφίᾳ θεοτροφίᾳ ἀλλὰ ἐν δυνάμει θεοῦ.

NIV so that your faith might not rest on ...

So RSV, Ph, TEV.

1C 4.20 | οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλὰ ἐν δυνάμει.

The kingdom of God is not characterised by words but power.

TEV is not a matter of words, but of power.  So NIV, NEB

1C 7.20 | ἐκαστὸς ἐν τῇ κλῆσί, εἰς κλῆσιν, ἐν τῇ μενέντω.

Each should remain in the same vocation he was called to.

1C 15.41 | ἀστήρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

JB the stars differ from each other in brightness

1C 15.43 | σπειρεται ἐν ἁτεμία, ἐγειρεται ἐν δόξῃ; σπειρεται ἐν ἁσθενεία, ἐγειρεται ἐν δυνάμει;

[the body] is buried in a state of ...; it is raised in a state of ...

1C 15.58 | οὕτω, αδελφοί μου ἀγαπητοί, ἐδραίοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἐρωτ φαν κυρίου

RSV will not the dispensation of the Spirit be attended with greater splendour?

NIV will not the ministry of the Spirit be even more glorious?

(though) we are living in this world/in the condition of a fleshly existence, we do not...

Note that κατὰ σάρκα is Manner in this context.

2C 3.8 | πῶς συχὴ μάλλον ἡ διακονία τοῦ πνεύματος ἐσται ἐν δόξῃ;

TEV when I was devoted to the Jewish religion ...

... I was ahead...my practice of the Jewish religion ...

2C 10.3 | ἐν σάρκι γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα,

TEV Gentiles by birth

JB when you were pagans physically.

NEB Gentiles, as you are outwardly.

Ga 1.13, 14 | Ἡκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαίτισμῷ. ... καὶ προέκοπτον ἐν τῷ Ἰουδαίτισμῷ υπὲρ πόλλος συνηλικώσως ἐν τῷ γένει μου, περισσοτέρως

TEV when I was devoted to the Jewish religion ...

... I was ahead...my practice of the Jewish religion ...

Eph 2.4 | ο ὁ δὲ θεός πλούσιος ὡς ἐν κλέει, διὰ τὴν πόλλην ἀγάπην αὐτοῦ ἤγαγεν ἰμάς.

TEV, NIV Gentiles by birth

NIV Gentiles, as you are outwardly.

Eph 2.11 | Διὸ μημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σάρκι.
'keep on the alert with respect to it'
> LB keep at it
NEB Persevere in prayer, with mind awake and thankful heart.

For ἐν εὐχαριστία see under Manner.

Eng. transl. have 'in all things, in every way, in everything' – defining the areas of reliability.

LB faithful in everything they do.

rich in faith

in everything i.e. (in this context) in all you do, whatever you are doing

All: 'in everything' or 'in all things' without elaborating.

A figurative expression.

'To walk in darkness is to live in the sphere of sin and error' -- Anderson (1992:25) reporting Burdick (1985).

'It means living in the sphere of truth and holiness.'  (Anderson re Burdick, 1992:26)


Included in this group are a few examples of a purely descriptive use of the ἐν phrase.

with an unclean spirit i.e. who had an ...

cf. Lu 24.4; Jo 20.12.

a curious expression.

TT the Law with its commandments and decrees.
NIV the law with its commandments and regulations.
Br the old code of the law with all its regulations.
So also TEV, JB, NEB

A special application of Sphere is the use of ἐν to signal the residence of God (Father, Son or HS) within a person, or God in Christ, or the residence of a human being 'in God' or 'in Christ'. This use of Sphere is a distinctive of the NT. It does not seem necessary to label the examples separately, but
they may be grouped together. See also the later discussion of the phrase ἐν Χριστῷ. Note the following examples.

**Jo 1.4**

ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

'The light of the world.' (KJV, RSV, NIV.)

TT takes with ὅ γέγονεν at the end of v.3, as in earlier punctuation. 'Everything that came into being derived its light from him,...' (cf. comment by Tasker, 45, - 'All that came into existence found its life in Him'.) See comment on punctuation by Plummer: 'This seems harsh and not quite in harmony with the context; but it has an overwhelming support from the oldest versions and MSS (65).

Plummer comments on the phrase - 'He was the well-spring of life, from which every form of life... flows'.

But Hendriksen: 'Not through but in, just as in 5:26 ...' (71).

Whether one takes ἐν as Loc or Agency, the underlying truth is the same. He is the Possessor and Agency (or Source) of life.

**Jo 15.2, 4**

πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν αἰρεῖ αὐτό,

μείνατε ἐν ἐμοί, κἀγὼ ἐν ἐμί, καθὼς τὸ κλῆμα σὺ δύναται καρπὸν φέρειν ἀφ’ εαυτοῦ καὶ μὴ μένῃ ἐν τῇ ἀμφέλῳ [Location], σύνως σύνε ἑμεῖς καὶ μὴ ἐν ἐμοί μένητε.

**Ac 17.28**

Ἐν αὐτῷ γὰρ ζώμεν καὶ κυνούμεθα καὶ ἐσμέν,

**2C 5.17**

ὡς εἰ τις ἐν Χριστῷ, κατη κτίσις:

**2C 5.19**

ὡς ὁ θεός ἦν ἐν Χριστῷ κόσμου καταλαμβάνειν καταπύρω.

**Ga 2.20**

ζή δὲ ἐν εὐφρ. Χριστός:

**Co 1.27**

... ὁ ἐστιν Χριστὸς ἐν ἐμί, ἡ ἐλπίς τῆς δόξης:

**Co 3.3**

ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ᾿ΗΜΩΝ κεκρυμμένοι σὺν τῷ ΧΡΙΣΤΩ ἐν τῷ ΘΕΟ.
2. **TOPIC**

Topic is an **UNDERGOER** role. It is related to Sphere, ‘in the matter of’. There are a few verbs where ἐν is used with a verb of special communication, and may be regarded as signalling Topic (cf. the use of ἐπί, ὑπέρ and περί for the same purpose). See the discussion of these verbs under ἐν Χριστῷ.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ro 2.17</td>
<td>Ἐλ δὲ σὺ Ἰουσαίας ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχάσαται ἐν θεῷ</td>
<td>TEV boast about God</td>
</tr>
<tr>
<td>Ga 6.14</td>
<td>ἐμοὶ δὲ μὴ γένοιστο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</td>
<td>NIV brag about your relationship to God.</td>
</tr>
<tr>
<td>2Th 1.4</td>
<td>οἵτινες αὐτούς ἡμᾶς ἐν ἰμῖν ἐγκαυχᾶσθαι ...</td>
<td>cf. notes on p.165.</td>
</tr>
</tbody>
</table>

3. **TARGET**

Target, like other Locative-related roles, is a **DIRECTIVE**. Local Goal following a verb of MOTION is not a role of ἐν, though one or two possible examples of local Goal following a verb of TRANSFER have been mentioned (Jo 3.35, 1C 12.28 under Sphere, and Mt 21.8 and Lu 19.36 under Path). But we may put here occurrences of ἐν following πιστεύω and the event noun πίστις signalling Target.

See also the discussion on Target with other possible verbs under the item on ἐν Χριστῷ.

<table>
<thead>
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<td>Mk 1.15</td>
<td>μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ</td>
<td>TEV who make our boast in Christ Jesus</td>
</tr>
<tr>
<td>Jo 3.15</td>
<td>ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.</td>
<td>NIV rejoice in your relationship to God.</td>
</tr>
<tr>
<td>Eph 1.15</td>
<td>Γιὰ τὸ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ἡμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ ...</td>
<td>RSV/NIV glory in Christ Jesus</td>
</tr>
<tr>
<td>Php 3.3</td>
<td>ἦμεις γὰρ εσμέν ἡ περιτομὴ, οἱ πνεύματα θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σάρκὶ πεποιθότες.</td>
<td>TEV rejoice in our life in Christ Jesus.</td>
</tr>
</tbody>
</table>

4. **POSSESSION**

This is a possible rare use of ἐν. See also 1C 8.7 under ἐν πάσιν.

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Jo 1.4</td>
<td>ἐν αὐτῷ ζωὴ ἦν ...</td>
<td>Br/W who make our boast in Christ Jesus</td>
</tr>
<tr>
<td>Jo 15.11</td>
<td>Ταῦτα λελάληκα ἵνα ἡ χαρά ἡ ἐμὴ ἐν ἰμίν ἦ ...</td>
<td>TT Our pride is in Christ Jesus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>KJV rejoice in Christ Jesus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>RSV/NIV glory in Christ Jesus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TEV rejoice in our life in Christ Jesus.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>See discussion under ἐν Χριστῷ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ἐν σάρκϊ: put no confidence in the flesh</td>
</tr>
</tbody>
</table>

= so that you may have my joy.
εν marks time as well as place. We may distinguish specific time phrases, and more generalised circumstance phrases.

1. TIME

εν may signal 'time-when' with reference to a specific point or period of time. Most, but not all the following examples, have a time word in the following noun phrase. These PPs answer the question 'When?'

| Mt 3.1 | ἔν δὲ ταῖς ἡμέραις ἑκείνων παραγίνεται Ἰωάννης ὁ βαπτιστής κηρύσσει ... | It was at that time that ... cf. Mk 8.1. |
| Lu 1.5 | ἔγενετο ἐν ταῖς ἡμέραις Ἰρώνδου βασιλέως τῆς Ἰουδαίας ... | In the time of ... |
| Lu 13.31 | ἐν αὐτῇ τῇ ὑποτεῦχῃ προσήλθαν τινες Φαρισαίοι ... | TEV At that same time |
| Lu 20.33 | ἡ γυνὴ οὖν ἐν τῇ ἁμαρτίᾳ τίνος αὐτῶν γίνεται γυνή; | at the time of the resurrection |
| Jo 1.1 | ἔν ἰσχύι ἦν ὁ λόγος, | 'Right at the beginning' in reference to all that happened afterwards. |
| Jo 2.19 | οὕσατε τὸν νοὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερεῖ αὐτὸν. | i.e. 'in the space of 3 days, 3 days from now'. cf. the reported form in Mt 26.61 (διὰ + gen.). |
| Ac 18.9 | εἶπεν δὲ ὁ Κύριος ἐν νυκτὶ δι' ὀράματος τῷ Παύλῳ, ... | one night ... |
| Ro 3.26 | πρὸς τὴν ἐνδείξειν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ γνώ καιρῷ, εἰς τὸ εἶσαι αὐτῶν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. | at the present time |
| 1C 1.8 | διὸ καὶ βεβαιώσει ἡμᾶς ἐως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ιησοῦ (Χριστοῦ). | |

2. CIRCUMSTANCE

By a slight extension of Time, εν may be used to signal the situation or circumstances within which something is, or happens or is done. The dimension of time still operates, so that such phrases may be answered by a 'When?' question. We may compare in English: You needn't be afraid in the dark [=when it's dark]. ... in sickness and in health [=when you are sick/well].
<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mk 8.3</td>
<td>εκλυθήσονται ἐν τῇ ὁδῷ; καὶ τινὲς αὐτῶν ἀπὸ μικροθεν ἡκαστιν.</td>
<td>This phrase occurs some 19 times, usually with a time sense: 'while on the trip'. So also Mt 5.25, 15.32, 20.17, Mk 9.33, Lu 24.32, Ac 9.17. See also under 'Path'.</td>
</tr>
<tr>
<td>Mk 12.38</td>
<td>Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν, ...</td>
<td>in the course of his teaching</td>
</tr>
<tr>
<td>Lu 1.8</td>
<td>Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτῶν ἐν τῇ ἁξίζῃ τῆς κόψεως αὐτοῦ ἑκατον τοῦ θεοῦ.</td>
<td>ἐν ἰν. Infinit. 'in the course of ... , at some point during ... ', a common construction with Luke e.g. Lu 10.38, 17.11 etc. (Moule 1959:76).</td>
</tr>
</tbody>
</table>
| Lu 16.26  | καὶ ἐν πᾶσι τούτοις μεταξύ ημῶν καὶ ημῶν χάσμα μέγα ἐστηρίκται, | W While he was doing ... in the prescribed course of his order.  
NIV simply joins the two phrases by 'and'. |
| Ro 4.10   | πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὑπνή ἐν ἀκροβυσσίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυσσίᾳ; | to the one who is in a state of circumcision or in a state of uncircumcision |
| 1C 7.15a  | εἰ δὲ ὁ ἀπόστος χωρίζεται, χωρίζεσθαι: οὐ δεδούλωται ὁ ἀδελφός ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις; | NIV Under what circumstances was it credited? Was it after he was circumcised or before? It was not after, but before! |
| 2C 6.4, 5 | ἀλλ' ἐν παντὶ συνιστάντες καυτούς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν ὠλίγεσθιν, ἐν ἀκαίριας, ἐν στενοχωρίαις, ἐν πληγαίς, ἐν φυλακαίς, ἐν ἀκαταστάσισις, ἐν κόποις, ἐν ἀγυρπυγίαις, ἐν μυστερίαις. | NIV we were harassed at every turn |
| 2C 7.5    | οὐδέμων ἐσχηκεν ἅπαντα ἡ σάρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβομενοι: ἐξεθηκαν μάχας, ἐσοδοθην ψυχαί. | NIV not only in my presence, but now much more in my absence others 'when I was with you...while I am away from you' give thanks in every situation. |
| Php 2.12 | ὅστε, ἁγιασμοῖ ὑμοῖ, καθὼς παντες ὑπηκοόμετε, μη ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἐπουργίᾳ μου. | RSV, KJV in all things  
TEV at all times  
NEB always  
JB in everything we do  
NIV in every way |
| 1Th 5.18  | ἐν παντὶ εὐχαριστεῖτε: | NIV not only in my presence, but now much more in my absence others 'when I was with you...while I am away from you' give thanks in every situation. |
| He 13.18  | πειθαρχεὶς γὰρ ὅτι καλὴν συνειδήσιν ἐχομεν, ἐν πάσιν καλῶς θέλοντες ἀναστρέφεσθαι. | = 'in all circumstances'³, hence variety of translations. |

³ For the use of this common phrase, with or without a following noun, see the discussion in sect. E. Special Groups.
Means is considered to be the other major role of ἐν. It is a 'construction ... whose wide currency in our lit. is partly caused by the infl. of the LXX, and its similarity to the Hebr. constr. w. ב (A-G, 260). (cf. Eng. 'You can't do it in your own strength'.) Means answers the question 'How?' and occurs with activity verbs.

1. MEANS

Means is the instrument or object or method used by an Agent to accomplish something.

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 23.20</td>
<td>ο σύν ήμοσς ἐν τῷ συντριπτῷ διώμει ἐν αὐτῷ καί ἐν πάσι τοῖς ἐπάνω αὐτῶν: the 'instrument' used for the oath.</td>
</tr>
<tr>
<td>Jo 1:26, 33</td>
<td>Ἐγὼ βαπτίζω ἐν ὑδάτι: ... οὕτως ἔστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. βαπτίζω would imply 'in' ('dipping in'), but all except NEB, + TT have 'with'.4</td>
</tr>
<tr>
<td>Lu 8.10</td>
<td>Υμῖν δέδωκα γνώσει τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαίς.</td>
</tr>
<tr>
<td>Lu 22.20</td>
<td>Τούτῳ τὸ ποτήριον ἡ καίνη διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ἰμάν ἐκχυσάμενον. an activity is implied.</td>
</tr>
<tr>
<td>Lu 22.49</td>
<td>Ιδοὺνες δὲ ὁ περὶ αὐτὸν τὸ ἐσομένον ἐίπαν, Κύριε, εἰ παταξόμεν ἐν μοώ. TT made by my blood</td>
</tr>
<tr>
<td>Ro 1.10</td>
<td>πάντωτε ἐπὶ τῶν προσευχῶν μου δεξίον γὰρ πῶς ἴδῃ ποτὲ εἰσδοθήσωμαι ἐν τῷ θελήματι τοῦ θεοῦ ελθεῖν πρὸς ἰμάς. Means &gt; condition. 'by the will of God' i.e. God willing. So several versions.</td>
</tr>
</tbody>
</table>

4 cf. the other occurrences of these pairs: Mt 3.11; Mk 1.8; Lu 3.16; Ac 1.5, 11.16. Luke, in his 3 references, uses the dative alone, ὑδάτι. See also note under ἐν τῷ αἵματί group (sect. E).

5 The phrase occurs 9 times in the NT, of which 7 may be considered Means. Lu 22.20; Ro 5.9; Eph 2.13; He 10.19; Rev 1.5, 5.9, 7.14. There are 4 occurrences of ἐν αἵματι, of which 3 are Means, He 9.22, 9.25, 13.20. See note on the phrase in Sect. E.
Parallel phrases to those of the previous verse (8, see under Sphere). Here, the phrases are with a different verb, though still influenced by the quote in the previous verse.

**Ro 10.9**

<table>
<thead>
<tr>
<th>ὃτι έκκιν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ο θεὸς αὐτῶν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parallel phrases to those of the previous verse (8, see under Sphere). Here, the phrases are with a different verb, though still influenced by the quote in the previous verse.</td>
</tr>
</tbody>
</table>

**1C 1.17**

<table>
<thead>
<tr>
<th>οὐ γὰρ ἀπεστείλεν με Χριστὸς βαπτίζειν ἀλλὰ εἰκαγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,</th>
</tr>
</thead>
</table>
| Many English versions all have 'in your heart' TT 'inwardly'

**Eph 2.13**

<table>
<thead>
<tr>
<th>γνω δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The role is method, an activity.</td>
</tr>
</tbody>
</table>

**Eph 4.3**

<table>
<thead>
<tr>
<th>σπουδάζοντες τερείν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνάδεσμῳ τῆς εἰρήνης:</th>
</tr>
</thead>
</table>
| TEV by the peace that binds you together

**Co 1.11**

<table>
<thead>
<tr>
<th>ἐν πάσῃ δυνάμει δυναμοῦντες κατὰ τὸ κράτος τῆς δόξης αὐτοῦ</th>
</tr>
</thead>
</table>
| NIV by the sanctifying work of the Spirit, cf. same phrase in 2Th 2.3.

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6 This is an illustration of the need to recognise different levels of analysis and interpretation. Syntax and semantic role are the 'surface' and 'deep' levels of grammatical analysis respectively; but there is a deeper discourse level of authorial purpose and use, drawn from the context, which must also be taken into account in establishing the meaning. (cf. the discussion of the model used in chapter 2.) This is especially true of the prep. ἐν.

7 Only other occurrence of this phrase is 2Th 2.9 - Manner.
2. AGENCY

Agency is 'animate means'. Someone uses an intermediary to accomplish his purpose.

Mt 9:34  οὶ δὲ Φαρισαῖοι ἔλεγον, 'Εν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

Lu 4:1  Ἡσυχὸς δὲ πλήρης πνεύματος ἀγίου ὑπεστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

Ac 4.12  καὶ σὺν ἐστὶν ἐν ἄλλῳ σώματι ἡ σωτηρία, οὐδὲ γὰρ δύναται ἐστὶν ἐπερχόμεν ὑπὸ τοῦ οὐρανοῦ τὸ δεδομένον ἐν ἀνθρώπαιοι ἐν ὧν δὲ δεῖ σωθῆναι ἡμᾶς.

So also Lu 11.15, 18, 19 (x2).

led by the Spirit (all English versions)

Ro 8:15  ὀλλὰ ἔλαβετε πνεύμα υἱόθεσιας ἐν ὧ ἐκράζειμεν, Ἀββα ὁ πατήρ.

TEV by the Spirit's power

NIV And by him we cry ...

3. MANNER

Again, the diagnostic question is 'How'? Manner denotes the kind or quality of action, the way or manner in which something is done. It is used with activity verbs. Although Manner is a role

8 But Turner, in the article referred to at the beginning, regards the phrase as Sphere, not Agency: 'Adam is a representative man 'in' whom all mankind was viewed' (1959:115). Fee seems to combine both: "in Adam" i.e. being born of his race and thereby involved in the sin and death that proceeded ...; "in Christ" means those who have entered the new humanity through Christ by means of his death and resurrection' (1987 ad loc).

9 It is not always easy to distinguish Manner (How?) from Circumstance (When?/situation). The boundaries are fuzzy. Thus, he died in a hail of bullets could be Manner (= violently); but also Means (Agent implied); he died in his sleep. Circumstance: he died in despair, Manner. There is the same problem in Greek.
syntactically attached to a predicate, it may reflect (also) on the doer of the activity. So in English

They listened eagerly, he pitched in with a good will, he finished it with sighs of relief etc. The phrases reflect the condition of the doer. So in Lu 4.14, Lu 8.15, Eph 6.5 below.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Greek Text</th>
<th>Translation 1</th>
<th>Translation 2</th>
<th>Example 1</th>
<th>Example 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 16.28</td>
<td>εἰσίν τινες τῶν ὧν ἔκτισεν οὕτως ὦτις εἰς μὴ γεύσωμαι θανάτου ἕως ἕν ἰδιόσιν τῶν υἱῶν τοῦ αὐθεντοῦ έρχομαιν εν τῇ βασιλείᾳ αὐτοῦ.</td>
<td>cf. εν δίξῃ in Mt 16.27 et al, and cf. Mk 9.1 below.</td>
<td>JB coming with his kingdom</td>
<td>TEV and the power of the Holy Spirit was with him</td>
<td></td>
</tr>
<tr>
<td>Mk 9.1</td>
<td>εἰσίν τινες ὧν κατασκότων ὦτινες εἰς μὴ γεύσωμαι θανάτου ἕως ἕν ἰδιόσις τῇ βασιλείᾳ τοῦ θεοῦ εὐλογοῦντος ἐν δυνάμει.</td>
<td>NEB armed with the power of the Spirit.</td>
<td>The statement reflects the state of Jesus on his return - 'empowered by the spirit'.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lu 4.14</td>
<td>Καὶ ὑπέστρεψεν ὁ Ἰησοῦς εν τῇ δυνάμει τοῦ πνευματός εἰς τὴν Γαλιλαίαν.</td>
<td></td>
<td>with authority</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lu 4.32</td>
<td>καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι εν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lu 8.15</td>
<td>τὸ δὲ εν τῇ καλῇ γῇ, οὕτως εἰσίν ὦτινες εἰς καρδία καλῇ καὶ ἁγίᾳ ἀκούσαντες τῶν λόγων κατέχουσιν</td>
<td>NIV those with a noble and good heart who hear ...</td>
<td>JB similar transl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lu 8.15</td>
<td>Εν καρδίᾳ καλῇ καὶ ἁγίᾳ:</td>
<td>NEB those who bring a good and honest heart to the hearing of the word ...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jo 4.23, 24</td>
<td>ἀλλὰ ἐρχεῖται ὑπὸ καὶ νῦν ἐστὶν, ὅτε οἱ ἁληθινοὶ προσκυνηται προσκυνήσαντι τῷ πατρὶ εν πνεύματι καὶ ἁληθείᾳ.</td>
<td>All Eng. (+ TT) have 'in' ambiguously.</td>
<td>Both nouns follow εν and express the mode or manner of true worship. εν πνεύματι inward worship in contrast to the physical locations just mentioned. καὶ ἁληθείᾳ True worship conducted according to the truth about God. 'in personal knowledge of and in conformity to God's Word-made-flesh, the One who is God's Truth. (Carson 1991, ad loc.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jo 16.29</td>
<td>ἵδε νῦν εν παρθησίᾳ λαλεῖς ...</td>
<td></td>
<td>cf. 1J 3.18: μὴ ἀγαπώμενον λόγῳ μηδε τῇ γλώσσῃ ἀλλὰ εν ἐργῳ καὶ ἁληθείᾳ.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ro 1.4</td>
<td>τοῦ ὁσιότερον υἱὸν θεοῦ εν δύναμι κατὰ πνεύμα ἁγίασεν θεοῦ ἀναστάσεως νεκρῶν.</td>
<td>Why, now you're speaking clearly</td>
<td>TEV shown with great power to be...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ro 1.9</td>
<td>μάρτυς γὰρ μοῦ ἐστιν ο θεος, ὃς λατρεύω εν τῷ πνεύματι 11, μου ...</td>
<td>NIV declared with power10 to be...</td>
<td>NIV whom I serve with my whole heart</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

10 cf. Co 1.29; 2Th 1.11 etc. There are 13 occurrences of εν δυνάμει, many of them Manner or Attendant Circumstances.
in the forbearance of God. Here with a causal sense in relation to the rest of the sentence. JB when sins went unpunished because he held his hand KJV through the forbearance of God. cf.1C 1.21 below. NIV we too may live a new life. So TEV, JB, Br. since God, in his wisdom, ordained that ... A causal sense seems better here, though some commentators take as locational (Trail 1995:55). TEV For God, in his wisdom, made it impossible ... Interesting contrast with δια, Means. cf. Ro 3.26 above. his presence was characterised by ...; his preaching was characterised by ... cf. Sphere in v. 5. So Ro 6.4 above, and cf. Lu 8.15. KJV with all boldness cf. 3.16, where the phrase is taken with the following verbs rather than the preceding one. face-to-face. So JB. LB, Ph, TEV, NIV, W personally. cf. 1T 1.19. NIV in a way that is holy and honourable. So JB.

11 Of the 7 occurrences of ἐν τῷ πνεύματι (i.e. with the article), this is the only one to refer to the human spirit.
The following 10 groups are examined, both with and without the article:

- ἐν ἀγάπῃ
- ἐν αἰματί
- ἐν δυνάμει
- ἐν υἱόματι
- ἐν πάσιν
- ἐν πίστει
- ἐν πνεύματι
- ἐν σαρκί
- ἐν χάριτι
- ἐν Χριστῷ

The articular form of the phrase (6 occurrences) occurs only in the Johannine writings. The semantic role is Sphere in all cases.

Jo 15.9  
καθὼς ἤγαπησέν με ο ὑπάρχ, κἀγὼ ὑμᾶς ἤγαπησα: μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ, i.e. within the orbit of Christ's love for them.
So also J 15.10 (x 2), 11.4.16.

1J 4.18b  
φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ. ἄλλα ἔστιν ἡ τελεία ἀγάπη ἐξ ὑμῶν ἐταξίως, ὃτι ο φόβος κόλασιν ἔχει, ὃ δὲ φοβοῦμεν τῇ ἐκκλησίᾳ ἐν τῇ ἀγάπῃ.

a is Sphere. Fear cannot dwell where love is/love contains no fear; b is also Sphere, with the connotation of reference. 'the one who fears has not been made perfect/complete in (the matter of) love'. TEV Love has not been made perfect in the one who fears.

The anarthrous form occurs 13 times, all except Jd 21 in the Pauline epistles. Six of the occurrences are in Ephesians (cf. note on Eph 1.4). Its role is predominantly Manner, though Sphere is often a possible alternative. If something is done 'in a loving manner' or 'in a context/atmosphere of love' the resulting effect is the same.

Manner

1C 16.14  
πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

Eph 4.15  
ἀληθεύσατε διὸ ἐν ἀγάπῃ συζητήσωμεν εἰς αὐτὸν τὰ πάντα, δὲς ἐστὶν ἡ κεφαλὴ, Χριστός.

Eph 5.2  
καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἤγαπησέν ἡμᾶς ...

So also 1C 4.21; 2C 6.6; Eph 1.4, 4.2, 4.16 (cf.1.4); Co 2.2; 1Th 5.13.
The phrase occurs 4 times without the article, He 9.22, 25, 13.20 (all Means), and in Rev 8.7 (...mixed with blood. Means-substance). It occurs 10 times with the article signifying Means: Lu 22.20; Ro 5.9; Eph 2.13; He 10.19; 1J 5.6 (see later under Special Interest); Rev 1.5, 5.9, 7.14.

Thus:

Ro 5.9 | πολλῶν σών μᾶλλον δικαίωσθεντές νῦν ἐν τῷ αἵματι αὐτοῦ ... (Agent implied from context)
Rev 5.9 | Ἀξιός εἶ λαβεῖν τὸ βιβλίον ... ὅτι ἐσφάγης καὶ ἡγόρασας τὸ θεὸν ἐν τῷ αἵματί σου.

It occurs in Mt 23.30 as Sphere (Reference), '... we would not have taken part in (the matter of the shedding of) the blood of the prophets'.

The majority of the 13 anarthrous occurrences of this phrase reflect Manner or Means. Due to the semantics of the word δύναμις itself, the line between the two is fine.

The 2 articular examples are also Manner – Lu 4.14; Rev 1.16.

**Manner**

Mk 9.1 | Ἰδοὺ οὖν ἵππος ἐπὶ τὸν Ἰησοῦν καὶ ἐπέστησεν ὁ Ἰησοῦς ἐν τῇ δύναμει τοῦ πνεύματος

Lu 4.14 | Ἐκεῖ ἦν ἐν τῇ δύναμει τοῦ πνεύματος κατὰ τὴν ἐνεργείαν καὶ ἐν τῇ ἐλπίδι ἐν τῇ ἐλπίδι ἐν τῇ δύναμει τοῦ πνεύματος

Ro 1.4 | τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δύναμει κατὰ πνεῦμα ἁγίωσεν

Co 1.29 | εἰς ὅτι καὶ κοπιῶν ἁγιώσυνος κατὰ τὴν ἐνεργείαν αὐτοῦ τὴν ἐνεργομένην ἐν ἐμοὶ ἐν δύναμει.

**Means**

Ro 15.13 | ὅτι ἐν τῇ ἐλπίδι διεστραμμένοις ἐν τῷ πνεύματι καὶ ἐν τῇ ἐλπίδι καὶ ἐν τῇ ἐνεργείᾳ καὶ ἐν τῇ ἐνεργομένῃ ἐν δύναμει

Ro 15.19 | καὶ ἐν δύναμει κατὰ τὴν ἐνεργείαν καὶ ἐν δύναμει τοῦ πνεύματος [θεοῦ]

2Th 1.11 | ... καὶ πληρώσῃ πάσαν εὐδοκίαν ἁγιώτατος καὶ ἐν ἐνεργείᾳ καὶ ἐν δύναμει.

1P 1.5 | τούτῳ ἐν δύναμει θεοῦ φωτισθῆναι διὰ πίστεως εἰς ἐστίν ἐν δύναμει καὶ ἐν καιρῷ ἐκσχάτῳ.
A few reflect Sphere.

1C 2.5  
\[
\text{ινά ή πίστις ίμων μή ἐν σοφία ἀνθρώπων ἄλλ' \(\text{ἐν δυνάμει θεοῦ} \).
\]

JB/TT depend on; NIV/TEV/W rest on; RSV/Br rest in; KJV stand in; NEB built upon.

1C 4.20  
\[
\text{οὐ γὰρ ἐν λόγῳ ή βασιλεία τοῦ θεοῦ ἄλλ' \(\text{ἐν δυνάμει} \).
\]

cf. also 1Th 1.5.

1C 15.43  
\[
\text{σπειρεται ἐν ἀτμία, ἐγείρεται ἐν δόξῃ; σπειρεται ἐν ἁσθενεία, ἐγείρεται \(\text{ἐν δυνάμει} \).
\]

2C 6.7  
\[
\text{ἐν λόγῳ ἀληθείας, \(\text{ἐν δυνάμει θεοῦ} \): διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν. This is part of the long list of spheres in which Paul shows himself and his colleagues to be servants of God. It is an elaboration of \(\text{ἐν παντὶ} \) in v. 4.
\]

The phrase \(\text{ἐν παντὶ} \) δυνάμει occurs in Co 1.11 with the role of Means, and in 2Th 2.9 with the role of Manner.

\(\text{ἐν (τῷ)} \) δυνάμει

Without the article, it occurs 12 times, with the article 28 times. It is usually a special use of Agency, i.e. the name standing for the person as in 'by the authority of ...', or, 'as the representative of ...'. cf. the Latin phrase *in loco ...* Note also the pronominal form in Ac 4.12, *by which* we must be saved.

Mk 11.9  
\[
\text{καὶ οἱ προσάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραξαν, ὡσανεν: Εὐλογημένος ὁ ἐρχόμενος \(\text{ἐν οἴκῳ τοῦ κυρίου} \).
\]

Lu 9.49  
\[
\text{Ἀποκριθεὶς δὲ Ἡσσανής εἶπεν, Ἑπιστάτα, εἰδομέν τινα \(\text{ἐν τῷ οἴκῳ} \) σου ἐκβάλλοντα δαιμόνια
\]

Jo 14.26  
\[
\text{ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἁγιόν ὁ πέμψει ὁ πατὴρ \(\text{ἐν τῷ οἴκῳ} \) \; ... \text{i.e. as my representative.}
\]

Jo 16.26  
\[
\text{ἐν ἐκείνη τῇ ἡμέρᾳ \(\text{ἐν τῷ οἴκῳ} \) \; ... \text{i.e. as my representative.}
\]

Ac 3.6  
\[
\text{Ἀργυρίου καὶ χρυσίων οὐχ ὑπάρχει μοι, ὅ δὲ ἐχει τοῦτο σοι διδώμη \(\text{ἐν τῷ οἴκῳ} \) Ἡρακλῆτου τοῦ Ναυαρίατος \(\text{ἐγείρε καὶ} \) περιπάτει. The phrase is in focus.
\]

Ac 10.48  
\[
\text{προσέταξεν δὲ αὐτόν \(\text{ἐν τῷ οἴκῳ} \) Ἡρακλῆτου \; ... \text{i.e. as my representative.}
\]

Ac 10.48  
\[
\text{προσέταξεν δὲ αὐτόν \(\text{ἐν τῷ οἴκῳ} \) Ἡρακλῆτου \; ... \text{i.e. as my representative.}
\]

1C 6.11  
\[
\text{ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγάσθητε, ἀλλὰ ἐκδικοῦσθε \(\text{ἐν τῷ οἴκῳ} \) τοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἰμῶν. Part of a double PP. TEV, JB, NEB all have 'through the name' without further interpretation. Br, TT et al 'in the name of...'. LB 'because of what the Lord Jesus Christ and the Spirit of our God have done for you'. These things have happened through the double agency of Christ and the Spirit.
\]

Eph 5.20  
\[
\text{ἐγιοροστούντες πάντοτε υπὲρ πάντων \(\text{ἐν οἴκῳ} \) τοῦ Χριστοῦ \; ... \text{Agency. All (incl. LB) have 'in the name of...': All our access, prayer, thanks to God is on the authority of/through Christ. cf. Jo 14.13, 14}
\]

Php 2.10  
\[
\text{ινα \(\text{ἐν τῷ οἴκῳ} \) Ἡρακλῆτου πάν γόνον κάμψῃ ἐποροντος καὶ ἐπιγείων καὶ καταχθόνων
\]

Note that the phrase here indicates *at his lordship/wonderful position* i.e. Occasion, or Circumstance. cf. Is 45.23. (cf. Lightfoot's comments, 112). Most Eng. transls. have 'at'.

154
Co 3.17 | καὶ πᾶν ὃ τι εἴην ποιήτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὅμοιματι κυρίου Ἰησοῦ
LB let it be as a representative of the LJ. (So Tyndale commentary) Others transl. literally.
(NB. The first 2 ἐν phrases are Sphere - 'whether in speech or action."

1P 4.14 | εἰ δειδέξηθε ἐν ὅμοιματι Χριστοῦ, μακαρίοι,
'as Christ's representatives' > Reason 'because of ...' - so Eng. transl. TEV because you are Christ's followers.

ἐν πᾶσιν

A common phrase (26 times in all). It occurs as a nominal, or as an adjective with a noun. It is a neutral term whose role depends on the context. The occurrences are listed as follows:

Location: Mt 2.16 ἐν πᾶσι τοῖς ὅριοις. As 'among' in Lu 9.48; Ro 1.5; 2Th 1.10; He 13.4 (= 'by').

Circumstance or Sphere: With this particular word, the line between the two is thin. Examples have been given under both in the sections on these roles above. Ga 6.6; Eph 4.6, 6.6 (= 'in all circumstances', though some take as 'in addition to' e.g. NIV. cf. Lu 16.26 ἐν πᾶσι τούτοις, also treated as 'in addition to ...'); Co 1.18; 2Th 1.4; 1T 3.11; 2T 2.7, 4.5; Ti 2.9, 10; He 13.18; 1P 4.11.

2C 11.6 ἐν παντὶ ... ἐν πᾶσιν TEV at all times and in all conditions. Others have 'in every way'. The same total phrase occurs in Php. 4.12: ἐν παντὶ καὶ ἐν πᾶσιν 'in each and every circumstance' (Similarly, Lightfoot, 164.). cf. διὰ παντὸς (Circumstance/Time) ἐν παντὶ τρόπῳ (Manner) 'at all times and in every way' (2Th 3.16)12.

In this group, note also the phrase [τὰ]13 πάντα ἐν πᾶσιν which seems to be an idiom expressing totality, 'everything completely'. So 1C 12.6, 15.28; Eph 1.23; Co 3.11.

ὅπου οὐκ ἐν Ἐλλην καὶ Ἰουδαίος, περιτομή καὶ ἀκροβυσσία, βαρβαρός, Σκύθης, δοῦλος, ἐλευθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός.

Means: Mt 23.20 - oath used for swearing.

Possession: 1C 8.7. 'Αλλʹ οὐκ ἐν πᾶσιν ἡ γυνώσις;
The 4 articular forms of the phrase reflect Sphere. They are 1C 16.13, 2C 13.5; Ti 1.13 and 2P 1.5.

For a longer comment on the last of these see under F Some Problem Passages.

IC 16.13  Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀναδίδεσθε, κραταίοοντε.

Ti 1.13  ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι’ ἠν αἰτίαν ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει.

The remaining 11 anarthrous occurrences reflect either Sphere or Manner/Means. Again, the line between the two is fine.

- **Sphere**

  1T 1.2  Τιμοθέω γνησίω τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήμη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. Sphere. So most trans. But could be Means. But the basic meaning is the same: T is P's 'child' because he, too, is a believer through P's ministry.

  1T 1.4  μηδὲ προσέχει μὴθος καὶ γενεαλογίαις ἀπεράντως, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἡ ὁικονομία θεοῦ τὴν ἐν πίστει. 'which is (carried on) in/with faith' or 'which is a matter of faith'.

  1T 2.7  εἰς δ’ ἐπέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀληθεύων λέγω σοὶ ἴσως ἢ, διδάσκων ἐβθῶν ἐν πίστει καὶ ἀληθεύω. 'in the matter of faith and truth'

  1T 2.15  σωθήσεται δὲ διὰ τῆς τέκνογονίας, καὶ μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγίασμῳ ...

  'If they [generic] remain in (a condition of) faith'

  1T 3.13  οἱ γὰρ καλῶς διακονήσαντες βαθμῶν ἐκατοτέρως καλῶν περιποιοῦνται καὶ πολλὴν παρηγορούσιν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

  1T 4.12  μηδεὶς σου τῆς νεότητος καταφρονεῖται, ἀλλὰ τόπος γίνοι τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγίᾳ.

  2T 1.13  ὑποτποιοῦσιν ἐχεῖ ὑγιαίνωσιν ἰσχύων ἢν παρ’ ἐμοὶ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ: NIV with faith and love ...

- **Manner**

  Ga 2.20  ζῷο δὲ οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός: ὁ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῷ τῇ τοῦ ὕπο τοῦ θεοῦ ...

  cf. also notes on διὰ πίστεως and ἐκ πίστεως in the dia section.

  Most versions have 'by faith'; JB and RV 'in faith'.

  2T 1.13  ὑποτποιοῦσιν ἐχεῖ ὑγιαίνωσιν ἰσχύων ἢν παρ’ ἐμοὶ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ: NIV with faith and love ...

  Cf. comments on ἐν ἀγάπῃ.

  Jm 1.6  αἰτεῖτο δὲ ἐν πίστει μηδὲν διακρινόμενος
With the article, there are 6\textsuperscript{14} occurrences, all of which refer to the Holy Spirit, except Ro 1.9. There are 36 occurrences without the article, 13 of which are followed by ἀγαθό\textsuperscript{15}. The majority of the rest also refer to the Holy Spirit\textsuperscript{16}.

Its predominant use by far is Agency, which is not surprising as the Spirit of God is the Agent of God par excellence.

\textbf{Examples where the phrase does not refer to the agency of the Holy Spirit.}

\begin{tabular}{|l|l|}
\hline
Mk 1.23 & καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρώπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξέν \hline
So Mk 5.2 & Descriptive - 'a man with (or, who had) an unclean spirit'. (Under Sphere above) \hline
Jo 4.23, 24 & ἀλλὰ ἐρχεται ὁρά ... ὅτε οἱ ἄλληθροι προσκυνησαν τῷ πατρὶ ἐν πνεύματι, καὶ ἄλληθρα: ... πνεῦμα ο ὤθος, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἄλληθρα δεὶ προσκυνεῖν. \hline
Ro 1.9 & μάρτυς γὰρ μοῦ ἔστιν ο θεός, ὁ λατρευῶ ἐν τῷ πνεύματι μου \hline
Ro 8.9 & ὡς εἰς ὅσοι ἔστε εἰς σαρκὶ ἀλλὰ ἐν πνεύματι, εἰπὲν πνεῦμα θεοῦ οἰκεῖ εἰς ψυχῆν. \hline
Ga 6.1 & Ἄδελφοί, εἶναι καὶ προλήψῃ ἀνθρώπος ἐν τινὶ παραπτώματι, ὡς εἰς πνευματικοὶ καταρτίσετε τὸν τοιοῦτον ἐν πνεύματι προκύπτος \hline
1T 3.16 & See under F Some problem passages. \hline
\end{tabular}

There are also the four passages in Revelation where John 'was' (1.10, 4.2) or 'was carried' (17.3, 21.10) in the spirit. NIV Study Bible interprets as a state of heightened spiritual awareness or ecstasy. All, exc. LB, regard as the Holy Spirit. TEV 'The Spirit took control of me ...'. John's body was still in Patmos, but by the agency of the Holy Spirit, he could witness other events.

\textbf{Examples of Agency.} In these examples, the Spirit, the divine Agent, is represented as a resource of man.

\textsuperscript{14} Mk 12.36; Lu 2.27, 4.1; Ac 19.21 (HS or Paul's spirit??); Ro 1.9; 1C 6.11 (??Lu 10.21 - some texts).

\textsuperscript{15} These are Mt 3.11 and the parallel Mk 1.8; Lu 3.16; Jo 1.33; Ac 11.16. Also Ro 9.1, 14.17, 15.16; 1C 12.3; 2C 6.6; 1Th 1.5; 1P 1.12; Jd 20 (NIV 'in', but surely = Agency).

\textsuperscript{16} The predominant use of πνεῦμα in the NT is for the Holy Spirit.
Mt 22.43  λέγει αὐτῷς, Πῶς οὖν Δαυιδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,
NIV  speaking by the Spirit.  TEV 'Why ... did the Spirit inspire David to ...?'
The Spirit was the Agent.

Ro 9.1  Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ πειθόμαι, συμμαρτυροῦσθε μοι τῆς συνειδήσεως μου ἐν πνεύματι ἁγίῳ.

Eph 2.22  ἐνῷ καὶ ἵματες συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
Eph 5.18  καὶ μη μεθώσκεσθε σίνῳ, ἐν ὦ ἐστίν ἁστία, ὀλλὰ πληροῦσθε ἐν πνεύματι.
Means-substance in contrast to the simple dative σίνῳ.  i.e. 'Be filled with the Spirit, instead of wine', figurative for 'be under the control of the Spirit'.  All, exc. Ph, 'with the spirit'.  (Filling and fullness are, of course, themes in Ephesians.)

Note the group of baptism references - Mt 3.11; Mk 1.8; Lu 3.16; Jo 1.33; Ac 1.5, 11.16.  The use would seem to be Means-Substance, 'with', and is in contrast to (ἐν) ὑδάτι.  All translate 'with'.  NIV and LB put 'in' as a marginal alternative in each case, which would stress the locative dimension, rather than Means-substance.  But the meanings are not so different, and differences of interpretation depend as much on one's interpretation of the word 'baptise' and the whole teaching on baptism as in Ro 6.

The remaining baptism reference in 1Co 12.13 is rendered as follows:

'by the (one) Spirit' – KJV, NIV ('with' and 'in' are given in a footnote), TEV ('by the same Spirit'), LB, Ph, RSV.  'in the (one) Spirit' – RV, Br, JB, NEB, TT

ἐν (τῇ) σαρκί

With the article, it occurs 7 times, all Pauline: Ro 7.5, 18, 8.3; Ga 4.14; Eph 2.15; Php 1.24; Co 1.24.

Without the article, it occurs 18 times, all Pauline except 1P 4.2; 1J 4.2; 2J 7.

It can be used for  Sphere, Target and Manner.

• Sphere

Ro 2.28  οὐ γὰρ ὃ ἐν τῷ φανερῷ Ἰουδαϊός ἐστιν οὐδὲ ἢ ἐν τῷ φανερῷ ἐν σαρκί περιτομῆ.
Php 1.22  εἰ δὲ τὸ ζῆν ἐν σαρκί, τούτῳ μοι καρπὸς ἐργοῦ, καὶ τι αἰρήσομαι οὐ γνωρίζω.
Eph 2.11  Διὸ μυθώμενετε ὅτι ποτὲ ὡς μετέχεις τὰ θεῖα ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ...

• Target:  If the 'trust' cluster of words is regarded as having a Target, Php 3.3, 4 are included.

Php 3.3, 4  ἵματις γὰρ ἐστε ἐν περιτομῇ ... καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὖν ἐν σαρκὶ πεποίησαν, καὶ περὶ ἐγὼ ἔχων πεποίησαν καὶ ἐν σαρκί, εἰ τὰς δοκεῖ ἄλλος πεποίησαν ἐν σαρκί, ἐγὼ μάλλον:
• Manner:

Co 2.1

\[\text{Θελω γαρ τιμας ειδεναι ηλικιον αγωνια εχω υπερ τιμων και ... και δους συχ τροποικας του προσωπον μου \textit{en chariti.} = \textit{physically/face-to-face}}\]

\textbf{\textit{en chariti}}

There are 8 occurrences of this phrase. It appears with the article only in 2T 2.1 where the article is repeated by a following attributive article – ‘in the grace which ...’

The predominant role is Means, but the phrase, like those with \textit{πιστις} and \textit{αγαπη} reflects also Manner and Sphere.

• Means

Ga 1.6

\[\text{Θαυμαζω ότι ουτως ταχεως μετατιθεσθη απο του καλεσαντος ιμας \textit{en chariti. [Χριστου]} ...} \]

Means (of God)

cf. use of the dat. alone in Eph 2:8: \textit{τη γαρ χαριτι εστε σεσωσμενοι δια πιστεως;}

2Th 2.16

\[\text{Αυτος δε ο κυριος ημων Ιησους Χριστος και [σ] θεος δ πατηρ ημων, ο αγαπης ημας και δους παρακλησιν αιωνιαν και ελπιδα αγαθην \textit{en chariti.}} \]

Means.

NIV by his grace
JB through his grace

2T 2.1

\[\text{ενυψωμου \textit{en ti chariti ti en Christo Iesou}.} \]

Means – ‘through/by means of’. So TEV ‘through’

• Manner

2C 1.12

\[\text{... ότι \textit{en aplotti} και ειλικρινεια του θεου, [και] ουκ \textit{en sophia} σαρκικη άλλ \textit{en chariti theou}, ανεστραφθησαν εν τω κοσμω, περισσωτερος δε \textit{proi} ιμας.} \]

Manner – ‘by the grace of God’

Co 3.16

\[\text{... ψαλμοι ιμων οδοις πνευματικαις \textit{en chariti} αδυντες εν ταις καρδιαις ιμων του θεου:} \]

Manner (hence adverbial).

NIV with gratitude
TEV with thanksgiving

Co 4.6

\[\text{ο λογος ιμων παντοτε \textit{en chariti}, αλατι εικους, ειδεναι πως δει ιμας ενι \textit{ekastow} αποκρινεσθαι.} \]

Manner (hence adverbial) – graciously, pleasantly.

• Sphere

Ro 5.15

\[\text{... πολλω μαλλον \textit{h charis} του θεου και η δοξα εν \textit{chariti} τη του εν ιμων ανθρωπου \textit{Iesou Christou} εις τους πολλους \textit{eperistrusev}.} \]

Sphere > description

‘The gift of grace’

NIV the gift that came by the grace of ...

2P 3.18

\[\text{αδιανίστη εν \textit{chariti} και γνωσει του κυριου ιμων και σωτηρος \textit{Iesou Christou}.} \]

Sphere – ‘in the areas of grace and knowledge’.

Eng. versions preserve ‘in grace and the knowledge of’
\textbf{\textit{\textgreek{en} Χριστῷ, \textit{\textgreek{en} τῷ κυρίῳ}, and related phrases.}}

\textbf{\textit{\textgreek{en} (τῷ) κυρίῳ:}} 49 occurrences. All Pauline except Rev 14.13. All without article except Eph 1.15 (Target).

\textbf{\textit{\textgreek{en} Χριστῷ (Ἡσου):}} 76 occurrences. All are Pauline except 1P 3.16 (descriptive, = 'Christian'), 1P 5.10 (Agency), 1P 5.14 (Descriptive, = 'all you believers').

\textbf{\textit{\textgreek{en} τῷ Χριστῷ:}} 6 occurrences, 1C 15.22; 2C 2.14 and the rest in Ephesians. It is a key theme or motif of Ephesians - even the key theme.

Murray gives a very helpful statement of John's use of related idioms (lxxiii ff). He distinguishes 3 groups of passages - (1) the Lord expressing his relationship with his Father, (2) the Lord expressing the disciples' relationship to himself and (3) John's discussion of the 'abiding' of Christians in Christ and in God. He points out that the Vine passage (Jo 15. 1-7) is 'a perfect illustration of the meaning of \textit{\textgreek{en} Χριστῷ}. χωρίς ἐμοῦ (v.5) corresponds exactly to χωρίς Χριστοῦ in Eph.ii.12'.

Various, perhaps many, attempts\(^\text{17}\) have been made to classify the meanings of this phrase, and it seems presumptuous to suggest another classification. 'The phrase \textit{\textgreek{en} Χριστῷ (κυρίῳ), which is copiously appended by Paul to the most varied concepts, utterly defies definite interpretation' (BDF, 118).

The phrase has been called Paul's 'monogram', and as 'one of the main pillars of Paul's theology' (S & H, 1902:160). It is his short-hand formula which encapsulates and summarises our relationship of bonding to Christ, and all the implications which flow from that. It is a relationship which is reflected not only in this phrase, but also in the complementary phrase - 'Christ in you' (Col 1.27. cf. Gal 2.20; Php 1.21, 3.8, 9). It is a relationship which is expressed in different images in both gospels (vine and branches) and epistles (head and body, groom and bride, building etc). Murray, in his full-length discussion of the phrase, quotes Deissmann - 'it connotes "the most intimate conceivable communion between the Christian and the living Christ" ' (Murray, 1914:lxiv. See also L. Morris, who also refers to the literature on the subject, 1988:256, 257.).

\(^{17}\)See, for example, Hale, The Meaning of IN CHRIST in the Greek New Testament (1991), Deissmann, (1892), Murray, a full survey of the phrase in Pauline and Johannine usage, including a synopsis of Deissmann (1914:xii ff), and the standard lexicons and Theological Dictionaries.
Syntactically, the phrase may occur, as do other prepositional phrases,

(i) within another nominal phrase, e.g.

Ro 8.39: οὐτε ὄψωμα οὐτε βάθος οὐτε τις κτίσις ἐτέρα δινῆσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Co 4.7: Τά κατ’ ἐμὲ πάντα γνωρίσει ἵμιν Τυχικὸς ὁ ἀγαπητὸς ἄδελφος καὶ πιστὸς διάκονος καὶ σύνδοιλος ἐν κυρίῳ.

So also Ro 16.3, 1C 4.10, Ga 1.22, Php 1.1 etc.

(ii) as an element of the clause, e.g.

Ro 16.2: Ἰνὰ αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων ...

2C 2:17: οὐ γὰρ ἐσμεν ὡς οἱ πολλοὶ κατηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ ὡς εἰς εἰλικρινείας, ἀλλ’ ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

Εφ 4:32: γίνεσθε ἵνα εἶς ἀλλήλους χρηστοὶ, εὐσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ἵμιν.

We may distinguish the following 3 broad semantic roles for ἐν Χριστῷ.

1. SPHERE

Sphere is the abstract extension of Location, and is the major role of the phrase 'The relation [expressed by this phrase] is a local relation' (S & H, 1902:160). 'As the root in the soil, the branch in the vine ... the fish in the sea, the bird in the air, so the place of the Christian's life is in Christ. Physically his life is in the world; spiritually it is lifted above the world to be in Christ... We have a pointed juxtaposition of two phrases ... in Col i.2 as "in Christ" and "in Colossae"' (Foulkes, 1963:43. Thoughts echoing Deissmann, see S & H, 1902:160).

When part of a nominal phrase whose head noun is a person, the phrase often becomes descriptive of our relationship to Christ, as the first set of examples shows:

Ga 1.22 | ἡμῖν δὲ ἀγαπημένος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ιουδαίας ταῖς ἐν Χριστῷ.
Ro 8.1 | οὐδὲν ἄρα γὰρ κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ: 'to believers'
Ro 16.11

agnostothe tous ek ton Norkissou tous skyntas e'n kuriou. Hence, descriptive - 'who are believers/Christians'.

cf. R.16.3, 7, 8. agapitou ... NEB, TEV 'my dear friend in the fellowship of the Lord'

ne 9, 10. dokimou ... Br 'that trusty Christian'; TEV 'whose loyalty to Christ has been proved'

ne 13. eklektov ... TEV 'that outstanding Christian'; NEB 'an outstanding follower of the Lord'; Br 'that excellent Christian'; NIV chosen in the Lord'.

2C 12.2

oida anfropou en Xristo pro ektono dekatessaron ... i.e. a believer

Eph 4.1

Parakalo ouen imas egw o deimios en kuriou, enixioi perissatprosi tois klesseis h eklehtise = 'prisoner of the Lord' or 'for the Lord'; TT for the Lord's sake. cf. Eph 3.1.

1Th 4.16

... kai ois nekrois en Xristo anastisonta prwtoun.

Phm 16

ouketo wos doulo alloi uper doulon, adephon agapitov ... kai en sarcki en en kuriou.

1P 5.14

agapaste tois alllous en filimati agapis, eirinhe imin pasin tois en Xristo.

The phrase may be used descriptively with other nouns as the following examples show:

Ro 8.39

oute ouwmia oute betaos oute tis ktitise ketera deunastetai imas xorisai apo tis agrapeis tou theou tis en Xristo Iesou tis kuriou imou.

God's love which is found in (or, demonstrated by) CJ our Lord.

2T 1.1

Poulos apsotolo Xristou Iesou diea thelmatos theou kai etepaxegelias otheis tis en Xristo Iesou. life which is to be found in (Sphere)/through (Agency) CJ.

cf. 2T 2.10 iwa kai ouais soumpereias tycheiastis tis en Xristo Iesou meto doxh aionioi. Again, both Sphere and Agency are present. cf. also Ro 3.24 under Agency.

2T 1.13

upostupweis ene oukioinontan logon en par emoi ekousias en pistei kai agrapei tis en Xristo Iesou. cf. under en pistei above.

2T 2.1

Su ou, tekion mou, enwunamou en to chariti tis en Xristo Iesou.

The PP is dependent on the predicate in the following examples. The first set concerns man in Christ.

Ro 9.1

Altheian legw en Xristo, ou yeudomai, summartroouhis moi tis synedhsewos mou en pneumatik aghia. TEV I belong to Christ and I do not lie.

1C 7.39

Gini deketei ev' osoun khrwon zhi o anher auitis: evan de komipti o anher. eleuthera estin o thele gomiptis, monon en kuriou. NIV but he must belong to the Lord.

1C 15.58

Osete, adephoi mou agapitai, edraioi gineste, ametaktinotoi, periss sosteis en to ergo tou kuriou pantaiste, eldeste oti o kopos imoun ouk estin keno en kuriou.

TEV nothing you do in the Lord's service is ever without value.

LB nothing you ever do for the Lord. So Ph.

2C 5.17

ouste el tis en Xristo, kaihne k티sis: A key statement reflecting the role of Sphere.

18 e'n kuriou often seems to have a qualifying role. We may note, too, that God's activities are always e'n Xristo, never e'n Kuriou.
God in Christ

2C 5.19 ὥς ὁ θεός ἐν Χριστῷ κόσμων καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

Incarcational truth as brought out clearly by JB (God in Christ was reconciling ...) and NEB (God was in Ch. reconciling ...) TEV (continuing the thought of διὰ Χριστοῦ in v. 18 ??) seems to regard as Agency.

Co 1.19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

2. AGENCY

Christ is referred to as God's agent in creation and redemption, frequently with the preposition διά e.g. Jo 1.3, 1.10, 3.17; Ac 2.22; Ro 2.16, 5.1, 9, 11, 17, 21, 7.25; 1C 8.6 (a key statement, see p.126); Eph 2.18; He 7.25 etc. But ἐν is also used in this role.

Ro 3.24 δικαιοσύνην δωρεάν τῇ αὐτῷ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰσορ.

Ro 6.11 σώσεσ καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἰσαι] νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰσορ.

Ro 6.23 τὰ χάρα ζωντας τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωή αἰώνιος ἐν Χριστῷ Ἰσορ τῷ κυρίῳ ἡμῶν.

1C 1.4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περί ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰσορ.

1C 15.22 ὃς πάντα ἐστὶν ἐν αὐτῷ, ἀπαντησάσθησιν, αὐτοῖς καὶ τῇ ἁμαρτίᾳ πᾶντες ἐξουσιώθησίν.

Ga 2.17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθησαν καὶ αὐτοὶ ἁμαρτώλοι, ἄρα Χριστὸς ἁμαρτίας διάκονος, μὴ γένοιτο.

Co 1.14-17 ἐν αὐτῷ ἦσαν τὴν ἀπολυτρώσεων, τὴν ἁρέσιν τῶν ἁμαρτιῶν: ... ὅτι ἐν αὐτῷ εκπληρώθησαν τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ δρακά καὶ τὰ ἀόρατα, ... τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν εκτίθησαν καὶ αὐτὸς ἐκτίθησαν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ εὐφρονισθῆναι:

Notice δι’ αὐτοῦ in 16 and 20. Several translations (e.g. TEV, TT) make v 17 Sphere, not Agency. KJV has ‘by him all things consist’.

2T 1.9 ... ἀλλὰ κατὰ ἑαυτὸν προθέτηται καὶ χάριν, τὴν δοθείσην ἡμῖν ἐν Χριστῷ Ἰσορ πρὸ χρόνον αἰώνιων, cf. Jo 1.17 ... ή χάρις καὶ ή ἀλήθεια διὰ Ἰσορ Χριστοῦ ἐγένετο.
3. TARGET

Christ is the object or focus of faith, hope and joy.

The third semantic role of $\varepsilon \nu \chi rισττ\omega$ as Target is far less frequent than the other two; indeed some might query whether it occurs. Without question, Christ is the target of faith and hope. An expressed object after $\piστεύω$ is in the dative, or follows the prepositions $\varepsilon πί$ (e.g. Ac 9.42, Ro 4.5, 24, 1P 2.6 etc.) and $\varepsilon ις$ (Mk 9.42; Ac 10.43; it is very common in John e.g. Jo 1.12, 2.11, 3.16, 6.29, 10.42 etc.). There are a few examples of $\varepsilon λπίζω$ followed by $\varepsilon ις$ (e.g. Jo 5.45; 1P 3.5) and $\varepsilon πί$ (Ro 15.12; 1T 4.10), and two of the noun $\varepsilon λπίς$ followed by $\varepsilon ις$ (Ac 24.15; 1P 1.21).

There is also a handful of examples where $\piστεύω$, $\varepsilon λπίζω$, and one or two similar verbs are followed by an $\varepsilon ν$ phrase = , and the English translations are not in complete accord in their interpretation of its semantic role, as seen in the following examples.

1. $\piστεύω + \varepsilon ν$ (See also note under $\varepsilon πί$, footnote 4, p. 187)

Mk 1:15: $\etaγγικεν \ η \ βασιλεία \ τού \ θεού; \ μετανοείτε \ και πιστεύετε \ εν \ τῷ \ εὐαγγελίῳ.

All + TT and W have 'believe (in) the good news/gospel', except LB which has 'act on this glorious news'.

Jo 3.15: $\ινα \ πάς ο Πιστεύων εν αυτῷ εχη \ ζωην αιωνιον.

All + W make 'him' the object of belief except JB, 'so that everyone who believes may have eternal life in him', and TT, 'in order that ... (as JB)'. The majority view seems the more natural.

2. $\piστις + \varepsilon ν$

Ga 3.26: Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως $\varepsilon \nu \ Χριστῷ \ Ιησοῦ:

KJV for ye are all the children of God by faith in Christ Jesus. LB, Ph, JB, NIV, W all translate similarly. Br also regards as Target. RV inserts a comma, '... all sons of God, through faith, in Christ Jesus'.
Others take 'in CJ' as Sphere. RSV for 'in Christ Jesus you are all sons of God, through faith.' TEV, NEB 'in union with Christ Jesus.' So also TT 'For through faith you are all sons of God in Christ Jesus.'

Paul's elaboration in vv 27 and 28 reflects Sphere. We are reminded again that while we may analytically seek to divide the roles, for Paul they often merge.

Eph 1.15: *Διὰ τούτου κἀγὼ ἀκούσας τὴν καθ’ ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους*.

All +RV, Br, W 'faith in the Lord Jesus.' TT (consistently) refuses to allow Target: '... ever since I heard of the faith you have because Jesus is your Lord'. This seems a forced rendering. It is balanced by 'love for the saints'. The parallel passage in Co 1.4 is similarly translated by all, except TT ('we have heard of your Christian faith [surely = faith in Christ] and ...'). Lightfoot refuses Target as a role. 'The preposition ἐν here and in the parallel passage, Ephes. i. 15, denotes the sphere in which their faith moves [?], rather than the object to which it is directed' (1875:133).

3. *πιστοῖ + ἐν*

Eph 1.1: 'Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφεσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. All render some variation or expansion of 'faithful in CJ', except Br, ('believers in CJ'). JB has 'faithful to CJ'.

Here the phrase would seem to be Sphere. It is paralleled by similar phrases at the beginning of other letters of Paul.

Co 1.2: 'τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν
1C 1.2: τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ ὁσιᾷ ἐν Κορινθίων, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ.

Php 1.1: Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ πάσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ.

1Th 1.1: Παῦλος καὶ Στίλουανος καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικείων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ. So also 2Th 1.1.

Cf also 1C 4.17: διὰ τούτῳ ἐπεμψα ὑμῖν Τιμόθεου, δέ ἐστιν μου τέκνον ἁγαπητόν καὶ πιστόν ἐν κυρίῳ... (unless πιστόν is construed with κυρίῳ, in which case it would be Target).

4. ἐλπίζω + ἐν

1C 15.19: εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡπικότες ἔσμεν μόνον, ἐλεημόνευτοι πάντων ἀνθρώπων ἔσμεν. RV, Br, W, KJV, Ph, RSV, TEV, NIV, TT 'hope(d) in Christ'. NEB seeks to maintain an agency significance - 'if it is for this life only that Christ has given us hope...'

Eph 1.12 (only occurrence): εἰς τὸ εἶναι ἡμῶς εἰς ἐπαυτοῦ δόξης αὐτοῦ προελπικότας ἐν τῷ Χριστῷ. All + RV, Br, W, TT and NRSV make Christ the object of hope or belief or trust.

5. καυχάμαι + ἐν

The phrase following this verb might be taken as Topic (see under Topic above).

Ro 2.17: Εἴ δὲ σὺ Ἰουδαίος ἐπονομάζει καὶ ἐπαναπαύει νόμω καὶ καυχάμαι ἐν θεῷ

So also Ro 2.23 'in the law'; Ro 5.11 But note JB 'we are filled with joyful trust in God' (Target).

1C 1.31 ἔνια καθὼς γέγραπται, ὁ καυχόμενος ἐν κυρίῳ καυχάμαι.

cf. 2C 10.17, and Php 3.3.


Note that for Ro 5.3, οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, the translations vary between Topic and Sphere.

**Topic:** JB 'we can boast about our sufferings'.

**Sphere:** TT '...even in the midst of troubles.'

Most leave ambiguous e.g. TEV And we also rejoice in our troubles because...

In Ro 15.17, the phrase following the noun is Sphere.
Note that this verb and cognate nouns are often followed by ὑπὲρ (used for Topic).

6. ἐποιθά + ἐν

Php 3.3, 4: ἡμεῖς γὰρ ἐσμέν ἡ περιτομὴ, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὔκ ἐν σαρκὶ πεποιθότες, καὶ πέτα ἐγὼ ἔχων πεποιθήσθην καὶ ἐν σαρκί.

εἰ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον:

Is this the only occurrence? ἐπί is the normal preposition following the word. In Php 2.24 it is Sphere cf. 2Th 3.4.

7. χαίρω + ἐν

Php 3.1 χαίρετε ἐν κυρίῳ. This and the equivalent Php 4.4 are the only places where the phrase might be considered Target. Ph explicitly states 'delight yourselves in the Lord'. TEV renders 3.1 as '...may the Lord give you much joy' and 4.4 as 'May you always be joyful in your life in the Lord', which is not particularly felicitous. TT has 'the joy of the Lord be with you' for 3.1 and 'As Christians, you should always rejoice' for 4.4.

These passages highlight the problems of translating the phrase. As living and abiding in Christ, within the sphere of his life and power, he is both source and focus of our joy.

Summary

In sum, there seem to be two major semantic roles for ἐν Χριστῷ - Sphere and Agency, and a third less frequent one, Target.

It is interesting to note Murray's 3 groupings (lxx):

(i) Christ is 'the true home of the Christian'. This covers Sphere above.

(ii) Christ is the source of every form of spiritual grace and blessing. This is equivalent to Agency above.

(iii) God's operations and purpose are centred in Christ. His examples cover both Sphere and Agency.

While it is possible and hopefully helpful to distinguish these separate semantic roles for ἐν Χριστῷ or ἐν τῷ κυρίῳ, it is clear from the examples above and from the Ephesians text that it is not always easy to make the choice. For example, 'Be strong in the Lord...' (Eph 6.10) - is this Agency
or Sphere (the fact that the whole of our life is in union with Christ)? The following 'and in the
strength...' (Means) might be considered parallel, and therefore Agency. Both roles would be valid
here, and the result is the same from either perspective. We are exhorted to be strong through/with
the strength that comes from being linked in a vital relationship with Jesus Christ.

ἐν Χριστῷ encapsulates vast theological content. Christ is at once the Target (centre or focus), the
Sphere (circumference) and the Agent of our life, faith and behaviour, and the central focus of God's
activity and purpose. τὰ πάντα καὶ ἐν πᾶσιν Χριστῷ. (Co 3.11) We must beware of 'over-
unravelling' Paul's monogram – indeed we cannot do so; theological truth cannot be confined neatly
in semantic roles.

Implications for translation: The matter of translation is taken up in chapter 8. But the translation
of this key phrase raises the whole topic, and illustrates the principles involved. Some of these may
be stated as follows:

1. Within the core premise of faithfulness to the original source language, and faithfulness to the
receptor language, there is tension, and the constant challenge is to keep the right balance between
one and the other. One's basic 'philosophy of translation' can be plotted along the spectrum of closer
or further, tighter or freer from the original. Thus, for English, KJV --- (N)RSV --- NIV ---
TEV/NEB/REB --- CEV --- Phillips are along a spectrum from more 'literal' to more 'dynamic' (and
continuing to the paraphrase LB19) (cf. Fee & Stuart, 1982:36. Their line moves from literal,
through dynamic to free). For any particular language within any particular area or situation, it is
essential to know the particular viewpoint of the translators on this matter.

2. Is there an all-embracing locative in the language, which is the equivalent of ἐν? Many languages
do have a general place/time locative marker. Could it be used to cover the literal, figurative, and
theological meanings of ἐν?

With regard to ἐν Χριστῶ, whose uses are figurative, not literal, the question arises as to whether
the figure is a live figure or a dead figure. In general translation theory, live metaphors tend to be
retained, dead metaphors to be changed to an appropriate equivalent in the RL.

19 I would consider The Message (Eugene Peterson) an interpretive paraphrase.
Further, if the phrase is considered to be not simply a live metaphor, but a 'theological motif', then a good translation will seek to maintain a consistent rendering\textsuperscript{20}.

3. If no single rendering is available, how far must one contextualise each individual passage? Of the 3 groupings above, the most challenging will probably be the 'locational' meanings. The whole question of how much context (both verbal and non-verbal) to include in translation (otherwise known as the question of implicit and explicit information) is one of the most fundamental questions in translation theory and practice, and relates to the statements in 1. above. It is the central question addressed by Relevance theory (e.g. Gütt 1987:31ff.).

4. Over-translation, or too lengthy translation, can (a) distort or limit the meaning by focussing on one aspect only, (b) skew the focus or balance of the whole statement or argument. 'I have found some modern translations very helpful, for what are translations but compressed commentaries?' (Leon Morris, in his Author's Preface to 1 Corinthians, 1985) If this is so, one is reminded again of the onerous responsibility of the translator. Where the original itself is a compression of meaning, how much of the task of interpretation belongs to the translator, and how much must be left to the reader?

\textsuperscript{20} cf. Beekman and Callow, chaps. 8 and 9, pp 124 ff.
F SOME PROBLEM PASSAGES

Note: Because of its length, 1T 3.16 is on a whole page at the end of this section.

These listed gifts follow v. 6 – ‘So, having different gifts dispensed by grace, [let us exercise them], whether ...
Paul's fast-flowing thought, as so often, carries him on without an explicit main verb. έν marks his qualifying comment in each case. We may distinguish 2 groups of 3 (after the initial gift of 'prophecy' in v. 6):

1. Means: a, b, c. If his gift is serving, let him use it in/by serving etc. So NIV, TEV, RSV, NEB, Br.

Note the cognate link within each pair.

2. Manner: d, e, f. generously (or, sincerely/with integrity??), diligently, cheerfully. Note the lack of cognate link within each of these pairs.

Ro 15.13 έν τῷ πίστειν: There are differences of interpretation.
KJV in believing
NIV Circumstance. 'as you trust in him'. So LB.
TEV Means. 'by means of your faith in him. So NEB.
W Reason - 'because you trust in him'. So CEV, i.e. 'as a result of ...'. (Means and cause are often closely linked.)

έν τῇ ελπίδι: Sphere
NIV overflow with hope

έν δυνάμει πνεύματος ἁγίου: Means

'notable/outstanding among the apostles' (Loc.) i.e. they also were in the (wider) group of apostles, or, 'well-known by (i.e. to) the apostles' (Experiencer. A rare use of έν).

Hodge takes the latter interpretation – ‘... highly respected by the apostles. The latter is most probably the correct interpretation.’ So also Beet, Haldane et al.

Bruce (1963:272) says 'they were not merely well known to the apostles but were apostles themselves (in a wider sense of the word) ...' So also Barrett, Sanday and Headlam. See Blight 1972:357.

'among' would seem to fit the context more naturally.
These phrases are, of course, an elaboration of ἐν παντὶ, giving the specifics. cf. the same pattern in 2C 6.4, 5 (under Circumstance), and 1C 6.7 (under ἐν δύομεν).

1. **Sphere** 'in the areas of all you say and know'.
   - NIV enriched in every way–in all your speaking and in all your knowledge–
   - TEV become rich in all things, including all speech and all knowledge

2. **Means -supply**, i.e. enriched with/by
   - RSV in every way you were enriched by him, with all speech and all knowledge ...

So also probably JB and NEB.

Whatever role is opted for, the sense is the same. In the areas of speech and knowledge, Christ has gifted them.

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**1C 7.15b**

ἐν δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός.

Sphere: It is [to live] in peace that God has called us.

Harris points out that this phrase, which is 'emphatic by position', may well be the key to this difficult passage (1191).

cf. ἐν ἁγίωσθαι with same verb in 1Th 4.7.

**1C 15.3**

παρέδωκα γὰρ ἐμὴν ἐν πρώτῃ, ὥς καὶ παρέλαβον, ...

Only occurrence of the phrase in NT.

Is it Circumstance/Time ('first of all/initially') or Sphere ('among matters of most importance')?

A-G take as Sphere – 'among the first=most important things i.e. as of first importance.' So most transl. e.g. NIV, Br as of first importance.

Note NEB first and foremost, ...

---

21 note that this involves the Thematic level or perspective referred to in Ch.2.
The most notoriously difficult verse of this short letter to exegete, both in its parts and as a whole! 22

ἐν ἐπιγνώσει et al. Either Means (‘through an understanding of...’) or Sphere (‘in the matter/sphere/area of...’). Means seems unlikely. But Sphere fits the context well.

ἐν plus a noun follows ἐνεργής or its cognates only here and in 2C 1.6 (‘effective in (producing) patience’). ἐν plus a pronoun follows the verb in a number of places24 (‘working in him/you/us’ - Sphere).

A straightforward interpretation would seem to be: ‘I pray that the sharing of your faith25 [the faith/love ministry of v. 5] will be effective/active/productive in [the sphere of] understanding ... > will result in a true/full(er) understanding of all the good that is ours’. Paul was always concerned that the knowledge of his readers should increase, cf. Co 1.9; Eph 1.17ff; Php 1.9, 10.

ἐν ἡμῖν Loc. > possessive. ‘that is ours’.

εἰς Χριστὸν is this part of the ἐν PP, or does it modify ἐνεργής? Most Eng. transl. take as former, i.e. = ἐν Χριστῷ – ‘the good that is ours in Christ’.

RV seems to construe with the main verb, ‘unto Christ’ i.e. a shortened form of ‘for the glory of Christ’. So H.C.G. Moule (nd: 305) and many other commentators. This accords with the primary meaning of the word. See Banker 1990:23.

ἐν σιματί: Means > causal ‘because of/on account of’ TEV is only one of the 8 which translates this way, ‘because of his death, by which the eternal covenant is sealed’26.

ἐν παντὶ ἀγαθῷ: Means-equipment (cf. Eph 1.3 ἐν πάσῃ εὐλογίᾳ πνευματικῇ).

ἐν ἡμῖν: Loc-fig.

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22 Carson (1960) refers to Lightfoot and CFD Moule for all the interpretations of this verse.
23 ἐνεργής occurs 3 times: 1C 16.9 (Abs.), Phm 6, and He 4.12 (Abs.)
24 Mt 14.2 (Mk 6.14), Eph 2.2, 3.20; Php 2.13; Co 1.29; 1Th 2.13.
25 An alternative would be ‘I pray that your partnership [with me] in the faith will result in/produce ... cf. Php 1.5.
26 ‘It is generally agreed that the ἐν is used in a causal sense here. When God raised Jesus from the dead, He was signifying the acceptance of the Covenant blood’ (Miller 1988:449, 450). The whole comment is well worth reading.
1J 5.6  

Οὗτος ἐστιν ὁ ἐλθὼν δι’ ὅδε τοῦ οἴκου καὶ αἵματος. Ἰησοῦς Χριστός, σὺν ἐν τῷ ὅδετι μόνον ἀλλ’ ἐν τῷ ὅδετι καὶ ἐν τῷ αἵματι.

The key question is whether the ἐν phrases exactly parallel the διά phrases as a stylistic variation, or whether there is a distinction in meaning.

1. Both are Means, or Manner.

TT through [Note: 'that is, through his whole ministry from the baptism to the cross, with all their implications', p.542]... by...

KJV/NIV/Ph by... by...

Many commentators believe there is no difference.

2. διά - Means; ἐν - Manner

RSV/JB/W by... with

3. Other

NEB with... by

TEV with... with

See the comments by Anderson, 1992, 195ff.

The distinctions made by transl. and commentators appear artificial. The overall sense would seem to be that his coming was authenticated and marked by the two events of his baptism and death.

2P 1.5-7  

καί αὐτὸ τὸῦτο δὲ σπουδὴν πάσαν παρεισενεγκαίνεις ἐπιχορηγήσατε ἐν τῇ πίστει ὅμως τὴν ἀρετήν, ἐν δὲ τῇ ἁρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκράτεια τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν ψυχολογίαν, ἐν δὲ τῇ ψυχολογίᾳ τὴν αὐτίκην.

Many English versions (KJV, TEV, NIV, JB), in using the word 'add', fail to catch the nuance of the preposition here, by suggesting that we are to add these graces to one another as beads on a string, rather than as links in a chain.

RSV supplement your faith with virtue, and virtue with knowledge etc.

W with your faith exhibit also a noble character; with a noble character knowledge etc.

The role is Circumstance or Sphere – 'in (the matter of) [exercising] faith, supply/furnish (also) virtue', 'as you exercise faith, practise also virtue ...' etc. 'Each grace being assumed, becomes the stepping-stone to the succeeding grace.' (Exeg. Helps, 1981:40, quoting Fausset, 1961.)

ἐν τῷ ὅδετι ... καὶ ἐν τῷ αἵματι

The key question is whether the ἐν phrases exactly parallel the διὰ phrases as a stylistic variation, or whether there is a distinction in meaning.

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The distinctions made by transl. and commentators appear artificial. The overall sense would seem to be that his coming was authenticated and marked by the two events of his baptism and death.
...
STATISTICS

ἐπὶ occurs some 890 times in the NT, nearly a third of the occurrences of ἐν. It is a favourite preposition of Luke - and of Revelation, whose theme is the Lamb on the throne.

IE CONNECTIONS AND MEANING

ἐπὶ is cognate with Latin ob, Sanskrit ἀπί.

ἐπὶ is the only preposition which occurs plentifully with all three cases, most frequently with the Accusative, least with the Dative. There is considerable overlap of meaning in its use with the three cases. It often occurs after verbs compounded with ἐπι- as will be seen in the examples below.

The basic meanings of 'upon' or 'on top of' or 'over' account for all the uses of ἐπὶ whether the meaning is a physical spatial/temporal, or a metaphorical or extended one. It may express physical location - in space (rest on and contiguity to) and, to a lesser extent, in time. Hence it may express, by extension, a non-physical reliance on someone (generally) or something. It may also express the domain or area covered by an activity. By extension also, it may signal the grounds or basis for an action. Grounds or basis in turn can lead to purpose.

'It differs from ὑπὲρ in that ἐπὶ implies a resting upon, not merely over. But the very simplicity of this idea ['upon'] gives it a manifoldness of resultant uses true of no other preposition.' (Robertson, 600) There is indeed a spectrum of meanings, and hence a blurring, but the focal differences are still clear. As with other areas of Greek grammar (e.g. the difference between Subjective and Objective Genitive), we can attempt to analyse and classify; the NT writers simply used the word they wanted without more ado, and we must often derive its particular significance from the context.
The chart on this page maps the roles of επί to the semantic roles as presented in chapter 5.

Items in *italics* are role variants which are specific to επί. Items in parenthesis are infrequent uses.

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<tr>
<td>9. Time</td>
<td>Time-when</td>
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<td></td>
<td>Time-how long</td>
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<td>Time-since</td>
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<td>Time-until</td>
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<td>10. Means</td>
<td>Means</td>
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<td></td>
<td>Agency</td>
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<td>Manner</td>
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<td></td>
<td>Specification</td>
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<td>11. Measure</td>
<td>Reason</td>
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<tr>
<td>12. Motivation</td>
<td>Occasion</td>
<td>Basis</td>
</tr>
<tr>
<td></td>
<td>Purpose</td>
<td></td>
</tr>
</tbody>
</table>

Chart of semantic roles of επί
They will be presented and illustrated in the following order:

A. **Locative**
   1. Location
   2. Goal

B. **Time**

C. **Extended roles**
   1. Target
   2. Opponent
   3. Domain
   4. Topic

D. **Motivation**
   1. Occasion
   2. Basis
   3. Purpose

E. **Problem passages**
A LOCATIVE

1. LOCATION

1.1 '(up)on' or 'on top of'

There are some examples of ἐπί with the basic meaning of 'on (top of)', apparently used with all 3 cases with little difference of meaning. ἐπί may signify both 'on' an indefinite (large) 2-D area (sand, sea etc.), and resting 'on top of' a 3-D object (table, bed etc.).

- With Accusative

| Mt 7.24, 25, 26 | ... ὡστες ἔφεςομης αὐτῷ τὴν οἰκίαν ἐπὶ τὴν πέτραν: ... τεθηκέναι γὰρ ἐπὶ τὴν πέτραν. ... ὡστες ἔφεςομης αὐτῷ τὴν οἰκίαν ἐπὶ τὴν θάλασσαν. | on sand...on rock cf. Lu 6.48, 49. |
| Mt 14.25 | ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. | cf. ἐπὶ τὴν θάλασσαν with same meaning in the next verse, and genitive also in Mk. 6.48, 49, Jo 6.19. |
| Mk 4.38 | καὶ αὐτὸς ἦν ἐν τῇ πρώμῃ ἐπὶ τὸ προσκεφάλισμα καθέθηκεν. | |
| Mk 11.7 | καὶ ἐφοροῦσιν τὸν πώλην πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ μάτια αὐτῶν, καὶ ἐκαθίσαν ἐπὶ αὐτὸν. | |

It is interesting to see the frequency of ἐπί in the 3 synoptic accounts of the parable of the sower:

<table>
<thead>
<tr>
<th>Parable</th>
<th>Matthew 13.3 ff</th>
<th>Mark 4.2 ff</th>
<th>Luke 8.4 ff</th>
</tr>
</thead>
<tbody>
<tr>
<td>NB: ditto = 'same as Matt.'</td>
<td>παρὰ τὴν ὁδόν</td>
<td>ditto</td>
<td>ditto</td>
</tr>
<tr>
<td></td>
<td>ἐπὶ τὰ πετρωδή</td>
<td>ἐπὶ τὸ πετρωδὲς</td>
<td>ἐπὶ τὴν θάλασσαν</td>
</tr>
<tr>
<td></td>
<td>ἐπὶ τὰς ἁκάνθας</td>
<td>εἰς τὰς ἁκάνθας</td>
<td>εἰς τὴν γῆν τὴν καλὴν</td>
</tr>
<tr>
<td>Interpretation</td>
<td>same as parable</td>
<td>ditto</td>
<td>ditto</td>
</tr>
<tr>
<td></td>
<td>same as parable</td>
<td>ditto</td>
<td>ἐπὶ τῆς πέτρας</td>
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<tr>
<td></td>
<td>εἰς τὰς ἁκάνθας</td>
<td>ditto</td>
<td>ditto</td>
</tr>
<tr>
<td></td>
<td>same as parable</td>
<td>ditto</td>
<td>ἐν τῇ καλῇ γῇ</td>
</tr>
</tbody>
</table>

Understandably, the stony ground is the only kind which has ἐπί in all 3 accounts!
**Extent:** With an additional modifier in the following nominal phrase, ἐπὶ can signal physical Extent or domain.

Mt 27.45 Ἀπὸ δὲ ἐκτὸς ὅρας σκότους ἐγένετο ἐπὶ πάσαν τὴν γῆν ἔως ὅρας ἑκάτερης. darkness over the whole earth

Ac 11.28 ἐστήμανεν ... λίμον μεγάλην μέλλειν ἐσεθαίκει ἐπὶ ἥλιον τὴν οὐκομενήν. ... there would be a great famine throughout the whole world...

Notice the idiomatic use of ἐπὶ with the accusative in the following.

Lu 5.12 ἱδοὺ ἄνηρ πλῆρης λέπρας; ἱδοὺ δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ... fell on his face. So also in Mt 17.6, 26.39, Lu 17.16. Contrast Jo 11.32 πρὸς τοὺς πόδας [fell] at his feet.

Lu 15.20 καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τρόχηλον αὐτοῦ καὶ καταφάτισεν αὐτὸν. NIV threw his arms around him TEV, JB, NEB similar.

Rev 11.11 καὶ ἐστήσαν ἐπὶ τοὺς πόδας αὐτῶν. stood on their feet

**With Genitive**

Mt 4.6 καὶ ἐπὶ χειρῶν ἀφοῦσιν σε, 'on' > 'in their hands'. So also Lu 4.11. (OT quote)

Mt 9.2 προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνοντος beβλημένον.

Mt 10.27 καὶ δ εἰς τὸ σῶς ἀκούετε κηρύσσετε ἐπὶ τῶν οἰκίσκων.

Mt 14.19 καὶ κελεύσας τοὺς ὄχλους ἀνακαλιθήσεται ἐπὶ τοῦ χόρτου.

Mt 24.3 Καθῆκεν δὲ αὐτοῦ ἐπὶ τοῦ Ὀροστος τῶν Ἐλαιῶν 'sit down on the grass'. cf. ἐπὶ + dative in parallel passage, Mk 6.39.

Mt 6.10 γενηθῇ τὸ θηλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς a very common phrase throughout the NT, sometimes in contrast to 'in heaven' cf Mk 4.26 (might take as Goal, except that Goal is generally Acc. – so Ac 10.11), Lu 5.24 ('on' rather than 'over' in this context) etc. etc.

Ac 21.40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παύλος ἐστώς ἐπὶ τῶν ἀναβαθμίων

1C 11.10 διὰ τούτο φεύγει ἡ γυνὴ ἐξουσιαν ἐχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

**With Dative**

Less common. As noted above, there are one or two instances where Mark seems to favour the use of the dative.

Mt 14.8, 11 Δός μοι, φησίν, ὅδε ἐπὶ πινακί τὴν κεφαλήν Ἰωάννου τοῦ βαπτιστοῦ. So also Mk 6.25, 28

Mk 6.39 συμπόσια συμπόσια ἐπὶ τοῦ χλωροῦ χόρτου. on the green/fresh grass
Mk 6.55 καὶ ἥξαντο ἐπὶ τοὺς κραβαττοὺς τοὺς κακῶς ἐχοντας περιφέρειν

Jo 11.38 ἢν δὲ σπέλασιν καὶ λίθος ἐπέκειτο ἐπ᾽ αὐτῷ. (stone) lay on/across it. Here there is 'vertical contact'.

It is interesting to note the use of the 3 cases for 'on (the) throne' in Revelation, especially when used with the participle καθήμεν-. There is textual variation.

<table>
<thead>
<tr>
<th>Case of Participle</th>
<th>Case of Noun in PP</th>
<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>Accusative</td>
<td>Genitive</td>
</tr>
<tr>
<td>Nestlé 26</td>
<td>Souter (W-H)</td>
<td>TR</td>
</tr>
<tr>
<td>Genitive</td>
<td>Genitive</td>
<td>Genitive</td>
</tr>
<tr>
<td>Nominative</td>
<td>Accusative</td>
<td>Accusative</td>
</tr>
<tr>
<td>Dative</td>
<td>Dative</td>
<td>Genitive</td>
</tr>
<tr>
<td>Accusative</td>
<td>Accusative</td>
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<td>Genitive</td>
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<td>Dative</td>
<td>Dative</td>
<td>Genitive</td>
</tr>
</tbody>
</table>

The Nestlé version reflects an attraction to the case of the participle. The Textus Receptus seems to have a preference for the Genitive.

**Figurative uses**: ἐπὶ occurs in the following expressions (with all 3 cases) with a locative role, but the total PP is being used figuratively or idiomatically.

Mt 16.18 ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω μου τὴν εκκλησίαν on this rock I will build...

Mt 23.2 λέγων: ἐπὶ τῆς Μωϋσεως καθήδρου ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. i.e. they have the same leadership role and authority that Moses did.

Mt.27.25 καὶ ἀποκρίθησαν πάς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐστίν ἡμῶν καὶ ἐπὶ τὰ τέκνα ἡμῶν. may his blood (be) on us and on our children. i.e. we accept the responsibility.

Eph 2.20 ἐποικοδομήθησεν ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν built on the foundation of apostles and prophets.

Php 2.17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πιστεῦσιν ἡμῶν, χαίρω καὶ συγχαίρω πάσιν ἡμῖν: built on the foundation of apostles and prophets.

Co 3.14 ἐπὶ πάσιν δὲ ταύταις τὴν ἁγάπην, ὡς ἐστιν συνέδεσμος τῆς τελειωτῆτος. on top of/in addition to all these things...

1J 3.3 καὶ πᾶς ὁ ἐχον τὴν ελπίδα ταύτην ἐπὶ αὐτῷ ἀγνιζεῖ εαυτόν, καθὼς ἐκεῖνος ἁγνὸς ἐστιν. whoever has this hope (with)in him i.e. 'within himself' as in some translations. If it was 'in Christ', one would expect the Accusative for Target as are other examples.
So also Mt 23.4; Ac 1.26, 4.22; He 8.10, 10.16; 1P 5.7.

To these we may add the idiomatic ἐπὶ ἀληθείας 'in truth' or 'truly' which occurs 7 times, mostly in Lucan material.

In addition to the samples below, the phrase occurs in Mk 12.32; Lu 4.25, 22.59, Ac 4.27.

|Mk 12.14| ἀλλὰ ἐπὶ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις: So also Lu 20.21.
|Ac 10.34| ἐπὶ ἀληθείας καταλαμβάνομαι ὑπὲρ αὐτοῦ προσωπολήμματος τὸ ᾿αθως.

1.2. 'in the locality of'

In the following examples, the thought of 'contact with' shifts to contiguity i.e. 'in the immediate/close vicinity of'. A common English translation is 'at'. This use of ἐπί is also found with all 3 cases.

- **With Accusative**

  |Mt 9.9| εἴδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μοαθαίον λειγόμενον, at the tax-office. So Mk 2.14; Lu 5.27 (only 3 in NT)
  |Rev 7.1| εἶδον τέσσαρα ἄγγελους ἐκτῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἃς ὑπὸ μὴ πνεύσῃ ἀνέμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τὴν βαλασσάνῃ μήτε ἐπὶ πάντων δευδρῶν.

- **With Genitive**

  |Mt 21.19| καὶ ἰδὼν συκῆν μίαν ἐπὶ τὴς ὁδοῦ ἤλθεν ἐπὶ αὐτὴν at the roadside
  |Mk 8.4| Πόθεν τούτους δυνηστεῖται τις ὁδὲ χορτάσαι ἄρτων ἐπὶ τὴν ἱεραὶς.
  |Mk 11.4| καὶ ἀπῆλθον καὶ εὗρον πάλιν διδαμένον πρὸς θυραίν ἐξ ἐπὶ τοῦ ἁμαρτίῳ καὶ λιουσών αὐτὸν. at the crossroads
  |Jo 21.1| εἴσαχθαν ἐκατόν πάλιν ὁ Ἰησοῦς τοὺς μαθητὰς ἐπὶ τὴν βαλασσάνῃ τῆς Τιβερίαδος:
  |Ac 5.23| καὶ τοὺς φύλακας ἐκτῶτας ἐπὶ τῶν θυρῶν, standing by the doors
  |Rev 8.3| Καὶ ἄλλος ἄγγελος ἤλθεν καὶ ἐστάθη ἐπὶ τῶν θυσιαστήρων stood at (or by) the altar (TR has Acc.)

Note acc. case for second ref. in the verse - '... on the altar'.
• With Dative

'As with the accusative and genitive, so with the locative [dative], there is the idea of contiguity.'

(Robertson, 604)

Jo 4.6  
ο ὁνίν Ἰησοῦς κεκοπιακὼς ... εκαθέζετο οὗτος ἐπὶ τῇ πηγῇ:  
All + TT take as 'by' or 'beside the well'. KJV alone renders 'on the well'.

Jo 5.2  
εστίν δὲ ἐν τοῖς Ἱεροσόλυμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ  
at the porch

Ac 3.10  
αὐτὸς ἦν ο πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Οραίᾳ Πύλῃ τοῦ ἱεροῦ  
at the beautiful gate  
So also v.11.

Ac 5.9  
οὶ πόδες τῶν θαυμάστων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ  
feet ... standing at the door

Rev 9.14  
Λύσσων τοῖς τέσσαρας ἀγγέλους τοῖς δεδεμένοις ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ  
at the great river...

1.3. 'in presence of' (people)

Here the sense is the same as 1.2, i.e. 'in the vicinity of', but is applied to people. And the normal expectation would therefore be 'before'. The following case is always genitive.

Mt 28.14  
καὶ κἂν ἄκουσθῇ τούτο ἐπὶ τοῦ ἱερείου,  
lit. 'if this should be heard before the governor' (or, at the governor's [place/house]) i.e. if the governor should hear about this.

Mk 13.9  
καὶ ἐπὶ ἱερείων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.  
you will stand before governors and kings

Ac 24.20  
ἡ αὐτοὶ οὕτωι εἰπάτωσαν τι εὖρον ἄδικημα στάντος μου ἐπὶ τούς σωματίδιοι.  
when I stood before the Sanhedrin

2C 7.14  
καὶ ἡ καυχησία ἡμῶν ἐπὶ Τίτου ἀλήθεια εγενηθή.  
REB 'in the presence of Titus'. So KJV and RSV 'before Titus'. Other versions have 'to'.

1T 6.13  
παραγγέλλω [σοι] ἐνώπιον ... Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ομολογίαν,  
when he witnessed a good confession before Pontius Pilate.  
cf. use of κατά in Ac 3.13.

2. GOAL

Goal is a major role of ἐπὶ (though not as frequent as εἰς or πρὸς), and covers several interlocking sets. Goal always implies 'motion to/towards' (whether the locality or vicinity of), and occurs with verbs of MOTION and TRANSFER. As with the other prepositions of 'motion to', the following case is normally, but not always, accusative.
2.1 With verbs of MOTION. 

Mt 3.13  | ἔπεισεν υἱὸν τοῦ Ἰσραήλ, ἐπὶ τὴν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.  
         | to Jordan  

Mt 10.29 | οὐχὶ διὸ στροφῆται ἁσσαρίου πωλεῖται; καὶ ἐν εἰς αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν.  

Mt 14.34 | Καὶ διαπεράσαντες ἠλθον ἐπὶ τὴν γῆν  

Mt 21.19 | καὶ Ἰδοὺ συκῆν μίαν ἐπὶ τῆς ὕδατος ἠλθεν ἐπὶ αὐτὴν  

Mt 21.19 | to the tomb  

Lu 22.40 | γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς,  

Ac 8.26 | Ἀναστήθη ἀπὸ τοῦ οὐρανοῦ κατὰ μεσομῆνα ἐπὶ τῷ ὕδω τῆς καταβαίνουσαν ἀπὸ Ἰερουσαλήμ εἰς Γαζὰν.  

Ac 9.11 | Ἀναστάς πορευόμητι ἐπὶ τὴν ρώμην τὴν καλομιμημένην Εὐθείαν  

So also Mt 22.9, Jo 6.16, etc.  

2.2 With verbs of TRANSFER. With verbs of 'putting', ἐπὶ again has the sense of 'on top of'.  

Mt 4.5  | Τότε παραλαμβάνει αὐτὸν ο ὅρμος ... καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πετρών τοῦ ἱεροῦ.  
         | = Lu 4.9.  

Mt 9.16 | οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα χαίους ἁγνάφου ἐπὶ ἱματίῳ παλαιῷ  
         | cf. Mk 2.21, Lu 5.36 - both Accus.  

Mt 27.29 | καὶ πλέξαντες στέφανον εξ ἀκαυθίων ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτῶν  

Mk 4.21 | Μήπωρε ναὶ ὁ λύχνος ίνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ;  

Mk 7.30 | εὑρεν τὸ παιδίον βεβηλύμενον ἐπὶ τὴν κλίνην  

Mk 8.25 | εἶπα παίλιν ἐπέθηκαν τὰς χεῖρας ἐπὶ τοὺς χεραλίους αὐτοῦ.  

Lu 10.34 | ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἱδιον κτῶν  

Lu 12.11 | δόσων δὲ εἰσέφερσων ἤμας ἐπὶ τὰς συκαγιασάς καὶ τὰς ὀργάς καὶ τὰς ἑκτοσιάς.  

Lu 19.35 | καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπηρήμανεν αὐτὸν τὰ ἰματιά ἐπὶ τὸν πόλον ἐπιβιβάσαν τὸν Ἰησοῦν.  

Jo 9.6, 15 | ἐπέχρισεν αὐτὸν τὸν πόλον ἐπὶ τοὺς χεραλίους  

Ac 14.13 | ὅ τε ἤρεις τοῦ Λευκοῦ τοῦ ὅντος πρὸ τῆς πάλαιος ταχύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ενέγκας  

merging into 'over' - KJV gets the force of this after her treatment by the demon.  

Mk 7.30 with similar meaning.  

Jo 9.6, 15 merging into 'over' - again, the dimension of extent (Domain).  

Lu 10.34 in contrast to ὑπὸ  

Lu 12.11 merging into 'over' i.e. there is a dimension of extent (Domain).  

Lu 19.35 bringing you to the synagogues and to...  

Ac 14.13 merging into 'over' - again, the dimension of extent (Domain).
place his right hand on me

So also Mk 16.18; Lu 15.5, etc.

Figurative uses (both Motion and Transfer):

Mt 10.34  My message is this: that you have heard them all.

Mt 12.28  εί δέ εν πνεύματι θεοῦ ἔγω ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐπὶ οῆμας ἡ βασιλεία τοῦ θεοῦ.

Lu 19.23  καὶ διὰ τι σύν ἐδωκάς μου τὸ ἀργύριον ἐπὶ τροπείζων; κἀγὼ ἐλθὼν σὺν τόκῳ ὁ ἄντο ἐπραξά.

Ac 7.23  ἀνεβή ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψατος τοὺς ἀδέλφους αὐτοῦ τοὺς ὑπὸς Ἰσραήλ.

Ac 8.32  ὡς πρόβατον ἐπὶ σφαγήν ἠχθη

Ro 2.2  οἰδάμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἡσυχίᾳ κατὰ ἀληθείαν ἐπὶ τοὺς ταῖς τοιούτα πρόστοτοι.

Ro 15.3  Οἱ ὀνειδίσμοι τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπὶ ταῖς παραφράσεις.

1C 2.9  καὶ ἐπὶ καρδίαν ἀνθρώπῳ σὺν ἀνεβή.

Ga 4.9  πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθένη καὶ τῶν ἀστυνομία

Eph 4.26  ὁ ἡλίος μὴ ἐπιδίνεται ἐπὶ τοῖς παραφράσεις ἀσθενείας.

He 6.1  Διὸ ἀφεντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειώτητα φερῶμεθα.

1P 5.7  πάσαν τὴν μέριμναν ἰμῶν ἐπιρίπαστε ἐπὶ τοῦ ἀσθενείας τοῦ παραφράσων ἰμῶν.

Rev 2.24  οὐ βάλλω ἐπὶ ἰμάς ἀλλο βάρος,

Rev 3.10  κἀγὼ σε τηρήσω ἐκ τῆς ἀρχῆς τοῦ πειρασμοῦ τῆς ἐκκλησίας ἐπὶ τῆς οἰκουμενῆς ἔλεος

Rev 11.11  καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωρούντας αὐτοὺς.

1 ἀπαξ λεγ.
2.3 'to the presence of (people)'

We may note this group, occurring with verbs of MOTION or TRANSFER, which corresponds to 1.3 above.

Mt 10.18
καὶ ἐπὶ ἡγεμόνως δὲ καὶ βασιλείᾳ ἀχθησασθε
you will be brought before leaders and kings So Lu 21.12.

Mk 5.21
συνήχθη ὁχλὸς πολὺς ἐπὶ αὐτῶν.
Most have 'gathered round him'.

Jo 19.33
ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες,
'coming to where Jesus was' i.e. when they reached/arrived at Jesus' cross ...

Ac 16.19
ἐπιλαβόμενοι τὸν Παύλον καὶ τὸν Σιλάν εἶλκυσαν εἰς τὴν ἁγορὰν ἐπὶ τοὺς ἄρχοντας
dragged them to the leaders/authorities.

Ac 25.12
ἐπὶ Καίσαρα πορεύσῃ.
to Caesar you shall go

**B TIME**

ἐπὶ is used with all three cases to express time, and the differences are associated with the basic case meanings. Indeed, there is a certain tension between the preposition and the case.

- **With Accusative**

The accusative is used for duration or extent of time, and there are instances of this with ἐπὶ.

Lu 4.25
οὗτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἐτῶν τριῶν καὶ μήνας
for 3 years and 6 months

Ac 16.18
τούτῳ δὲ ἐποίησε ἐπὶ πολλῶν ἡμέρας.
NIV 'for many days'

Ac 28.6
ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων καὶ ἑωροῦντων ...
for a long time - only exc. in NT

The examples below reflect a somewhat unusual use of ἐπὶ + acc. for Time.

Ac 3.1
Πέτρος δὲ καὶ Ἰωάννης ἀνέβασαν εἰς τὸ ἱερὸν ἐπὶ τὴν ἡράν τῆς προσευχῆς τῆς ἤκατην.
NIV at the time of prayer - at 3 in the afternoon
One might expect a dative here for precise time, but ἐπὶ is followed by its predominant case.

JB takes ἐπὶ as reflecting Purpose: 'for the prayers at the ninth hour'.
So also Ph 'were on their way ... for the three o'clock hour of prayer'.

Ac 4.5
Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους...
NIV the next day i.e. at some point
• With Genitive

The genitive expresses Time-within which, and this is maintained following ἐπί.

Mt 1.11  Ἰωσίας δὲ ἐγέννησεν τὸν Ἰερονίμον καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικίσεως Βαβυλῶνος.  NIV at the time of the exile to Babylon i.e. at some point during

Mk 2.26  πᾶς εἰσήλθεν εἰς τῶν οἴκων τοῦ θεοῦ ἐπὶ ᾿Αβιαθάρ ἄρχιερος.  NIV in the time of Abiathar the high priest i.e. during.  TEV when A was the High Priest.

Lk 3.2  ἐπὶ ἀρχιερείας Ἰωσήφ καὶ Καΐσάρα, ἐγένετο ῥήμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίαν ὑπὸ ἐν τῇ ηρήμῳ.  NIV during the highpriesthood of A. and C.

Ac 11.28  ἀναστὰς δὲ ᾧ Ἀγαβός ἐσήμανεν ... λίμὼν μεγάλην μέλλειν ἔσπεσθαι ἐφ’ ὅλην τὴν οἰκουμένην, ἤτις ἐγένετο ἐπὶ Κλαύδιον.  NIV during the reign of Claudius

• With Dative

With the dative, ἐπί seems to mean 'on the occasion of' and hence sometimes 'whenever'.

Jo 4.27  ἐπὶ τοῦτο ἐπὶ τὴν ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.  at this (time)

2C 3.14  τὸ αὐτὸ κάλλιμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.  at the reading of the old covenant i.e. whenever the old covenant is read.

2C 7.4  πεπληρώματο τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χάρᾳ ἐπὶ πάση τῇ ἠλίσσει ἡμῶν.  in all our affliction cf. 1 Th 3.7 below.  All Eng. versions take it this way, not as being overwhelmed with joy at their affliction.

Php 1.3  Ἐὐχαριστῶ τῷ θεῷ μου ἐπὶ πάση τῇ μνείᾳ ἡμῶν  at every remembrance of you i.e. whenever we remember you.  so NEB, JB

1Th 3.7  διὰ τοῦτο παρακλήθημεν, ἀδελφοί, ἐφ’ ἡμῖν ἐπὶ πάση τῇ ἀναγκῇ καὶ ἠλίσσει ἡμῶν διὰ τῆς ἡμῶν πίστεως,  NIV in all our distress and persecution.  This use is really 'circumstance/situation' - an extension of time.  (ἐφ’ ἡμῖν - see under Occasion)

He 9.26  γνω δὲ ἀπαζ ἐπὶ συντελείᾳ δ’ εἰς ἀδέσποταν [τῆς] ὁμορραίας  at the completion/consummation of the ages.

NEB at the climax of history

2 There are 4 occurrences of this word, always in this phrase - Mt 13.39, 40, 24.3 and this reference.
επί signals a number of UNDERGOER roles which are extensions of locative ones. The following are grouped together for convenience: Target, Opponent, Domain and Topic.

1. TARGET

Target is an extension of Goal. The participant is the target (rather than the Patient) of the activity of the verb. The attitude or action of the agent is directed towards the target. The accusative is the case most used. 'On' is the usual English translation. πιστεύω and ἐλπίζω are typically followed by Target.

Note that in both the section on Goal and here, επί occur with verbs compounded with επί-. In this section they are grouped together.

Mt 5.45 ὁπος γένησθε υλος τοῦ πατρός ὑμῶν τοῦ ἐν οἴκῳ ὑμῶν, ὅτι τὸν ἡλίον αὐτοῦ ἀνατέλλει ἐπί ποιητοὺς καὶ ἁγιούς καὶ βρέχει ἐπί δόκιμους καὶ ἀδίκους.

Mt 15.32 Σπλαγχνίζομαι ἐπὶ τῶν ὄγλων.

Lu 7.13 καὶ ἰδὼν αὐτήν ὁ κύριος ἑσπλαγχνίσθη ἐπὶ αὐτήν καὶ ἔπιπεν αὐτὴν, Μὴ κλαίε.

Mt 27.43 πέποιθεν ἐπὶ τῶν θεῶν.

Mk 10.24 πῶς δύσκολον ἐστίν τοὺς πεποιθότας ἐπὶ χρησίμων εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

Ac 26.18 τοῦ ἐπιστρέψας ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τῶν θεῶν.

Ac 9.42 πολλοὶ ἐπιστευσαν ἐπὶ τὸν Κύριον

causes sun to rise/shine on evil and on good...rain on just and unjust.

It is a picture of impartial providential care.

I-have-compassion on the crowd

In Mt 9.36, πεποιθεῖν is used with the same verb. Perhaps extent is more in focus there, but Target and Domain are very close.

So also Mk 8.2.

the same verb is used.

He trusted in God

Same verb with the dat. 'for those who trust in riches.'

NB. this phrase only in MT/Byz.

The same verb. 'turn (them) to God cf Lu 1.16. It is parallel to εἰς and could be considered goal, which is, of course, basically the same role. One might consider there is an element of direction/aim in this verse.

Many believed on the Lord

So also Ac 16.31, 22.19. And see He 6.1 below.

3 πιστεύω occurs with ἐπὶ nearly a dozen times, equally with acc. and dat. e.g. Mt 27.42; Lu 24.25; Ac 16.31; Ro 4.24, 9.33; 1T 1.16. It occurs frequently in John's gospel with the plain dat. or with his favoured preposition, εἰς + acc. -- some 32 times, e.g. 3.36, 6.29. There are only 2 or 3 occurrences outside John -- Mt 18.6 (cf. Mk 9.42), Ac 10.43. For its possible limited use with ἐν, see note on ἐν Χριστῷ under 3.Target. cf. the full note in Moulton, 67, 68.
Examples of ἐπὶ following compound verb with ἐπι-:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 24.7</td>
<td>εγερθῆται γὰρ έθνος ἐπὶ έθνος καὶ βασιλεία ἐπὶ βασιλείαν</td>
<td>nation will rise against nation, and kingdom against kingdom (Acc.)</td>
</tr>
</tbody>
</table>
| Ro 4.5 | τὸ δὲ μὴ εργαζόμενῳ πιστεύοντι δε ἐπὶ τὸν δικαιοῦντα | to one who trusts on the one who justifies...
| Ro 4.24 | τοῖς πιστεύοντι ἐπὶ τὸν κυρίον Ἰσραήλ ἤγερθη ἐπὶ τοὺς κυρίου Ἱουδαίους | to one who trusts on the one who justifies... (NIV bold) towards some people who think that we live... |
| 2C 10.2 | δέομαι δὲ τὸ μὴ παρὼν θαρρήσας τῇ πεποιθήσει ἢ λογίζομαι τολμήσαι ἐπὶ τινὰς τοὺς λογίζομενος ἡμᾶς ὡς κατὰ σάρκα περιπατῶντας. | since we have-put-our-hope on/in the living God. With dat. (widow) has hoped in/on God... |
| 1T 4.10 | εἰς τούτο θὰ κοπιῶμεν καὶ ἀγωνίζομεθα, ὅτι ἡλικιωμένοις ἐπὶ θεῶν | ...not to place their hope on the uncertainty of wealth i.e. riches which cannot be guaranteed, but on God... With dat. 'poured out on us' (fig.). Included here, but Recipient rather than Target, after a verb of (in this context) giving. cf. Eph 1.8, where ἐτος is used in a similar expression. Faith in/on God... |
| 1T 5.5 | η δὲ ὄντως χρῆσαι καὶ μεμονωμένη ἡλικιωμένοις ἐπὶ θεῶν | Faith in/on God... |
| 1T 6.17 | Τοῖς πλούσιοις ἐν τῷ οὐν αἰῶνι παράγγελλε μὴ ὑψηλοφορεῖν μηδὲ ἡλπίκειν ἐπὶ πλούσιον ἀλλὰ ἐπὶ θεῶν τὸ παρέγχοντα ἡμῖν πάντα πλούσιος ἐς ἄπόλυσίν. | his eyes are on the righteous (idiom)... the face of the Lord is toward those who do evil. Notice parallel ἐτος in next phrase. cf. Lu 9.38 above. |
| Ti 3.6 | οὐ εξέχειν εἰς ἡμᾶς πλούσιος διὰ Ἰσχοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, | Faith in/on God... |
| He 6.1 | μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἐργῶν καὶ πίστεως ἐπὶ θεῶν, | Faith in/on God... |
| 1P 3.12 | ὅτι ὀθωλοῦν θεῖον ἐπὶ δικαιούσας, καὶ ὅτα αὐτῶν εἰς δήσειν αὐτῶν, πρόσωπον δὲ θείον ἐπὶ ποιοῦντας κακά. | He will turn/direct many to the Lord their God. Same verb used intrans. cf. also 1Th 1.9 which has same verb with πρός. | He will turn/direct many to the Lord their God. Same verb used intrans. cf. also 1Th 1.9 which has same verb with πρός. |
| Lu 1.16 | καὶ πολλοίς τῶν υἱῶν Ἰσραήλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. | He will turn/direct many to the Lord their God. Same verb used intrans. cf. also 1Th 1.9 which has same verb with πρός. |
| 1P 2.25 | ἀλλὰ ἐπιστράφητε νῦν ἐπὶ τὸν προέκας καὶ ἐπισκοπὸν τῶν νεκρῶν ἡμῶν. | ...look-on (ἐπι-...) my son |
| Lu 9.38 | δέομαι σε ἐπιβλέψει ἐπὶ τῶν υἱῶν μου | Look(-down-)on their threats |
| Ac 4.29 | καὶ τὰ νῦν, κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν | Look(-down-)on their threats |

2. OPPONENT

There are some examples where the context means that ἐπὶ takes an adversarial role, 'against', cf. κατά with the Genitive. The same preposition signifies both positive and negative aspects of Target.

Mt 24.7 | εγερθῆται γὰρ έθνος ἐπὶ έθνος καὶ βασιλεία ἐπὶ βασιλείαν | nation will rise against nation, and kingdom against kingdom (Acc.) So Mk 13.8; Lu 21.10. | nation will rise against nation, and kingdom against kingdom (Acc.) So Mk 13.8; Lu 21.10. |

4 οπαξ λεγ.
against a thief (or 'for a thief'?? i.e. Purpose) (Acc.)

Cf. Mt 12.25; 26 (κατά and ἐπί), Lu 11.17 ff (ἐπί).

against parents (Acc.)

3 against 2 and 2 against 3, father against son, son against father (Dat.). The rest are with Acc.

against your holy child Jesus (Acc.)

against the church in Jerusalem (Acc.)

persecution against Paul and Barnabas (Acc.)

3. DOMAIN

The (figurative) extension of Extent is the Domain or sphere of influence of the predicate. ἐπί is followed by the accusative except where marked. 'over' tends to be an English rendering of this sense. It occurs with predicates or nominal heads signifying domain of responsibility or effect; there is no dimension of motion or transfer.
### 4. TOPIC

With verbs of COGNITION or COMMUNICATION, ἑπί signifies **Topic** or content.\(^5\)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mk 6.52</td>
<td>σύ γάρ συνήκασέν ἑπί τοὺς ἄρτοις.</td>
<td>They didn't understand about (the matter of) the bread</td>
</tr>
<tr>
<td>Mk 9.12</td>
<td>καὶ πῶς γέγραπται ἑπί τοῦ ὄνομα τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδετηθῇ;</td>
<td>On the topic of the Son of Man</td>
</tr>
<tr>
<td>Mk 12.26</td>
<td>οὐκ ἀνέγνωστε ἐν τῇ βίβλῳ Μωϋσεως ἑπί τοῦ βάστου πῶς εἶπεν ...</td>
<td>= in the passage about the bush (Gen.). Here, Text, rather than Topic.</td>
</tr>
<tr>
<td>Ac 14.3</td>
<td>διέτριψαν παρρησιαζόμενοι ἑπί τῷ κυρίῳ</td>
<td>TEV, Ph about the Lord (dat.) RSV, NIV, JB for the Lord (i.e Ben.) NEB in reliance on the Lord. (i.e. Manner) W speaking freely and relying on the Lord. (ditto) TT with confidence in the Lord (i.e. Target). Note the varying interpretations.</td>
</tr>
<tr>
<td>He 9.10</td>
<td>μόνον ἑπί βρῶμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.</td>
<td>in the matter of food and drink and various washings (dat.)</td>
</tr>
</tbody>
</table>

### D MOTIVATION

The use of ἑπί extends to variants of the role of Motivation. We may distinguish the following.

#### 1. OCCASION

Occasion involves an element of stimulus, which causes or provokes an emotional reaction. ἑπί with the dative occurs frequently after INNER ACTIVITY verbs of Emotion – rejoicing, amazement, fear, sorrow etc. and may be translated by English 'at' - *rejoice at, amazed at* etc. ἑπί with this usage seems to be a favourite of Luke. Following is a sampling of the many occurrences. The noun is normally in the Dative.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mk 1.22</td>
<td>καὶ ἐξηλήσαντο ἑπί τῇ διδαχῇ αὐτοῦ</td>
<td>amazed at his teaching</td>
</tr>
</tbody>
</table>

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\(^5\) a comparative study needs to be made with peri and ὑπέρ, which are also used for this role.
The response may be volitional, as well as emotional, and may also be communicated, as the following examples show. And inasmuch as the PP expresses the content of the response, Occasion merges here with Topic.
A similar extended use of ἐπί is grounds or basis, the logical reason, for either state or action. Note the following examples:

Mt 4.4  
Οὐκ ἐπὶ ἄρτῳ μόνῳ ἦσθαι ὁ ἄνθρωπος, ἀλλὰ ἐπὶ παντὶ ῥήματι ἐκπρονομένῳ διὰ στόματος θεοῦ.

Mt 18.16  
Ἰνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πάν ρῆμα:

Mt 19.9  
ὅς ἀν ἀπολύσῃ τὴν γυναίκα αὐτοῦ μὴ ἐπὶ πορνεία

Lu 5.5  
ἐπὶ δὲ ῥήματί σου χαλάσω τὰ δίκτυα,

Mt 18.16 on mouth of two or three witnesses (Gen.) So 2C 13.1.

Mt 19.9 except on grounds of fornication (Dat.)

Mt 26.6  
καὶ νῦν ἐπὶ ἔλληδί τῆς εἰς τοὺς πατέρας ἡμῶν ἐκπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἐστι προφήτης κρίνομενος.

Mt 26.6 NIV it is because of my hope ... that I am on trial today

Ro 4.18  
ὁ παρ’ ἔλληδι ἐπὶ ἔλληδί ἐπίστευσεν εἰς τὸ γενεάθαι αὐτὸν πατέρα πολλῶν εὐνῶν...

Ro 5.14  
Ἀλλὰ ἐβασίλευσεν ο ἡμῶν ... καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας, ἐπὶ τῶν συμμαχοῦσι τῆς παραβάσεως Ἀδὰμ δὲ ἐστιν τύπος τοῦ μέλλοντος.

Ac 3.16  
καὶ ἐπὶ τῇ πίστει τοῦ ὅνυμα οὗτος τοῦτον ὃν θεωρεῖται καὶ οἴδατε, ἐστερεώσατο τὸ ὄνομα αὐτοῦ,

Ac 3.16 'on the basis of faith', hence NIV 'by' KJV 'through faith in his name' (means> cause)

Ac 26.6 NIV it is because of my hope ... that I am on trial today

Ac 26.6 TEV I stand here to be tried because I hope...

Ro 4.18 Calvin: 'The meaning is that when he had no grounds for hope, A. still relied in hope on the promise of God'. See Morris 1988:210.

Ro 5.14 lit: 'on the likeness of the transgression of Adam ...; = like/as Adam did when he overstepped the command. So Eng. versions. We might have expected κατὰ.

See the comment by Morris (1988:233). He refers to Branick's construing of the phrase with ἐβασίλευσεν, in which case the role would certainly be Basis – 'death rules from Adam on the basis of ...'.

Php 1.5 ἐπὶ τῇ κοινωνίᾳ ἡμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτῃ ἡμέρας οὖν τοῦ ἡμóς.

Php 1.5 Note the question of what verb ἐπί is attached to – v 3 or 4 or both?? The PP is clearly the basis for Paul's joy. So Br 'and rejoice (μετὰ χαράς) at your fellowship with me'.

Php 1.5 IV I always pray with joy because of ...

Others similarly.

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6 Morris gives the ref. as Vincent P. Branick CBQ, 47 [1985], pp. 258-59.
Ph 3.9 δικαιοσύνην επί τῇ πίστει. righteousness based on faith/which rests on faith. cf. comment on Ph 3.9 under δια, p. 125.

1Th 3.9 τίνα γὰρ εἰχομεθα δυνάμει τοῦ θεοῦ ἀνταποδοῦκα περὶ ὅμων επί πάση τῇ καρδίᾳ ἥ χαίρομεν δι’ ὅμοις ἐμπροσθεν τοῦ θεοῦ ἡμῶν.

Ti 1.2 επ’ ἐλπίδι ἡμῶν προς αἰωνίον, ἣν ἐπηγγείλατο ὁ ἀγαθικὴς θεὸς πρὸ χρόνων αἰωνίων, TEV [truth] which is based on the hope for eternal life NIV a faith and knowledge resting on the hope of eternal life To what is the PP attached? Is it parallel or subordinate to κατὰ πίστιν ...? See 3.2 p. 47.

He 8.6 ητίς επὶ κρῆττον επαγγελίας, υποθέτηται. which has been (legally) enacted on the basis of better promises (A-G)

Note that in 4 other occurrences of επ’ ἐλπίδι, Basis shifts to Attendant Circumstances or Manner – Ac 2.26; Ro 4.18 (NIV 'in hope believed', not Target, 'believed in hope'), Ro 5.2, 'hoping for/as we hope'; 1Co 9.10.

So also επ’ εὐλογίας (ἀπ. λεγ.) in 2C 9.6 is Manner – 'on the basis of bounty' > 'generously, liberally'.

3. PURPOSE

Luke 4.43 is an interesting example of crossing the line from reason to purpose.

ὁ δὲ εἶπεν πρὸς αὐτούς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τούτῳ ἀπεστάλην. cf. Mk 1.38 εἰς τούτῳ γὰρ ἔξηλθον.

It is the only example of ἐπὶ τούτῳ. RSV renders 'for (ὅτι) I was sent for this purpose'. NIV has '...because that is why I was sent'; TEV 'because that is what God sent me to do'.

Other examples of Purpose (usually, as expected, with the Accusative), are:

Mt 3.7 ἵκον δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτῶν εἶπεν αὐτοῖς... 'for baptism'. cf. v. 13. So Robertson (602) and all versions except NIV which has 'to where he was baptising'

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7 MT has εἰς τούτῳ here, but the UBS has ἐπί with no comment.
<table>
<thead>
<tr>
<th>Passage</th>
<th>Translation</th>
<th>Notes/Comments</th>
</tr>
</thead>
</table>
| Mt 26.50 | ὃ δὲ Ἰησοῦς εἶπεν σῶτῷ, Ἐταῖρε, ἴδον πάρει. | KJV, RSV and Ph take as a question: 'Why are you here?' i.e. 'What are you here for?'
Most take as a command e.g.
NIV 'Friend, do what you came for.'
W 'Friend, ... carry out your intention.' |
| Lu 7.44 | ὕδωρ μοι ἐπὶ πόδας σώκ ἔδωκας: | no water for my feet cf. έτς in L. 15.22. Ellipsis for 'to pour on/wash my feet with'. |
| Lu 15.4 | καὶ πορεύεται ἐπὶ τὸ ἀπολλώλος ἐὼς εὑρή σῶτῷ; | goes after the lost one/goes in search of the lost one. An interesting and unusual blend of Goal and Purpose.
The context implies going and searching i.e. looking with a purpose. |
| Eph 2.10 | κτίσθενες ἐν Χριστῷ Ἰησοῦ, ἐπὶ ἐργοῖς ἁγίων | for good works |
| 1Th 4.7 | σὺ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκολουθία ἐκείνης ἐν ἁγιασμῷ. | NIV God did not call us to be impure, but to live a holy life. |
| 2T 2.14 | μὴ λογομαχεῖν, ἐπὶ οὐδὲν χρήσιμων, ἐπὶ καταστροφὴ τῶν ἀκούοντων. | 1. to no useful purpose
2. for the downfall of the hearers.
i.e. 'is useful for nothing, but leads to/results in ...' |
| He 12.10 | ὃ δὲ ἐπὶ τὸ συμφέρου εῖς τὸ μεταλαβεῖν τῆς ἁγιότητος σῶτοῦ. | |

**E PROBLEM PASSAGES**

1. ἐπὶ τῷ ὄνοματι

This phrase needs to be studied in conjunction with those introduced by ἐν and έτς.

- **ἐῖς τῷ ὄνομα** occurs 9 times after verbs of believing or baptising (Mt 28.19, Jo 1.12, Ac 8.16, 19.5 etc). The only exception seems to be He 6.10, 'the love you have shown to(wards) his name i.e. him'. The anarthrous form of the phrase occurs in Mt 10.41 and 42, where it is the equivalent of the more common ἐν τῷ ὄνοματι, 'as the representative of, on the authority of'.

- For ἐν τῷ ὄνοματι, see the special note under ἐν (Sect. E). The name represents the person, clearly seen in Jo 20.31, 'life in (i.e. 'through', Means/Agency, and hence Reason) his name' i.e. through him. It frequently means 'on the authority of, as the representative of'. So Mt 21. 9; Mk 9.38, 41; Lu 19.38; Jo 5.43, 14.13 etc.

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8 Are the 2 prepositions parallel in meaning, or is there a distinction? Apart from RSV ('For God has not called us for uncleanness, but in holiness'), all translations make both parallel, with the role of Goal or Purpose. The majority of commentaries also take as Purpose (Blight, 127). This matches the context well. ἐν would = έτς here.
There are 13 or 14 occurrences of ἐπὶ τῷ ὄνοματί (none without the article), and some are clearly equivalents of ἐν τῷ ὄνοματι. **Basis** seems to be the role for each of the following:

Mt 18.5 καὶ δὲ εἶναί δεῖχται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὄνοματί μου, ἐμὲ δεχέται. Trad. Eng. transl. (including TEV) have 'in my name'. LB 'because you are mine'; Ph 'for my sake'. i.e. 'because of me'.

Mt 24.5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνοματί μου λέγοντες... cf. Mk 13.6; Lu 21.8.

Note also Ac 2.38 Πέτρος δὲ πρὸς αὐτούς, Μετανοήσατε, [φησίν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὄνοματι Ἰησοῦ Χριστοῦ εἰς ἁφεσιν τῶν ἁμαρτιῶν ὑμῶν. This is the only occurrence having reference to baptism.

It also occurs in Ac 4.17, 18, 5.28, 40, where all the English translations render 'in this name, in the name of Jesus' after a verb of speaking or preaching.

Ac 4.17: ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὄνοματι τούτῳ μηδεὶς ἀνθρώπων.
Ac 5.40: καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δειράντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὄνοματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν.

Another natural rendering in these contexts might seem to be 'about this name' i.e. Topic, though none of the English translations seem to do this. We may compare Ac 14.3 which TEV and Ph render 'They spoke boldly about (ἐπὶ) the Lord'.

However, the whole of this passage (4. 1-31, and also the repercussions in 5.17ff) revolves round the pivotal question of **authority**. The highest Jewish governing authority, the Sanhedrin (cf. Mt 23.2), was confronting Peter and John who had healed on the authority of the name of Jesus (cf. 3.6). Their question in 4.7 'By what power or authority (name) have you done this?' is the key question, and Peter's reply makes clear that the miracle was done by the authority of Jesus – ἐν τῷ ὄνοματι Ἰησοῦ Χριστοῦ (v.10). After conferring, the authorities decide to forbid the use of this other authority. The apostles are to speak no longer to anyone 'on the authority of this name'. This would apply to 4.17, 18 and 5.28, 40.

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9 RSV, NIV and JB, on the other hand, have 'for the Lord', an unusual use of ἐπὶ. NEB has 'in reliance on the Lord' (so also TT; cf. Moule, 50).
Note also Lu 24.47: καὶ κηρυχθῆναι ἐπὶ τῷ ὄνοματι αὐτοῦ μετάνοιαν εἰς ἀφεσιν ἀμαρτίων εἰς πάντα τὰ ἔθνη. Here the phrase is clearly not Topic, for the topic of κηρύσσω is clearly stated.

2. Romans 5.12

Διὰ τούτῳ ωσπερ δὲ ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσήλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ’ ὃ πάντες ἠμαρτον:

To recap all the comments on this verse would require a chapter on its own!

There are 6 occurrences of ἐφ’ ὃ in the NT. Apart from the literal senses of Mk 2.4 ('the bed on which ...') and Ac 7.33 ('the ground on which ...'), it occurs in this passage, 2C 5.4, Php 3.12 (see below) and Php 4.10.

The two main interpretations of the phrase in Ro 5.12 are:

(a) Origen and the Latin fathers took the pronoun as masc. (Vulgate in quo), and the phrase therefore means 'in whom'. So Turner renders 'death passed upon all men through him in whom all men sinned' (quoted by Morris, 230). The problem with this is that it is a strange use of ἐπὶ, and an awkward connection to the previous phrase.

(b) The phrase is equivalent to ἐπὶ τοῦτῳ δὲ ἐφ’ 'inasmuch as, because'. Grounds is a natural sense of ἐπὶ and the statement '...because all men sinned' is the simplest (and very profound) interpretation, and fits the context. cf. the parallel, though contrastive 2C 5.4.

This does not deny the link with Adam, inherent in the context of the whole passage. 'Adam's sin involved us all in a situation of sin and death from which there is no escape other than in Christ' (Morris 232; his whole statement on this passage repays reading). Morris (and other commentators) quote Bengel omnes peccarunt, Adamo peccante. So, too, Bruce writes: '... Adam is mankind. Although the Vulgate rendering of 'for that' (Gk. eph' ho) by 'in whom' (Lat. in quo) may be a mistranslation, it is a true interpretation' (130).

Oúx óti ἡδὴ ἔλαβον ἡ ἡδὴ τετελείωμα, διόκω δὲ εἰ καὶ καταλάβω, ἐφ’ ὑ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ].

The 2 possible roles for ἐπὶ here are:

(a) **Purpose** – 'that for which I have been taken hold of ... '. One might perhaps expect an Accusative. This fits the context well and is the way most Eng. translations have taken it e.g. NIV 'I press on to take hold of that for which Christ Jesus took hold of me.'

(b) **Reason** – 'because I have been taken hold of ... '. This fits the other uses of the phrase. RSV takes it this way, 'but I press on to make it my own, because Christ Jesus has made me his own'.

Lightfoot (1869:150) comments similarly: 'ἐφ’ ὑ may mean either (1) 'wherefore, whereunto,' thus fulfilling God's purpose, or (2) 'because,' thus fulfilling his own duty. In this second sense ἐφ’ ὑ is apparently used Rom. v. 12, 2 Cor. v. 4. The former meaning seems more appropriate here, though the latter is better supported by St. Paul's usage elsewhere.'

TT catches the sense of purpose, but casts it in a causal form which reflects the Greek. cf. note on ἐπὶ τοῦτο above. 'But I am pressing on and trying to lay hold of it, because this is why Christ Jesus himself laid hold of me.'
STATISTICS

Total occurrences of κατά are some 472, about a sixth of the occurrences of ἐν. Paul's writings account for over a third of all occurrences.

IE CONNECTIONS AND MEANING

There seems to be little to note. cf. κατω, the adverb 'down(ward)', an adverb with old Instrumental ending. cf. ἀνω 'up' and ἀνω 'above/upward'.

The original local meaning of κατά was 'down', but its NT use indicates connection with something, both in local ('against, in vicinity of') and transferred usages. The major role of κατά is Specification, a variant of Means, indicating that something is done in line with, in conformity with something else (KJV frequent 'according to...' or 'according as...') or that it is done with reference to something else (KJV 'as concerning...'). It is a key and fascinating preposition of Paul's, reflecting some of the parameters of his thinking and theology.

The vast majority of occurrences of κατά are with a following accusative, with one or two specific uses for a following genitive. κατά phrases commonly occur within noun phrases (NPs) where they have a modifying, descriptive function.

In Composition: κατά is frequently used in composition - with some 110 different verbs plus uncoun ted cognate nominals! It reflects the adverbial meanings of 'down' or 'against' or serves, as prepositional prefixes often do, as an intensifier of the verb meaning.
As with the other prepositions, the chart on this page maps the semantic roles of κατά on to those listed in chapter 5. Those in *italics* are variants specific to κατά. Those in parentheses are infrequent uses.

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<tr>
<td>5. Theme</td>
<td>Text</td>
<td>Topic</td>
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<tr>
<td>6. Benefactive</td>
<td>Recipient</td>
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<td>(Possessor)</td>
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<td>7. Comitative</td>
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<tr>
<th>Circumstantials</th>
<th>8. Locative</th>
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<tr>
<td></td>
<td>Location</td>
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<td>(Goal)</td>
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<td>Source</td>
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<td>Path</td>
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<td>9. Time</td>
<td>Time-when</td>
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<td>Time-how long</td>
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<td>Time-until</td>
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<td>10. Means</td>
<td>(Means)</td>
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<td>Agency</td>
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<td>Specification</td>
<td>Reference</td>
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<tr>
<td>11. Measure</td>
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<tr>
<td>12. Motivation</td>
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<td>Occasion</td>
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<td>Purpose</td>
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</table>

Chart of semantic roles of κατά
The order of presentation and illustration of the roles held by κατά will be as follows:

A. **Locative**
   1. Location
   2. Extent (space and time)
   3. Goal
   4. Path

B. **Means**
   1. Specification
   2. Manner
   3. Reference

C. **Other**
   1. Possession
   2. Opponent
   3. Oaths

D. **κατά σάρκα**
   - Specification
   - Reference
1. LOCATION

The meaning includes both position and aspect (north, south etc). It is not a frequent use of κατά.

Lu 2.31  ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,  Figurative use – ‘in the sight of/before’ i.e. so that all can see it or know about it.

Ac 2.10  Φρωγίαν τε καὶ Παμφυλίαν, Ἀλυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήμην, καὶ οἱ ἐπιδημούντες Ῥωμαίοι,  the parts of Libya which are near Cyrene (NIV, TEV, Ph) i.e. ‘in the vicinity of’

Ac 3.13  … ὅν ἤμεισ μὲν παρεδόκατε καὶ ἱμησασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκεῖνον ἀπολλειψιν: = before/in front of Pilate (idiom)¹. The phrase is equivalent of ἐπὶ as in 1T 6.13 … Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν. (ἐπὶ πρόσωπον means ‘on to his face’ as in Lu 5.12 πεσὼν ἐπὶ πρόσωπον.

Ac 27.12  … εἰ ποτὶ δύναντο κατανήσαντες εἰς Φοινίκα παραχειμάσαι λιμένα τῆς Κρήτης βλέποντα κατὰ λίθα καὶ κατὰ χώρον.  aspect

Co 4.15  Ἀσπασάσθε … Νύμφαν καὶ τὴν κατὰ σίλικον αὐτῆς ἐκκλησίαν.  NIV facing both southwest and northwest. ’was open toward …’ (A-G)

2. EXTENT

κατά is used for extent of both space and time, so both will be included together.

(a) Space. κατά has the distributive sense of ‘in each...’ when used with the noun alone.

Lu 4.14  καὶ φήμη ἔξηλθεν καθ’ ἄλλης τῆς περιχώρου περὶ αὐτοῦ.  TEV news...spread throughout all that territory.

Lu 8.39  καὶ ἀπήλθεν καθ’ ἄλλην τῆς πολιν κηρύσσαν διὸ ἐποίησαν αὐτῷ ὁ Ἰησοῦς.  One of the rare occurrences of a foll. genitive. Others are (all in Lu or Ac, always with ἄλης): Lu 23.5 (Judaea), Ac 9.31, (Judaea), Ac 9.42 (Joppa), Ac 10.37 (Judaea)

Ac 14.23  χειροτονήσαντες δὲ αὐτοῖς κατ´ ἐκκλησίαν προσβετέρους.  in each church

Ac 15.21  Ἡγιάσθης γὰρ … κατά πόλιν τοὺς κηρύσσοντας αὐτῶν ἔχει  in every town/city

Ac 20.20  ὡς οὖν ὑπεστελάμην τῶν συμφορῶν τοῦ μὴ ἀναγγέλλατε ὑμῖν καὶ διδάξατε ὑμᾶς δημοσία καὶ κατ´ ὁλίγους.  TEV, JB, NEB in your homes  RSV, NIV from house to house

¹ So also Ac 25.16; 2C 10.1; Ga 2.11. The only other refs for the phrase are Lu 2.31 (used figuratively) and 2C 10.7, an idiom for Manner, 'superficially'.
Ac 21.21  ... ὁ ἄποστασιον διδάσκεις ἀπὸ Μουσέως τοῦ κατὰ τὰ ἐθνοὶ πάντας Ἰουδαίους λέγων...
PP in NP, hence descriptive – ‘all the Jews who live among the Gentiles.’ So Ac 24.5.

(b) **Time.** κατά has a distributive sense of ‘week by week’, 'every Sabbath' etc.

| Mt 27.15 | κατὰ δὲ ἥρετον εἰσίθει οἱ ἤγειμῶν ἀπολύειν ἕνα τῷ οὐλῷ δεσμὸν ὁ ἤθελον. | TEV at every Passover Feast
LB each year during the Passover celebration
NIV at the Feast

| Lu 9.23 | ... ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν καὶ ἀκολουθεῖτο μοι. | ‘daily’. A frequent phrase. So also 19.47, Ac 2.46 etc.

| Ac 15.21 | Μουσέως ... ἐν ταῖς συναγωγαῖς κατὰ πάν σαββατον ἀναγνωσκόμενος. | every Sabbath. NEB Sabbath by Sabbath.

| 1C 16.2 | κατὰ μίαν σαββάτου ἑκατοστὸς ὡμῶν παρ’ ἑαυτῷ τίθετο θησαυρίζων ὁ τι εὰν εὐδόκητοι, | every Sunday

### 3. GOAL

In a few instances, κατὰ has the role of Goal arrived at or approached.

| Lu 10.32 | ομοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼς καὶ ἱδὼν ἀντιπαρήλθεν. | = ‘arriving at the spot’. KJV when he was at the place.
Others have ‘when he came to the place’. For this and preceding verse cf. the similar use of ἐπὶ under A2. Goal.

| Lu 10.33 | Ἀμαρίτης δὲ τις ὁδεῖν ἦλθεν κατὰ σάμῳ καὶ ἱδὼν ἐσπλαγγύσθη. | a certain S. who was on a journey came across him, i.e. he came upon him (? unexpectedly).

| Ac 27.29 | φοβούμενοι τε μὴ ποιοῦ κατὰ προγείς τόπους ἐκπέσωμεν, ἐκ πρώμης ῥίζαντες ἥγκυρας τέσσαρας ἵψουστο ἡμέραν γενέσθαι. | lit. ‘rough places’ cf. Lu 3.5.
Ph: ... for fear that we might be hurled on the rocks. cf. KJV.
JB: afraid that we might run aground somewhere on a reef
NIV Fearing that we would be dashed against the rocks
LB fearing rocks along the coast

| Php 3.14 | κατὰ σκόπουν διώκως εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. | ἀπ. λέγ.
Eng. versions have ‘towards the goal’ i.e. with the goal in view, in line with the goal. cf. Specification below.
Paul’s ‘goal’ is the βραβεῖον, but he needs to keep the finishing line in view as he runs.
κατά may signify route or direction.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 8.32</td>
<td>κατά τὴν χαιρετὶν καὶ ἐκεῖ ἠμήνησσαν πᾶσα ἡ ἁγία κατά τὸν κρήνην εἰς τὴν βαλάσσαν καὶ ἀπέδραν ἐν τοῖς ὑδάσιν.</td>
</tr>
<tr>
<td>The only (?) occurrence of κατά with the sense of 'down'. This and the parallel passages in Mk 5.13 and Lu 8.33 are the only occurrences in the NT of a following genitive with this sense.</td>
<td></td>
</tr>
<tr>
<td>Lu 10.4</td>
<td>μὴ βαστάζετε βάλλαντιν, μὴ πήραν, μὴ ὑποδήματα, καὶ μηθένα κατὰ τὴν ὅδον ἀπεκάτασθε.</td>
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<tr>
<td>most have 'on the road'. But LB catches the flavour - 'along the way'.</td>
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</tr>
<tr>
<td>Ac 8.26</td>
<td>Ἀγγελὸς δὲ κυρίου ἐλάλησεν πρὸς Φιλίππων λέγων, Ἀνάστηθι καὶ πορευόμεθα κατὰ μεσσυμμέριαν</td>
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<tr>
<td>'Go south', 'Head south'.</td>
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<tr>
<td>Ac 8.36</td>
<td>οὐς δὲ ἐπορεύομεν κατὰ τὴν ὅδον, ἤλθον ἐπὶ τὴν ὕδωρ,</td>
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<tr>
<td>NIV As they travelled along the road'. Note the contrast with following ἐπὶ.</td>
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<tr>
<td>Ac 16.7</td>
<td>ἐλάλητος δὲ κατὰ τὴν Μυσίαν ἐπειράζον εἰς τὴν Βιοῦναι πορευθῆκα, καὶ οὐκ εἴασεν αὐτὸς τὸ πνεῦμα Ἡσαύ.</td>
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<tr>
<td>LB Then going along the borders of Mysia ...</td>
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<tr>
<td>NIV when they came to the border of Mysia</td>
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<tr>
<td>JB frontier</td>
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<tr>
<td>Ph When they approached Mysia...</td>
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</tbody>
</table>

κατά phrases are used with the extended meaning of Means. They answer the question 'HOW?' in a range of related and overlapping ways which are more easily illustrated than described. These are the main and most interesting senses of the preposition.

**Specification** is the most common use of κατά. Something is done or said or handled in conformity with, in line with, based on, or following a certain norm or canon or standard. There is a match between an item or state or activity and some pattern or 'rule'. κατά τὸν νόμον is an obvious example. A house must be built according to i.e. in conformity with a certain plan or pattern. We are to live in accordance with, or following (the dictates of) the Holy Spirit.

**Manner**, Means and Method are very closely related to Specification, e.g. we are to live in accordance with, hence 'by means of' the power of God; we are to live in accordance with love i.e. 'lovingly, in a loving manner'.

Being in conformity with a norm or canon can lead to the reason for an action, and hence to its validation. See, for example, Ro 16.25, Ga 2.2.
The particular role 'variant' which κατά has depends, of course, on the context:

(a) the nature of the predicate (state, physical or mental activity), or, in the case of a head nominal, whether the nominal signals a Thing (e.g. Φαρισαίος, as in Php 3.5), Qualifier (e.g. ευλαβητις as in Ac 22.12) or Event (e.g. διδαχή as in Mk 1.27). Note that when embedded in a noun phrase, κατά phrases become descriptive and serve to modify the head nominal e.g. Ac 13.22, 25.23; Ro 11.5; Ga 3.29; 2T 1.1; Ti 1.1.

(b) whether the 'means' is employed by the Agent of the predicate, or by some other Agent e.g. God,

(c) the lexical content of the noun phrase following the preposition. Thus, 'according to the will of God' > 'because that is what God wants/wanted' (reason), 'according to my opinion > 'as I see it, from my point of view' (perspective) etc.

There is no one English preposition which renders κατά, though KJV consistently renders it 'according to'. Hence for this particular set of phrases there is great variety in the English translations, reflecting a variety of interpretation. This highlights the fact that these role variants are not rigidly defined, but are context-dependent. And it follows, of course, that careful exegesis of these phrases is an essential prerequisite to faithful translation into other languages.

κατά phrases will be grouped into three broad groups, Specification, Manner and Reference.

### 1. SPECIFICATION

<table>
<thead>
<tr>
<th>Mt 2.16</th>
<th>Tote ἡ ὥρα ἡ οὗ τῶν παίδων κατὰ τὸν χρόνον ὧν ἠκρίβωσεν παρὰ τῶν μαγών.</th>
<th>NEB corresponding to the time he had ascertained from the astrologers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 9.29</td>
<td>Κατὰ τὴν πίστιν ὑμῶν γεννηθῆτω ἡμῖν.</td>
<td>according to your faith</td>
</tr>
<tr>
<td>Mt 25.15</td>
<td>καὶ ὁ μὲν ἔδωκεν πέντε τάλαντα, ὁ δὲ δύο, ὁ δὲ έν, ἐκάστῳ κατὰ τὴν ἴδιαν δύναμιν.</td>
<td>NIV (each) according to his ability</td>
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<td></td>
<td>JB (each) in proportion to his ability</td>
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<td>cf. 2C 8.3 below.</td>
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<tr>
<td>Mk 7.5</td>
<td>Λίδα τι οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοινὰς χερσὶν ἐσθίον πινάκης τῶν ἀρτῶν;</td>
<td>NIV live according to the tradition</td>
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<td>NEB conform to the ancient tradition</td>
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<td>TEV follow the tradition handed down by our ancestors</td>
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<tr>
<td>Lu 1.9</td>
<td>κατὰ τὸ ἔθος τῆς ἱεροτείας ἔλεγε τοῦ θυμήσας εἰσελθῶν εἰς τὸν ναὸν τοῦ κυρίου,</td>
<td>according to the custom of the priesthood</td>
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<td></td>
<td></td>
<td>Ph while Z was performing his priestly function</td>
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<tr>
<td>Verse</td>
<td>Greek Text</td>
<td>English Translation</td>
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<tr>
<td>Ro 2.2</td>
<td>οδηγοῦν δὲ τὸ κρίμα τοῦ θεοῦ ἔστιν κατὰ τὸν νόμον αὐτῶν ἐπὶ τούς τὰ τοιαῦτα πράσσοντας.</td>
<td>Only occurrence of this phrase. NIV God’s judgment is based on truth. TEV God is right when he judges... JB impartially NEB rightly</td>
</tr>
<tr>
<td>Ro 2.5</td>
<td>κατὰ δὲ τὴν σκληροτητά σου καὶ ἁμητοκύνησιν καρδίας θησαυρίζεις σεαυτῷ ὑγην ἐν ἡμέρᾳ ὑγην...</td>
<td>NIV because of your stubbornness and... RSV By your hard and impenitent heart you are storing up... There is a dimension of Reason present.</td>
</tr>
<tr>
<td>Ro 2.16</td>
<td>ἐν ἡμέρᾳ ὑπὲρ τὸ κρίμα τοῦ θεοῦ τῶν ἀνθρώπων κατὰ τὸ εἰσχωρηλίου μου</td>
<td>NIV/TEV he will repay...according to what he has done JB he will repay each one as his works deserve.</td>
</tr>
<tr>
<td>Ro 2.18</td>
<td>... εἰς τὸ γενέσθαι αὐτῶν πατέρα πολλῶν ἀνθρώπων κατὰ τὸ εἰρήμηνον: Οὕτως ἔσται τὸ σπέρμα σου.</td>
<td>TEV as a gift, ...as something that he has earned NIV ...as a gift, but as an obligation i.e. not on the basis of grace, but of debt. So 4.16. The only occurrence of κατὰ χάριν apart from these 2 refs. is 2T 1.9, where χάριν occurs as the second noun. (But see also R 12.6.)</td>
</tr>
<tr>
<td>Ro 4.4</td>
<td>τῷ δὲ ἐργαζόμενῳ ὁ μισθὸς σὺ λογίζεσθαι κατὰ χάριν ἄλλα κατὰ δικαιοσύνην.</td>
<td>NIV/TEV as a gift, ...as something that he has earned NIV ...as a gift, but as an obligation i.e. not on the basis of grace, but of debt. So 4.16. The only occurrence of κατὰ χάριν apart from these 2 refs. is 2T 1.9, where χάριν occurs as the second noun. (But see also R 12.6.)</td>
</tr>
<tr>
<td>Ro 8.27</td>
<td>ὁ δὲ ἐραυνὸν τὰς καρδίας οἶδεν τὶ τὸ φῶς τοῦ πνεύματος, ὅτι κατὰ θεόν...</td>
<td>NIV according to God’s will. So TEV JB according to the mind of God NEB in God’s own way (Manner).</td>
</tr>
</tbody>
</table>

2 There are 9 other occurrences of κατὰ τὸν νόμον in the NT: Lu 2.39, 18.31, 19.7; Ac 22.12, 23.3, 24.14; He 7.5, 9.19, 22. There are 4 occurrences without the article: Php 3.5; He 7.16, 8.4, 10.8.

3 κατὰ θεόν occurs 7 times with some variety of interpretation:
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ro 8.28</td>
<td>τοῖς ἀγαπώσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἁγαθόν, τοῖς κατὰ προθέσιν κλητοῖς οὕτων.</td>
<td>in line with his plan or purpose (mod. of κλητοῖς)</td>
</tr>
<tr>
<td>Ro 9.11</td>
<td>... ἵνα ἡ κατ᾽ ἐκλογὴν προθέσις τοῦ θεοῦ μένῃ.</td>
<td>= so that God's purpose, in line with his choice, might stand. The PP modifies the noun προθέσις. We might say 'God's elective purposes'.</td>
</tr>
<tr>
<td>Ro 10.2</td>
<td>μαρτυρῷ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἐχοῦσιν ἀλλʼ οὐ κατ᾽ ἐπίγνωσιν;</td>
<td>Their zeal does not conform to God's revelation. NIV their zeal is not based on knowledge TEV their devotion is not based on true knowledge. So Ph. JB their zeal is misguided</td>
</tr>
<tr>
<td>Ro 11.5</td>
<td>οὕτως σὺν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ᾽ ἐκλογὴν χάριτος γέγονεν:</td>
<td>The PP modifies an NP. = a remnant through the choosing/choice of grace, or, 'elective grace'. cf. εξ in v.6 – Means &gt; Reason. This and Ro 9.11 are only 2 occurrences of κατ᾽ ἐκλογὴν. NIV chosen by grace. (by works' in v. 6) So JB. NEB selected by the grace of God TEV those whom God has chosen, because of mercy. (v.6) His choice is based on his mercy, not on what they have done.</td>
</tr>
</tbody>
</table>

---

2 C 7.9, 2 C 7.10 (NIV godly sorrow; TEV the sadness that is used by God; JB to suffer in God's way - Manner), 2 C 7.11, Eph 4.24 (NIV created to be like God - Purpose; TEV created in God's likeness - Specification; JB created in God's way - Manner), 1P 4.6 (TEV live as God lives; NIV live according to God; NEB alive with the life of God) 1P 5.2 (TEV/NIV as God wants you to (be); NEB as God would have it - all Specification). 4 This phrase occurs here and in Eph 1.11, 3.11. Also in 1T 1.9 as κατὰ ἰδίαν προθέσιν.
Ro 12.6 The whole phrase seems to imply that 'the grace given to someone' determines the χαρίσματα they have; there is a 'matchingness' between the two.

TEV in accordance with NIV according to NEB The gifts...are allotted...by God's grace kata τὴν χάριν occurs elsewhere only in 1C 3.10, 2Th 1.12, where the meaning also shades into 'means'. See also note on κατὰ χάριν at Ro 4.4.

1C 3.10 TEV Using the gift that God gave me...
NIV By the grace God has given me...

2Th 1.12 Ph all through the grace of our God and...
TEV by... NIV 'according to cf ἐν δυνάμει in verse 11.

b NIV, Br in proportion to his faith
TT according to the measure of faith we have.

The interpretation of this phrase depends not only on the meaning of ἀναλογία, but also on whether 'faith' is regarded as 'inward confidence' or 'objective truths of the Faith'. See the lengthy comment in Hodge, 390.

V. 3 must be seen as a comment on this verse. God's grace is without limit; our faith (whether in subjective or objective sense) provides some defining limits.

Ro 15.5 τὸ δὲ δυναμενον ἢμας στηρίζαι κατὰ τὸ ευαγγελίου μου καὶ τὸ κηρύγμα Ἰησοῦ Χριστοῦ κατὰ ἀπακάλυψιν μυστηρίου χρίσις σιωποίσις εστηγμένου.

a = in line with.../just as my preaching of the good news about JC declares. cf. Ro 2.16 above.

TEV according to NIV 'by my gospel and the declaration...Makes the statement 'means'?'

b Eng. versions 'according to...'
= 'in line with'. Paul, as so often, is piling on phrases; this one is probably parallel to the previous one, grammatically following στηρίζατι, and in fact in apposition to 'gospel' and 'preaching'. So Bruce's rendering '...according to the good news... - the full unveiling of the mystery which...'

LB catches both these: ...just as the gospel says, and just as I have told you. This is God's plan ... kept secret etc.

Both these phrases serve to validate Paul's statement. cf. v 26 below.
Ro 16.26 | fanerowtheto de yin dia te
| in line with God's command
grafwnto to aion tou theou eis
| TEV/NIV by the command of...
upakhyn pistew eis paiata ta
| = at/through the
ethi gnorisiwtheto.
| command of God

Ro 16.26 | kat' epitaqyn to aion tou theou eis upakhyn pistew eis paiata ta ethi gnorisiwtheto.
| in line with God's command

TEV/NIV by the command of...

JB it is all part of the way the eternal God wants it to be.

It also occurs in 1C 7.6 and 2C 8.8 with similar meaning. (These are total occurrences of 'epitasen). cf. 'ekloge, kata prathes, kata thelma. Because the reference is to God's will and plan, there is surely an element of reason. Note JB above.

kat' epitaqyn occurs elsewhere in explicit reference to God in 1T 1.1 and T 1.3.

2C 8.3 | oti kato dynamiou, marrufio, kai paro dynamiou, [sc. 'they gave']
| TEV as much as they could

NEB Going to the limit of their resources.

Others translate similarly.

2C 8.3 | ev to telos esto kato to erga auton.
| NIV Their end will be what their actions deserve.

TEV In the end they will get exactly what they deserve for the things they do.

2C 8.3 | TIE NIV  as much as they could

NEB Going to the limit of their resources.

Others translate similarly.

2C 11.15 | diYN to telos esto kato to erga auton.
| TIE NIV  as much as they could

NEB Going to the limit of their resources.

Others translate similarly.

Ga 1.4 | ... owpws exelhse toimias ek tou aionos tou enestaton ponrho kato to thelma to theou kai patros hmin.
| TEV in obedience to the will of our God and Father.

So also TT.

In this and Eph 1.5, 9 following, there is, surely, an element of 'Reason' due to the noun used - 'this is what God wanted'. It might be so translated.

Ga 1.4 | owpws exelhse toimias ek tou aionos tou enestaton ponrho kato to thelma to theou kai patros hmin.

Ga 3.29 | arca tov 'Abrasam spurma este, kato ekaggelias klyronomi.
| NIV heirs by promise

TT God's gift is yours because of the promise.

Ga 4.28 | iemis de, adelphi, kato 'Isaaki epaggelias tekna este.
| KJV as Isaac was

RSV, NIV, NEB, JB, TT like Isaac

TEV just as Isaac was

Eph 1.5 | proorisaas imas eis ulthesias dia 'Ihsou Christou eis auton, kato to thelma tou thelmatos autou.
| kata ta thelma tou thelmatos autou only occurs here and in 1.9.

Eph 1.5 | proorisaas imas eis ulthesias dia 'Ihsou Christou eis auton, kato to thelma tou thelmatos autou.

Eph 1.7 | ev o exeimu ta apolupwston...
| kata to ploutos tis charitos autou

Eph 1.7 | kata ta ploutos tis charitos autou

Eph 1.11 | prooristhentos kato prathen tou ta paiata energouintos kato thn bohyn tou thelmatos autou.
| Paul piles on the phrases to underline God's purpose and plan. One PP is within another.

Eph 1.11 | prooristhentos kato prathen tou ta paiata energouintos kato thn bohyn tou thelmatos autou

Paul piles on the phrases to underline God's purpose and plan. One PP is within another.

NIV according to the plan of him who works out everything in conformity with the purpose of his will. This could easily be translated by different statements.

Eph 1.11 | prooristhentos kato prathen tou ta paiata energouintos kato thn bohyn tou thelmatos autou

6 The phrase only occurs here and in 1P 4.19; 1J 5.14, all with the role of Specification, and with reference to God.

7 A-G state: 'Oft. the norm is at the same time the reason, so that in accordance with and because of are merged.' They list Ro 8.28; 1T 1.1; Ti 1.3, Eph 3.3 and others (407). The context must decide which element is in focus.

8 Only occurrence of this phrase.
208

**Eph 1.19**

καὶ τὸ ὑπερβαλλὸν μέγεθος τῆς δυναμεώς αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἱστοῦ αὐτοῦ.

*a strong phrase!*

NIV  That power is like the working of ...  
TEV  This power in us is the same as ...  
CEV  It is the same wonderful power he used when ...  
i.e  his power matches/is like ...

**2T 1.1**

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατὰ ἐπαγγελίαν ζωῆς τῆς εἰς Χριστὸν Ἰησοῦ

NIV  according to the promise of life that is in Christ Jesus  
TT  will to be an apostle ... and to proclaim the life that is promised in union with CJ  
TEV  sent to proclaim the promised life which we have in union with CJ.

This and the following reference appear to be rare examples of κατά shifting from Specification to Purpose (cf Jo 26 above).

**2T 1.9**

tοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κληρεῖ ἄγιοι, οὐ κατὰ τὰ ἐργὰ ἡμῶν ἀλλὰ κατὰ ἱδίαν πρόθεσιν καὶ γέρων τῆς δοθέασιν ἡμῖν εἰς Χριστὸν Ἰησοῦ πρὸ χρόνων αἰώνων.

't not because of ... but because of ...'

**Ti 1.1**

Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ κτίσματος ἡλικίας τῆς κατ᾽ εἰστιβείαν

my apostleship is with reference to the [building up of] the faith of God's chosen people > Purpose, 'so that I...'

A number of translations take it this way. See the lengthy discussion in Banker 1987:15ff.

RSV  to further the faith  
TT  I was sent to build up the faith ...  
JB  to bring those whom God has chosen to faith and ...  
NIV  for the faith  
NRSV  for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness. i.e. which matches godliness.

τῆς κατ᾽ εἰστιβείαν is a descriptive phrase. See under Specification.

**He 7.16**

ός οὖν κατὰ νόμον ἐγκολπίας συνεχεῖς γεγονεν ἀλλὰ κατὰ δυναμιν ζωῆς ἐκκαταλάλθουσιν.

NIV  not on the basis of a regulation as to his ancestry, but on the basis of an indestructible life.  
TEV  not ... by human rules and regulations; he became priest through the power of a life which has no end.  

TT  one whose priesthood does not depend on a system of earthly commandments, but on the power of a life that nothing can destroy.  
Here Specification provides validation.

**1P 1.2**

κατὰ προγνώσει θεοῦ πατρὸς ἐν ἀγιασμῷ πνευματός εἰς ὑπακοήν καὶ ῥαντισμὸν σώματος Ἰησοῦ Χριστοῦ,  

with ἐκκλεκτοῖς. In the context of the following expression of purpose, some take as 'purpose', rather than 'foreknowledge'. The only other occurrence of the word is in Peter's sermon in Ac 2.23.

Ph  whom God the Father knew and chose long ago to be ...  
RSV  chosen and destined by God the Father...
Further examples of Specification

Lu 1.38, 4.16 (cf. Ac 17.2), 23.56; Jo 19.7; Ac 7.44, 13.22, 23, 14.1; 1C 13.19.

2. MANNER

If something is done according to a certain norm or canon, or conforms to a pattern, then it may follow that it is be carried out in a certain way. κατά phrases may describe the manner in which something is done (often reflecting on the doer of the activity), or the method used (an activity). κατά phrases commonly have this adverbial function. Some of the following examples are Means, rather than Manner, depending on the predicate used.

Mt 1.20 | ἵδον ἰδανολος κυρίου κατὰ όψιν εφάνη αὐτῷ λέγων, | in a dream. So also 2.12 etc. and 27.19.
Mk 1.27 | Τί εστίν τούτο; διδάχῃ κατὰ κληρονομίαν, | with authority. Note that διδάχη is an Event word.
Mk 6.40 | και ἀνεπέσαν προσίασε προσίασε κατὰ ἐκατόν και κατὰ πεντήκοντα, | in groups of hundreds and fifties.
Mt 14.13 | κατὰ ὀδικών, 'privately'. A common idiom. cf. Lu 9.10 etc.
Lu 1.18 | Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἰδανολον, Κατὰ τὶ γνώσομαι τοῦτο; | TEV How [by what means] shall I know if this is so? NIV How can I be sure of this?
Jo 7.24 | μὴ κρίνετε κατὰ όψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. | superficially. So NEB
Ac 3.17 | καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἐκνομίαν ἐπράξατε, ὥσπερ καὶ οἱ ἀρχούσες ἤμων: | ignorantly
Ro 2.7 | τοῖς μὲν κατὰ ὑπομονὴν ἔργους ἠγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθονίαν ζητοῦσιν ζωὴν αἰώνιον, | = by persistently doing good. cf. NIV
Ro 3.5 | μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὑγιήν, κατὰ ἀνθρώπου λέγω. | NIV by steady persistence in well-doing. TEV has as a separate sentence.
Pf in patiently doing good
Speaks of their manner/method of life.
RSV I speak in a human way
TEV I speak here as men do
NIV I'm using a human argument
NEB in human terms.
So the other 5 occurrences of this phrase - 1C 3.3, 9.8, 15.32, Ga 1.11, 3.15.

10 The phrase occurs here and in 1C 3.3, 9.8, 15.32; Ga 1.11, 3.15.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation 1</th>
<th>Translation 2</th>
<th>Translation 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ro 14.15</td>
<td>KJV charitably i.e. manner</td>
<td>NIV (and others) acting in love</td>
<td>TEV acting from love i.e actions based on or motivated by love. Equiv. of εν ἀγάπῃ.</td>
</tr>
<tr>
<td>1C 2.1</td>
<td>καθώς ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἡμῖν οὐ καθ’ ὑποτέλης ἔλογον ἢ σοφίας καταγεγέλλων ύμῖν τὸ μυστήριον τοῦ θεοῦ.</td>
<td>Br with any excellence of speech or wisdom</td>
<td>NEB without display of fine words or wisdom</td>
</tr>
<tr>
<td>1C 7.6</td>
<td>τούτῳ δὲ λέγω κατὰ συγγρώμην οὐ κατ’ ἐπιταγήν</td>
<td>NEB All this I say by way of concession, not command. Other versions express similarly.</td>
<td></td>
</tr>
<tr>
<td>1C 14.40</td>
<td>πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.</td>
<td>in an orderly fashion</td>
<td></td>
</tr>
<tr>
<td>2C 10.7</td>
<td>Τὰ κατὰ πρόσωπον βλέπετε.</td>
<td>Manner – 'superficially' (idiom)</td>
<td></td>
</tr>
<tr>
<td>2C 11.21</td>
<td>κατὰ ὑποτέλης λέγω, ὡς ὅτι ἡμεῖς ἱστηκαμεν.</td>
<td>dishonourably. NIV 'to my shame'</td>
<td></td>
</tr>
<tr>
<td>Ga 2.2</td>
<td>ἀνεβην δὲ κατὰ ἀποκάλυψιν:</td>
<td>i.e as instructed by God in a revelation (Means).</td>
<td></td>
</tr>
<tr>
<td>Eph 6.6</td>
<td>μη κατ’ ὁδολομοδουλίαν ὡς ἀνθρωπόπαρεσκοι ...</td>
<td>TEV not only when they are watching you</td>
<td>NEB not only when you are under their eye</td>
</tr>
<tr>
<td>2T 1.8</td>
<td>ἀλλ’ ἤσυχον κοιπάθησον τῷ εὐαγγέλῳ κατὰ δύναμιν θεοῦ.</td>
<td>Here, Means. (cf. ἐν δύναμει Manner.)</td>
<td>NIV by the power of God</td>
</tr>
<tr>
<td>2Th 2.3</td>
<td>μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι εὰν μὴ ἔλθῃ ἡ ἀποστολὴ αὐτῶν</td>
<td>NIV Don't let anyone deceive you in any way. So many other Eng. versions. This is Means rather than Manner.</td>
<td>KJV by any means</td>
</tr>
<tr>
<td>He 11.7</td>
<td>καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγενέτο κληρονόμος.</td>
<td>TEV the righteousness that comes by [i.e. by means of &gt; because of/as a result of] faith.</td>
<td></td>
</tr>
</tbody>
</table>

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11 Only occurrence of this phrase.
12 Only other occurrence of this word is 1T 2.2.
13 The other 2 occurrences of the phrase have been listed above -- 2C 8.3; He 7.16. κατὰ τὴν δύναμιν occurs only in Eph 3.20 where the τὴν is picked up by a following relative τὴν: TEV by means of the power working in us (Means); so NEB by the power at work among us; (NIV according to the power that is at work within us).
14 κατὰ πίστιν occurs here and in Ti 1.1 (Purpose), He 11.13 (Manner). With the article and possessive pr. in Mt 9.29.
Further examples of Manner or Method

2Cor 7.9, 10, 11; 10.7, 13, 15, 11.21 (NIV to my shame).

3. REFERENCE

When collocating with appropriate following nouns, κατὰ may signify 'as regards ...', in relation to ..., with respect to ..., as far as ... is concerned', 'from the point of view of ... etc.

When the PP modifies a noun phrase (NP), the phrase may be rendered in English by an adjective or a relative clause e.g. Ro 11.21 and Co 4.15 below.

Ro 7.22 κυρίως ἐγὼ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐστὸν ἀνθρώπου.  
LB  I love to do God's will so far as my new nature is concerned.  
Ph  For I am in hearty agreement with God's law as far as my inner self is concerned.  
RSV, NEB, JB in my innermost self,...

Ro 11.21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείστο, [μὴ πως] σὺδὲ σοὺ ἐφείστη.  
the natural branches (Modifier slot in NP)

Ro 11.28 κατὰ μὲν τὸ εὐαγγέλιον ἐγὺρθοι δι’ ὑμᾶς, κατὰ δὲ τὴν εἰκονήθη ἀγάπητοι διὰ τούτων πατέρας:  
NIV  as far as the gospel is concerned...
RSV as regards the gospel  
Br in relation to the gospel.  
TEV treats as 'means' leading to cause.
Because they reject the Good News...

1C 7.40 μακαριωτέρα δὲ ἐστὶν κἀν ὁ σώτος μειν, κατὰ τὴν ἐμὴν γνώμην: δοκῶ δὲ κακῶ τὸν ναῦμ θεοῦ ἔχειν.  
NIV  in my judgment...
TEV  That is my opinion...
LB  But in my opinion...

Eph 4.22 ἀποθεσθήσῃ ὑμᾶς κατὰ τὴν προτέραν ἀναστροφήν τοῦ παλαιοῦ ἀνθρώπου τοῦ φθειρομένου κατὰ τὰς ἐπιθυμίας τῆς ἀπατής.  
NIV  with regard to your former way of life
RSV  as for your former way of life
Br  Means. corrupted/destroyed by its deceitful desires (NIV, TEV)

Php 3.5 κατὰ νόμου Φαρισαίος,  
TEV  So far as keeping the Jewish law is concerned.

Php 3.6 κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενον ὀμοτός.  
NIV  as for zeal ... as for legalistic righteousness
TEV  I was so zealous that ... So far as a man can be righteous by ...

Co 3.22 Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις.  
in everything.  
This phrase also occurs in v. 20 and in He 2.17, 4.15.

Ti 3.7 ἵνα δικαιωθῆντες τῇ ἔκεισιν χάριττι κληρονόμοι γεννηθῶμεν κατ’ ἐκλειδιὰ κόσμου αἰωνίου.  
so that we might become heirs who look forward to ... So JB.
1. POSSESSION

A hellenistic use and confined (entirely?) to pronouns (BDF, 120). The PP is modifying the NP.

<table>
<thead>
<tr>
<th>Verse</th>
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<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac 17.28</td>
<td>ὡς καὶ τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν.</td>
<td>certain of your (own) poets</td>
</tr>
<tr>
<td>Ro 1.15</td>
<td>σύνως τὸ κατ’ ἐμὲ 15 πρόθυμον καὶ ὑμῖν τοῖς ἐν Ρώμῃ εἰναγγελίσασθαι.</td>
<td>NIV That is why I am so eager</td>
</tr>
<tr>
<td>Eph 1.15</td>
<td>Διὰ τοῦτο κἀγώ ἀκουσάς τὴν καθ’ ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ</td>
<td>when I heard of your faith</td>
</tr>
</tbody>
</table>

2. OPPONENT

This is the main and almost exclusive use of κατά with the genitive. cf. the similar use of ἐπί with the accusative.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 10.35</td>
<td>ἡλθον γὰρ διεχάσαι ἀνθρώπων κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νυμφήν κατὰ τῆς πενθερᾶς αὐτῆς.</td>
<td></td>
</tr>
<tr>
<td>Mt 20.11</td>
<td>λαβόντες δὲ ἐγγυμνοῦν κατὰ τοῦ οἰκοδεσπότου</td>
<td></td>
</tr>
<tr>
<td>Mt 27.1</td>
<td>συμβουλίου ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβυτεροί κατὰ τοῦ Ἰησοῦ ὅστε θανατώσαι αὐτῶν.</td>
<td></td>
</tr>
<tr>
<td>Lu 9.50</td>
<td>Μὴ κωλύετε: δς γὰρ οὐκ ἔστιν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἔστιν.</td>
<td>Notice the contrast with ὑπέρ ὑμῶν 'for us'. So also the same contrast in Lu 11.23.</td>
</tr>
<tr>
<td>Jo 18.29</td>
<td>Τίνα κατηγοριάν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;</td>
<td></td>
</tr>
<tr>
<td>Ac 4.26</td>
<td>παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἀρχιερεῖς συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.</td>
<td></td>
</tr>
<tr>
<td>Ac 14.2</td>
<td>οἱ δὲ ἀπειθήσαντες Ἰουδαίοι ἐπήγιεραν καὶ ἐκατώσαν τὰς ψυχὰς τῶν εθνῶν κατὰ τῶν ἀδελφῶν.</td>
<td></td>
</tr>
<tr>
<td>1C 4.6</td>
<td>Ιάν κῆ ἐις ὑπὲρ τοῦ ἐνός φυσιοῦσθε κατὰ τοῦ ιτέρου.</td>
<td>lit: so that none of you may be inflated with pride over one man against another. NEB ... as you patronize one and flout the other JB ... taking sides for one man against another.</td>
</tr>
<tr>
<td>Ga 3.21</td>
<td>Ο σῶν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ;</td>
<td>TEV Does this mean that the Law is against God's promises?</td>
</tr>
</tbody>
</table>

15 τὰ κατ’ ἐμὲ occurs in Eph 6.21, Php 1.12 and Co 4.7 - 'my affairs'. translations are varied.
Ga 5.17  
The sinful nature desires what is contrary to the Spirit [i.e. what the Spirit wants], and the Spirit what is contrary to the sinful nature.

A special subset of the use of κατά with the genitive is to express an oath.

Mt 26.63  

He 6.13  

He 6.16  

κατά σάρκα is a distinctive phrase of Paul's, occurring 20 times, and I am therefore including all occurrences. The context, as always, must be our guide. As previously noted, English versions have not always opted for the same interpretation. The references will be grouped according to (κατά!) the categories established above.

• Specification

Ro 8:4  

1C 1.26  

2C 1.17  

The phrase κατά πνεῦμα, only with anarthrous noun, occurs here and in Ro 1.4 (see below on Ro 1.3), Ro 8.5 (same role as v. 4), and Ga 4.29, (NIV the son born by the power of the Spirit - Means; TEV because of God's Spirit - Means/Reason).
2C 5:16 ομείας ἀπὸ τοῦ νῦν οὐδένα σάρκαν κατὰ σάρκα εἶ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν σωκτὲς γινώσκομεν.

1. NIV So from now on we regard no one from a worldly point of view. So RSV.
TEV No longer, then, do we judge anyone by human standards.
Br ...we do not know anyone in terms of a relationship which is purely of this world.
2. NIV though we once regarded Christ in this way...
RSV even though we once regarded Christ from a human point of view
TEV (on this occasion takes as Specif), – ‘if at one time we judged C according to human standards’
JB (only) takes as Ref. - Even if we did once know Christ in the flesh...

2C 10.2 δέοιμαι δὲ τὸ μὴ παρών θαρρήσας τῇ πεποίθησει ἢ λογίζομαι τὸλμησαι ἐπὶ τινάς τῶν λογιζομένων ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

When I am with you, I ask you that I shan't need to (i.e. don't let me have to) exercise the same boldness as I reckon I should need against those whose opinion of us is that we walk according to the flesh/in conformity to the flesh. Same verb as R 8.4.
TEV ... those who say that we act from worldly motives. (freq. used by TEV)
NIV ...some people who think that we live by the standards of this world.
LB against some of you who seem to think my deeds and words are merely those of an ordinary man.
Ph those of you who will persist in reckoning that our activities are on the purely human level.
Br ... those...who consider that I behave according to worldly standards.

• Manner/Means

2C 10.3 ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα,

NIV we do not wage war as the world does
Br ... that does not mean that I fight my battles with worldly weapons.
TEV from worldly motives
In view of the reference to weapons in the next verse, the phrase here seems to mean 'using worldly means'.

2C 11.18 ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγὼ καυχήσομαι.

NIV Since many are boasting in the way the world does
Br let me indulge in a little boasting just as they do.
But most versions take as 'boasting in relation to their worldly activities' (Reference. See v.22ff) > the phrase becomes the content of their boasting, So:
JB So many others have been boasting of their worldly achievements.
LB those other men keep telling you how wonderful they are.
RSV since many boast of worldly things
So also Phillips and NEB.

Ga 4.23 ἀλλὰ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγένηται,

NIV in the ordinary way
Br in the ordinary way of nature

Ga 4.29 ἀλλὰ ὡσπέρ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

ditto
This also is a frequent use of the phrase. The PP is modifying the Noun Phrase in each case.

<table>
<thead>
<tr>
<th>Reference</th>
</tr>
</thead>
</table>
| Ro 1.3 | Ti oin eroumen evrykei. 
| Abarak ton propatora hmoi kata saarka: | NIB our ancestor in the human line 
| TEV our racial ancestor | 
| NEB our human ancestor Abraham | 
| Ro 4.1 | Ti ou men eu rkei. 
| ou Abraam ton propatora hmoi kata saarka: | NIV as to his human nature 
| TEV as to his humanity | 
| NEB on the human level | 
| The phrase differs from Ga 4.23 above, in that it contrasts with kata pneuma agiwsan in verse 4. That phrase has been taken as Means: | 
| NIV through the Spirit of holiness | 
| PH by the power of that Spirit of holiness which | 
| Br by the Holy Spirit | 
| It is taken as Reference by: | 
| TEV as to his divine holiness | 
| NEB on the level of the spirit | 
| JB in the order of the spirit | 
| TT who in the holiness of his character | 
| Ro 9.3 | Tn ou mel theon kai pe kai ou do | 
| Xristo kata saarka o ou | 
| RSV my brothers, my kinsmen by race. | 
| NEB my brothers, my natural kinsfolk. | 
| NIV my brothers, those of my own race. (2 phrases together) | 
| TEV my own flesh and blood (2 phrases together). | 
| Ro 9.5 | Oi patere kai e tou Xristo kata saarka | 
| NEB and from them, in natural descent, sprang the Messiah | 
| NIV and from them is traced the human ancestry of Christ... | 
| Ph The patriarchs are theirs, and so too, as far as human descent goes, is Christ,... | 
| 1C 10.18 | Blepste ton Israe1 kata saarka: oui ois ethnites tas thsias koimovai tou thustasthrou eistu; | 
| JB Look at the other Israel, the race... | 
| TEV Consider the Hebrew people | 
| NIV Consider the people of Israel. | 
| Br Consider the earthly nation of Israel | 
| Eph 6.5 | Oi doulosi upakogeto tois kata saarka kuriosis | 
| NIV, RSV, NEB earthly masters | 
| TEV, Ph human | 
| JB your masters in this world | 
| So also: Co 3.22. |
Complete references have been given at various points in the notes for the following groups (both with and without the article):

κατά άνθρωπον
κατά δύναμιν
κατά ἐκλογήν
κατά ἐνέργειαν
κατά ἐπαγγελίαν
κατά ἐπιστευήν
κατά εἰρήκειαν
κατά θέλημα
κατά Θεόν
κατά νόμον
κατά πίστιν
κατά τὸ πλοῦτος
κατὰ πνεῦμα
κατά πρόγνωσιν
κατὰ πρόθεσιν
κατὰ πρόσωπον
κατὰ χάριν

In summary we may say that κατά answers the question 'how?' in a range of ways, especially in giving the specification for an action. In Paul’s usage, it is one of the key prepositions which reflect the parameters of his life and ministry, as do also ἐν, ἐπὶ and διὰ. For him, life is to be lived in line with the purposes and power of God – κατὰ τὸ θέλημα, κατὰ χάριν, κατὰ δύναμιν Θεοῦ, and to the praise of God.
6.5 SUMMARY COMMENTS

The previous sections of this chapter have attempted to survey the semantic roles of four prepositions in some detail. Each of the four has both locative and extended roles.

At this point in the thesis it is legitimate to ask whether the linguistic tool of semantic role analysis has proved to be a useful interpretive tool. Has its use been justified? I would suggest that it has. For each preposition a set of options, based on the study of many texts, has been presented; and the choice of role for a particular preposition in a particular passage has been brought into sharper focus.

As is indicated elsewhere in the thesis (Ch.2, p.18ff and Ch.8, p.242ff), semantic role analysis is not the only tool in the exegetical toolbox. The interpretation of a particular phrase, sentence or passage may involve other tools:

- literary: genre and other discourse features, author and reader perspectives.
- historical, geographical and cultural contexts.
- theological: i.e. the whole sweep of theological concepts derived from the Scriptures.

Semantic role analysis is one linguistic tool, a grammatical tool in particular, and its use in the description of δεκα, ἕν, ἐπί and κατά has, for me at least, proved helpful.

The next chapter applies role analysis to consecutive text.
7. APPLICATION TO SELECTED TEXTS

7.1 Luke 8 and 15: analysis of semantic roles
7.2 Ephesians 1–4: analysis of semantic roles
7.3 Summary

This chapter is an application of the material that has been discussed so far; it assigns semantic roles to the PPs of connected text. The notes on the PPs are quite brief; the role terms are not explained as they have been covered in the preceding material. To give lengthy commentary-type notes would make this section too unwieldy.

The main selection is chapters 1 – 4 of Ephesians. In view of the high frequency of the preposition ἐν in this epistle (129 times, just over 3 times more than the next preposition, εἰς, occurring 39 times), and in particular of the phrase ἐν Χριστῷ, these notes might be read as an extension of the discussion of ἐν in 6.2. The allocation of roles is made in the light of that study.

By way of contrast, the Ephesians selection is preceded by short selections from chapters 8 and 15 of Luke’s Gospel. The difference in both use and frequency of prepositions is apparent.

Raised letters in the Text column mark the PPs, and are matched by the left-hand letters in the Role and Comment column.

For clarity, raised numbers indicating footnotes are confined to the middle column.

Single quotes mark my own glosses or renderings, as needed, to distinguish them from comments, and quotes from authors. Double quotes are used for published translations.
**Luke 8.4-10. Parable of the sower.**

<table>
<thead>
<tr>
<th>Text</th>
<th>Role</th>
<th>Comment/translations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Συνίστοις δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν&lt;sup&gt;a&lt;/sup&gt; ἐπιπτεομένων πρὸς αὐτό&lt;sup&gt;b&lt;/sup&gt; εἶπεν διὰ παραβολῆς&lt;sup&gt;c&lt;/sup&gt;:</td>
<td>a Extent</td>
<td>a NIV from town after town</td>
</tr>
<tr>
<td>5 Ἐξήλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτοῦ&lt;sup&gt;a&lt;/sup&gt; δὲ μὲν ἐπέσεν παρὰ τὴν ὀδόν&lt;sup&gt;b&lt;/sup&gt; καὶ κατεπατήθη, καὶ τὰ πετεια τοῦ σύμφωνον κατέθαγεν αὐτῷ.</td>
<td>a Time-when</td>
<td>a as he was sowing. A common Lucan construction.</td>
</tr>
<tr>
<td>6 καὶ ἔτερον κατέπεσεν ἐπὶ τὴν πέτραν&lt;sup&gt;a&lt;/sup&gt;, καὶ φυεν εξηραυνθῆ διὰ τὸ μὴ ἔγειν ἴκμα&lt;sup&gt;b&lt;/sup&gt;.</td>
<td>a Location</td>
<td>b along the path. Each of these preps. in this and the next 3 verses, signifies Location, but the individual prep. gives the specific sense.</td>
</tr>
<tr>
<td>7 καὶ ἔτερον ἐπέσεν ἐν μέσῳ τῶν ἁκακίων. καὶ συμφυείσας αἱ ἁκακίαι ἀπέπνιξαν αὐτό.</td>
<td>b Location</td>
<td>right in the middle of some thorns.</td>
</tr>
<tr>
<td>8 καὶ ἔτερον ἐπέσεν εἰς τὴν γῆν τὴν ἁγαθὴν καὶ φυεν ἐποίησεν κιηρόν εκατονπλασσον. ταύτα λέγον εφώνει, ὁ ἔχων ὧν ἀκούειν ἁκούετω.</td>
<td>Location</td>
<td>into good (fertile) ground.</td>
</tr>
<tr>
<td>9 Ἐπηρώτων δὲ αὐτῶν οἱ μαθηταὶ αὐτοῦ τις αὐτῇ εἶπ ἡ παραβολή, ὃ δὲ εἶπεν,</td>
<td>Reason</td>
<td>a on stony ground</td>
</tr>
<tr>
<td>10 Ὑμῖν δέδοται γνώναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολάις, ἵκα βλέποντες μὴ βλέπονται καὶ ἀκοούοντες μὴ συνιάσιν.</td>
<td>Means</td>
<td></td>
</tr>
</tbody>
</table>

**Luke 8.22-25. The storm on the lake.**

<table>
<thead>
<tr>
<th>Text</th>
<th>Role</th>
<th>Comment/translations</th>
</tr>
</thead>
<tbody>
<tr>
<td>22 Ἔγενετο δὲ ἐν μιᾷ τῶν ἡμερῶν&lt;sup&gt;a&lt;/sup&gt; καὶ αὐτὸς ἐνήβη εἰς πλοῖον&lt;sup&gt;b&lt;/sup&gt; καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτοὺς&lt;sup&gt;c&lt;/sup&gt;. Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης&lt;sup&gt;d&lt;/sup&gt;, καὶ ἀνήχθησαν.</td>
<td>a Time-when</td>
<td>c the normal prep. for this role.</td>
</tr>
<tr>
<td>23 πλεούσων δὲ αὐτῶν ὄψινωσαν. καὶ κατέβη λαλίαν ἄνεμου εἰς τὴν λίμνην καὶ συνεπεληφύντο καὶ ἐκτυδώνευσαν.</td>
<td>b Goal</td>
<td>d Goal</td>
</tr>
<tr>
<td>24 προσελθόντες δὲ διήγησαν αὐτόν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλάξητε, ὅ ὁ ἐδείξανες ἐπετίμησεν τῷ ἁγίῳ καὶ τῷ κλίδῳ του ὀδικός: καὶ ἐπούσαντο καὶ ἐγένετο γαλήνη.</td>
<td>d Goal</td>
<td></td>
</tr>
<tr>
<td>25 εἶπεν δὲ αὐτοῖς. Ποὺ ἡ πίστις ἡμῶν; φοβηθέντες δὲ ἔθαμβασαν λέγοντες πρὸς ἀλλήλους. Τίς ὁρὰ ὦτός ἦστιν ὦτι καὶ τοῖς ἁγίοις ἐπιτάσσει καὶ τῷ μέλῳ, καὶ ὑπακούσατεν αὐτῷ;</td>
<td>a Addressee</td>
<td></td>
</tr>
</tbody>
</table>

42 Ἐν δὲ τῷ ἱππαγείῳ αὐτῶν οἱ ὄχλοι συνεπνεύσαντον αὐτὸν.  
Time-when  As he was going along...

43 καὶ γυνὴ σώσα ἐν ρύσει αἵματος ἀπὸ ἐκὼν δύο δεκατριών, ἦτις [латρείς] προσαναλώσασα ὅλον τὸν βίον] οὐκ ἤσχυσεν ἀπὸ οὐδενὸς θεραπευθῆναι,  
a Sphere  a descriptive of her state.
b Time since  b for 12 long years.
c Agent  c she got help from no one.

44 προσελθοῦσα ὑπίσην ἡμιτο οὐ πρὸς κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παρασχῆται ἤστη ἡ ρύσις τοῦ ἱματίου αὐτῆς.  
a Sphere  a descriptive of her state.
b Agent  b for 12 long years.
c Agent  c she got help from no one.

45 καὶ εἶπεν ὁ Ἰησοῦς. Τίς ὁ ἄγαμον ὁ Μου; ἀρνομένοις δὲ πάντοις εἶπεν ὁ Πέτρος, Ἑπιστάτη, οἱ ὄχλοι συνεχοῦσιν σε καὶ ἀποθλησοῦσι.  
a Source  Source: I know that power has left me.
b Agent

c Time-when  As he was going along...

46 ο δὲ Ἰησοῦς εἶπεν, Ἡμιτο μου τις, ἐγὼ γὰρ ἱματιόν ἔχων δύο δεκατριών ἀπὸ ἐμοῦ.  
a Source  Source: I know that power has left me.
b Agent

c Time-when  As he was going along...

47 ἴδιοσα δὲ ἡ γυνὴ ὡς ἐκέλευσεν τρέμουσα ἠθέναι καὶ προσεπεσόνα αὐτῷ δὲ ἦν αἵματο ἀρτιοῦ ἀπηγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς λαθή παρασχῆμα.  
a Source  Source: I know that power has left me.
b Agent

c Time-when  As he was going along...

48 ο δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκε σε: πορεύου εἰς εὐρήνην.  
Goal/Manner  Influenced by the Semitic שָׁלוֹם


3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων,  
Addressee  Which of you men ...?  

4 Τίς ἀρνεώς ὡς ἰματίῳ ἐγὼν ἱματον προβάτων καὶ ἀπολέσας ἀπὸ αὐτῶν ἐν σοὶ καταλείπει τὰ ἐννιάκοντα ἐννέα ἐν τῷ ἱματίῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἐς εὐρή αὐτὸ;  
a Source  a Which of you men ...?  
b Source  b if you lose one of them  
c Location  d Goal, also with sense of Purpose: sets out after the lost sheep.

d Goal  d Goal, also with sense of Purpose: sets out after the lost sheep.

5 καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς ὄμοιος αὐτοῦ χαῖρεν  
Location

6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτητε μοι, ὅτι εὗρον τὸ πρόβατον μου τὸ ἀπολωλός.
7.2 EPHESIANS 1–4: ANALYSIS OF SEMANTIC ROLES

### EPHESIANS 1

<table>
<thead>
<tr>
<th>Text</th>
<th>Role</th>
<th>Comment/translations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Παῦλος ἀπόστολος Χριστοῦ· Ἰησοῦ διὰ θελήματος θεοῦ· τοῖς ἰδίοις τοῖς οὖσιν [ἐν Ἑφέσῳ] καὶ πίστις τοῦ Χριστοῦ· Ἰησοῦ·</td>
<td>a. Means &gt; Reason&lt;sup&gt;1&lt;/sup&gt;</td>
<td>a. Gives validity to P's apostleship. He is an apostle because God's wants him to be.</td>
</tr>
<tr>
<td></td>
<td>b. Location</td>
<td>b. assuming this is in the text.</td>
</tr>
<tr>
<td></td>
<td>c. Sphere&lt;sup&gt;2&lt;/sup&gt;</td>
<td>c. Sphere rather than Target (i.e. object of faith). TT &quot;faithful people... who belong to CJ&quot;.</td>
</tr>
<tr>
<td>2. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</td>
<td>Source</td>
<td>'We must beware ... of connecting ἐν with πίστεως as defining the object of faith. It is the regular phrase throughout the Epistle to describe the true position of the Christian, the source of all his life and power and privilege.' (Murray, 13) Note that Murray is implying both Sphere and Agency here.</td>
</tr>
<tr>
<td>3. Εὐλογίας τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογηθεὶς ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπορευόμενοι· ἐν Χριστῷ.</td>
<td>a. Means-supply</td>
<td>c. Sphere - the blessings are to be found in Christ; or, Agency - through Christ. 'The manner or sphere of this enrichment is in Christ.' (BKC, 616) Perhaps Sphere is the choice in this keynote occurrence. All the blessings of God are to be found in Christ. See footnote 4 below.</td>
</tr>
<tr>
<td></td>
<td>b. Location&lt;sup&gt;3&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Sphere/Agency&lt;sup&gt;4&lt;/sup&gt;</td>
<td></td>
</tr>
</tbody>
</table>

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<sup>1</sup> The phrase διὰ θελήματος θεοῦ occurs 7 times, 5 of them in these opening statements of validation of Paul's apostleship (listed under δια study). God's will is both the reason for and the means by which he became an apostle.

<sup>2</sup> In describing 'in Christ' as being the Sphere, the milieu, the surrounding environment in which we live and act, it is impossible to capture the full theological significance of the phrase. It is Paul's logo, a short-hand for a great deal of experiential meaning. It speaks primarily of relationship, cf. Moule who says 'To interpret it in a quasi-material way, as though Christ were the 'atmosphere' or 'locality' in which believers are placed, seems to do less than justice to its deeply personal significance (1959, 80). See special note on 6.2 E, p.159ff.

<sup>3</sup> The phrase occurs only in Ephesians, here and in 1.20, 2.6, 3.10, 6.12. It is the heavenly realm in which we have been placed with Christ (cf. Co 3.1), and where spiritual conflict takes place.

<sup>4</sup> The choice between Sphere and Agency for the many occurrences of this phrase is a recurrent one. Sometimes one, and sometimes the other seems more prominent. Both roles are true of Christ. He is certainly the great Agent of God's redemptive purposes in chaps. 1 and 2. But the blessings of God are to be found 'in Christ', not simply as in a container, but 'in the person of Christ himself'.

'Not merely "through Christ". The phrase expresses the supreme idea that pervades the Epistle. ... It [blessing] is ours by reason of our being in Him as our Representative and Head; "by virtue of our incorporation in, our union with, Christ" (Lightfoot). ' (EGT III, 247)

But CEV makes explicitly and exclusively Agency -- 'Praise the God and Father of our Lord Jesus Christ for the spiritual blessings that Christ has brought us from Heaven'. So also in vv. 4 and 11.
<table>
<thead>
<tr>
<th>Sphere</th>
<th>Time</th>
<th>Manner</th>
</tr>
</thead>
<tbody>
<tr>
<td>222</td>
<td>καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ</td>
<td>To what is the PP attached? Whose love is referred to??</td>
</tr>
<tr>
<td>4</td>
<td>προκαταβολῆς κόσμου</td>
<td>A second alternative is to be considered.</td>
</tr>
<tr>
<td></td>
<td>κατακεκλείσατο ἡμᾶς καὶ ἀμώμως κατενώπιον αὐτοῦ ἐν ἀγάπῃ</td>
<td>2. Manner. The PP is to be construed with the following προρισάς, the total clause to be regarded as an elaboration of ἐξελέξατο. The context and focus of this passage is God’s active love to us, operating through Christ, and bringing various ‘blessings’. Cf. also Eph 5.25ff; Christ loved the church and ‘gave himself’ for her ινα ἁγιά καὶ ἀμώμος. RSV, NRSV, NIV, TEV, Br, TT, Ph all take with the following verb. EBC has rendered, ‘Because he loved us, and simply because it pleased him to do so, he has marked us out to be his own adopted family.’ (1022)</td>
</tr>
</tbody>
</table>

5 Note the following comment in BKC (617): ‘What does the phrase in love modify? ... More likely, it modifies the words “to be holy and blameless in his sight” for these reasons: (1) In this context the modifying words always follow the action words (vv 3-4, 6, 8-10). (2) the other 5 occurrences of “in love” in Ephesians (3.17; 4.2, 15-16; 5.2 [“of love”]) refer to human love rather than divine love. (3) Love fits well with holiness and blamelessness ...’ This argument seems somewhat strained. Point (1): a mechanistic and dangerous argument. And in ἀγάπη προρισάς may be taken as an elaboration of ἐξελέξατο. Point (2): The context of Eph 3.17 would seem to favour Christ’s love, rather than human love. Point (3): Yes, but in what way specifically here?

See also the long note in EGT III, 250, which also relates the phrase to ἁγίους καὶ ἀμώμους.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Purpose</th>
<th>Agency/Sphere</th>
<th>Means</th>
<th>Specification</th>
<th>Sphere</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>εἰς ἐπανοῦν δόξης τῆς χάριτος αὐτοῦ διὰ τοῦ αἰλαττοῦ ἡμᾶς ἐν τῷ ἀναπτυκμένῳ.</td>
<td>a Purpose</td>
<td>a i.e. so that his glorious grace might be praised. So TT &quot;that we should truly value ...&quot;; JB &quot;to make us praise ...&quot; So also Ph. But it could be Goal (result) i.e. so that his glorious grace is praised. So Br &quot;and this redounds to the ...&quot; TEV has &quot;Let us praise God for ...&quot; KJV, RSV, NIV are ambiguous.</td>
<td>b Again, both Agency and Sphere are present. cf. Footnote 4. Agency - 'which he freely gave us through his beloved son' or 'by/in giving us his beloved son'. But it is also Sphere - 'in the person of his dearly loved son'. i.e. 'when he gave us his beloved Son'. Eng. translations leave as &quot;in (the beloved)&quot;.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>ἐν δὲ ἐκεῖν ἡμᾶς ἐν πάσῃ σοφία καὶ φρονήσει,</td>
<td>a Agency/Sphere (Link slot)</td>
<td>a cf. Co 1.14. Here again, one may consider both Agency and Sphere roles to be reflected in the phrase. Christ is the agent of our redemption, but redemption is also to be found in the person of Christ, not only in what he did. He is both Redeemer and Redemption, (cf. 1Co 1.30) – just as he is both priest and sacrifice, both shepherd and lamb.</td>
<td>b 'by means of his (shed) blood'</td>
<td>c in line with his rich grace &gt; arising out of/flowing from .... 'It was his rich grace that did this/made this possible' or 'because of his rich grace'.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>ὑπὲρ εἰς τῆς ἡμῶν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, καὶ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτοῦ</td>
<td>a Recipient</td>
<td>a NIV &quot;that he lavished on us&quot;. cf. Ti 3.6 – ἐξέχεεν εῇ θυμῷ. b Here = 'along with...' (cf.2.15). cf Co 1.9. NIV, NEB, JB, Br take with preceding verb. TT, TEV, RSV take with what follows. &quot;In his wisdom and understanding he ...&quot; (Sphere). cf. 1C 1.21 God in his wisdom ...</td>
<td>b Sphere</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, καὶ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτοῦ</td>
<td>a Specification</td>
<td>a Paul again underlines the fact that our redemption is in line with God's purposes. cf. v. 5 and v. 11.</td>
<td>b Sphere</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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6 The interpretation of this phrase depends on whether it is taken with what precedes or follows.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| 10    | εἰς ὅπως ἐπηρεάσθην καὶ ἐξετάσθην τὸ πληρωμάτος τῶν καιρῶν, ἀνεκβαθμισθήσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς αἰενῶν καὶ τὰ ἐν τῷ γενείῳ ἐν αὐτῷ | a Purpose  
b Sphere - repeated in e.  
c Location  
d Location  
e repeated from b.  
| 11    | εἰς τὸ εὐαγγέλιον ἡμῶν εἰς ἐπαίνον δόξης αὐτοῦ τοὺς προσκύνητας ἐν τῷ Χριστω | a Sphere  
b Specification with a further specification (c) within it.  
| 12    | εἰς τὸ γίνεσθαι εἰς ἐπαίνον δόξης αὐτοῦ τοὺς προσκύνητας ἐν τῷ Χριστῷ | a Purpose  
b Purpose - within a.  
c Target  
| 13    | εἰς ὧν καὶ οὐκ ἐσκόσμησε τὸν λόγον τῆς ἁληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ἡμῶν, εἰς ὧν καὶ πιστεύσασθαι εἰσφορεῖται τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,  
| a and b Sphere, Agency or Target?  
See footnote.  

7 The many possible constructions (and roles) for these 2 occurrences of εἰς ὧν, labelled for convenience 1 and 2, may be divided into 2 groups, A and B:  
A. those in which 1 and 2 relate to different verbs,  
B. those in which 1 and 2 relate to the same verb, or indeed, to all three verbs, 2 being a repetition, or resumption of the sentence after a lengthy participial clause.  
A(i) 1 relates to the previous verse(s), with some verb to be understood, and 2 relates to εἰσφορεῖται. So KJV, Br, and NIV. NIV 'And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ...' (cf. 4.30.) So also Foulkes (1966, 55). (Sphere for both)  
A(ii) 1 relates to previous verse (as (i) above), and 2 relates to πιστεύσασθαι. So LB, Ph and TEV. 'And so it was with you also ... you believed in Christ, and God put his stamp of ownership ...'  
A(iii) 1 relates to ἐσκόσμησεν, and 2 relates to πιστεύσασθαι. So TT, with both having role of Agency. 'through Christ [you] heard the message ... Through Him you too became believers ...' So also JB, with 'in him' (Sphere) for 'hearing' and 'believing'.  
A(iv) 1 to the main verb, εἰσφορεῖται (Sphere/Agency), and 2 relates to πιστεύσασθαι (Target). So RSV, Weymouth. 'In Him you also, after listening ... -- having believed in Him -- were sealed with ...'  

a NIV "to be put into effect when the times will have reached their fulfillment"  
br "a purpose to be carried into effect when the time is right for it."  
b & e NIV "to bring all things in heaven and on earth together under one head, even Christ."  
Br combines the refs. to Christ in vv. 9 and 10: "He has made known to us His decree which was formerly hidden from men. This He has done in accordance to that purpose of His which has its origin and its accomplishment in the person of Christ - a purpose to be carried into effect when the time is right for it - that all things, in heaven and on earth alike, should find their one true head in Christ."  
a TEV "God chose us to be his own people in union with Christ"  
b TEV "because of his own purpose based on what he had decided from the very beginning."  
NIV "according to the plan of him who works out everything in conformity with the purpose of his will."  
Paul makes another strong (treble – προθέσεις, βουλή, θελήμα) statement that our sharing in the inheritance was because of or due to God's purpose. cf. vv. 5 and 9.  

For the numerous possible constructions of these two PPs, see footnote.  
For εἰς ὧν see also 1.7; 2.21, 22; 3.12.
<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>Διὰ τοῦτον κἀκεῖνος τὴν καθ' ἰσχύς πίστιν εἰς τὸ κυρίον Ἰησοῦν καὶ τὴν ἐγκατάθεσιν τὴν εἰς πάντας τοὺς ἁγίους</td>
<td>a: Purpose</td>
<td>b: a further, more long-range purpose. cf. vv. 6 and 12. Our redemption has its origins in God's grace and its ultimate purpose in his glory.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>σύ ποιώμει εὐχαριστίαις ὑπὲρ ἰμάτια πιστῶν ἐπὶ τῶν προσευχῶν μου</td>
<td>a: Topic</td>
<td>a: cf 5.20.</td>
<td>b: during my prayer times</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>οὗ ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώρη ἐμὲ πνεύμα σοφίας καὶ σοφολογίας εἰς ἐπιγνώσει αὐτοῦ.</td>
<td>a: Purpose. The PP is long, (at least to end of v. 19, if not 21.).</td>
<td>b: Sphere</td>
<td>Sphere, hence reference – 'in the matter of knowing him'. The wisdom and revelation are to be given 'in connection with' knowing Christ, hence 'with the purpose of knowing Christ'. Thus many translations render the phrase as a purpose. So TEV &quot;so that you will know him&quot;. Also NIV, JB, NEB, Ph, LB, Br. cf. Vincent (370): 'the sphere in which they will receive God's gift of wisdom and revelation'. An alternative would be to consider it Means i.e. through knowing Christ (in whom are hid all the treasures of wisdom and knowledge, Co 2.3) we shall receive knowledge and revelation. TT hints at this: &quot;... as you come to know him&quot;. This fits well with the following verses which amplify Paul's request.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ἐν αὐτῷ] εἰς τὸ εἰδέμαι ἰμάτια τῆς κληρονομίας αὐτοῦ, τῆς ἐπιγνώσεως αὐτοῦ εἰς τὸν αἰωνὶ.</td>
<td>a: Purpose</td>
<td>b: Sphere</td>
<td>'among'</td>
<td></td>
</tr>
</tbody>
</table>

B. NEB seems to regard 1 and 2 as the Sphere for the whole series of activities -- 'And you too, when you had heard the message ... and had believed it, became incorporate in Christ and received the seal ...'

So also Vincent says of 2. 'Resuming the in whom at the beginning of the verse, and repeated on account of the length of the clause.' (1888, III, 369).

Similarly, Murray writes 'St. Paul marks three distinct stages by which the Gentiles passed into their assured position in Christ, hearing, believing, and being sealed. But these stages, though distinct, are organically connected, and the whole process is conceived as taking place "in Him" (1914, 25). Surely that is the picture. As so often, Paul's all-embracing thought pours out in phrases, with breaks and interruptions.

The translator, however, must reflect one of the options above. A(iv) appears to me to fit the flow of language and argument most naturally.
226

19 καὶ τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντάς· κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἀστυν µέαν τοῦ ἰσθµοῦ αὐτοῦ.\footnote{Foulkes, Ph, NEB} \vspace{1em}

<table>
<thead>
<tr>
<th>a</th>
<th>Beneficiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>Specification</td>
</tr>
</tbody>
</table>

20 ἦν ἐνέργησεν ἐν τῷ Χριστῷ, ἐνέργας αὐτῶν ἐκ νεκρῶν καὶ καθίσας ἐν δεσµῷ αὐτοῦ \footnote{Foulkes, Ph, NEB} ἐν τοῖς επουρανίοις.\footnote{Vincent has 'in the case of Christ'.}

| a | Sphere |
| b | Source (Separation) |
| c | Location |
| d | Location |

21 ὑπέρανω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντός δύναµους ὑποµαζοµένου, οὐ µόνον ἐν τῷ αἰώνι τοῦ ναοῦ αλλὰ καὶ ἐν τῷ µέλλοντι:

| a | Time |
| b | Time |

22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ \footnote{Vincent has 'in the case of Christ'.} καὶ αὐτὸν ἑδωκέν κεφαλήν ὑπερ πάντα \footnote{cf. 1.20.} τῇ ἐκκλησίᾳ.

| a | Location (fig.) |
| b | Domain |

23 ἤτις ἐστὶν τὸ σῶµα αὐτοῦ, τὸ πλήρωµα τοῦ πάντων ἐν πάσιν πληροµένου.

| Sphere | > an adverbial idiom of measure, 'fills everything completely/in every way' (So NIV). |

**EPHESIANS 2**

1 Καὶ ἡµᾶς ὅµιλας νεκροῖς τοῖς παραπτώµασιν καὶ ταῖς ἀμαρτίαις ἡµῶν, εἰν αὐτῷ a ποτε περιπατήσατε κατὰ τοῦ αἰώνα τοῦ κόσµου τούτου b κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἄνερος c τοῦ πνεύµατος τοῦ νῦν ἐνεργοῦντος εἰ τοῖς ὑπόστασις.\footnote{Note that the PP continues to the end of the verse and includes the next PP.}

| a | Sphere |
| b | Specification |
| c | Specification |
| d | Sphere |

2 Με. for a life of sin. Contrast v. 10.

| b | Specification |
| c | Specification |
| d | Sphere |

21 i.e. following the dictates of, obeying.

 Note that the PP continues to the end of the verse and includes the next PP.
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| 3 εν οἷς καὶ ἡμεῖς πάντες ανεστράφημεν ποτε εν ταῖς επιθυμίαις τῆς σαρκός ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκός καὶ τῶν διοικοῦν, καὶ ἡμέρας τεκνό φύσει ὄργής ὡς καὶ οἱ λοιποὶ: | 'among'  
NIV "gratifying the cravings of our sinful nature"  
JB "living sensual lives"  
W "governed by the inclinations of our lower nature" |
| 4 ο δὲ θεὸς πλούσιος ὃν ἐν εἰδίῃ, διὰ τὴν πολλὴν ἀνάπτυγναυτοῦ ἦν ἀνάπτυγναυτοῦ. | a Sphere (reference)  
a reference, defines the area of his 'riches'. |
| 5 καὶ ὅτας ἡμᾶς νεκρῶν τοῖς παραπτωμάσιν συνεξωσπῆσαν τῷ Χριστῷ, χαρίτι εστε σεσωμένοι | a Sphere  
b Manner  
'among whom we all lived, following fleshly desires'.  
NIV "gratifying the cravings of our sinful nature"  
JB "living sensual lives"  
W "governed by the inclinations of our lower nature" |
| 6 καὶ συνήγειρεν καὶ συνεκάθισεν εν τοῖς ἐπορευμαῖς εν Χριστῷ Ἰησοῦ. | a Location  
b Sphere |
| 7 ίς εκδείχθηκεν εν τοῖς αἰῶνας τοῖς ἐπορευμαῖς εν υπερβάλλον πλούτος τῆς χάριτος αὐτοῦ εν χριστότητι εἰς ἡμᾶς εν Χριστῷ Ἰησοῦ. | a Time  
b Means  
'b [shown] by his kindness ...'  
NIV "expressed in his kindness to us".  
The PP extends to end of next PP, which is embedded within it.  
Br "(no thanks to yourselves; it is all God's gift)"
| 8 τῇ γὰρ χαρίτι εστε σεσωμένοι διὰ πίστεως καὶ τοῦτο συκ εἰς ἴμων, θεῷ τὸ δώρον: | a Means  
b Means  
'a Method is the variant here. So also b.'  
b 'not by your own efforts/of your own initiative/of your own doing'
Br "(no thanks to yourselves; it is all God's gift)"
| 9 σύν εἰς ἔργῳ, ὡς μὴ τις καυχηθησίαι. | Means  
'Hence, 'as a result of/because of ...'  
TT "It is not the result of anything you have done".  
TEV and NEB have similar rendering.  
NIV "not by works".  
RSV "not because of works"  
cf. contrast between εἰς ἔργῳ and ἐκ πίστεως in Ro and Ga, as alternatives to διά.|
| 10 αὐτοῦ γὰρ ἐσμὲν ποιήμα, κτισθέντες εν Χριστῷ Ἰησοῦ καὶ ἔργῳ αὐτοῦ εἰς προτείμασεν θεός, ὡς εἰς αὐτοῖς περιπατήσομεν. | a Sphere/Agency  
b Purpose  
c Sphere  
a God is the creator, but everything he does to or for us is in relation to Christ, and through his agency.  
Both roles surely present here.  
c cf. 2.2.  Met. for a life of good deeds. |

8 An extension of Source, rather than Path. So also in the next verse.
11 διὸ μενομενετε ὅτι ποτε ὑμεῖς τὰ ἐθνῆ ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυσσία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, i.e. Gentiles by birth.

12 ὅτι ἦτε τῷ κοινῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτρισμένοι τῆς πολιτείας τοῦ Ἰσραήλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἀθεοί ἐν τῷ κόσμῳ,

13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγενήθητε ἐγώ ἐν τῷ αἵματι τοῦ Χριστοῦ.

14 Αὐτὸς γὰρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσοτιγχόν τοῦ φραγμοῦ λίσσας, τὴν ἐξάρθρωσιν ἐν τῇ σαρκὶ αὐτοῦ,

15 τῶν νόμων τῶν ἑντολῶν ἐν δόγματιν καταργήσας, ἵκα τοὺς δύο κτίσεις ἐν αὐτῷ τοῖς ἑκατοντάδε πολὺ ποιῶν εἰρήνην

16 a Sphere  b Agent  c Location.

17 a Sphere/Agency  b Means  c Location.

18 a Sphere  b Means  c Purpose.

9 Earlier texts put v. 15 at τὴν ἐξάρθρωσιν ..., but the real question is the syntax of this and the next phrase. There are 3 possibilities:

1. The whole phrase τὴν ἐξάρθρωσιν ἐν τῇ σαρκὶ αὐτοῦ goes with what precedes, as in the text above. So TT 'By giving his own body, he has broken down the wall of hatred which separated us, (15) and ...' Murray, TEV, NEB, W reflect the same.

2. The whole phrase goes with what follows, following the earlier texts. So RV 'having abolished in his flesh the enmity, even the law ...' KJV, LB, Ph and Vincent reflect the same. Foukiles leaves open whether ἐξάρθρωσιν follows or precedes.

3. ἐξάρθρωσιν goes with what precedes, ἐν τῇ σαρκὶ αὐτοῦ goes with what follows. So RSV 'and has broken down the dividing wall of hostility, (15) by abolishing in his flesh the law ... So also Br '... our mutual hostility. In his own body he did away with ...'
<table>
<thead>
<tr>
<th>Number</th>
<th>Greek Text</th>
<th>English Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>καὶ ἀποκαταλάβη τοὺς ἀμφότερους ἐν ενὶ σώματι καὶ ἀποκτείνας τὴν ἐξίσωσιν ἐν αὐτῷ</td>
<td>a Goal: 'into one body' i.e. of believers (cf. vv. 14, 15). So Br, W, TT, TEV. In the context of the verb and its object, and of 14 &amp; 15, this would seem the more natural interpretation, rather than referring to Christ's body. But Ph combines with next phrase: &quot;he reconciled both to God by the sacrifice of one body on the cross&quot;. (Means/Method) b i.e. 'by his death on the cross'. Means/method. c Means 'by this means, by this act, in doing this' i.e. by means of the cross. cf. Co 2.15. ...θριαμβεύσας αὐτούς ἐν αὐτῷ. This seems more natural than taking as 'in him' (Sphere), though the latter is a recurring motif in these 2 chaps.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>καὶ ἐλθὼν εὐηγγελισάτο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγὺς:</td>
<td>a Agency: 'through him', So all, though Ph then phrases as Reason: &quot;because of what Christ has done for us&quot;.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>ὅτι δι' αὐτοῦ ἐγραμμέν τὴν προσαγωγὴν οἱ ἄμφοτεροι ἐν ενὶ πνεύματι πρὸς τὸν πατέρα</td>
<td>a Sphere: i.e. joined to him b Goal (fig.): 'grows into' c Sphere: i.e founded, grounded, centred on the Lord.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>ἀρα ύψων σύκετι ἑστὲ ξένοι καὶ πάροικοι ἀλλὰ ἑστὲ συμπολιτία τῶν ἄγιων καὶ συκεῖται τοῦ θεοῦ,</td>
<td>a Sphere: repeats same phrase as in v.21.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>ἐποικισθήσετε ἐπὶ τὸ θεμέλιο τῶν ἀποστόλων καὶ προφητῶν, ὅπως άρχοντος αὐτοῦ Χριστοῦ Ἰησοῦ,</td>
<td>Location (fig.):</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>ἐν ᾧ πᾶσα οἰκοδομημένη συναρμολογημένη καὶ τούτων ἐν κυρίῳ</td>
<td>a Sphere: i.e. joined to him b Goal (fig.): 'grows into' c Sphere: i.e founded, grounded, centred on the Lord.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>ἐν ᾧ καὶ ἑμεῖς συνοικισμένοι εἰς κοσμοκτόνου τοῦ θεοῦ ἐν πνεύματι</td>
<td>a Sphere: repeats same phrase as in v.21. b Goal:</td>
<td></td>
</tr>
</tbody>
</table>

**EPHESIANS 3**

<table>
<thead>
<tr>
<th>Number</th>
<th>Greek Text</th>
<th>English Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Τούτου χάριν ἐγὼ Παῦλος ὁ ἰησοῦς τοῦ Πατρὸς Ἡσυχίου ἐπέμεν ὑμῖν τῶν ἑθνῶν</td>
<td>Beneficiary: 'for the sake of you Gentiles'. The phrase is modifying ὁ θεός, cf. description of himself in 4.1.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>εἰ γε ἤκουστε τὴν ὁπισοδομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι ἐλς ἑμῖν</td>
<td>Beneficiary: cf. ἔπεξ in v.1. NEB &quot;for your benefit&quot;. TEV &quot;for your good&quot; εἰς perhaps reflects the fact that it is to be passed on to them (Recipient), or 'directed to them' (Target).</td>
<td></td>
</tr>
<tr>
<td>Line</td>
<td>Greek Text</td>
<td>English Translation</td>
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</tr>
</tbody>
</table>
| 3    | κατά ἀποκάλυψιν εὐγνωσίας μοι τὸ μυστήριον, καθὼς προέρχεται ἐν ἀληθίνῳ. | a Means: cf. Ga 2.2.  
b Manner: 'briefly'. |
| 4    | πρὸς διὸ δύνασθε ἄναγγειλάσκοντες νοῆσαι τὴν συνετίν μου ἐν τῷ μυστήριῳ τοῦ Χριστοῦ. | a Purpose: Relative Link – 'so that by reading it you will be able to...'  
b Sphere: (Reference) 'my understanding with respect to (i.e. of ...)’ |
| 5    | ὁ ἐκτέραις γενεαῖς σῶκ ἐγνωσίας τοὺς υἱοὺς τῶν ανθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι. | a Agency:  
b Sphere: (Reference) a Relative Link – 'so that by reading it you will be able to...'  
b Means: 'my understanding with respect to (i.e. of ...)’ |
| 6    | εἰσαι τὰ ἔθη συγκληρονόμα καὶ σύστασι καὶ συμμέτοχος τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ, διὰ τοῦ εὐαγγελίου. | a Sphere:  
b Means:  |
| 7    | σὺ ἐγενήθης διάκονος κατὰ τὴν δοθείαν τῆς γὰρ τοῦ θεοῦ τῆς δόθειας μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. | a Specification: Hence, Means. P’s became a ‘minister’ of God’s grace to the Gentiles (cf. v.2) through/as a result of God’s grace given to him.  
b Specification: Most commentators take with δοθείας, which is grammatically natural. God’s grace which matches his great power (power is also a motif in 1.19, 20, 3.16 ff, 3.20, 6.10. Vincent points out (III, 384) that P uses all the NT words for power in this ep. except βία). But (e.g.) NIV, TEV "through the working of his power" = ?? Some take the 2 phrases as parallel, both specifying ἐγενήθη. This would fit well both Paul’s manner of adding phrases, and also the close link between ‘grace’ and ‘power’ in his thinking. cf. 1C 15.9-10, 2C 12.9-10. As so often, Paul links his ministry and office with God’s validating and empowering grace (cf. Ga 1.15 ff). |
| 8    | ἐμοὶ τῷ ἐλαχιστότερῳ πάντων ἁγίων καθιστήθη ἡ χάρις αὐτή, τοῖς ἐθνεσιν εἰκαζεῖσασθαι τὸ ἀνεξίχνιαστον κλοῦτος τοῦ Χριστοῦ. | a Time-since  
b Sphere:  |
| 9    | καὶ φωτίσαι [πάντας] τῆς οἰκονομίας τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ πάντα κτίσαντι. | a Time-since  
b Sphere:  |
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek Text</th>
<th>English Translation</th>
<th>Notes</th>
</tr>
</thead>
</table>
| 10   | ὑπὸ γνωρισθῆ γών ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπορευόμενοι ἔνδια τῆς ἐκκλησίας· ἡ πολυποίκiloς σοφία τοῦ θεοῦ, | a Location  
b Agency | |
| 11   | κατὰ πρόθεσιν τῶν αἰῶνων ἤν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ημῶν· | a Specification  
b Sphere or Agency.  
b If ἐποίησεν is taken to mean 'which he purposed' (so KJV and Br 'decreed by him'), the PP would be Sphere cf. 1.9. If it is taken as 'achieved' or 'carried out' (as TEV, NEB and possibly NIV), it could be Agency. |
| 12   | ἐν δὲ ἔχομεν τὴν παρθένον καὶ παρασχετόν ἐν πατείσθησιν δία τῆς πίστεως αὐτῶν. | a Agency or Sphere  
b Manner  
c Means | a cf. 1.7, 11; 2.21, 22.  
b Br "with full confidence", JB "in complete confidence".  
NEB "in the confidence born of trust in him". |
| 13   | διὸ οὕτως μὴ ἐγκακεῖν ἐν τῶι θλίψεωι μου· ἵδρυμω·, ἣτις ἐστιν δοξά ὑμῶν. | a Sphere (reference)  
b Recipient | a 'with respect to my sufferings' (NEB "over my sufferings", so RSV), hence 'at/because of my sufferings' – TEV, NIV, Br etc. (Occasion) |
| 14   | Τοῦτο (χαρῶν καὶ τοῦτον μοι πρὸς τὸν πατέρα) | Address.  
Speech is implied. 'I bow my knees [in prayer] to God'. So TT and NEB. |
| 15   | εἰ δὲ πάσα πατριαὶ ἐν συμμετέχειν καὶ εἰπὶ γῆς ὠνομάζεται, | a Source  
b Location  
c Location | a i.e. from whom every 'family' originates |
| 16   | οὐ δὲ ἤμιν κατὰ τὸ πλοῦτος τῆς δόξης αὐτῶν δυναμεί κραταιοθήκην διὰ τοῦ πνεύματος αὐτῶν εἰς τὸν ἔσω δούλου, | a Specification  
b Agency  
c Sphere | a gives the measure of his giving. cf. the other occurrences of κατὰ τὸ πλοῦτος ... in 1.7 and Php 4.19.  
c = ἐν. But some e.g. EGT, feel the force of εἰς is not to be weakened, and the 'inner man' is viewed as the Recipient of God's power. |
| 17   | κατακίνησαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς κορίδιαις ὑμῶν, ἐν ἀγάπῃ ερροίζομεν καὶ τεθεμελιώμενοι, | a Means  
b Location (fig.)  
c Sphere | c cf. 1.4. Many take as human love. But the love of Christ would be a natural interpretation in this context, regarded indeed as the equivalent of 'in Christ'. cf. Co 2.7. Paul is piling on the concepts in this passage. |
| 18   | οὐκ ἐξιστόχως ἐκ ταῦτα καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τὶ τὸ πλάστος καὶ μήκος καὶ ύψος καὶ βάθος. | Comitative | |
| 19   | γνώσει τε τὴν ὑπερβαλλόντων τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ὑπὸ πληρωθῆ ἐν πάντω τῷ πληρωματικῷ τοῦ θεοῦ. | Goal (fig.) | Murray 'till you reach the goal of...'  
NIV "that you may be filled to the measure ..." |
<table>
<thead>
<tr>
<th>Sphere</th>
<th>Agency</th>
<th>Manner</th>
<th>Manner</th>
<th>Manner</th>
<th>Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>a Measure</td>
<td>b Specification</td>
<td>c Sphere</td>
<td>c (ἐν) is embedded in b (κατ'α).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a Sphere/Agency</td>
<td>b Sphere</td>
<td>c Time until</td>
<td></td>
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</tr>
</tbody>
</table>

**EPHESIANS 4**

1. Παρακαλῶ σοὶ ὑμᾶς ἐγὼ δ δεσμὸς ἐν κυρίῳ άξιος περιπατήσαι τῆς κλήσεως ἢ ἐκλήψει, descriptive of the noun: 'a prisoner for the Lord'.

2. μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 'method'. Figurative for 'by living peacably with one another'.

3. σπουδαζόντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης: 'See to it that you are bound together in peace, preserving the unity into which the Spirit has brought you'.

4. ἐν σώμα καὶ ἐν πνεύμα, καθὼς καὶ ἐκλήψει ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν: Br "See to it that you are bound together in peace, preserving the unity into which the Spirit has brought you".

5. εἰς κύριος, μία πίστις, ἐν βαπτίσμα,
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>εἰς θεός καὶ πατὴρ πάντων, ο ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν.</td>
<td>a Domain</td>
</tr>
<tr>
<td></td>
<td>b Path</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c Sphere</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>ἐν δὲ εἰκάστῳ ἡμῶν ἐδοθή ἡ χάρις κατ’ τὸ μέτρον τῆς διακοσμῆς τοῦ Χριστοῦ.</td>
<td>a God's sovereign control.</td>
</tr>
<tr>
<td></td>
<td>b The thought of extent is here. cf. use of διά for duration of time. God's influence permeates all. Vincent 'pervade' (387) A few translations choose &quot;work&quot; as the verb with διά. Ph, TEV, CEV. W &quot;acts&quot;. Is it fanciful to see in these 3 figuratively used preps. God's omnipotence, omniscience and omnipresence? (cf. a contrasting set of 3 in Ro 11.36.)</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>διὸ λέγει, ὅδε Ἀναβάς εἰς ὑιόν ἡμιολόγησαν αἰχμαλωσίαν, ἐδωκεν ὁμοίας τοῖς ἀνθρώποις.</td>
<td>Specification</td>
</tr>
<tr>
<td></td>
<td>in line with the gift measured out by Christ NIV &quot;as Christ apportioned it&quot;</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>τὸ δὲ Ἀνέβη τί ἐστιν, εἰ μὴ ὁτι κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς;</td>
<td>Goal</td>
</tr>
<tr>
<td>10</td>
<td>ο καταβὰς αὐτὸς ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν συναντών, ίσα πληρώση τὰ πάντα.</td>
<td>Goal</td>
</tr>
<tr>
<td>11</td>
<td>καὶ αὐτὸς ἐδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εἰκονομήτας, τοὺς δὲ σωματάς καὶ διδάσκαλους,</td>
<td>Goal</td>
</tr>
<tr>
<td></td>
<td>The three form a progression: to equip the saints for their various forms of ministry so that the body of Christ will be built up.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>πρὸς τοὺς καταρτισμοῦς τῶν ἁγίων εἰς ἑργὸν διακονίας, εἰς οἰκοδομὴν τοῦ σωμάτος τοῦ Χριστοῦ.</td>
<td>a Purpose</td>
</tr>
<tr>
<td></td>
<td>b Purpose</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c Purpose</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>μερί παρατησίων οἱ πάντες εἰς τὴν κράτησιν τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ θεοῦ, εἰς ἱερὰ τέλειον, εἰς μέτρον ἡλικίας τοῦ ἀπαράπτου τοῦ Χριστοῦ.</td>
<td>Goal (fig.) (x 3)</td>
</tr>
<tr>
<td></td>
<td>all 'goals' after the verb 'reach, arrive at'</td>
<td></td>
</tr>
</tbody>
</table>
14 ος μηκατι όμεν νήπιοι, κλιδώνιζομενοι και περιφερομενοι παντι ἀνέμω τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ὁφθαλμῶνα, ἐν ποιουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνηςκ.

a Means  
a Br "misled by men's sleight of hand". The word means 'dice-playing' and only occurs here in NT.
b Means  
c Purpose  
b, c The two may be taken together, the second defining the first: craftiness/ cunning in/applied to deceitful practices or [used] for practicing deceit.
Br "and crafty practice of deceptive stratagems".

a and b (c) together are P's 'doublet technique', building up a full picture. So JB "at the mercy of all the tricks men play and their cleverness in practise deceit".

15 ἀληθεύοντες δὲ ἐν ἀρχὴα αὐξησομεν εἰς αὐτοῦβ τὰ πάντα, ὡς ἐστιν ἡ κεφαλή, Χριστὸς.

a Manner  
b Goal  

b Christ the Goal or Target.

16 ἐὰνδιὰ πῶν τὸ σῶμα συναρμολογομένον καὶ συμβαβαζόμενον διὰ πάσης ἀφής τῆς ἐπιχειρήσεως καὶ ἐνέργειας, ἐν μέτρῳ ἡμῶν ἐκατόν μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς ἀνθρωπόμον κανόνα ἐν ἀγάπῃ.

a Source  
b Means  
c. Specification  
d Sphere (reference)  
e Purpose  
f Manner/Sphere  

a origin  
c, d Take the two together: 'with each individual part working as it should'.

f the whole verse is a series of PPs. ἐν ἀγάπῃ - 'in an atmosphere of love' - is the last feature.

17 Τοῦτο σὺν λέγω καὶ μαρτυρομαι ἐν κυρίῳ, μηκέτι ἤμας περιπατεῖν, καθὼς καὶ τὰ ἐθνὶ περιπατεῖ ἐν ματαιότητι τοῦ νοοῦ αὐτῶν.

a Sphere  
b Manner  
a here, 'in the Lord's name. Provides Paul's authority.'

18 ἐσκοτωμένοι τῇ διανοίᾳ ὑμῶν, ἀπήλλατομένοι τῆς ἡμῶν κατὰ τὸν θεοῦ διὰ τὴν ἁγιοσύνην τῆς σώσεως ἐν αὐτῶν, διὰ τὴν παράνοιαν τῆς καρδίας αὐτῶν.

a Reason  
b Location (fig.)  
c. Reason  

a Reason  

διὰ ...διὰ: another of Paul's 'doublet phrases'.

Some take c as part of b, and the reason for a. Their ignorance is due to their hardness of heart. So KJV, NIV, RSV.
Others take 'their inherent ignorance' and 'their hard hearts' as parallel reasons for their alienation. So Br, NEB, JB, TEV et al. cf. the structure in 3.7.

19 οἴνινες ἀπηληκτότες ἐκατον παρέδωκαν τῇ ἀσέλγεια εἰς ἔργασιαν ἁκαθόριστας πάσης ἐν πλεονεξίᾳ.

a Goal (fig.)  
b Manner  

a Goal (fig.)  
handed themselves over to ...

20 ὑμεῖς δὲ σὺς οὕτως ἐμαθεῖτε τὸν Χριστόν,
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>ει γε αυτων ήκοιςατε και εν αυτω</td>
<td>a Agency</td>
<td>a Agency seems the natural exegesis here (so KJV) and fits the context. Br &quot;[if indeed you have paid heed to him] and learned from him, ... &quot; Some render 'as Christians/ as his followers', which seems awkward.</td>
</tr>
<tr>
<td></td>
<td>οθεν ήλθεις εν τω Ιησου</td>
<td>b Sphere</td>
<td>b Br &quot;for it is in Jesus that all truth resides&quot;.</td>
</tr>
<tr>
<td>22</td>
<td>εποθεσθαι ημας κατα την προτεραν αναστροφην των παλαιων ανθρωπων των φθειρωμεν κατα τας επιθυμιας της απατης</td>
<td>a Reference</td>
<td>a Hence descriptive: 'with its old life-style'.</td>
</tr>
<tr>
<td></td>
<td>και ειναισχασθαι των καινων ανθρωπων των κατα θεου καταθεθεντα εν δικαιουσιν και διεστητη της αληθειας</td>
<td>b Means</td>
<td>b by deceitful desires</td>
</tr>
<tr>
<td>23</td>
<td>Διο οποθεμενοι το γενεσος λαλεητε αληθειαν έκαστος μετα του πλησιου αυτου οτι εσμεν αλληλους μελη</td>
<td>Comitative</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>οργιζεσθαι και μη ομαρτανετε ο θηλος μη επιδεικνυται [το] παρρησιμον ημων</td>
<td>Goal (fig.)</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>μη διδοτε τοπον τω διαβολω</td>
<td>Goal (fig.)</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>ο κλεπτων μηκετι κλεπτετω μαλλον δε κοπιατω εργαζομενος ταεις ιδιαις χερσιν το αγαθον ην εχη μεταδοθην τω χρειαι της εγουται</td>
<td>Specification</td>
<td>a TEV &quot;created in God's likeness&quot;.</td>
</tr>
<tr>
<td></td>
<td>b Sphere (reference)</td>
<td></td>
<td>b &quot;created in the image of God&quot;.</td>
</tr>
<tr>
<td></td>
<td>TEV includes element of Purpose: &quot;to be like God&quot;. (4th occurrence of κτιζω in Eph.)</td>
<td>in matters of ... &gt; leading lives of true righteousness and holiness. (Gen. with both nouns.)</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Ινα εγερησης και μη αμαρτησης δια ηλιου μη επιδεικνυται [το] παρρησιμον ημων</td>
<td>Goal (fig.)</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>μη διδοτε τοπον τω διαβολω</td>
<td>Goal (fig.)</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>πας λόγος σαπρός εκ του στοματος ημων μη εκπορευεθη, άλλα εις της αγαθοσ προς οικοδομην της χρειας, ινα δω χαριν τος ακοισουσιν</td>
<td>a Source</td>
<td>Fig. for 'Don't use bad language'.</td>
</tr>
<tr>
<td></td>
<td>b Purpose</td>
<td></td>
<td>Br &quot;See that no foul language escapes your lips&quot;.</td>
</tr>
<tr>
<td>30</td>
<td>και μη λυπησητε το πνευμα το άτομον του θεου, εν ου εσοφαγηση εις ημεραν απολυτρωσιων</td>
<td>a Means</td>
<td>a The Holy Spirit is the seal, not the Sealer. cf. 1.13, 2C 1.22.</td>
</tr>
<tr>
<td></td>
<td>b Time-until</td>
<td></td>
<td>b But with an element of Purpose also - ready for the time when ...</td>
</tr>
</tbody>
</table>
Goal, Source, Location, Time, Addressee are predominant roles of the PPs in the Luke passages. Their exegesis is straightforward. A high proportion of the Ephesian text consists of prepositional phrases, over half in the first chapter, though less in the others. The roles are the extended uses of the prepositions – Means, Sphere, Specification and Purpose occurring most commonly. \( \text{ἐν} \) far outweighs the others in frequency, sometimes signifying Location, often Sphere.

What additional comments on \( \text{ἐν} \) (Ἰησοῦο Χριστῶ) can be made to those in 6.2? Sphere is the predominant role of this motif in this particular epistle. God's purposes and actions, and our lives individually and in community, are conducted 'in relation to Christ'. He is mentioned no less than 5 times in the first three verses. \( \text{διὰ} \) is used in 1.5 and 2.18 to mark clearly his Agency in adoption and access to the Father, and the Agency role is inherent in uses of the \( \text{ἐν} \) phrase in the teaching of chaps. 1 and 2, but the main role is Sphere. God's new community, the recipients of his grace, and reconciled into a new peace\(^{10}\) with God and with one another, are such a community because they, and Paul, are 'in Christ', bound together in a close relationship to him.

This chapter is a beginning only. To get a more complete picture, the PPs of texts in other genres and by other authors need to be analysed. Moreover, identification of role in relation to the predicate or head nominal, is only a part of the exegesis process, albeit a significant one. The information of the PP must be weighed against the information provided by the other structural devices in the sentence.

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\(^{10}\) 'Nothing from Paul's pen was ever conventional' writes Stott, pointing out that in his 'conventional' greeting, he was giving two key words of his message to the Ephesians, grace and peace (1979:27).
8. IMPLICATIONS FOR TRANSLATION

8.1 Theoretical framework for translation
8.2 Translation of Prepositional Phrases

8.1 THEORETICAL FRAMEWORK FOR TRANSLATION

8.1.0 APPROACH

This final chapter reflects a major shift of focus from the source language (SL) and the exegesis of meaning to the receptor language (RL) and the rendering or transfer of that meaning in different form. Exegesis and transfer are the two sides of the translation process. Are there any valid and/or useful guidelines in the translation of prepositional phrases, particularly into non-European languages?

Before examining the translation of specific items, it is necessary to look, however briefly, at the wider matter of an underlying 'philosophy' and principles of translation. Much has been written about translation (both theory and practice) and about the communication process of which it is a part, and about the 'meaning' which is at the heart of communication. My concern here is simply and briefly and with minimum illustration, to attempt a brief, pragmatic but consistent view of translation theory – my personal 'grid' or framework for what follows.

8.1.1 THE COMMUNICATION PROCESS

A translated written text is part of a wider communicative process. In its most general terms, communication involves a SENDER, a RECEIVER and a MESSAGE as may be seen in the following diagram:

```
SENDER ----------------> MESSAGE
                      -----------> RECEIVER
                      Meaning
                      Signal (Medium)
                      (Words, flag, whistle etc.)
```

Fig.8.1

---

1 It is difficult to be entirely consistent in the use of the term 'translation'. It can be used in the wider sense of the total process of exegesis and transfer: translation = exegesis of meaning in SL + transfer of meaning into the RL. Or it can be used in the narrower sense of the second stage only: translation = the transfer or rendering of meaning into the RL e.g. 'How do you translate "sweet potato"?' This is probably the generally accepted layman's understanding of translation.
The MESSAGE is a composite of the inner content or 'meaning' and the outer form or 'signal' or medium through which the meaning is expressed.

- More specifically, **oral communication** involves a SPEAKER, a HEARER and a MESSAGE, as shown in the following diagram:

```
SPEAKER ----------> MESSAGE
                 <---------> HEARER
          Meaning
          Form (words)
```

From the speaker's point of view, the message is prepared and delivered within a framework of many different considerations:

1) his purpose (to inform, persuade, entertain, share thoughts /feelings etc.).
2) his perspective and/or attitude (e.g. anger, pleasure etc.).
3) his position and relationship to his hearer(s) (senior/junior, male/female, class, rank etc.).
4) the context of situation (the context of environment and events within which the message is given).
5) any preceding oral monologue, dialogue or conversation
6) his knowledge of the hearer(s) (work-gang, lecture audience, meal guests, own children, congregation, etc.) – their age, status, work, expectations etc. and his assumptions about their knowledge.
7) his knowledge of the language (as MT speaker or second language speaker).
8) his choice of language mode or style (lecture, army orders, nursery language, sermon etc.).
9) his personal 'encyclopaedic' knowledge, training and experience or lack thereof.
10) his spatio-temporal, socio-cultural environment (the wider context).

Similarly, the **hearer** interprets and understands the message within a similar framework:

(a) his knowledge of the speaker – purpose, perspectives, position etc.
(b) the current context of situation.
(c) any preceding conversation.
(d) his knowledge of himself (as a medical student, teenager in the family, job applicant, senior executive etc.).

(e) his knowledge of the language in general, and the speaker's use of it in particular.

(f) his own knowledge, training and experience, or lack thereof.

(g) the wider historical and cultural environment in which he lives.

- **Written communication**, on the other hand, may be diagrammed as follows:

```
AUTHOR ---------------> TEXT
   Content
   Form (words)

---> READER
```

Fig. 8.3

Here also, the parameters of writing and interpretation are similar to those listed above for speaker and hearer, except that:

- for 8) above, must be substituted 'his choice of literary genre' and
- the reader may be of the **same** space-time and/or cultural framework as the author, or of a **different** space-time and/or cultural framework².
- the writer may have a partial or intimate acquaintance with his readers, or none at all.

- **Translation** is one form of written communication. We may represent translated text as follows:

```
AUTHOR ---------------> TEXT (SL)
   Content
   Form

V

(Translator) -------------> TRANSLATION (RL)
   Content
   Form

---> READER
```

Fig. 8.4

² With present-day audio technology, the same distinction can be true of the 'hearer' also, but this distinction is not in focus.
As with the original text, the readers of the translation (called Receptor Language Audience by Ellis Deibler, NOT 2.3, 1988) may be of the same or different space-time and/or cultural framework from both the original author and the original readers (called the Source Language Audience by Deibler in the same article), and this will be a major factor in their interpretation of the text. This is preeminently true of biblical text, of course. Present-day readers are chronologically and (in many cases) culturally far removed from the original readers.

We may state it like this. Translation is the re-communication of (the meaning of) a message (text) in different form for different readers. And central to this process is the role of the translator. The translator is a broker between the original author and the new readership.

### 8.1.2 THE TRANSLATION TASK

The translator, as broker between author and readers, faces a two-fold task:

1. to identify the meaning\(^3\) of the source document forms as accurately as possible i.e. sound exegesis.
2. to transfer that meaning as faithfully as possible (i.e. with minimum addition, loss or change) to the natural forms of the receptor language.

We may represent this task in a simple way as follows:

\[
\begin{array}{c}
M \\
\text{SL} \\
\rightarrow \\
M \\
\text{RL}
\end{array}
\]

Fig. 8.5

In its simplest terms, translation is putting the same meaning (or message) in a different form\(^4\). A good translation must be characterised by faithfulness to the original meaning of the SL document and faithfulness to the natural forms of the RL.

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\(^3\) ‘Meaning’ -- another elusive term about which much has been written. Authors have their own way of listing the different types of meaning. In this chapter, meaning is used in a wider sense, more of less synonymous with ‘message’ i.e. the total composite of information, as intended by the original author (or speaker) and derived, or understood, by the reader (or hearer) from the lexical content, the grammatical forms, the literary genre, the authorial purpose and style, and from contextual information.

\(^4\)
Problems facing the translator revolve particularly around three areas, and give rise to differing theories of translation. The problems are distinct, but related.

1. **Faithfulness.** Striking the balance between faithfulness to the original meaning (reliability), and faithfulness to the natural forms of the RL (readability) is not easy, and the translator is constantly juggling between the two. It is this tension which gives rise to the so-called more 'literal' translations on the one hand, and the more 'free' translations on the other.

2. **Meaning.** What is the 'meaning' we translate? For the original reader, the meaning of a text is derived not only from information stated explicitly in the text, but also from a wide range of 'hidden' information, some of it implicit in the text, some of it derived from information outside the text. How much such 'implicit information' must be included in a translation in order to aid readers of a different time-space, cultural background in their understanding? Words such as 'passover' or 'synagogue' or 'leper' symbolise far more than a mere dictionary definition – rather they symbolise a 'scenario', a vast complex of information.

The whole question of 'hidden' information (whether implicit in the text itself, or assumed background information) i.e. information which is not stated in words but which may be necessary for the understanding of the text, is perhaps the most vexed of all for translators, and much has been written on the subject. There is not the time nor space nor relevance to discuss the topic at length,

---

'Faithfulness' is defined as the degree to which a translation reflects the source text, while 'Meaning' is the concept of the information conveyed by the text. This distinction is crucial in understanding the challenges faced by translators in maintaining the integrity of the original text.

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4 To pick a couple of textbook definitions of translation -- 'Translation is basically a change of form. ... translation consists of transferring the meaning of the source language into the receptor language.' (Larson, 1984:3)

'There are probably as many definitions of "translation" as there are of "sentence" (and probably no more revealing). One which is not totally unattractive ... is: "the replacement of a representation of a text in one language by a representation of an equivalent text in a second language".' (Bell, 1991:20, quoting Hartmann and Stork, 1972:713)

Not totally attractive either!

Books on translation reflect, even in their titles, the vexed question -- is translation a science, an art or a craft? I like to believe it combines all three.

5 cf. Gütt's article with this title (OPTAT 1. Jan. 1987) and his other writing on Relevance theory.

6 Standard definitions of implicit or implied information are: '[information] which is clearly understood, even though it is not stated in words' (Barnwell, 1980, 2nd. edition); 'that for which there is no form but the information is part of the total communication intended or assumed by the writer' (Larson 1984:38); '[that] which is present in a message, and is so intended by the sender and understood by a competent receptor, without being formally present in the discourse' (Nida, 1969:204); 'information is implicit when a) it is not stated in words, b) it is necessary for the correct understanding of facts, emotions or logic in a given discourse, c) the original author intended the original audience to understand the discourse correctly.' (Farrell and Hoyle, Unpub.paper)

A distinction is made later in the chapter between 'implicit' and 'assumed' information.

7 A word used by Cognitive theory.
but in the next sections (8.1.3 and 8.1.4) we may make certain basic statements about it before dealing directly with the translation of PPs.

The meaning we translate is also derived from the **forms of expression** used by the SL e.g. poetry, irony, a succession of brief imperatives, forcefulness of style, rate of information flow (compressed or laid out gradually) etc. These factors also the translator must take into account, and opinions differ as to how they should be handled.

3. **Naturalness**. Which are the natural forms of the RL? There may be many different modes or styles in a language group, reflecting different groups of people or different purposes and situations of use – literary, newspaper, street language, religious language, status dialect etc. A decision must be made as to which 'brand' of the language is to be used.

**8.1.3 A QUESTION OF MEANING**

The 'meaning' of a written text (its 'message'), as indicated above, is not confined to the 'dictionary meaning' of the lexical and grammatical forms used to express it. It includes information drawn from the surrounding text, and from wider knowledge outside the text. We may say that a reader's interpretation and understanding of meaning depends not only on the immediate TEXT but also on the surrounding CONTEXT. It is derived from **text within context**. And context is a set of widening circles.

![Fig. 8.6](image)

**NON-VERBAL CONTEXTS**
(situational, historical, geographical, cultural, religious etc.)

**VERBAL CONTEXT**
(immediate and remote)

**TEXT**
Lexical and grammatical meaning

**(IMPLIED INFORMATION)**

**(ASSUMED INFORMATION)**

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8. It is difficult to resist including J.B. Phillips first personal 'principle' of translation: '1. To me the test of a real translation is that it should not read like translation at all.' TBT Vol. 4, No. 2, 1953. pp. 53-59.

9. Any reference to 'context' should include a reference to Prof. J.R. Firth, holder of the first Chair in General Linguistics in Britain (London, 1944-56) who stressed a contextual view of meaning at every level, in particular, the 'context of situation', a concept he took from the anthropologist Malinowski. (See Robins' excellent summary, 1961:194)
TEXT AND CONTEXT (THE SOURCES OF INFORMATION)

Textual information is information derived directly from the text itself, and includes the lexical and grammatical meaning, discourse features and literary genre. Contextual information is derived from the context, both the context of the document itself, and the context outside the written document. Note that the term 'context' implies the source of the information.

The verbal or literary context may be the immediate context of the rest of the paragraph or section, or it may be the remoter context of another chapter in the document. This verbal context may provide many types of grammatical and referential clues to the reader, to aid in understanding words and statements in the text.

But not only the verbal but also the non-verbal context is vitally important to the understanding of the text.

1. The situational context includes the author's intention, the nature of the readers, the circumstances of writing, all material typically found in the introduction to a biblical book commentary. Some of this material may indeed be found in the text, or derived from other texts or sources of information.

2. The historical, cultural context includes the whole historical, geographical, political, social and cultural environment in which the document was written. Some of this information too, may be derived from the text, but much of it will be derived from other texts and sources.

All this extra-textual information is known, in varying degrees, by both author and the original readers10. 'All communication is based on shared information' (Larson 1984:36).

'HIDDEN' INFORMATION

As already hinted at in the preceding paragraphs, every message contains information which is expressed explicitly, and some which is not. In other words, not all the information required to understand the meaning of a particular piece of text is stated explicitly in words. Some of the information is hidden, either because of the grammatical, discourse or lexical characteristics of the

---

10 All this contextual information corresponds to Güt's 'Contextual Information' or 'Contextual Assumptions', the total encyclopaedic knowledge of the hearer (reader) which is essential for understanding of the text.
language itself, or because it has already been stated, or because it is already known by both author and reader as shared background information (or indeed, because the author is intentionally withholding it from the reader). This 'hidden' information, not stated in words, but necessary for complete understanding of the message, may usefully be distinguished by two labels:

Information which may be culled or derived from the text or from the verbal context is known as **implicit information**; it is recoverable from the (wider) written text. In translation, it may be helpful for good understanding and naturalness to make such implicit information explicit e.g. replacing a pronoun by a full noun, a time phrase ('After he had ...'), a story-final formula, a reason stated or implied somewhere else in the text, a classifier with the name of a river, town or plant, and many other such adjustments.

Some distinctions may indeed be demanded by the grammatical, syntactic or discourse forms of the RL e.g. inclusive v. exclusive first person, masculine v. feminine pronouns, older v. younger brother etc. Though not present explicitly in the SL, they must be included in the RL translation.

Information which is part of the shared background knowledge of both author and reader (historical, geographical, social, cultural etc.) may be called **assumed information**\(^\text{11}\).

Such a distinction between the two types of hidden information is significant and helpful when it comes to questions of making them explicit in translation for readers of another time, or locality or culture.

- **SUMMARY**

The total meaning of a text (of whatever size – verse, a paragraph, a section or chapter, or indeed of a whole book), whether expressed explicitly or not, is derived by the original reader from both the text and the context. Contextual information may be found within the immediate or remoter literary context, and will serve to elucidate various kinds of lexical and grammatical implicit information. Contextual information may also be found in other texts and sources outside the text in question, and

\(^{11}\) cf. unpublished paper by Dr. Katy Barnwell, SIL, Dallas, 1993, for the use of these labels.

'Implicit information' has traditionally been used for both these kinds of information as in Beekman and Callow: Implicit information may be derived from 3 sources -- the immediate [verbal] context, the remote [verbal] context, and sources outside the document (1974: 48-62).
is regarded as shared, background 'assumed information'. It, too, may be necessary and relevant to understanding the meaning of the text.

A translation must carry the same message as that intended by the original author\textsuperscript{12}. This means that both the explicit and the hidden information of the source language text must be available to the reader of the receptor language if he is to understand the message correctly and completely.

8.1.4 HOW MUCH HIDDEN INFORMATION SHOULD BE INCLUDED IN THE TEXT?

Implicit information

There is little problem in making explicit in the RL implicit information which is recoverable from the SL, either because it may be be 'unpacked' from the SL form (e.g. ὄφεσις 'forgiveness' implies 'of sins'; it also implies a forgiver), or because it may be found in the linguistic context. If it is required for proper understanding of the meaning, or because the grammatical forms of the RL demand it, or because a more natural style is achieved, it may be made explicit. However, the cautions below should be noted.

Assumed information

The wealth of assumed, background information which is shared by both author and original audience, covers both

- that which is \textbf{essential} or relevant to the understanding of the immediate text, i.e. without which a zero or wrong meaning would be given.

- that which is \textbf{not essential} or relevant to the understanding of the immediate text.

Background information may be made explicit in translation for readers of a different time/space/cultural setting if it is essential or relevant for a correct understanding of the intended meaning i.e. for effective communication.

An illustration from Farrell and Hoyle, based on Luke 5.12-14, makes this clear. The particular phrase in focus is 'a man full of leprosy'. The passage (NIV) is as follows:

\textsuperscript{12} This statement is made in the recognition that there are other modern theories of text interpretation which disallow authorial intention and perspective, and make meaning reader-dependent.
While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."

Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him.

Then Jesus ordered him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them."

One needs to realise that lepers were ritually-unclean and untouchable. 'Without this knowledge, the reader will not understand why the leper asks to be made clean (ritually-pure) rather than be healed, will not understand the logic of the leper showing himself to a priest, and will not understand the emotional impact of Jesus touching the leper.' For the original audience 'the word "leprosy" opened up a whole scenario ... which included all their previous experiences related to leprosy.' (F and H, b) This would include ritual uncleanness and untouchability and the role of priests, but also physical disfigurement, exclusion from the community and begging.

For the purposes of translation for new readers unaware of these facts, it is considered by many legitimate to include the minimal 'pegs' from the 'scenario' (terms from Cognitive theory) i.e.

'ritual-impurity: a peg for 5:12 "clean" (otherwise "clean" is illogical)

a peg for 5:14 "priest" (otherwise seeing a priest is illogical)
untouchability: a peg for 5:13 "touching him" (otherwise Jesus' action is not unusual)' (F and H, a)

Luke 5.12 might then be rendered: 'While Jesus was in one of the towns, a man came along who was covered with leprosy. Because of his leprosy he was ritually unclean and an untouchable. When he saw Jesus he fell with his face to the ground and begged him, "Lord, if you are willing, you can cure me and make me ritually-clean".' (F and H, a)

Farrell and Hoyle argue that such information is necessary for processing the text as it is read, and must therefore be placed within the text, or in a heading preceding the section, if that is acceptable in the RL.13

---

13 Further explanatory information may be given to the reader in a number of ways -- in footnotes, in an explanatory synopsis preceding a section of text, in a glossary, in supplementary helps (introductions and handbooks of all kinds), depending on what is understandable and acceptable in the given language situation.
CAUTIONS

Making both implicit and assumed background information explicit within the RL text may be justifiable in a given language situation, but the following safeguards\textsuperscript{14} must be borne in mind:

1. Added explicit information should be kept to the minimum required for understanding, or to conform to the requirements of grammar or naturalness.

2. Too much information can divert from or distort the main theme.

3. Accurate exegesis is imperative. An explicit rendering of an implicit form should not favour one element only of its interpretation. For example, to render 'in Christ' as 'through Christ' may omit other aspects of its meaning.

4. Information may be hidden by the author for a specific purpose. He may be withholding or delaying information for some or all of his readers.

5. The nearer context is a surer guide to making information explicit than the more remote context.

6. Where there is a major language version of the Scriptures available, local expectations of church leaders must be discussed with them.

7. Lack of implicit information is only one of the possible blockages to communication. Others are '(a) faulty discourse structure, including lack of appropriate signals for cohesion and focus, (b) use of wrong or unfamiliar vocabulary and idioms, ... (c) unnatural or over complicated grammatical structures' (Barnwell).

SUMMARY

The matter of hidden and explicit information is one of the key issues in translation theory and practice; it is because of this that I have given it more than a passing reference. We are aware, of course, of our still limited knowledge and understanding of biblical settings and authorial purpose. But careful exegesis of the PPs, with their wide range of local, metaphorical and extended meanings, must be followed by accurate and careful translation, if these meanings are not to be under- or over-translated or distorted.

\textsuperscript{14} cf. the caveats in Barnwell (unpub. MS), which I have drawn from.
8.2 TRANSLATION OF PREPOSITIONAL PHRASES

8.2.0 APPROACH

As shown in the previous section, the translation process involves:

- Unpacking the meaning of the original SL, more compressed in the epistles than the gospels.
- Transferring that meaning into grammatically correct, lexically accurate, stylistically clear and natural equivalents in the RL.

Within that comprehensively defined task, the particular focus in this thesis has been the use of semantic role analysis to unpack the meaning of the PPs, and on how to render them into other languages. The 'unpacking' of other elements such as genitival constructions, participial clauses, relatives or the key role of particles etc. is not in focus, but is assumed.

An original motivation of this thesis was to examine the translation of PPs into 2 or 3 non-IE languages to see whether there are any principles or guidelines that might usefully be established. This has not been possible to do in depth. Two areas of concern in translating PPs will therefore be considered briefly, the matter of implicit information, and the range of RL linguistic devices available to render PPs.

8.2.1 IMPLICIT INFORMATION

In the epistles, a great deal of information is condensed into both the PPs and genitival constructions.

In the following few verses from 1 Peter 1, there are no less than 14 PPs. For simplicity, the raised numbers are attached to the preposition.

2 κατὰ¹ πρόγνωσιν θεοῦ πατρός ἐν² ἁγιασμῷ πνεύματος εἰς³ ὕπακον καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

3 Εὐλογητός ὁ θεός καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ⁴ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς⁵ εἰλίδα ζώσαιν δί⁶ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ⁷ νεκρῶν.

4 εἰς⁸ κληρονομιὰν ἀφαρτίως καὶ ἀμιαστῶς καὶ ἀμαραντῶν, τετερημένην ἐν⁹ σώφρονίς εἰς¹⁰ ὑμᾶς

1 Specif. (of ἐκλεκτοῖς in v. 1)
2 Purpose (or result?)
3 Means
4 Specif. > Reason. 'out of/ because of his great mercy'
5 Goal i.e. (in this context) result
6 Means
7 Source (separation)
8 Goal i.e. result (as 5)
9 Location
10 Beneficiary
Information is 'hidden' not only in the prepositions, but in the many abstract nominal forms. This meaning may be expressed to a greater or lesser degree in the RL, depending on the situation (readers, cultural setting, Christian knowledge and experience etc.) and also on the translation 'philosophy' of the translators.

Below are two renderings, illustrating how this passage has been handled. The raised numbers correspond to the numbers in the Greek.

<table>
<thead>
<tr>
<th>CONTEMPORARY ENGLISH VERSION</th>
<th>COMMENTS</th>
</tr>
</thead>
</table>
| 2 God the Father decided\(^1\) to choose you as his people, and his Spirit has made you holy\(^2\). You have obeyed Jesus Christ and are sprinkled with his blood\(^3\). I pray God will be kind to you and will keep on giving you peace! | 1 Foreknowledge interpreted as intention and made the main verb.  
2 Rendered as a second statement.  
3 A third statement (with the implication that it follows from the first two??) |
| 3 Praise God, the Father of our Lord Jesus Christ. God is so good\(^4\), and by raising Jesus\(^6\) from death\(^7\), he has given us new life and a hope that lives on\(^5\). | 4 As in v.2, the κατά phrase is made the initial statement.  
5 Result (life and hope combined; metaphor of rebirth removed)  
6 Means ('Christ' omitted)  
7 Source (separation) |
| 4 God has something\(^8a\) stored up for you\(^10\) in heaven\(^9\), where it will never decay or be ruined or disappear\(^8b\). | 8a, b Result phrase > main statement.  
'something' is a (weak) rendering of 'inheritance'. cf. TEV 'rich blessings'. |
| 5 You have faith in God\(^12\), whose power will protect you\(^11\) until the last day\(^14\). Then he will save you, just as he has always planned to do\(^13\). | 11 God is made explicit as the object of faith, and the ἐν phrase is then a relative clause. God's power is more in focus in NIV 'By faith, you are shielded by God's power until ...'  
12 ἐν phrase made the main statement.  
13 Expanded into separate statement, which is tied in to 'the last day' of previous sentence.  
14 Time-until. |
BERIK\textsuperscript{15} (IRIAN JAYA)

2
[verses 1 and 2 are combined]
[from v.1: At that former time, God (lit: Great Father) had chosen (far past) you in order that you would become his people.] He planned\textsuperscript{1} (far past) like this to wash your sins with Jesus Christ's blood. He also planned like this (for) you to live purely (lit: with pure lives)\textsuperscript{3} by/with the power of the Holy Spirit (lit: the Great Father's Breath)\textsuperscript{2}.

[statement about Peter himself from v. 1 follows]
I pray to God in order that, He'll greatly give His grace (lit: goodness) to you, and He'll make you have much peace (lit: your livers will be very good - different "good" than used in 'grace').

3
Come, let's (incl.) praise God! He is the Father of Jesus Christ, our Lord (Tuhan). He has loved us greatly\textsuperscript{4}, and because of that He has raised JC\textsuperscript{6} from the dead\textsuperscript{7}, and when we (incl.) believe (lit: take hold of) that talk, He gives us new life. And now at this time we hope in God, because we already know like this, we will (far fut.) have eternal life (lit: good life forever)\textsuperscript{5}.

4
And everything which God prepared (far past) in heaven\textsuperscript{9} (lit: great good place) in order to give to His people\textsuperscript{10}, we (incl.) already know, we'll have all that\textsuperscript{8}. All that in Heaven doesn't become bad, doesn't rot, and doesn't end.

5
You (pl.) have believed in God\textsuperscript{12}, and because of that God's power has encircled you\textsuperscript{11} until that last day/time\textsuperscript{14}. At that day/time God will (far fut.) take you in order that you will live well with Him. And at that time you (emphatic) won't have sins, and your lives will be only good\textsuperscript{13} (lit: in a good state).

Both these renderings are toward the 'freer' end of the spectrum, often necessary to spread out the high 'information load' of the PPs. In both, the PPs are frequently rendered by clauses. They illustrate, perhaps, the tremendous range of variations possible, the difficulty of maintaining the thematic flow, and putting the focus on the right elements.

\textsuperscript{15} The back-translation from Berik is an early one, and some changes will have been made. It is used for illustrative purposes, and is not being evaluated. Thanks to Peter and Sue Westrum (SIL).
8.2.2 RL RESOURCES

A comprehensive study of RL devices for handling semantic roles, drawn from language families around the world, would be a mammoth task. The following comments are in three groups.

• LOCATIVE USES

The locative and time relationships expressed by the prepositions of IE languages, can, of course, be expressed by other means in languages with no or few prepositions. Jebero, an Indian language of eastern Peru, has 4 word classes – verbs, nominals, adverbs and particles, and, as commonly with Amerindian languages, a highly complex system of affixation, both derivational and inflectional. All word classes, including particles, can be suffixed by 'word suffixes', including -ima, the connective 'and'. Verbs have their own sets involving thousands of possible combinations, some of which have directional meanings. Nominals and adverbs may be suffixed by non-verbal suffixes.

The suffix -kak means 'at, in, on, to' as in piðak'kak 'in [or, to] the house', nuðkak 'in the canoe', asak 'here' [from asu 'this' + -kak'].

Other suffixes include -łupa 'by, along, in the direction of', -tak 'by the side of', -la 'from', -walak 'as far as' as in manitaga + noun, as in 'there-in-synagogue [is this man ...]'. But, as with Jebero, verbal suffixes carry much of the relational and directional load. They include -teci 'by means of, near, behind, on edge', -tegei 'towards him, for him, to come towards',

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16 A questionnaire could be used, focussing only on the PPs of non-IE languages, whose aim would be to find out:
1. The nature and function of any prepositional/postpositional system in the language, and in particular, whether there is a widely used basic locative form.
2. How the (universal?) semantic roles expressed by the Greek prepositions have been rendered in the language. This would be done by requesting the RL version of sample passages, along with a back-translation and comments. An earlier version of such a questionnaire was sent to a few colleagues.


18 data from Glyn Griffiths (SIL)
in, in something deep, going down into', -tio 'into' and others. In expressions such as 'going through a cornfield' or 'lowering into' (as in the story of the paralytic in Mk 2), the Path role would be expressed by a verbal suffix.

**Tepo Krumen**\(^{19}\) of Côte d'Ivoire has a number of postpositions, used for location: mó (a general locative meaning 'in, at'), probably derived from the noun 'belly' as found in the related language Bété; gbô, 'under', from bó, 'foot, leg' and ké, 'on', meaning 'back'. In Krumen, as in many other languages around the world, locative words are derived from such nouns, mostly body parts (cf. Eng. *the head of the valley, the foot of the ladder*). Examples:


diš mó kāyū gbō pītī ke

diš in house under grass on

e i.e. 'in the house'

Like Kadiweu, Goal, Source and Path, i.e. the dynamic locatives, are expressed by the verb (cf. Eng. *leave, approach*). 'They were going through the cornfields' (= 'crossing') would be 'They were cutting in half/part ...' **Mambila**\(^{20}\) (Nigeria/Cameroun border) and **Ngbaka**\(^{21}\) NW Zaire, similarly use verbs for 'down', 'up', 'through' and 'around'.

**Tarok**\(^{22}\) (Plateau State, Nigeria), like many other African languages, does have a generalised locative form, kV, where the vowel V is the same as the initial vowel of the following word.

asəl 'path, ka (a)səl 'on the path'; awo 'hand', ka (a)wo 'in the hand'; anuŋ 'mouth ka (a)nuŋ 'in the mouth'; acu 'language', ka (a)cu iTarok, 'in the T language; iwu 'eye', ki iwu 'in the eye'; ki iLangtang 'in Langtang; nzhi 'house', kə nzhi 'in the house' etc. It is fused with certain (etymological) nouns to give other commonly used locative or relational forms e.g. kəshe 'inside' (> kəshe igwak 'in the heart'); kəvəŋ 'under', kəpal 'on top of'; kənda 'today'; kəkul 'because of' etc.

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\(^{19}\) data from Peter Thalmann.

\(^{20}\) data from Mo Perrin.

\(^{21}\) data from Elaine Thomas.

\(^{22}\) personal information.
METAPHORICAL USES

Idiomatic expressions, related to the locative uses above, are common in languages. Thus, Krumen has:

- ké lé á wlí ke  
  Foc. there his/her heart on  
  *in his heart*

- ké lé nɔ yi mú  
  Foc. there him eyes in  
  *from his point of view*

- ké lé yăi kwli mú  
  Foc. there dream belly in  
  *in/through a dream*

- bēbî lé mú kwli mú  
  that-it fall there you belly in

may you remember it

In Mambila also 'hand' and 'eye' are used for perspective, not with a preposition, but in a locative form. Thus, in 1C 7.40 'in my opinion ...' in Mambila is 'in my hand, ...'.

The appropriate expression for idiomatic uses of the Greek prepositions must be found. Thus Krumen has for 'his blood be on us and on our children' (Mt 27.25):

- ké ó á kúkvé á tā mú  
  Indep. there his death CN place in  
  *[we stand up, we and our children] in the place of his death*

Kadiweu renders with a clause: 'Can-be that-we are-culpable, and our children, because of his death'.

So also 'the wrath of God remains on him' (Jo 3.36):

... kēk, ḗisvā ŋ rū, nū dio yē, tē klō te ye gbō  
  but God CN wrath (bile) it-Foc. will-him find as life last pp pp

*God's wrath will find/get him eternally.*

Kadiweu renders 'wrath' by a verb: 'but God always that He-is-angry-with-him this person, and he-punishes-him'.
Metaphor, like other types of figure of speech, is highly language-specific. It is, of course, a large and important topic, and covers far more than simply the PPs. The distinction must be made between 'dead metaphors', idioms which may or may not have equivalents in another language, and 'live metaphors', used by the author to make a striking comparison. The translator may try and preserve the effect of a powerful metaphor by using the same or a different comparison, or introduce a metaphor where none was present in the original. Thus we have the colourful 'their eyes got red with anger', an expression of the strongest emotion in Doyayo\textsuperscript{23} (Cameroon) for 'gnashed on him with their teeth' (Ac 7.54), 'they had already tied mouth' (Jo 9.22) for 'conspire/plan with a bad motive', and in Migili\textsuperscript{24} 'their mouth it turned two' for 'there was a schism' (Jo 9.16).

Wherever a Greek PP is used metaphorically, the RL equivalent may be a phrase, or a clause.

- **EXTENDED USES**

The further one moves from locative uses of the Greek prepositions (whether they are used literally or figuratively), the more likelihood there is that they will be rendered by alternative structures in the RL. In languages with few prepositions or postpositions, roles such as Agency, Target, Means, Reason or Purpose will be signalled in other ways. In a language of high affixation (both derivational and inflectional) such as Jebero (see above), suffixes may express relationships other than locative ones, such as:

- -\( \text{kì} \) 'of' (possession) e.g. \( \text{mà}nà\text{mi} \text{nanaki lit. 'chacra of him'}\)
- -\( \text{làk} \) 'with' e.g. saw\( yì\text{làk}' \) 'with the machete'
- -\( \text{malàk} \) 'for the sake of, because of' e.g. w\( \text{i}là\text{màlàk}' \) 'for the child's sake', and many more.

The following few examples from Tepo Krumen show some of the possible restructurings.

**Means:** Eph 2.13 \( \text{ègenvòpte} \text{èggòs} \text{èv tò oìmòtì tòu Xristòu}. \)

'Jesus Christ poured out his blood. It is through that [kè 5 nàa lé Foc. he walk-Loc there...] that he passed God to bring us close to him'. The 'classic expression of Means'.

1P 1.5 \( \text{èv dìnukìmèt thèou} \text{ffóroumònuvòu} \)

kè lé à kli a kè-ninië kwli mó

Indep. there his power CN PP-being inside in

Note that physical means for actions in many West African languages are expressed by serial verbs.

- 'He took knife cut it' for *He cut it with a knife.*

\textsuperscript{23} data from Marinus Wiering.

\textsuperscript{24} data from Vincent Dogo.
Reason: Lu 5.19 καὶ μη ἐγγόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον
máhuí CN being-many a ti CN cause/affair
[when they arrived in front of the house] because of the being-numerous of the people
i.e. because there were so many people.

Mt 13.58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπίστικαν αὐτῶν. (a verbal noun)
è nuè, o dió wlo yè kuó
which make-it they Neg.-him heart before trust
i.e. because
[he didn't do any miracles any more.] because they didn't trust him.

Other roles are also expressed verbally e.g.

Sphere: Ro 8.1 'there is no condemnation to those in Christ Jesus' becomes 'those who trust JC
never God's judgment will catch them'.

Agency: Ro 3.24 'reconciliation which is through Christ Jesus' becomes '... because JC took away
their sin'.

In sum, all languages have locative devices to express location in space and time, and the dynamic
locatives of Goal, Source and Path. All languages use metaphor and idiom, which provide the
graphic distinctiveness of each, though there will often not be a one-to-one correspondence between
SL and RL. All languages can reflect and signal the related and derived/extended roles which are
9. POSTSCRIPT

We end as we began, with 17 small signals, whose fascination and significance in the Greek New Testament far outweigh their size. The chief purpose of the thesis has been to elucidate the meaning of prepositional phrases, particularly those which are exegetically more complex, using the tool of semantic role analysis. Twelve major roles have been established, with a number of clearly defined derived or related roles. One role may be reflected by more than one preposition, and one preposition may have more than one role.

Each preposition has its own role or roles, with the possibility of its own set of variants, giving each preposition its own distinctive flavour.

The study has been personally beneficial, providing a set of options, for example, in the exegesis of ἐν phrases.

On the other hand, this study is incomplete, and there are a number of further areas of research, if it is to be completed and validated properly. They include the following:

1. Studies need to be carried out on the remaining prepositions, so that the particular distinctives of each of the 17 is apparent. The next ones would, without doubt, be the pairs ἐς/πρὸς, ἀπὸ/ἐκ, and ὑπὲρ/αντί.

2. Though samples have been taken from all sections of the New Testament, more detailed study of prepositional use in the Petrine and Johannine books and Hebrews would reveal similarities and contrasts with the Ephesians selection. Other Pauline material could usefully be included also.

3. From a translation perspective (as well as an exegetical one), it is important to know not only the role of a PP, but what information load it carries relative to other elements in the text. Is it the major topic of the sentence, or in a supporting role? Is it providing known or new information? And in what order should the information be presented ('information flow')? Languages differ, for example, in whether they put the reason before or after the main proposition. They differ too, in whether narrative events need or need not be put in chronological order. These are questions which must be applied, of course, to other structures in a sentence, such as participial clauses, relatives or other subordinate clauses as well as to PPs.
4. What information is available on prepositional systems in other languages, especially non-IE?

5. What (other) linguistic devices do other languages have for rendering not only the locative, but also the extended uses of prepositions?

To research the latter points would be a large, daunting task; but the first two items have a more clearly marked boundary, and would usefully supplement the information and conclusions of this study.

In January 1944, Basil Atkinson gave the first Tyndale New Testament lecture to a conference of Graduates and theological students at Trinity College, Cambridge under the title 'The Theology of Prepositions'. I end this thesis with his closing remarks (44:28).¹

I have purposely left for a climax what I believe to be the most striking prepositional sentence of the New Testament. It constitutes itself a climax in its context, appearing as it does at the conclusion of the apostle Paul's great dissertation on the meaning and fulfilment of Old Testament prophecy addressed to Israel. I refer of course to the great argument on the remnant found in Rom. ix-xi. Apart from the ascription which forms the concluding sentence of the whole, the apostle ends this section of the epistle with the words, "Εξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα." It will be noticed that this sentence depends for its meaning almost entirely upon the three prepositions which constitute its emphatic words. In modern English we should not perhaps lay all this burden upon prepositions. We should say, "He is the source, the channel and the goal of all things." But even if we use substantives, the weight is greater than the human intellect can bear. It seems to be that the whole of theology is contained in this one sentence and expressed by these three prepositions. Transcendence and immanence are both there. The care of God for His creation and its dependence upon Him are there. His almighty power is there, His infinity and His existence from eternity past. His sovereignty over the present world is

¹ The quote should be read in the context of an initial statement of his method. 'There are ... two current methods of approaching the relationship between theology and philology ... The one is to make up the mind first on matters of doctrine and then to impose the theories so arrived at upon the pages of Scripture and to force the language to comply with them. ... The other method is to determine as exactly as possible the meaning of the words and sentences of the text and to attempt no theological definition until that is so far as may be settled' (44:3). Atkinson claims to follow the second method.
there. The sentence contains a firm foundation for assurance on the part of the weakest saint. The foundation for all Christology is there as well as for all right thinking about human nature, and above all a triumphant hope for an eternal future is there. The sentence bridges eternity and brings down eternity into our poor world as it passes by. It stops short nowhere and its wide expanse embraces all our need. It starts with God, catches us up on its journeys, and carries us on to the time when forever God will be all in all.
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**COMMENTSARY**

**NB**: The SIL Exegetical Helps series on all the NT books (though not all detailed below), and the newer Exegetical Summary series (currently being published), are of great value and convenience in collating exegetical excerpts from all the key commentaries on the text.

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