

TRANSLATION ISSUES IN THE NEW TESTAMENT

by Graham G Thomason

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1 Introduction

This booklet describes some of the issues that have arisen in translating the New Testament.

Except where indicated otherwise, the Greek text used is the Greek Orthodox Church Patriarchal text of 1904, which we will refer to as **P1904**. It is of the Majority text type and is copyright free. It was gratefully taken from <http://kainh.homestead.com/English.html>.

The P1904 text was chosen because this booklet was written from 2005-2009 in parallel with producing a translation of the New Testament on paper, and it was the only accented and effectively copyright-free majority text type Greek edition that we found on the internet in 2005. Since then we have become aware of the Robinson-Pierpont Byzantine Textform 2005, which we will refer to as **RP**. We consider the RP edition to be the gold standard (though we challenge it occasionally), as it is not just a representative of the majority text type manuscripts, but exhibits the actual majority reading of a great number of manuscripts. We may in the future adapt this booklet to it. However, the number of changes that would materially affect verses in this booklet is probably very small, as the texts are very similar, and most differences are very trivial. Where the Received Text is referred to, it is designated **TR**.

A translation of the whole of the New Testament, the *FarAboveAll* translation, is available at www.FarAboveAll.com already. This translation regards the RP text as the master text but also shows P1904 and Received Text variants in-line, in Greek and English. The reader of this booklet can check there or do a direct comparison with other texts to see if there is a variant reading of any verse quoted in this booklet. However, we have not attempted to keep this booklet aligned with our translation in the course of changes, usually minor, which we have made as the result of reviewing the *FarAboveAll* translation. So in some respects, this booklet is outdated, but we feel it still has much to offer.

The translations are intended to be fairly literal, but not slavishly so. They are our own, whilst we have made use of what we have learned from reference works, of which we mention in particular:

- Liddell and Scott's *Intermediate Greek Lexicon*, which includes New Testament usage.
- *The Companion Bible*.
- *A Grammatical Analysis of the Greek New Testament* by Maximilian Zerwick and Mary Grosvenor.
- *Biblical Greek* by Maximilian Zerwick for many of the finer points of New Testament Greek grammar.
- We owe a lot to *Roget's Thesaurus*, to help find the 'right word' on many an occasion.

This booklet discusses specific issues such as the meaning of **καταβολή** (*foundation* or *overthrow?*), **πίθομαι / πέπονθα** (*to be persuaded, trust, believe or obey?*), verbs for *to expect* or *to await*, the meaning of **αἰών / εἰς τοὺς αἰῶνας** (*age / for ever?*), and how to arrive at idiomatic expressions for **ἰδοῦ** (literally *see, behold*) and **ἐν μέσῳ** (literally *in the midst of*). As our version attempts a measure of concordant translation where it does not affect the style, we present various (near-) synonyms with the preferable translation, though we do not constrain ourselves in this area. We also discuss a few specific verses.

2 The Words καταβάλλω and καταβολή

We suggest that καταβάλλω and καταβολή mean *to overthrow* and *an overthrow* rather than *to found* and *foundation*. On one occasion (Hb 6:1) where καταβάλλω is used of laying a foundation, it is the word θεμέλιον that gives the concept of a foundation, not καταβάλλω, which could still be translated *throw down*. A discussion of *the overthrow of the world* is beyond the scope of this booklet, but it could be a consequence of the events of Ezekiel 28.

From Liddel and Scott's intermediate dictionary [LS]:

καταβάλλω **I** 1. *to throw down, overthrow*, Hom. etc.; καταβάλλω εἰς τὸ μηδέν *to bring down to nothing*, Hdt. 2. *to strike down with a weapon; slay* Hdt. 3. *to throw or bring into a certain state*, Eur. Plat. 4. *to cast down or away, cast off, reject*, Xen. **II** 1. in a milder sense, *to let fall, drop down*, Hom.; καταβάλλω ἱστία *to lower the sail*, Theog.; τὰς ὄφρυς καταβάλλω *to let down, unknit* (=smooth out) the brow (not: *to frown*) Eur. 2. *to lay down, set down* Ar. 3. *to bring or carry down*, esp. to the sea-coast, Hdt. 4. *to pay down, yield, or bring in* Hdt. :—*to pay down, pay*, Thuc., etc.: —Med. *to cause to be deposited*, Dem. 5. *to put in, render* καταβάλλω μαρτυρίαν [a testimony] Dem. 6. *to throw down seed, sow*. καταβάλλω φάτιν [a rumour] Hdt. 7. **to lay down as a foundation**, mostly in Med., Eur. :—Pass., καταβεβλημένος *laid down, ordinary*, Arist.

καταβολή, f. **I** 1. *a throwing or laying down*, NT. **II**. metaph., 1. *a foundation, beginning* Pind. 2. *a paying down, by instalments*, Dem. **III**. *a periodical attack of illness, a fit, access*, Plat.

In the passages below, we quote the Authorized Version, so as not to impose our own view, except that for the New Testament we leave *foundation* and *overthrow* open.

N.T.	καταβάλλω	AV (with alternatives)
2C 4:9	διωκόμενοι ἀλλ' οὐκ ἐγκαταλείπομενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,	<i>Persecuted, but not forsaken; cast down, but not destroyed;</i>
Hb 6:1	Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν	<i>Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,</i> <i>Note: the word foundation here is from θεμέλιον, not καταβάλλω.</i>

καταβολή

Mt 13:35	ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.	<i>That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the [foundation / overthrow] of the world.</i>
Mt 25:34	τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.	<i>Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the [foundation / overthrow] of the world:</i>

Lk 11:50	ἵνα ἐκζητηθῆ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,	<i>That the blood of all the prophets, which was shed from the [foundation / overthrow] of the world, may be required of this generation;</i>
Jn 17:24	πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὡσι μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.	<i>Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given me: for Thou lovedst me before the [foundation / overthrow] of the world.</i>
Ep 1:4	καθὼς καὶ ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἄμώμους κατενώπιον αὐτοῦ, ἐν ἀγάπῃ	<i>According as he hath chosen us in him before the [foundation / overthrow] of the world, that we should be holy and without blame before him in love:</i>
Hb 4:3	εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν· ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.	<i>For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the [foundation / overthrow] of the world.</i>
Hb 9:26	ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.	<i>For then must he often have suffered since the [foundation / overthrow] of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.</i>
Hb 11:11	Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον·	<i>Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.</i>
1P 1:20	προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς	<i>Who verily was foreordained before the [foundation / overthrow] of the world, but was manifest in these last times for you,</i>
Rv 13:8	καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.	<i>And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the [foundation / overthrow] of the world.</i>
Rv 17:8	Τὸ θηρίον ὃ εἶδες, ἣν καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστι καὶ παρέσται.	<i>The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the [foundation / overthrow] of the world, when they behold the beast that was, and is not, and yet is.</i>

O.T. (where LXX has καταβάλλω - a selection of the 32 occurrences)

2S 20:15	<p>וַיָּבֹאוּ וַיִּצְרּוּ עָלָיו בְּאַבְלָהָ בֵּית הַמַּעֲכָה וַיִּשְׁפְּכוּ סִלְלָהָ אֶל-הָעִיר וַתַּעֲמֵד בְּחָל וְכָל- הָעָם אֲשֶׁר אֶת-יֹאבָב מִשְׁחִיתָם לְהַפִּיל הַחוּמָה:</p>	<p>And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.</p>
2K 3:19	<p>וְהִכִּיתֶם כָּל-עִיר מִבְּצָר וְכָל-עִיר מִבְּחֹר וְכָל-עֵץ טוֹב תִּפְּלוּ וְכָל-מַעְיֵינֵי-מַיִם תִּסְתְּמוּ וְכָל הַחֲלָקָה הַטּוֹבָה תִּכְאָבוּ בְּאֲבָנִים:</p>	<p>And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.</p>
Jb 12:14	<p>הֵן יַהֲרוֹס וְלֹא יִבְנֶה יִסְגֵר עַל-אִישׁ וְלֹא יִפְתָּח:</p>	<p>Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.</p>
Ps 37:14 36:14 ^{LXX}	<p>חָרְבוּ פָתְחוּ רֶשְׁעִים וְדָרְכוּ קִשְׁתָּם לְהַפִּיל עָנִי וְאֲבִיוֹן לְטֹבוֹחַ יִשְׁרֵי-הָרֶךְ:</p>	<p>The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.</p>
Pr 7:26	<p>כִּי-רַבִּים חֲלָלִים הִפִּילָה וְעַצְמִים כָּל- הִרְגִּיהָ:</p>	<p>For she hath cast down many wounded: yea, many strong men have been slain by her.</p>
Is 26:5	<p>כִּי הִשָּׁח יִשְׁבֵי מְרוֹם קִרְיָה נִשְׁגָּבָה יִשְׁפִּילָנָה יִשְׁפִּילָה עַד-אֲרֶץ יִגִּיעָנָה עַד-עָפָר:</p>	<p>For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.</p>
Dn 11:12	<p>וְנִשָּׂא הַהֶמוֹן כִּי-יָרוּם ק"ו וְרַם לִבּוֹ וְהַפִּיל רַבָּאוֹת וְלֹא יִעֹז:</p>	<p>And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.</p>

3 To Believe / to Obey / Use of πείθομαι and πέποιθα

πιστεύω	<i>to believe (whoever believes in Him)</i> [Jn 3:16]
πείθω ^{ACTIVE}	<i>to persuade (the crowds)</i> [Mt 27:20]
πείθω→πείθομαι ^{MIDDLE}	<i>to obey (the truth)</i> [Gl 5:7]
πείθω→πείθομαι ^{PASSIVE}	<i>be persuaded (if someone rose from the dead)</i> [Lk 16:31]
πείθω→πείθομαι ^{MID/PASS?}	<i>believe/be persuaded (of Jews at Rome hearing Paul)</i> [Ac 28:24]
πείθω→πέποιθα	<i>to trust (He trusts in God)</i> [Mt 27:43] <i>to trust (in money)</i> [Mk 10:24] <i>to trust (we trust we have a good conscience)</i> [Hb 13:18] Nowhere is the meaning definitely <i>to believe</i> .
ἀπειθέω	<i>to not believe (the Son shall not see life)</i> [Jn 3:36] <i>to not trust</i> AV sometimes translates <i>not obey</i> , e.g. the gospel [1P 4:17] [LS] gives <i>disobey</i>
ἀπειθής -ές	<i>disobedient</i> [Lk 1:17, Ac 26:19, Rm 1:30, 2T 3:2, Ti 1:6, 3:3. AV= <i>disobedient</i> in all cases (e.g. to parents)]
ἀπιστέω	<i>not believe/not be persuaded (of Jews at Rome hearing Paul)</i> [Ac 28:24] <i>not believe^{AV}/be unfaithful (if we ... He remains faithful πιστός)</i> [2T 2:13]
ὑπακούω	<i>obey (of winds obeying Jesus)</i> [Mt 8:27]

Detail of πείθω

πείθω	<i>to persuade</i>
πείθομαι	(1) <i>to be persuaded</i> (2) Pf= πέποιθα; classically: <i>to obey</i> ; NT: <i>to trust; to believe; to obey</i>

Active: πείθω πείσω ἔπεισα etc (all occurrences)

Mt 27:20	Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν	<i>But the priests and elders persuaded</i>
Mt 28:14	καὶ ἐὰν ἀκουσθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.	<i>And if this should be heard by the governor, we will persuade him and we will ensure you are not in trouble (Greek: make you carefree).</i>
Other verses:	Ac 12:20, Ac 13:43, Ac 14:19, Ac 18:4, Ac 19:8, Ac 19:26, Ac 26:28, Ac 28:23, 2C 5:11, Gl 1:10, 1J 3:19	

πέποιθα (*all occurrences*)

Mt 27:43	πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν· εἶπε γὰρ ὅτι Θεοῦ εἶμι υἱός.	<i>He trusts in God; let Him now rescue Him, if He wants Him. For He said, "I am the Son of God."</i>
Mk 10:24	οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν·	<i>Now the disciples were astounded at His words. But Jesus answered again and said (Greek: says) to them, "Children, how difficult it is for those trusting in money to go into the kingdom of God!"</i>
Lk 11:22	ἐπὶ ἄνθρωπον ἰσχυρότερον αὐτοῦ ἐπελθόντων νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ἣ ἐπεποίθει , καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.	<i>But as soon as one stronger than he comes and overcomes him, he will take his weaponry, in which he trusted, and will divide his spoil.</i>
Lk 18:9	Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην·	<i>And He spoke this parable to certain people who trusted in themselves, that they were righteous, and despised the others.</i>
Rm 2:19	πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,	<i>And you trust yourself to be / are convinced^{MG} / believe^{MG} / are confident^{AV} you are a guide of the blind, a light to those in darkness.</i>
2C 1:9	ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς·	<i>but we ourselves have had the sentence of death in ourselves, so that we should not be trusting in ourselves, but in God who raises the dead</i>
2C 2:3	καὶ ἔγραψα ὑμῖν τούτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθῶς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.	<i>And I wrote this very thing to you, so that I would not have grief when I came from those on account of whom I should have rejoiced, trusting in you all that my joy is that of you all.</i>
2C 10:7	Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τούτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ.	<i>Look at the things that are before your eyes. If anyone is convinced for himself that he is Christ's, let him consider this for himself again, that just as he is Christ's, so are we too Christ's.</i>
Gl 5:10	ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.	<i>I trust / have confidence^{AV} in you through the Lord that you have no other frame of mind, but he who is troubling you will bear his judgment, whoever he is.</i>
Ph 1:6	πεποιθῶς αὐτὸ τούτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ,	<i>Confident of this very thing, that He Who started a good work in you will complete it until the day of Jesus Christ.</i>

Ph 1:14	καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.	<i>and most of the brothers, trusting in the Lord, because of my bonds, dare more than ever to speak the word fearlessly.</i> or, re-associating trusting with bonds, <i>and most of the brothers in the Lord, trusting in my bonds, dare more than ever to speak the word fearlessly.</i>
Ph 1:25	καὶ τοῦτο πεποιθῶς οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,	<i>And being convinced of / trusting this, I know that I shall remain and stay along with all of you for your progress and joy in the faith.</i>
Ph 2:24	πέποιθα δὲ ἐν Κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.	<i>But I trust in the Lord that I myself will come soon.</i>
Ph 3:3	ἡμεῖς γὰρ ἔσμεν ἡ περιτομή, οἱ Πνεύματι Θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες ,	<i>But we are the circumcision, who serve God in spirit, and exult in Christ Jesus, and do not trust in the flesh,</i>
Ph 3:4	καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθένας ἐν σαρκί, ἐγὼ μᾶλλον·	<i>although I have grounds for trust in the flesh. If anyone else thinks he can trust in the flesh, I can do so more.</i>
2Θ 3:4	Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς ὅτι ἅ παραγγέλλομεν ὑμῖν καὶ ποιεῖτε καὶ ποιήσετε.	<i>And we trust in the Lord concerning you, that you do, and will do, the things that we charge you with.</i>
Pn v21	Πεποιθῶς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.	<i>Trusting in your obedience, I wrote to you, knowing that you will also do more than what I say.</i>
Hb 2:13	καὶ πάλιν· ἐγὼ ἔσομαι πεποιθῶς ἐπ' αὐτῷ· καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.	<i>And again, "I will be confident in Him." And again, "Here am I and the children whom God has given (Greek: gave) Me."</i>
Hb 13:18	Προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι.	<i>Pray for us, for we trust that we have a good conscience, seeing we want to conduct ourselves well in all circumstances.</i>

Other Middle/Passive (all occurrences)

Lk 16:31	εἶπε δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται .	<i>But he said to him, "If they will not hear Moses and the prophets, even if someone were to rise (Greek: rises) from the dead, they would (Greek: will) not be persuaded."</i>
Lk 20:6	ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι.	<i>But if we say, "Of men", all the people will stone us, for they have been persuaded (or, adjectivally, are persuaded) that John is a prophet.</i>

Ac 5:36	πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.	<i>For before these times Theudas stood up, saying he was someone, to whom a number of men were called - about four hundred - and he was killed, and all who trusted / believed in / obeyed^{AV} him were disbanded and came to nothing.</i>
Ac 5:37	μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κάκεινος ἀπώλετο, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ διεσκορπίσθησαν.	<i>After this man, Judas the Galilean arose in the days of the census and he caused a considerable number of people to revolt, rallying behind him, yet that man perished, and all those who trusted / believed in / obeyed^{AV} him were scattered.</i>
Ac 5:40	ἐπέισθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.	<i>And they were persuaded by him, and they called the apostles and flogged them and commanded them not to speak in the name of Jesus, and released them.</i>
Ac 17:4	καὶ τινες ἐξ αὐτῶν ἐπέισθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.	<i>And some of them were persuaded, (AV=believed) and were assigned to Paul and Silas, as were a great multitude of the devout Greeks and not an insignificant number of the leading women.</i>
Ac 21:14	μὴ πειθομένου δὲ αὐτοῦ, ἤσυχάσαμεν εἰπόντες· τὸ θέλημα τοῦ Κυρίου γινέσθω.	<i>And as he was not persuaded, we desisted and said, "Let the will of the Lord come to pass."</i>
Ac 23:21	σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν ἔτοιμοί εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.	<i>But don't you be persuaded by them. For more than forty of them, men, are making an ambush, and they have bound themselves with a curse neither to eat nor drink until they have eliminated him, and now they are ready, expecting your promise.</i>
Ac 26:26	ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γὰρ ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.	<i>For the king has understanding of these things, and I speak freely to him. For I am not persuaded that any of these things escape his notice. For this has not been done in a corner.</i> [Ac 26:18 ἐν ὀλίγῳ με πείθεις you almost persuade me ...]
Ac 27:11	ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέιθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.	<i>But the centurion was more persuaded by the captain (or steersman) and the ship owner than by the things said by Paul.</i>
Ac 28:24	καὶ οἱ μὲν ἐπέιθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν ¹ .	<i>And some were persuaded by / believed^{AV} / let themselves be persuaded^{MG} by the things said, but others disbelieved.</i>

¹ Words printed in **bold red** are opposite in sense to the words in **bold black**.

Rm 2:8	τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ θυμὸς καὶ ὀργή·	<i>But (rendering) to those that are of contention, and disobedient to the truth, and trusting in / obeying^{AV} unrighteousness, wrath and anger;</i>
Rm 8:38	πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις οὔτε ἐνεστῶτα οὔτε μέλλοντα	<i>For I have been persuaded (or, adjectivally, I am persuaded) that neither death nor life, nor angels, nor dominions nor powers, either present or future</i>
Rm 14:14	οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.	<i>I know and am convinced^{MG} / have been persuaded by the Lord Jesus that nothing is profane (or: unclean) of itself; except that to anyone that considers something to be profane, to him it is profane.</i>
Rm 15:14	Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοουθετεῖν.	<i>And I am convinced^{MG} / have been persuaded, my brothers, I myself, concerning you, that you too are full of goodness, and filled with all knowledge, and are able also to advise each other.</i>
Gl 3:1	ᾧ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοῦς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος;	<i>O foolish Galatians, who has spellbound you into not obeying^{AV} (possibly: believing) the truth, you before whose eyes Jesus Christ was exhibited, crucified among you?</i>
Gl 5:7	Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι;	<i>You were running well. Who has been hindering you from obeying^{MG,AV} (possibly: believing) the truth?</i>
2T 1:5	ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.	<i>recalling the unfeigned faith that is in you, which first dwelt in your grandmother Lois, and your mother Eunice, and, I am persuaded, also in you.</i>
2T 1:12	δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατὸς ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν·	<i>For this reason I suffer these things too, but I am not ashamed. For I know in Whom I have believed, and I am persuaded that He is able to keep my entrustment up to that day.</i>
Hb 6:9	Πεπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν.	<i>But, beloved, we have been persuaded better things of you, and things associated with salvation, even though we speak this way.</i>
Hb 11:13	Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες [καὶ πεισθέντες ^{3x only}] καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.	<i>All these died in faith, not having obtained the promises, but having seen them from afar, [and were persuaded of them^{3x only}], and having embraced them, they confessed that they were strangers and emigrants on the the earth.</i>

Hb 13:17	Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες. ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι καὶ μὴ στενάζοντες· ἄλυσιτελὲς γὰρ ὑμῖν τοῦτο.	<i>Obey your (doctrinal - see v7, v24) leaders and submit to them, for they keep watch over your souls, since they must (Greek: will) render an account, in order that they may do that with joy, and not sighing, for that would be unprofitable to you.</i>
Ja 3:3	ἴδε τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν.	<i>Look, we place bits in horses' mouths, so that they obey us, and we steer the whole of their body.</i>

ἄπειθέω

Jn 3:36	ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.	<i>He who believes in the Son has age-abiding life, but he who does not believe in the Son will not see life, but God's anger remains on him.</i>
Ac 14:2	οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.	<i>But the unbelieving Jews stirred and harmfully incited the minds of the Gentiles against the brothers.</i>
Ac 19:9	ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπειθού ντες κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός.	<i>But when some became hardened and disbelieved, and denigrated “the way” in the presence of the crowd, he withdrew from them and separated the disciples from them, holding discussions in the lecture room of a certain Tyrannus daily.</i>
Rm 2:8	τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ θυμὸς καὶ ὀργή·	<i>But (rendering) to those that are of contention, and do not trust / are disobedient to the truth, and trusting in / obeying^{AV} unrighteousness, wrath and anger;</i>
Rm 10:21	πρὸς δὲ τὸν Ἰσραὴλ λέγει· ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.	<i>But to Israel He says, “All day long I have stretched out (Greek: I stretched out) my hands to this disobedient^{MG,AV} / disbelieving and refractory people.”</i> <i>Is 65:2 סֹרְרִים אֵם a disobedient/refractory people;</i>
Rm 11:30	ὡς περ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,	<i>for as you once did not believe God, but now have have received mercy in their unbelief,</i>
Rm 11:31	οὕτω καὶ οὗτοι νῦν ἠπειθήσαν , τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι·	<i>so have these not believed either, in the mercy shown to you, in order that they too may receive mercy</i>

Rm 15:31	ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις,	<i>in order that I may be delivered from those that do not believe in Judaea and that my ministry in Jerusalem may be well-received by the saints,</i>
Hb 3:18	τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασι;	<i>And to whom did He swear that they would not enter into His rest, if not those who disbelieved^{AV} / were disobedient?</i>
Hb 11:31	Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.	<i>By faith Rahab the prostitute did not perish with those who disbelieved when / because she received the spies in peace.</i>
1P 2:7	ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπειθοῦσι δὲ λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου. [P1904 continues 1P 2:7 where the AV starts 1 P2:8]	<i>So you who believe: honour. But to those who do not believe: “The Stone Which the builders rejected is what has become the head of the corner, both a Stone of stumbling and a Rock of offence”.</i>
1P 2:8	καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσι τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.	<i>And: “A Stone of stumbling and a Rock of offence.” Those who are unbelieving, (AV= being disobedient) stumble at the word, to which they were indeed appointed.</i>
1P 3:1	Ὅμοίως αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τις ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθήσονται,	<i>Likewise, you wives, submit to your own husbands, so that if some disbelieve (or, AV: disobey) the word, they will be won over through the conduct of the wives without the word,</i>
1P 3:20	ἀπειθήσασί ποτε, ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.	<i>Who at one time were disobedient / disbelieved, when the longsuffering of God waited in the days of Noah, while an ark was prepared, in which a few, that is eight souls were saved through water.</i>
1P 4:17	ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ Θεοῦ εὐαγγελίῳ;	<i>for it is time for judgment to begin from the house of God; and if first with us, what will be the end of those who disbelieve / disobey^{AV} the gospel of God?</i>

ἀπιστέω

Mk 16:11	κακῆκίνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.	<i>and when they heard that He was alive and had been seen by her, they disbelieved it.</i>
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Mk 16:16	ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἄπιστήσας κατακριθήσεται.	<i>He who has believed (Greek: believed) and is baptized will be saved, but he who has not believed (Greek: did not believe) will be condemned.</i>
Lk 24:11	καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.	<i>And their words appeared in their opinion to be nonsense, and they disbelieved them.</i>
Lk 24:41	ἔτι δὲ ἄπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε;	<i>And while they still disbelieved for joy and were amazed, He said to them, "Have you got any food here?"</i>
Ac 28:24	καὶ οἱ μὲν ἐπέιθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν .	<i>And some were persuaded by / believed^{AV} / let themselves be persuaded^{MG} by the things said, but others disbelieved.</i>
Rm 3:3	τί γὰρ εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ;	<i>For what if some have disbelieved? Their disbelief does not make God's faithfulness (Greek: faith) void, does it?</i>
2T 2:13	εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.	<i>If we do not believe, He remains faithful, for He cannot deny Himself.</i>
1P 2:7	ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπειθούσι δὲ λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου·	<i>So you who believe have the honour, but to those who do not believe: the Stone Which the builders rejected, This has become the Head cornerstone, both a Stone of stumbling and a Rock of offence.</i>

Notes

- The noun ἀπειθεία occurs in Rm 11:30,11:32, Ep 2:2, Ep 5:6, Cl 8:6, Hb 4:6, Hb 4:11. The AV translates partly *disobedience*, partly *disbelief*.
- The adjective ἀπειθής occurs in Lk 1:17, Ac 26:19, Rm 1:30, 2T 3:2, Ti 1:16, Ti 3:3. The AV always translates *disobedient*.

4 To Expect / Await

ἀναμένω	<i>to await (His Son from heaven)</i> [1Θ 1:10]
ἀπεκδέχομαι	<i>to await (the revelation of our Lord Jesus Christ)</i> [1C 1:7]
ἀποδέχομαι	<i>to await (the Saviour from heaven)</i> [Ph 3:20]
ἐκδέχομαι	<i>to await (Silas and Timothy)</i> [Ac 17:16] <i>to expect / await (Timothy)</i> [1C 16:11] <i>to wait (until enemies made His footstool)</i> [Hb 10:13]
ἐλπίζω → ἐλπίζομαι	Med= <i>to expect (not as we had expected)</i> [2C 8:5]
δοκέω	<i>at an hour when you don't expect it</i> [Mt 24:44, Lk 12:40]
προσδέχομαι	<i>to expect/await (a promise)</i> σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν ἑτοιμοὶ εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. [Ac 23:21] <i>But don't you trust them, for more than 40 of their men are in ambush, and they have bound themselves by a curse, not to eat or drink until they have eliminated him, and are ready now, awaiting your promise.</i> <i>to expect/await (a hope in God)</i> [Ac 24:15] <i>to await (the kingdom of God)</i> [Mk 15:43] <i>to await (Jesus returning)</i> [Lk 8:40]
προσδοκάω	<i>to expect (to receive alms)</i> [Ac 3:5] <i>to expect (Paul, bitten by snake, to become swollen)</i> [Ac 28:6] <i>to wait in suspense (in a storm, not eating food)</i> [Ac 27:33] <i>to wait for (Zacharias, who was in the sanctuary)</i> [Lk 1:21] <i>to expect (the master will come ... when he does not expect it)</i> [Lk 12:46]
μένω	<i>to await (they went on ahead and awaited us in Troas)</i> [Ac 20:5] <i>to remain</i>

5 “To Fill” in the NT

We consider the verbs πίμπλημι πληρόω. (Other words are γεμίζω [Mk 15:36], γέμω [Rm 3:14], χορτάζω and the adjective μεστός).

A vessel can be filled *with* content *from* a source *by* an instrument or agent:

The cup was filled *with* tea *from* the teapot *by* the waiter.

In English, we more rarely read of a vessel being filled *with* a source:

The cup was filled *with* the new teapot, not with the old one.

with content = ἐκ + gen

ἡ δε οἰκία **ἐπληρώθη** ἐκ τῆς ὀσμῆς τοῦ μύρου. [Jn 12:3]

the house was filled with the odour of the ointment

with content = gen

ἐπλήσθησαν θάμβους [Ac 3:10]

they were filled with wonder

οἱ δε μαθηταὶ **ἐπληροῦντο** χαρᾶς καὶ πνεύματος ἁγίου. [Ac 13:52]

And the disciples were filled with joy and with holy spirit [AV: The Holy Ghost].

ὁ δὲ Θεὸς τῆς ἐλπίδος **πληρώσαι** ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης [Rm 15:13]

Now the God of hope fill you with all joy and peace

μεστοὶ ἐστε ἀγαθωσύνης, **πεπληρωμένοι** πάσης γνώσεως [Rm 15:14]

that ye ... are full of goodness, filled with all knowledge

πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ [Ph 1:11]

being filled with the fruits of righteousness, which are by Jesus Christ

ἵνα χαρᾶς **πληρωθῶ** [2T 1:4]

that I may be filled with joy

σκεῦος οὖν ἔκειτο ὄξους **μεστόν**. [Jn 19:29]

Now a jar was standing there full of vinegar.

with content = acc

ἵνα **πληρωθῆτε** τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ... [Cl 1:9]

that you might be filled with the knowledge of His will

with content(?) = dat

παρέδωκεν αὐτοὺς ὁ Θεὸς ... **πεπληρωμένους** πάση ἀδικίᾳ [Rm 1:28-29]

God gave them over ... being filled with all unrighteousness

πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ... [2C 7:4]

I am filled with comfort, I overflow in joy [am exceeding joyful^{AV}]

with content(?) = εἰς + acc

ἵνα **πληρωθῆτε** εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ [Ep 3:19]

that you might be filled with all the goodness of God

with content or from a source? = ἐν + dat

καὶ μὴ μεθύσκεσθε οἴνω ... ἀλλὰ **πληροῦσθε** ἐν πνεύματι [Ep 5:18]

and be not drunk with wine ... but be filled with the spirit [AV: Spirit]

6 Idiom

6.1 Vocatives

For γύναι, *Woman* is too coarse, *My Lady* is too aristocratic, and *Mrs* is inappropriate.

λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου. [Jn 2:4]
Jesus said to her, “Madam, what does that matter to Me or you? My hour has not yet come.”

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· γύναι, ἴδε ὁ υἱός σου. [Jn 19:26]
Then Jesus, seeing His mother and the disciple whom He loved standing there, said to His mother, “Madam, behold your son”.

γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου· [Lk 13:12]
“Madam, you have been freed from your illness.”

In Lk 22:57, it is a maidservant who is addressed, and *madam* is perhaps too dignified, though *woman* would be rather undignified:

ὁ δὲ ἠρνήσατο λέγων· γύναι, οὐκ οἶδα αὐτόν. [Lk 22:57]
But he denied it and said, “Madam, I do not know Him”

For ἄνθρωπε, *Man* is too coarse.

καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. [Lk 5:20]
And seeing their faith, He said to him, “Sir, your sins have been forgiven you.”

καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ, ὁ δὲ Πέτρος εἶπεν· ἄνθρωπε, οὐκ εἰμί. [Lk 22:58]
And after a short time, another person saw him and said, “You are also of their company.” But Peter answered, “No, I am not, sir.”

6.2 Age (αἰών)

It is clear from Scripture that there are ages, and an end:

Mt 13:39	ὁ δὲ ἐχθρὸς ὁ σπεύρας αὐτὰ ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἔστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.	<i>The enemy who sowed them is the devil; the harvest is the consummation of the age; the harvesters are the angels.</i>
Mt 24:3	Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;	<i>And as he sat on the Mount of Olives, the disciples came to him privately, and said, “Tell us when these things will be, and what the sign of your coming is, and of the consummation of the age.”</i>
Hb 9:26	ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.	<i>since then he would have had to suffer repeatedly since the overthrow of the world. But now he has been manifested once for the consummation of the ages to annul sin by the sacrifice of himself.</i>

Hb 11:3	Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.	<i>By faith we understand that the ages have been arranged by the word of God, in such a way that the things seen did not come about from things appearing automatically.</i>
1C 15:24	Εἶτα τὸ τέλος, ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.	<i>Then the end comes, when he delivers the kingdom to him who is God and father, when he abolishes all rule and all authority and power.</i>

We wish to retain the concept of the “age” wherever appropriate, noting as we do how often it is lost in the AV, becoming *for ever*.

We have a number of translations which we apply consistently, e.g.

Jn 11:26	εἰς τὸν αἰῶνα	throughout the Age
Hb 1:8 <i>quoting</i> Ps 45:7	εἰς τὸν αἰῶνα τοῦ αἰῶνος תָּוֶן עָלְמַי	throughout the duration of the age
Hb 13:8	εἰς τοὺς αἰῶνας	throughout the ages
Gl 1:5	εἰς τοὺς αἰῶνας τῶν αἰώνων	throughout the durations of the ages
Jn 3:15	ζωὴν αἰώνιον.	age-abiding life.

There are expression using the word αἰών which are idiomatic, especially with a negative

1C 8:13	Διόπερ εἰ βρωμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.	<i>That is why if food causes offence to my brother, I certainly will never eat meat, in order not to cause offence to my brother.</i>
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There are some other words connected with ages. The translation “perpetual” is in a limited sense of within the ages.

Hb 7:3	εἰς τὸ διηνεκές	<i>remains a priest perpetually</i>
Heb 7:16	κατὰ δύναμιν ζωῆς ἀκαταλύτου	<i>according to the power of indissoluble life.</i>
Rm 1:20	ἢ τε αἰδίου αὐτοῦ δύναμις	<i>His perpetual power</i>
Jd 1:6	εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις	<i>under guard in perpetual chains</i>

6.3 Behold (ἰδοῦ)

ἰδοῦ - in many cases, a Hebraism for הִנֵּה

- Roget's Thesaurus §441: behold! look! see! lo! mark!

We regard it as idiom, and do not feel constrained to always translate by *behold*. It occurs over 200 times in the NT, Matthew 12 containing the word 8 times, often in an informal setting, so it hardly warrants a formal register in translation.

Hebrew examples

וְאִם-לֹא תַעֲשׂוּן כִּן הִנֵּה חָטַאתֶם לַיהוָה ...

But if you don't act thus, **then in that case / behold**, you have sinned against the Lord ... [Nu 32:23]

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רְאִיתִי אֶת-הָעַם הַזֶּה וְהִנֵּה עִם-קִשְׁה-עַרְףָּה הוּא:

And the Lord spoke to me, and said, "I have seen this people, and **behold / oh, dear / the conclusion** is it is a stiff-necked people." [Dt 9:13]

וְהוּא יָצָא וְעַבְדָּיו בָּאוּ וַיִּרְאוּ וְהִנֵּה דְלֹתוֹת הָעֲלִיָּה גֻעְלוֹת

While he [Ehud] went away, his [Eglon king of Moab's] servants came and looked, and **found / behold** doors to the upper room were bolted, ... [Jg 3:24]

וַיָּבֹא גִדְעוֹן וְהִנֵּה-אִישׁ מְסַפֵּר לְרֵעֵהוּ חִלּוֹם וַיֹּאמֶר הִנֵּה חִלּוֹם חָלַמְתִּי וְהִנֵּה
כ"צָלוֹל ק"צָלִיל לַחֵם שְׁעָרִים מְתֵהפֵךְ בְּמַחְנֵה מִדְיָן ...

Then Gideon came and **behold / what should he find but that**, there was a man telling his colleague a dream, and he said, "**Behold / Surprisingly**, I have had a dream, and **behold / what happened was**, a cake of barley bread tumbled into Midian's camp ..." [Jg 7:13]

Then he passes away and **that's it - he is no more** [Ps 37:26]

וַיַּעֲבֹר וְהִנֵּה אֵינְנוּ

וַיְהִי כְּכַלְתּוֹ לְהַעֲלוֹת הָעֹלָה וְהִנֵּה שְׂמוּאֵל בָּא וַיֵּצֵא שְׂאוּל לְקָרְאָתוֹ לְבָרְכוֹ:

And it came to pass when he had finished offering the burnt offering that **he saw** Samuel coming, and Saul went out to meet him to bless him. [1S 13:10]

וַיֹּאמֶר שְׂאוּל לָעָם אֲשֶׁר אִתּוֹ פְּקֹדוּ-נָא וּרְאוּ מִי הָלַךְ מֵעִמָּנוּ וַיִּפְקְדוּ וְהִנֵּה אֵין יוֹנָתָן
וְנִשָּׂא כִלְיוֹ:

Then Saul said to the people who were with him, "Count now and see who has gone from us." So they counted and **it turned out** that Jonathan and his armsbearer were absent. [1S 14:17]

Greek examples

- look

ἰδοῦ ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.

Look, the judge is standing at the doors. [Ja 5:9]

- look at this

ἰδοῦ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

Look at this gluttonous and wine-drinking man, a friend of tax-collectors and sinners. [Lk 7:34]

- note this, mark this
ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν,
Mark this, a virgin will conceive and give birth to a son [Mt 1:23]
- be aware (of this)
ὅτι **ἴδου** ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· ...
For be aware of this, the days are coming on which they will say, ... [Lk 23:29]
- you know that
ἴδου, οἱ ἐν ἱματισμῶ ἐνδόξῳ ...
You know that people in elegant clothing ... [Lk 7:25]
- watch out
ἴδου, βάλλω αὐτὴν εἰς κλίνην,
Watch out, I will cast her into a bed [Rv 2:22]
- there you are / you see
ὕμεις δὲ βλέπετε· **ἴδου** προεῖρηκα ὑμῖν ἅπαντα.
So you watch out. There you are / you see, I have told you everything beforehand. [Mk 13:23]
- there was
καὶ **ἴδου** φωνὴ ἐκ τῶν οὐρανῶν λέγουσα·
and there was a voice from the heavens, saying, [Mt 3:17]
- he came across
καὶ **ἴδου**, ἀνὴρ Αἰθίοψ εὐνούχος
And he came across an Ethiopian man, a Eunuch, [Ac 8:27]
- here is
κύριε, **ἴδου** ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.
Master, here is your mina, which I kept hidden in a handkerchief (or: sweatband). [Lk 19:20]
- here I am
ὁ δὲ εἶπεν· **ἴδου** ἐγώ, Κύριε.
and he said, "Here I am, Lord." [Ac 9:10]
- here we are
ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα
Here we are going up to Jerusalem [Lk 18:31]
- along came (with ἔρχομαι)
Καὶ ἔτι αὐτοῦ λαλοῦντος **ἴδου** Ἰούδας εἷς τῶν δώδεκα **ἦλθε**
And while he was still speaking, along came Judas (one of the twelve) [Mt 26:47]
- there happened to be / to come
Ἔτι δὲ αὐτοῦ λαλοῦντος **ἴδου** ὄχλος,
Now while He was still speaking, a crowd happened to come, [Lk 22:47]
- what should happen, but
ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος **ἴδου** ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων·
Ἰωσήφ
But while he was pondering these things, what should happen, but the angel of the Lord appeared to him in a dream, saying, "Joseph..." [Mt 1:20]
- this happened
καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου καὶ **ἴδου** ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπούσαις.
And it came to pass as they were at a loss on this matter that this happened: two men in dazzling clothes came into their view (Greek: stood at them [with some notion of motion]).
[Lk 24:4]

- here's what they did
καὶ ἰδοὺ, ἔκραξαν λέγοντες,
And here's what they did: they shouted, and said [Mt 8:29]
- as it happened
Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα Ἐμμαούς,
Now as it happened, two of them were walking on that day to a village which was 60 stades (about 3 miles) distant from Jerusalem, which had the name Emmaus. [Lk 24:13]
- it so happened that
Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα
Now after Jesus had been born in Bethlehem of Judea, in the days of Herod the king, it so happened that magi came from the East to Jerusalem. [Mt 2:1]
- the result is
ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.
Indeed nor Herod. For I sent you to him and the result is that nothing worthy of death has been committed by Him. [Lk 23:15]
- it will transpire that
ἰδοὺ δὴ, μέλλει βαλεῖν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν
It will transpire that the devil will indeed throw some of you in prison [Rv 2:10]
- the next thing that happened was that
Καὶ ἰδοὺ λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων·
And the next thing that happened was that a leper came and worshipped Him, saying, [Mt 8:2]
- whilst I here
εἶπε πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ.
And said to them, "Bring me this Man Who is supposedly perverting the people, whilst I here have examined Him in your presence and found nothing in this Man making Him culpable of the things you accuse Him of." [Lk 23:14]
- you have gone and...
καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν
and you have gone and filled Jerusalem with your teaching [Ac 5:28]
[Similarly the Hebrew מִלֵּוּד in Nu 23:11]
- see how
ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
See how I am sending my messenger ahead of You [Mk 1:2]
- we have seen how
ἰδοὺ, οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.
We have seen how the men whom you had put in prison are standing in the temple teaching the people. [Ac 5:25]
- it became apparent that
ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς
it became apparent that two men in white clothing were standing next to them [Ac 1:10]

- sorry, but / excuse me, but / oh / just a minute / hold on / sir (or a name to address a person by)
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος· εἶπον δὲ αὐτῷ· **ἰδοὺ** ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.
Meanwhile a crowd was sitting around Him, and they said to Him, “Excuse us, but Your mother and Your brothers outside are looking for You.” [Mk 3:32]
- once (upon a time)
ἀκούετε. **ἰδοὺ** ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι.
*Listen. A sower **once** went out to sow seed.* [Mk 4:3]
- now (translating καὶ ἰδοὺ)
Καὶ **ἰδοὺ** ἦν ἄνθρωπος ἐν Ἱεροσολύμοις ᾧ ὄνομα Συμεών ...
Now there was a man in Jerusalem whose name was Simeon ... [Lk 2:25]
- furthermore, moreover
καὶ **ἰδοὺ** ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησε λέγων·
*and **furthermore** a man from the crowd shouted out and said,* [Lk 9:38]
- it is the case that
καὶ **ἰδοὺ** πνεῦμα λαμβάνει αὐτόν,
*And **it is the case that** a spirit has possession of him* [Lk 9:39]
- it is like this
ὁ δὲ εἶπεν αὐτοῖς· **ἰδοὺ** εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται,
*He then said to them, “**It will be like this / this is what will happen:** as you go into the city, a man carrying a jar of water will meet you. Follow him to the house he goes into.”* [Lk 22:10]
- in our case
ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.
***In our case / look at us,** we have left everything behind and followed You.*
- you will find that [MG] / it will be the case that
πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ **ἰδοὺ** ἅπαντα καθαρὰ ὑμῖν ἔσται.
*But give inward things as alms, and **you will find that** everything is clean for you.* [Lk 11:41]
- you will see that
καὶ **ἰδοὺ** εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἱ ἔσονται ἔσχατοι.
*And **you will see that** there are some last who will be first, and some first who will be last.* [Lk 13:30]
- for instance [MG]
ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ...
***For instance,** the farmer awaits the precious fruit of the land, being longsuffering...*
- ἰδοὺ with numbers
ἰδοὺ τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω·
***That's** three years that I have been coming looking for fruit on this fig tree and not finding any.* [Lk 13:7]

ἣν ἔδησεν ὁ σατανᾶς **ἰδοὺ** δέκα καὶ ὀκτῶ ἔτη,
*whom Satan has bound **all these** eighteen years,* [Lk 13:16]

ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· **ἰδοὺ** τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρηγήθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·
*Whereupon he answered and said to his father, “I have been serving you **for all these years** and I have never disobeyed any commandment of yours, but you have never given me a kid to enjoy with my friends.”* [Lk 15:29]

6.4 God Forbid (μὴ γένοιτο)

The AV translates μὴ γένοιτο by *God forbid*. This suggests that the original contains the word *God*, which it does not, so we propose some alternatives.

- May it not be so
^{3:3}τί γὰρ εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει;
^{3:4}μὴ γένοιτο· ...
^{3:3}*For so what if some did not believe? Surely their unbelief will not nullify the faithfulness of God.* ^{3:4}*May it not be so...* [Rm 3:3-4]
- Far from it
νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἰστώμεν.
Do we make the law void through faith? Far from it. Rather, we establish the law. [Rm 3:31]

6.5 Work (ἐργάζομαι, κατεργάζομαι)

From Roget's Thesaurus:

- §153 to cause, **produce**, bring about, induce
- §161 to produce, **accomplish**, engender, generate, realize, bring to pass, bring forth, develop, effect, perform
- §599 to act, enact, play, perform
- §622 to pursue, undertake, engage in, prosecute, endeavour
- §680 to operate, transact, practice, prosecute (=continue to act), perpetrate, perform, execute, officiate, exercise, commit, inflict
- §729 to complete, fulfil, achieve, **accomplish**, effect, discharge, fulfil, compass, effectuate, dispatch, conclude, carry out, work out
- §772 to observe, **perform**, keep, fulfil, discharge, comply with

Also: *to work on or at.*

εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; **τί ἐργάζῃ;**
So they said to Him, "What will You do today so that we may see and believe You? What will You perform?" [Jn 6:30]

ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον **κατεργάζεται**; ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. [2C 7:10]
For godly grief engenders repentance to salvation without regrets. But worldly grief engenders death.

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν **κατεργάζεται**, [Rm 5:3]
And not only so, but we also exult in tribulations, knowing that tribulation produces patience, [Similarly Ja 1:3]

ὁ γὰρ **κατεργάζομαι** οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ.
[Rm 7:15]
For I do not understand what I undertake. For it is not the case that I do what I desire to do, but what I hate, – that I do. [Three words, **κατεργάζομαι**, πράσσω, ποιῶ, all roughly meaning *do*].

οἱ τὰ ἱερά **ἐργαζόμενοι** ἐκ τοῦ ἱεροῦ ἐσθίουσιν [1C 9:13]
Those who work on holy matters eat of the income of the temple

6.6 Translation of an Explicit Partitive

Hebrew example (negated):

אַל־תִּתְּנֶנּוּ לָכֶם מִאֲרָצְכֶם כִּי לֹא־אֶתֶּן לָכֶם אִי־אֶתְּנֶנּוּ אֶתְּנֶנּוּ לָכֶם

*Do not engage them (in battle), for I will not give you **any** of their land.* [Dt 2:5]

Greek example:

ἐκχεῶ ἀπὸ τοῦ πνεύματός μου [Ac 2:17]

I will pour out

-
of
some of
a measure of
a part of
a portion of
a share of
from

My spirit

οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, [Jn 10:26]

For you are not [of] My sheep

Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, [Jn 1:16]

And we have all received [of] His fulness

πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· [Jn 4:13]

Everyone who drinks [of] this water will thirst again

... ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. [Rv 21:6]

*... I will give to him that is thirsty **water from** the source of water of life, freely.*

[repeating the word *water* to convey the partitive sense]

6.7 "God" for Extremes

Old Testament examples:

Gn 23:6, Gn 30:8, Ex 9:28, 1 Sam 14:15, Jh 3:3, Jb 1:16, So 8:6. Perhaps also Ps 80:10, Am 4:11, Hs 13:15, Jr 50:40, Ps 82:1, Jb 19:22.

New Testament examples:

ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν **ἀστεῖος τῷ Θεῷ**· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. [Ac 7:20]

*And in this period Moses was born, and he was **extremely beautiful** and he was brought up for three months in the house of his father.*

τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ **δυνατὰ τῷ Θεῷ** πρὸς καθαίρεισιν ὀχυρωμάτων· λογισμοὺς καθαιροῦντες [2C 10:4]

*For the weapons of our campaign are not fleshly, but are **extremely powerful** in demolishing strongholds, as we demolish reasonings*

ζηλωτῶ γὰρ ὑμᾶς **Θεοῦ ζήλω**· [2C 11:2]

*For I am zealous for you **with a tremendous zeal***

6.8 The Midst of

καὶ στήσαντες αὐτὴν **ἐν μέσῳ**
and having placed her in the midst^{AV} / in full view^{MG} / at the focus of attention [Jn 8:3]

καὶ λαβὼν παιδίον ἔστησεν αὐτὸ **ἐν μέσῳ** αὐτῶν,
and He took a child and stood it in front of them (Greek: in their midst) [Mk 9:36]

ἕως **ἐκ μέσου** γένηται·
until he emerges from the arena [2Θ 2:7]

ἀρπάσαι αὐτὸν **ἐκ μέσου** αὐτῶν
to snatch him away from them

ἔγειρε εἰς **τὸ μέσον**.
come up to centre stage.(MG: i.e. where everyone can see you) [Mk 3:3]

καὶ ἀναστὰς ὁ ἀρχιερεὺς **εἰς τὸ μέσον** ἐπηρώτα τὸν Ἰησοῦν λέγων·
Then the high priest stood up in full view and questioned Jesus and said, [Mk 14:60]

καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον **εἰς τὸ μέσον** ἐξῆλθεν ἀπ' αὐτοῦ,
Then the demon threw him into the midst of them / where everyone was and came out of him. [Lk 4:35]

ἐγὼ δέ εἰμι **ἐν μέσῳ** ὑμῶν ὡς ὁ διακονῶν.
And I am among you as a servant. [Lk 22:27]

καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ **εἰς τὸ μέσον** ἔμπροσθεν τοῦ Ἰησοῦ.
and lowered him, bed and all, through the tiles in among them in front of Jesus.[Lk 5:19]

Αὐτὸς δὲ διελθὼν **διὰ μέσου** αὐτῶν ἐπορεύετο.
but he slipped through the thick of them and went his way. [Lk 4:30]

τότε σταθεὶς ὁ Παῦλος **ἐν μέσῳ** αὐτῶν εἶπεν,
Paul then stood up in with them and said, [Ac 27:21]

καὶ ἔστη **εἰς τὸ μέσον**
and stood in their company [Jn 20:26]

ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.
in the heart of the assembly I will sing praises to you [Heb 2:12]

6.9 This / Such

It appears that οὗτος can sometimes best be translated by *such a one*, or *is who*:

ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἳ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· **οὗτός** ἐστίν ὁ πλάνος καὶ ὁ ἀντίχριστος.

For many deceivers have come into the world, who do not confess that Jesus Christ came in the flesh. Such a one (Greek: this) is a (Greek: the) deceiver and an (Greek: the) antichrist. [2J 1:7]

πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, **οὗτος** καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.

No-one who transgresses and does not remain in the teaching of Christ has God. He who remains in the teaching of Christ is who has the father and the Son. [2J 1:9]

6.10 Chief priests

ὁ ἀρχιερεύς, οἱ ἀρχιερεῖς

- The singular means *the high priest*
- For the plural, we suggest *the senior priests*. In fact the word ἀρχιερεύς occurs much more frequently than the uncompound ἱερεύς, but it still retains distinctive force, ἱερεύς being by no means uncommon.

6.11 Answered (but no question asked)

For Hebrew examples, see 1S 9:17, 1S 14:28.

Greek examples (see context in previous verses)

Ἐπεκρίθη δὲ αὐτῇ ὁ Πέτρος,
And Peter said to her, [Acts 5:8]

Καὶ **ἀπεκρίθη** εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι,
Then one of the elders engaged / spoke to me, and said to me, [Rev 7:13]

7 Synonyms - Approaching a Concordant Translation

A strictly concordant translation gives all sorts of difficulties, but certain words can often be consistently translated without impeding the English, and we aim to be consistent in such cases.

7.1 Anger

ἡ οργή	<i>anger</i>
ὁ θυμός	<i>wrath, rage</i>
ἡ ἄνοια	<i>rage, senselessness [Lk 6:11]</i>

ὀργίζομαι	<i>to become angry</i>
χολάω	<i>to be angry [Jn 7:23]</i>

7.2 Anoint

ἀλείφω	<i>to anoint, smear with oil</i>
χρίω	<i>to anoint</i>

7.3 Ask, Pray

αἰτέω	<i>M: to ask for (the body of Jesus) [Lk 23:52]</i>
δέομαι	<i>beseech, entreat, implore</i>
ἔρωτάω	<i>to make a request [Mt 15:23]; ask a question, enquire</i>
ἐπερωτάω	<i>to request [Ac 18:20]; to enquire</i>
εὐχομαι	<i>vow; pray</i>
παρακαλέω	<i>encourage, comfort; appeal to, plead with</i>
προσεύχομαι	<i>pray</i>

7.4 Birds

τὰ πετεινὰ τοῦ οὐρανοῦ	<i>the fowls of the air / the birds of the sky [Mt 8:20]</i>
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7.5 Blessed

μακάριος [Hebr. אֲשֶׁר]	<i>blessed, blissful, happy.</i> It is hard to find any translation for the verb μακαρίζω that distinguishes it from εὐλογέω and so does not involve <i>blessedness</i> in Lk 1:48 where Mary says: ἴδου γὰρ ἀπὸ τοῦ νῦν μακαριούσῃ με πᾶσαι αἱ γενεαὶ <i>For behold, from now on all generations will pronounce me blessed.</i>
εὐλογητός [Hebr. בְּרָכָה]	<i>blessed (lit. well spoken of)</i>

7.6 Church

ἡ ἐκκλησία	<i>church, but literally outcalling, so not a man-made organization.</i>
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7.7 Compassion

σπλάγχνα οἰκτιροῦ	<i>feelings (bowels) of compassion</i>
σπλαγχνίζομαι	<i>to feel compassion</i>
οἰκτείρω	τῷ γὰρ Μωϋσῆ λέγει· ἐλέησω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. [Rm 9:5]
ἐλεέω	<i>to have mercy</i>

7.8 Crowds

ὁ ὄχλος	<i>a crowd [Jn 12:17]</i>
ὁ πολὺς ὄχλος	<i>the common people [Mk 12:37] [JWB-RR, p142] [MG: a great crowd].</i>
ὄχλος πολὺς	Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπεσταλμένοι παρὰ τῶν ἀρχιερέων καὶ γραμματέων καὶ τῶν πρεσβυτέρων. <i>And immediately, while He was still talking, Judas Iscariot arrived, one of the twelve, and there was a great crowd with him, with swords and sticks, sent from the senior priests and scribes and the elders. [Mk 14:43]</i>
	Ἔγνων οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστι, [Jn 12:9] <i>Then a large crowd of the Jews knew that He was there,</i>
ὁ πλείστος ὄχλος	<i>a very great multitude [Mt 21:8] [JWB-RR, p.145], [MG: a vast crowd]</i>

7.9 Deaf, Dumb, and Blind

ἄλαλος	ἄφωνος	<i>dumb [Mk 7:37, Mk 9:25]</i>
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κωφός	שָׂרֵק	(1) <i>deaf</i> [Mt 15:31 (context in v.31), Lk 7:22]
κωφός	אָלֵא	(2) <i>dumb</i> [Mk 7:32 (context in v.33), Lk 11:14]
τυφλός	עִוֵּר	<i>blind</i>

7.10 Depart

ἀποτάσσομαι	[Ac 18:21]
ἄπειμι	[Ac 17:10]
ἔξειμι	[Ac 20:7]
ἐξέρχομαι	[Ac 16:10, 17:33]
καταλείπω	<i>to leave behind</i>
λείπω	<i>to leave</i>
χωρέω	Active: <i>to separate</i> ; Passive: <i>to take one's leave</i> [Ac 18:1]

7.11 Desire

ἡ ἐπιθυμία	<i>desire, lust</i>
ἡ σπουδή	<i>eagerness</i>
σπουδάζω	<i>study, be zealous, make a serious effort</i>

7.12 Heal

θεραπεύω	<i>heal</i> [Jn 5:10]
ἰάομαι	<i>cure</i> [Jn 5:13]
ποιέω ὑγιή	<i>restore health</i> (AV=make whole) [Jn 5:11]
σώζω	<i>make well</i> (AV=make whole) [Mk 6:56]

7.13 Heaven

ἐν οὐρανοῖς	<i>in heaven</i> [Cl 4:1]
ἐν τοῖς οὐρανοῖς	<i>in the heavens</i> [Mt 5:12]
ἐν τοῖς ἐπουρανόις	<i>in the upper-heavenly places</i> [Ep 1:3]

7.14 Holy

ἅγιος-α-ον	holy
ἄγνός-η-ον	pure [ἀγνίζω = to sanctify]
ὅσιος-α-ον	sacred, devout (people)

7.15 Illness

Roget §655: unhealthy, unwell, poorly, weakly, infirm, lame, crippled, moribund

ἡ ἀσθένεια	<i>weakness, illness</i>
ἡ μαλακία	<i>ailment, malady</i>
ἡ νόσος	<i>sickness</i>
ἡ μάστιξ -γος	<i>scourge, infirmity</i> [Mk 3:10]

ἄρρωστος, -ον	<i>infirm</i> [Mt 14:14] (ailing, weak, sick); <i>invalid</i> [Mk 6:5]
ἀσθενής, -ές	<i>weak, ill</i>
κακῶς ἔχων	<i>unwell</i> [Mt 14:35]

ἀσθενέω	<i>be ill</i> [ἀσθηενής vs ἰσχυρός 1C 1:27]
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7.16 Increase, Multiply

αὐξάνω	Active= <i>increase, grow</i> [Ac 7:17]
πληθύνω	Passive= <i>multiply</i> [Ac 7:17]

7.17 Lord, Leader

ὁ κύριος	<i>lord</i>
ὁ δεσπότης	<i>lord, master</i>
ὁ ἐπιστάτης	<i>master</i> [Lk 8:24]

ὁ ῥαββί	<i>Rabbi, master</i>
ὁ καθηγητής	<i>(doctrinal) guide</i>
ὁ διδάσκαλος	<i>teacher</i>
ὁ ἡγμών	<i>leader</i>

ὁ ὁδηγός	<i>guide</i>
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7.18 Miracles, Power, Dominion

τὸ τέρας	<i>miracle</i>
τὸ θαυμάσιον	<i>wonder</i>
τὸ σημεῖον	<i>sign</i>
ἡ δύναμις	<i>power, deed of power</i>
τὸ τεκμήριον	<i>positive proof, sign [Ac 1:3]</i>
παράδοξος -ον	<i>neut.pl. = wonders [Lk 5:26]</i>
ἐνδοξος -ον	<i>neut.pl. = illustrious/glorious things, miracles [Lk 13:17]</i>

τὸ κράτος	<i>might</i>
ἡ ἰσχὺς	<i>strength</i>
ἡ ἐξουσία	<i>authority (AV=power)</i>
ἡ κυριότης	<i>dominion, lordship</i>
ἡ ἀρχή	<i>rule (AV=principality)</i>
ἡ βασιλεία	<i>realm, monarchy, sovereignty, government, regime</i>

θαυμάζω	<i>to be amazed, to wonder, to marvel</i>
ἐκπλήττω	<i>P: to be astounded</i>

7.19 Mourning

κόπτομαι	<i>to mourn (lit. beat oneself) [Lk 23:27]</i>
θρηνέω	<i>to lament, bewail [Lk 23:27]</i>

7.20 Patience

ἡ ὑπομονή	<i>patience</i>
ἡ μακροθυμία	<i>longsuffering</i>

7.21 Place

ὁ αἶων	<i>world?</i>
ἡ γῆ	<i>land [Mt 14:34-35], country, world, earth</i>
τὸ μέρος	<i>district</i>
ἡ μερίς	<i>district [Ac 16:12]</i>
ἡ ξηρά	<i>dry land, land (vs. sea) [Mt 23:15]</i>
τὸ ὄριον	<i>territory</i>
ἡ περίχωρος	<i>surrounding region, country area</i>
ὁ τόπος	<i>place</i>
τὸ χωρίον	<i>region [Mt 26:36], locality</i>
τὸ κλίμα	<i>region [2C 11:10]</i>
μεθόριος -α -ον	<i>(neuter as noun) region between [Mk 7:24]</i>

7.22 Proclaim

κηρύσσω	<i>transitive=proclaim, intransitive=preach</i>
εὐαγγελίζω	<i>preach the gospel</i>

7.23 Raise and Rise

ἀνίστημι	<i>rise</i>
ἐγείρω	<i>raise. Passive = be raised or rise.</i>

7.24 Rejoice

ἡ ἀγαλλίασις, -εως	<i>gladness [Lk 1:14]</i>
ἡ εὐφροσύνη, -ης	<i>joy [Ac 2:28]</i>
ἀγαλλιόμαι ^{DepMed}	<i>to be glad [Ac 2:26]; to be jubilant [1P 4:12]</i>
εὐφραίνομαι ^{DepPass}	<i>to rejoice [Ac 2:26], be glad, make merry [Rv 11:10]; celebrate [Lk 15:32]</i>
χαίρω	<i>to derive joy [2C 2:3], be delighted [Lk 22:5]</i>
εὐφραίνω	<i>to make joyful [2C 2:2]; make merry, celebrate, feast [Lk 16:19]</i>

ἄσμενος	<i>well-pleasing</i>
ἄσμένως	<i>gladly [Ac 2:41]</i>

7.25 Righteousness/Unrighteousness

δίκαιος	<i>righteous</i>
ἄδικος	<i>unrighteous</i>
ἡ ἀνομία	<i>lawlessness</i>

7.26 Servant

ὁ δοῦλος	<i>bondservant, slave</i>
ὁ παῖς	<i>servant (-boy)</i>
ὁ διάκονος	<i>servant</i>
ὁ θεράπων	<i>servant [Hb 3:5]</i>
ὁ λειτουργός	<i>servant [Hb 8:2]</i>

7.27 Temple

τὸ ἱερόν	<i>temple</i>
ὁ ναός	<i>sanctuary</i>

7.28 Tomb

τὸ μνήμα, -ατος	<i>tomb, memorial [Ac 2:30]</i>
τὸ μνημεῖον	<i>tomb, memorial</i>
ὁ τάφος	<i>tomb, sepulchre</i>

7.29 Understand

καταλαμβάνομαι	<i>understand, perceive, learn [Ac 4:13, 10:34]</i>
νοέω	<i>understand</i>
συνίημι	<i>understand</i>

7.30 Wise

σοφός	<i>wise</i>
φρόνιμος	<i>prudent</i> [Mt 24:45]

7.31 Word

ὁ λόγος	<i>word; thing</i>
τὸ ῥῆμα	[ὁ λόγος and τὸ ῥῆμα both occur in Ac 10:36-37]

7.32 World

ὁ κόσμος	<i>world, universe</i>
ἡ οἰκουμένη	<i>inhabited world</i>

7.33 Worship

θεραπεύω	<i>serve</i> [Ac 17:25]
λατρεύω	<i>serve, render (religious) service</i> [Ac 7:42]
λειτουργέω	<i>perform religious service</i> [Ac 13:2]
προσκυνέω	<i>worship, prostrate oneself before, bow down to</i>
σέβομαι	<i>worship, reverence, pay homage to</i> [Mt 15:9]

8 Romans 7:6

Rm 7:6 νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, [ἀποθανόντες P1904, HF, E / ἀποθανόντος $\mathfrak{E}\mathfrak{A}$] ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

AV *But now we are delivered from the law, that being dead [margin +to that] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

1. ἀποθανόντες / ἀποθανόντος

There is no mention of ἀποθανόντος in [HF] or [NA²⁶] or [JPG] or P1904 or S1550. Only E1624 S1894 and the [TBS-NT] Greek text underlying the AV) have ἀποθανόντος. The difference in meaning is:

ἀποθανόντος the law being dead

ἀποθανόντες we being dead

We regard the ἀποθανόντος reading as some form of error, either in a solitary manuscript or in the $\mathfrak{E}\mathfrak{A}$.

2. dead (to that) in which we were held

At first sight it might appear that ἀποθανόντες ... ἐν ᾧ κατειχόμεθα, means *dead ... in which we were held*, and this is, strictly speaking, a possibility, but there is a far more likely meaning, taking the clause as an assimilated form of ἀποθανόντες ... **τούτῳ** ἐν ᾧ κατειχόμεθα, *dead to that in which we were held*. This assimilation of a pronominal antecedent into the relative pronoun is a common feature in classical and NT Greek:

From [TY, p.69],

ἐπαινῶ σε ἐφ' οἷς λέγεις standing for ἐπαινῶ σε ἐπὶ τούτοις ἃ λέγεις
I praise you for what you are saying

The transformation from the second, longer form to the shorter is: (1) the pronoun (τούτοις) disappears, but (2) its case is attracted into the relative pronoun (ἃ becomes οἷς), to agree with the case demanded by the preceding preposition or verb of the main clause. Compare e.g. Mt 17:9 where ἕως οὗ, *until*, stands for ἕως τοῦ χρόνου ᾧ *until the time at which*.

Considering the context, – are we dead *in* sins/the law or dead *to* sins/the law? – we argue, with [MG], strongly in favour of *dead to*. The expression *dead to* occurs in Rm 6:2 and Ep 2:5 (though in Ep 2:5 AV has *in*), where there is just a dative, with no word for *in*:

Rm 6:2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
Let it not be. We who have died to sin, how shall we still live in it?

Ep 2:5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ· χάριτί ἐστε σεσωσμένοι·
(God) made us alive together with Christ, us being dead to transgressions - by grace you are saved -

However, there is divided manuscript evidence, even among the majority text manuscripts, probably in favour of ἐν τοῖς παραπτώμασι, in Cl 2:13:

Cl 2:13 καὶ ὑμᾶς, νεκροὺς ὄντας [ἐν] τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα,

And you, being dead in/to transgressions and the uncircumcision of your flesh, He has made alive with Himself, having forgiven us all the transgressions.

Evidence (from NA²⁶ and HF):

With ἐν: $\mathfrak{M}^{\text{part}}$ (pm NA²⁶, M^{Pt} HF) \mathfrak{P}^{46} A C D F G K P 104 326 1739 2495 lat; P1904 NA²⁶
Without: $\mathfrak{M}^{\text{part}}$ (pm NA²⁶, M^{Pt} HF) \mathfrak{N}^* B L Ψ 33 81 365 1175 1241 1881 2464 b vg^{mss} NA²⁵

9 Philippians 3:12 and 3:15

There is an issue in how to translate ὅσοι οὖν τέλειοι, “*as many therefore perfect*” in Philippians 3:15, considering that the apostle Paul states that he has not reached perfection in Philippians 3:12.

οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ’ ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. [Ph 3:12]
Not that I have already reached (ἔλαβον for κατέλαβον) it (the out-resurrection), or have already reached perfection, but I pursue it, that I may lay hold of that for which I have been laid hold of by Christ Jesus.

ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. [Ph 3:15]
[As many therefore perfect] let us be of such a frame of mind (Greek: think this). And if you are of a different frame of mind, God will also reveal this to you.

Let us revise the use of ὅσος. It is normally used with (though often without in the NT) its correlative τοσοῦτος:

τοσοῦτος ... ὅσος ...
as much as ... so much ..., i.e. as much ... as ...

τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων, **ὅσω** διαφορώτερον παρ’ αὐτοῦς κεκληρονόμηκεν ὄνομα. [Hb 1:4]

*Having become better than the angels **by so much, by as much** He has inherited a more excellent name than they.*

*He has inherited a more excellent name than the angels **by as much as** He has become better than they.*

The word ὅσος is often used as a relative pronoun like ὅς:

Πάντα οὖν ὅσα ἂν θέλητε [Mt 7:12]
Everything as much as you might want
Everything that you want

How do we translate ὅσοι οὖν τέλειοι? We would suggest that ὅσοι, though pronominal, is being used adverbially. We may be perfect to some extent, or on the way to perfection, as is suggested by Ph 3:16:

πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν. [Ph 3:16]
Nevertheless, as regards that stage to which we have attained, let us march in the same line and hold to the same view.

So we suggest

ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν... [Ph 3:15]
Inasmuch as we are perfect, let us be of such a frame of mind...

Some other translations and remarks:

The Vulgate is close to the Greek (but with *whoever* instead of *as many as*), and equally difficult, and reads:

quicumque ergo perfecti hoc sentiamus
Whoever (are) perfect therefore, let us think this (thing)

[MG] does not offer a specific rendering, but suggests a little satire:
“not perhaps without a glance at those who would claim the name”.

Charles Welch, in *The Prize of the High Calling*, p.169, agrees with Macknight in supplying *to wish As many as wish to be perfect...*

We are cautious with the Conybeare's translation (in *The Epistles of St Paul*), regarding τέλειος as the antithesis of παιδίον, *child/babe* or νήπιος, *infant*, [1C 14:20]:

Ἄδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. [1C 14:20]

Brothers, do not be as babes in mind, but be (or: but you are) as infants to evil, but be perfect in mind (AV be men; CB be mature).

ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν... [Ph 3:15]

*Let us all, then, who are **ripe in understanding** be thus minded;*

Similarly the NIV (*all of us who are mature*), RSV (*those of us who are mature*), NEB (*those of us who are mature*), CEV (*all of us who are mature*).

Such an interpretation of τέλειος would mean that Paul was not ripe in understanding in Ph 3:12, (οὐ ... τετελείωμαι) quoted above. The Corinthian verse urges believers to go on to perfection, or: *completion*. Paul reaches perfection, in the sense of completion, at the very end of his mortal life and ministry in 2 Timothy 4:7:

τὸν δρόμον τετέλεκα [2T 4:7]

I have completed my course

We could translate

ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν... [Ph 3:15]

Inasmuch as we are complete, let us be of such a frame of mind...

10 Philippians 3:20

The issue is how to translate ἐξ οὗ. The text of the verse is:

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, [Ph 3:20]

*For our citizenship is (or: exists) in the heavens,
from (Lit: out of) where*

or:

from (Lit: out of) which (referring to citizenship)

or:

from (Lit: out of) which situation (referring to a concept defined by a clause, not a single word with which a relative pronoun can agree, whereby the neuter singular of the relative is employed)

we also await a Saviour, the Lord Jesus Christ,

The Authorized Version has *from whence*, a pleonastic way of expressing *from where* (since *whence* means *from where*).

All three meanings are grammatically possible. Although it is fair to propose an option other than the one chosen by the AV, we are saddened to see attempts to discredit the AV translation as a *grammatical blunder*, adducing the following lines of argument:

“The word οὗ, as a relative pronoun, must agree with its antecedent. The declension of the relative pronoun is as follows:

	masc	fem	neuter
N	ὅς	ἥ	ὃ
A	ὅν	ἥν	ὃ
G	οὗ	ἥς	οὗ
D	ᾧ	ἣ	ᾧ
N	οἱ	αἱ	ἅ
A	οὓς	ἅς	ἅ
G	ῶν	ῶν	ῶν
D	οἷς	αἷς	οἷς

It is seen that οὗ, in the genitive as required after the preposition ἐξ, can be masculine singular or neuter singular, and so in Ph 3:20 can refer to πολίτευμα, which is neuter singular, but not to οὐρανοῖς, which is masculine plural, and so which would require ἐξ ὧν. The AV is ignoring this fact with its translation *in heaven, from whence...*²

All sounding very plausible – but by no means the full story.

Are advocates of this argument not aware that the interrogative adverb ποῦ means *where* and that the cognate relative adverb is οὗ – in the same way that πότε means *when*, with cognate relative ὅτε – and that there are many other such pairs, though not all forms occur in the NT: ποῖ/οἶ, πόθεν/ὅθεν, πῆ/ἧ, πηνίκα/ἧνίκα, πῶς/ῶς?

² See for example *The Interpretation of Philippians 3:20*, page 4, by Otis Q Sellers. We have not quoted him word-for-word; we have however indicated his precise argument with additional clarity.

Examples of the relative adverb οὗ:

οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθῶν ἔστη **ἐπάνω οὗ** ἦν τὸ παιδίον· [Mt 2:9]

*And when they had heard the king, they went away. And behold, the star which they had seen in the east went ahead of them, until, when it had arrived, it remained (Greek: stood, a Hebraism via **ἔστη**) above where the Child was.*

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, **οὗ** ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος, [Cl 3:1]

If therefore you have been (Greek: were) risen with Christ, seek the things that pertain to that which is above, where Christ is, sitting at the right hand of God,

The expression ἐξ οὗ should probably also be translated by *from where* in Colossians 2:19:

καὶ οὐ κρατῶν τὴν κεφαλὴν, **ἐξ οὗ** πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζόμενον αὕξει τὴν αὕξησιν τοῦ Θεοῦ. [Cl 2:19]

And not holding the Head, from where the whole body, supplied and united by joints and bands, grows with a growth from God.

Note that *head*, ἡ κεφαλὴ, is feminine, and so cannot be the antecedent of οὗ. The word οὗ must be the relative adverb *where*, unless some construction *ad sensum* is invoked.

We trust that it is evident that an accusation that such a translation is to “*simply rewrite the passage*”³ is based on ignorance of Greek (we discount malice).

There are, of course, examples where ἐξ οὗ simply means *out of* or *from which*:

ἔχομεν θυσιαστήριον **ἐξ οὗ** φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες· [Hb 13:10]
We have an altar from which those serving the tabernacle system have no authority to eat.

On balance, the present author prefers the first of the translation options originally given above:

For our citizenship is in the heavens, from where we also await a Saviour, the Lord Jesus Christ,

The concept of *place* is then in balance: a *place* where our citizenship is, a *place* from where the Saviour will come (because that is *where* the Lord is).

³ Sellers' actual words on p.4 of the work cited above.

11 2 Timothy 2:25

The text and literal translation is

ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, **μήποτε** δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, [2T 2:25]

In meekness teaching those who offer opposition, lest at any time God gives them repentance with a view to acknowledgment of the truth.

The qualification *at any time* could be omitted, as *μήποτε* is often virtually synonymous with *μή*, and the English *at any time* is rather overdone. It is the concept *in order that ... not* that presents the difficulty.

The AV translates

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

The AV may well be right, but this is the opposite to the normal meaning of *μήποτε*, though Liddell and Scott [LS] give a meaning, under a third heading, citing Aristotle, of *perhaps*, like Latin **nescio an**, *I am inclined to think that*, (not to be confused with **nescio num**, *I don't know whether*). Indeed, in the context (see the preceding and succeeding verses) it seems unlikely that it is the intention to *prevent* repentance, although one could note similar examples where that *is* the case, e.g. where Isaiah 6 is quoted in Acts and Mark:

²⁵... καλῶς τὸ Πνεῦμα τὸ Ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν ²⁶λέγον· πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἶπον· ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε· ²⁷ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, **μήποτε** ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσι καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἴασομαι αὐτούς. [Ac 28:25b-27]

Well spoke the Holy Spirit through Isaiah the prophet to our father, saying, "Go to this people and say, 'Hearing you will hear, but certainly not understand, and looking you will look, but certainly not see; for the heart of this people has become fat, and with their ears they hear dully, and they have shut their eyes, lest at any time they should see and understand in their heart and convert, and I should heal them.' "

¹⁰... Ὅτε δὲ ἐγένετο κατὰ μόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. ¹¹καὶ ἔλεγεν αὐτοῖς· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ¹²ἵνα βλέποντες βλέπωσι καὶ **μὴ** ἴδωσι, καὶ ἀκούοντες ἀκούωσι καὶ **μὴ** συνιῶσι, **μήποτε** ἐπιστρέψωσι καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα. [Mk 4:10-12]

And when He was alone, those associated with Him, and the twelve, asked Him about the parable. And He said to them, "To you it is given to know the mysteries of the Kingdom of God; but to those outside, everything takes place in parables, so that looking they will look, but not see, and hearing they will hear, but not understand, lest at any time they should convert and their sins should be forgiven them.

The meaning *lest at any time* in Mark 4:10 has to be literal, since there is a contrast between those to whom it is given to know the mysteries of the Kingdom of God and those to whom it is not.

Can we explain **μήποτε** without introducing a negative? In Greek *μή* is used after verbs of fearing (*φοβοῦμαι μή* = I fear that) where there is no negative in English, and the fear may be implicit. In this case the fear is not aversion to the consequences, but extreme respect for the instruction to the servant of the Lord and awesomeness of the potential repentance of those ministered to:

ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, [2T 2:25]

*In meekness teaching those who offer opposition, **with fear that** God may give them repentance with a view to acknowledgment of the truth.*

It may be that the sense of *if perhaps* grew out of connotation with fear.

The present author has wondered whether **μήποτε** could stand for **εἰ μή ποτε** (*unless*) and we supply *they remain trapped*:

²⁵ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, **μήποτε** δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, ²⁶καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

*In meekness teaching those who offer opposition; **they remain trapped unless** God gives them repentance with a view to acknowledgment of the truth, and they sober up from the snare of the devil, having been taken alive by him at his will (or: with a view to doing his will).*

But on balance, we feel the AV translation is most likely, as **μήποτε**= *perhaps* is attested elsewhere, though we retain the sense of *lest* in other occurrences in the New Testament. In more modern English *In meekness instructing those that oppose themselves; **for the possibility that** God will give them repentance leading to acknowledging of the truth;*

12 Abbreviations and References

Abbreviations

AV	Authorized Version
Є	Egyptian manuscripts, as defined by [HF]
E1624	Elzevir's edition of the Received Text, published in 1624.
LXX	Septuagint
P1904	The Greek Orthodox Church Patriarchal text of 1904
℣	Majority text
NT	New Testament
OT	Old Testament (Tenakh)
Ⲑ	Papyrus
S1550	Stephens' edition of the Received Text, published in 1550.
S1894	Scrivener's edition of the Received Text, published in 1894.
Ⲛ	Textus Receptus (Received Text) text

Bible books have two-character abbreviations; other books have more than two characters.

1χ=1 Chronicles, 1C=1 Corinthians, Cl=Colossians

1Θ=1 Thessalonians, 1T=1 Timothy, Ti=Titus

Ec=Ecclesiastes, Ek=Ezekiel, Ep=Ephesians, Es=Esther, Er=Ezra

Hb=Hebrews, Hg=Haggai, Hk=Habakkuk, Hs=Hosea

Ja=James, Jb=Job, Jd=Jude, Jg=Judges, Jh=Jonah, Jl=Joel, Jn=John, Jr=Jeremiah, Js=Joshua

Na=Nahum, Ne=Nehemiah, Nu=Numbers

Ph=Philippians, Pn=Philemon, Pr=Proverbs, Ps=Psalms

Zc=Zechariah, Zp=Zephaniah

Old Testament

Gn	Genesis	2χ	2 Chronicles	Dn	Daniel
Ex	Exodus	Er	Ezra	Hs	Hosea
Lv	Leviticus	Ne	Nehemiah	Jl	Joel
Nu	Numbers	Es	Esther	Am	Amos
Dt	Deuteronomy	Jb	Job	Ob	Obadiah
Js	Joshua	Ps	Psalms	Jh	Jonah
Jg	Judges	Pr	Proverbs	Mc	Micah
Ru	Ruth	Ec	Ecclesiastes	Na	Nahum
1S	1 Samuel	So	Song of Solomon	Hk	Habakkuk
2S	2 Samuel	Is	Isaiah	Zp	Zephaniah
1K	1 Kings	Jr	Jeremiah	Hg	Haggai
2K	2 Kings	Lm	Lamentations	Zc	Zechariah
1χ	1 Chronicles	Ek	Ezekiel	Ml	Malachi

New Testament

Mt	Matthew	Ep	Ephesians	Hb	Hebrews
Mk	Mark	Ph	Philippians	Ja	James
Lk	Luke	Cl	Colossians	1P	1 Peter
Jn	John	1Θ	1 Thessalonians	2P	2 Peter
Ac	Acts	2Θ	2 Thessalonians	1J	1 John
Rm	Romans	1T	1 Timothy	2J	2 John
1C	1 Corinthians	2T	2 Timothy	3J	2 John
2C	2 Corinthians	Ti	Titus	Jd	Jude
Gl	Galatians	Pn	Philemon	Rv	Revelation

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