

If Means Since, Or, If Means Maybe, Or, . . .

Or

All The Conditional Sentences (Clauses) In The Greek New Testament

With complete Greek Text (Parsed).

(Conditional Sentences are examined as they appear in several textual traditions.)

With English translations containing Strong Numbers.

By

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Foreward by Duane A. Dunham, Th. D.

One cannot read far in his Greek testament without encountering a conditional clause, but for the most part, they remain a mystery to very many students of the Bible. For this reason, the value of Carlson's work is vital. He has made a strong effort to ease the efforts of the student whose Greek is slight or even non-existent in recognizing and interpreting the very many conditional constructions of the New Testament.

I can remember first becoming aware of the exegetical significance of these constructions while attending the lectures of Dr. Arthur B. Whiting at Biola College a number of years ago. We were studying Matthew's Gospel, and the important temptation of Christ in the fourth chapter was being analyzed. What Satan intended by his grammar was most instructive as our learned professor spoke to us regarding the conditional clauses.

For many of us who are handicapped by being able to read only translations of the Greek, the very significant nuances of the Greek conditional clauses are, if not obliterated, at least dimmed. This volume will be a rewarding and enlightening study for any serious student. The author has given much effort in his presentation, including not only his own conclusions, but various other authorities as well, so we have a kind of commentary of the entire Greek New Testament.

Molalla, Oregon October, 2013

Preface

This book has been on my mind for more than 40 years. My Pastor in 1966-67 was Rev. Erwin Ericson of Colorado Springs. After fielding questions from me about conditions in the Bible, and knowing that I was bound for seminary training in 1968, he suggested that after training I might write a book on conditional sentences in the Bible. My wife also, after hearing me audibelize the condition contained in an English Bible verse, got after me to write this book. After spending over 40 years as an aerospace scientist/software designer, and along with helping to start several churches in Colorado and Alaska and along with serving as pastor of several of these and other churches, I started writing books that were more important for the ministry, than this one. Having been engaged in a Bible College type ministry, the students the Lord sent me were, in general, not able to afford the price of the texts required for their study. The result was the writing of the following:

1. *An Introduction And Outline Of The Old Testament*, Dr. Stanley Ellisen edited by N. Carlson. 1596 Pgs.
2. *An Introduction And Outline Of The New Testament*, Dr. Stanley Ellisen edited by N. Carlson. 1313 Pgs.
3. *An Exegetical Greek Grammar Of The New Testament And LXX*, N. Carlson. 508 Pgs., +17 Appendices.
4. *Hermeneutics - An Antidote For 21st Century Cultic And Mind Control Phenomena*, N. Carlson. 122 Pgs. + 13 Appendices.
5. *Exegetical Homiletics*, N. Carlson. 219 Pgs. + 8 Appendices.
6. *An Experimental Workbook For The Inductive Production Of A Systemic Theology*, N. Carlson. 470 Pgs. + 3 Appendices.
7. *Considerations Of New Testament Textual Criticism*, N. Carlson, 85 Pgs. + 3 Appendices.
8. *Creation Science, A Cure For Infidelity*, Dr. Donald Patton and N. Carlson. 99pgs.
9. *All The Conditional Sentences (Clauses) In The Greek New Testament - If Means Since, Or, If Means Maybe, Or, . . .* N. Carlson. 532 pgs. Presently given to each registered student on the textbook DVD, and now for purchase \$39.00.
10. *An Exegetical Grammar Of The Hebrew Scriptures*, N. Carlson. 148 Pgs. + 9 Appendices
11. *THE BIBLE CODES" - Writing/Reading In Secret Codes – A Look At Cryptology - A Christian Apologetic*, N.. Carlson, C. Missler. 274 Pgs. + 11 Appendices
12. *AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - A Christian Apologetic* N. Carlson. 425 Pgs. + 12 Appendices.
13. *THE KINGDOMS OF THE FRAUDS. “ – The Major Religions And Cults Of The World – A Christian Apologetic*. N. Carlson, W. Martin. 738 Pgs. + 35 Appendices.

Two books still in preparation are:

14. *The Names Of God In The Hebrew and Greek Scriptures*.
15. *The Evangelization Of Islam. . .*

Book 9, above has been reedited to incorporate 5 of the 8 Appendices into the book itself, and adding the remaining 3 Appendices onto the rear of the text.

I am grateful to our Lord Jesus The Messiah who encouraged me and provided the time to actually put my and many authors' concepts and words into a printable form that have been freely handed out, in printed form and on CD's. Without the teaching and training that was obtained at The Western Conservative Baptist Seminary (WCBS) in Portland Oregon, none of these things would be possible. My thanks go especially to Dr. Earl Radmacher, Dr Duane Dunham, Dr. Stanley Ellison, Dr. Milton Jones. These noble men really went the 1st, the 2nd, the 3rd, . . . mile to impart knowledge into my brain and into all those who attended that fine school. (Don't blame them for my application of that knowledge.)

I'm especially grateful to Dr. Duane Dunham, my first year Greek Professor at WCBS, who has advised me in this book's production . . . and who has remained a true friend, despite me badgering him for answers to questions I should have already known; and Larry Pierce the Author/System Designer/Programmer/Language Consultant of the Online Bible ©

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1.0 Conditional Clauses

1.1 A Definition of a Conditional Clause.

A conditional clause is a statement of supposition, generally introduced in English by the conjunction "if." The fulfillment of this 'protasis is assumed as necessary for the fulfillment of a potential fact expressed in a companion clause. Grammarians call the "if" clause the "protasis": the main or fulfillment or completion clause is called the "apodosis." Together these two parts form a conditional sentence. Perhaps an illustration will suffice:

(Protasis - condition), (Apodosis - fulfillment) "If Christ is my Saviour, I am going to heaven."

1.2 Four Classes of Conditional Sentences

In interpreting conditional sentences in the New Testament, the student of the English Bible must realize that four classes of conditional sentences are used (in classical Greek, six). In other words, the writers of the New Testament had (at least) four ways of saying "if," each with its distinct construction, meaning and significance. There are no equivalents to these constructions in English, but in this discussion, we will attempt to give some clues and suggestions as to how to recognize and discern types of conditional sentences. For purposes of simplification, consider:

1.2.1 Class 1 - "If" and it is true (Protasis), then . . . (Apodosis).

Example - If he is studying (and he is), he will learn Greek.

1.2.2 Class 2 - "If" and it is not true (Protasis), then . . . (Apodosis).

Example - If he had studied (and he did not), he would have learned Greek.

1.2.3 Class 3 - "If" and it has not happened yet, but it probably will and when it does (Protasis), then . . . Apodosis).

Example - If he studies, he will learn Greek.

1.2.4 Class 4 - "If" and it has not happened, and it probably will not, but if it does (Protasis), then . . . (Apodosis).

Example - If he would study, he would learn Greek.

These are examples of the four types or classes of conditional sentences used in the New Testament. We shall study others, which are merely different species of these, which emanate from Concessive Clauses, Relative Clauses, Temporal Clauses, and (occasionally) Local Clauses, as shown below. Notice that, often, in English we must "pad" the apodosis with words in order to approach the meaning inherent in the Greek. There are times in which the protasis needs to have certain parts supplied from the context (usually, the apodosis).

1.3 Another Approach.

We could possibly further simplify these types by equating them to reality:

1.3.1 Class 1 Reality; that is, this construction affirms the reality of the condition. The author actually assumes the condition to be true, hence the "if" could, also, be translated "since." See Rom. 6:5, 8 where "if" would be best translated, "since." See Gal. 5:18; Rev. 20:15.

1.3.2 Class 2 Unreality; that is, this construction is contrary to fact condition. The protasis or "if" clause is assumed to be false by the writer. See Luke 7:39 where the Pharisee's doubt is expressed by this second class construction making it clear that there actually was little faith at all since the contrary to the fact construction is used. See how a proper knowledge of this construction strengthens Paul's argument in Gal. 1:10. See also Rev 20:15 where the guests of "honor" at God's Great White Throne Judgment are ALL thrown into the Lake of Fire. This actually is an emphatic concessive clause (see below).

1.3.3 Class 3 Probability; The construction that indicates a Probable future condition. It expresses that which is not really taking place but which probably will take place in the future. See Matthew 9:21 - Note the faith implied in this construction. See also Rom. 7:2; Heb. 6:3.

1.3.4 Class 4 Possibility; The construction expressive of that which is not now a reality and has little prospect of becoming a reality. I Peter 3:14 is perhaps the clearest example of this in the N.T. The idea is "But even if you should suffer for righteousness sake, [if you are] happy (joyful)." (As will be shown below, this is actually a concessive clause.) In other words, you are not now suffering for righteousness' sake, and while it is possible, it is not probable that you will. But never-the-less, you'll be happy (joyful). Also see Acts 17:27, 1 Cor 14:10, 15:37. No complete example of this construction is found in the N.T. (Or LXX, or Papyri)

Of these four forms of condition, the New Testament uses the first two with great frequency, the third quite often, but the fourth very rarely and never in full form.

1.4 Helps for Students of the English Bible

Rather than despair, the English Bible student should persevere. There are many helps in English at his disposal, and the following suggestions are made for those who fervently desire to further their exegetical ability, so that the Word of God might be better understood by the listeners.

- (1) Purchase a Greek grammar and learn the Greek alphabet on the first page. Any text by Davis, Summers, Hale, Goetchius, or a free one through the CFBC, etc. will be fine. If you have access to a Bible College, a course in Greek would be very stimulating in terms of exegesis.
- (2) After you have learned the Greek alphabet, you can use a Greek dictionary, just as in English. The Lexicon by Thayer, the one by Arndt (Bauer) & Gingrich, or the one by G. Abbott-Smith, *A Manual Greek Lexicon Of The New Testament*, will be very helpful to you.
- (3) Whether or not you do steps (1) or (2), you can consult a commentary on the Greek text in your quest for adequate exegesis of conditional sentences. *The Expositor's Greek N.T. (EG)*, *Vincent's Word Studies (VWSNT)*, *Word Pictures in the Greek N.T.* by A.T. Robertson (ATRP), *Alford's Greek N.T. (AGNT)*, *Cambridge Greek Testament (CGT)*, etc. will all be beneficial. *Kenneth Wuest's Word Studies in the Greek New Testament (KWSNT)*, and *"A Manual Grammar of the Greek New Testament"*, by H. E. Dana and Julius R. Mantey (D&M), *Moods And Tenses Of New Testament Greek*, by Earnest De Witt Burton (BMT) are also beneficial.
- (4) Never despair - you do not have to know Greek to be spiritual!

1.5 Recognizing the Types of Conditional Sentences

Because there are no equivalents in English of Greek conditional sentences, it is difficult, if not impossible, to make analogies without referring to Greek. However, the following suggestions in Table I., are made in hopes that students of both the Greek and English New Testaments will be stimulated to study conditional sentences with a view to more accurate exegesis.

1.5.1 How To Quickly Recognize The Class, etc., From Verse (Greek) Heading

The Heading for each verse of Greek text has the following characteristics (formats)!:

1. The first item in each verse heading contains the New testament book number: e.g., 01, , to, 27 (with leading zeros)!
2. The second item is a dash: i.e., “-“!
3. The third item is the book’s abbreviation in three characters: e.g., Mat, , , Rev!
4. The fourth item is the character, “blank”!
5. The fifth character is the chapter number (leading zeros), followed by the character “colon”, followed by the verse number (leading zeros): e.g., 01:01 , ,
6. The sixth item is the characters blank followed by “C” = condition, followed by a dash, “-“. e.g., “ C-“
(Note: the 7th and optional 8th Item are inserted together with a blank separation 1 EC,3 MXC. The final class after the “kind of condition” moves directly to item nine. e.g., 1 EC,3
7. The seventh item is the Class Number(s); separated by the characters “comma”, followed by any additional Class Number(s). e.g., “1 EC,3 MXC -when several conditional protasis of the same type are in the same verse, the number of like classes followed by the asterisk (arithmetic ‘times’). Followed by the conditional number. e.g., 4*1 means 4 items of the first class.
(Note: the 7th and optional 8th Item are inserted together with a blank separation: 1 EC, 3 MXC
8. The optional eighth item is the ‘kind’ of conditional class as an abbreviation (one or more alpha-numerics): e.g., “MXC” = MiXed Condition. “IMC” = Implied Condition, “ELC” = ELliptical Condition, “LC” = Logical Concession, “DC” = Doubtful Concession, “EC” = Emphatic Concession; DM sections 277-279. “IRC” an indefinite relative clause, and “RC” = A definite Relative Clause (But it may be a species of a conditional clause. DM sections 252, 253.) “ITC” indefinite temporal clause, “TC” temporal clause: with the indicative see DM section 265. (1): with the subjunctive see DM section 265. (2). See Glossary Of Terms for more.
9. The ninth item is a blank followed by a dash: e.g., “ -“!

10. Finally, the (optional) tenth item(s) is a blank followed by the Abbreviated Reference^a. If multiple references, the Abbreviated Reference(s) are separated by the characters "blank" followed by a comma: e.g., KWWSNT, ATRWP, BMT, DM, LNTC. For more, see Table Of References.

Two Examples from the Text:

03-Luk 10:13 C-2 - ATRWP -

03-Luk 10:22 C-1 EXC,1 EXC,3 IRC - BMT - DM -

Table 01. - Recognizing Conditional Sentences

	"if" (Protasis)	"Then" (Apodosis)
TYPE I Affirmed Reality - First Class Condition		
1.	εἰ plus any tense of the indicative mood. Greek students should note the consistency of the function of mood here.	No fixed form, any tense or mood may occur.
2.	English Bible students should also look for an "if" with the indicative mood; but resource will have to be made to a Greek N.T. or to a commentary on the Greek testament (see Helps for Students of the English Bible, above.)	
TYPE II Contrary to Fact - Second Class Condition		
1.	εἰ plus any of the secondary (past) tenses of the indicative mood. a. When Imperf. tense occurs in protasis and apodosis, this condition deals with present time. e.g., Gal 1:10. b. When Aor. or Plupf. tense occurs in protasis and apodosis this condition deals with past time. e.g., John 11:32	Usually ἄν with any of the secondary (past) tenses of the indicative mood.
2.	One of the most baffling constructions In English where it is expressed by the subjunctive mood. Look for it. But to be certain, learn the Greek Alphabet and consult a Greek Text.	
TYPE III Probable - Third Class Condition Future Condition		
1.	εἰᾶν plus the subjunctive. Greek students should note the nature of the subjunctive mood (i.e., the mood of probability).	Almost any form of the verb, but the thought always has to do with the future.
2.	English Bible students should look for εἰᾶν in the Greek text and consult a commentary on the Greek. E.g. ATRWP, ATCSGNT, or ask you pastor.	
TYPE IV Possible - Fourth Class Condition Future Condition		
1.	εἰ with the optative. Greek students should note the nature of the optative mood. A complete example with protasis and apodosis is not found in N.T	ἄν with the optative.
2.	Since this usage is so rare In the N.T., English Bible students should not sweat over it.	

^a See 'Table Of References'

1.6 Other Forms/Kinds Of Conditional Sentences

1.6.1 A Form Of These Greek Particles Occur In The Form Of The ‘Crisis’^a Between Two Words^b.

- 1) **ὅταν** = **ὅτε** + **αν**; This can be translated ‘*whenever*.’ When used with the subjunctive, a 3rd class condition usually (almost always) results. See DM section 265. (2).
- 2) **ἐπὶ** = **ἐπὶ** + **αν**; both with crasis. These can be translated ‘*whenever*.’ When used with the subjunctive, a 3rd class condition usually results. See DM section 265. (2).
- 3) **καὶ** = **καὶ** + **εἰ** with crasis. This can be translated *and if, even if, ’*. Used usually with the subjunctive. (3rd Class). It may introduce a concessive (conditional) clause. This word occurs 13 times.
- 4) **εἴτε** = **εἰ** + **τε** with crasis. It may be translated: *if indeed, since, if after all*. Six of these occur in the New Testament: Rom 08:09, 08:17; 1Co 08:05, 15:15; 2Th 01:06; 1Pe 02:03.
- 5) **ἐπεὶ** = **ἐπὶ** + **εἰ** with crasis. It is usually translated (AV): *because, otherwise, for then, else, seeing, forasmuch as, for that*. The current lexical translations are: 1) *when, since*, 1a) *of time: after*; 1b) *of cause: since, seeing that, because*. <1893> It occurs in 27 times in 26 verses in the N.T.. Mat 18:32, 27:6; Mrk 15:42; Luk 1:34, 7:1; Joh 13:29, 19:31; Rom 3:6, 11:6, 6, 22; 1 Cor 5:10, 7:14, 14:12, 16, 15:29; 2 Cor 11:18, 13:3; Heb 2:14, 4:6, 5:2, 11, 6:13, 9:17, 26, 10:2, 11:11.
- 6) **εἴτε** = **εἰ** + **τε** with crasis. It may be translated *if ... if, whether ... or whether*. < It occurs 65 times in 29 verses in the N.T.. e.g., 1Co 03:22 C-1*8 - BMT - DM

1.6.2 Adverbs Which May Be Used To Initiate Conditional Clauses.

- 1) **ἡνικα**, the adverb: *at which time, when, and whenever, at length when*. Occurs just twice in the N.T.: 2Co 03:15-16
- 2) **ἄχρι**, the adverb: *until*, with subjunctive: *until*. See DM section 265. (2) b.
- 3) **ἄχρι οὗ**, the adverb used as conjunction with the relative adverb of place **οὗ**: *where*; with:
 - a. a past tense of the Indicative: *until*. Other tenses of the indicative: *while until*.
 - b. the aorist subjunctive and an: *as long as*. Other tenses of the subjunctive: *until*.
- 4) **μέχρι**, [before vowels **μέχρις**; in NT Mrk 13:20, Gal 04:19, and Heb 12:04] but not in WH or BYZ texts.
 - a. as a preposition with the Genitive (ablative): of space: *as far as*.
 - b. as a preposition with the Genitive (ablative): of time: *until, (to)*.
 - i. with **τινός**; *how long*.
 - c. as a conjunction: *until*.
- 5) **ἔως**, with the subjunctive: *until*. See DM section 265. (2) b.

1.7 Irregular forms of Conditional Sentences

There are irregular forms of conditional sentences. {What were we told about the regularity of the Greek language?}

1.7.1 There Are Mixed Conditions (MXC). There are mixed conditions where the protasis belongs to one class while the apodosis belongs to another (Luk 17:6; Act 08:31; 1Co 07:28; 2Co 02:09; Gal 05:25, etc.). This kind of condition is abbreviated ‘MXC.’

1.7.2 There Are Implied Conditions (IMC). There are implied conditions where the apodosis is expressed and the protasis is implied by a participle (as in 1Ti 04:04), by an imperative (as in Mrk 01:17), or a question (as in Mat 26:15). This kind of condition is abbreviated ‘IMC.’

1.7.3 There Are Elliptical Conditions (ELC). An elliptical condition is one where either the protasis or the apodosis is omitted and must be supplied by the context (as in Mrk 06:56; Luke 13:09, 13:23; Act 07:01; 1Co 03:22). This kind of condition is abbreviated ‘ELC.’

1.7.4 There Are Exception Clauses (EXC). Another form (an Exception Clause) that has the look of a conditional protasis is, according to Ernest De Witt Burton – “(Syntax of the) *Moods and Tenses in New Testament Greek*” (BMT). “**εἰ μὴ** without a dependant verb occurs very frequently in the sense of ‘except’. It may be followed by any form of expression which could have stood as subject or as limitation of the principle predicate. The origin of this usage was of course in a conditional clause, the verb of which was omitted because it was (or

^a **Crisis** is a type of contraction in which two vowels or diphthongs merge into one new vowel or diphthong — making one word out of two. Crasis occurs in Portuguese and Arabic as well as in Ancient Greek, where it was first described.

^b From the Glossary Of Terms; Crasis: A breathing mark may be found in the middle of a word showing that **two words have been contracted into one word**.

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 may have been) identical with the verb of the apodosis. Both in Classical and New Testament Greek the ellipsis is unconscious, and **the limitation is not strictly conditional, but ‘exceptive’**. Like the English ‘except’ it states not a condition on fulfillment of which the apodosis is true or its action takes place, but a limitation of the principal statement. It is, however, never in the New Testament purely adversative“ Section 274
 “**ει μη** in the sense of ‘except’ is used as a fixed phrase, without reference to the mood which would follow it if the ellipsis were supplied.” Section 471 ” BMT. A short perusal of the Text identifies many occurrences of this construction. **It often must have other parts substituted within such a clause to bring out an appropriate translation, and so it may be considered also an elliptical condition.**

1.8 Concessive Clauses

1.8.1 A Definition of Concessive Clauses

According to ‘Robertson’, “Concessive clauses” are a type of conditional sentences. Concessive clauses are essentially conditional clauses. They differ because in a conditional clause, with the condition (protasis), the apodosis attains reality by reason of the protasis” . . . **“In the concessive clause, realization is secured in spite of the protasis.** They are nothing but conditional sentences of a special tone or emphasis. The use of **και** was to sharpen this emphasis either up or down. With **και ει**, the supposition is considered improbable. With **και ει**, the truth of the principle sentence is stoutly affirmed in the face of this one objection. It is rhetorically an extreme case.” “Much more common is **ει και**. This phrase means ‘if also.’”

1.8.2 The Classification of Concessive Clauses

Dana and Mantey² divide concessive clauses into three classes and one (arbitrary) subclass using the participle.

1.8.2.1 Logical Concession (LC)

This is where the concession is assumed to be fact (like a condition of the first class). The clause is introduced by **ει και** with the indicative (No big deal here, the indicative is the mood of reality). Robertson states: “This phrase (**ει και**) means ‘*if also, if even.*’ Here the Protasis is treated as a matter of indifference. If there is a conflict, it makes no real difficulty. There is sometimes a tone of contempt in **ει και**. The matter is belittled. There is often some particle in the conclusion in this construction as in Luke 18:4-5”:

4 . . **ει και τον θεον ου φοβομαι, και ανθρωπον ουκ εντροπομαι:**

5 **δια γε το παρεχειν μοι κופן την χήραν ταύτην, εκδικήσω ατήν, . .**

4 . . Though I don't fear God nor am I regarding man,

5 **yet** because this widow troubles me I shall help her get justice (or revenge), . .

or:

8 **ει και ελυπησα υμας εν τη επιστολη, ου μεταμελομαι.** (2 Cor 7:8)

8 Though I grieved you (pl) by the letter (and I did), I am not sorry. (I Cor 7:8)

See also Lk 11:8, Phil 2:17.

Although the two examples, above, are conditions of the first class, a condition of the 4th class is found in I Pet 3:14. **Αλλ ει και πασχοιτε δια δικαιοσυνην, μακαριοι** . But, even if (*it hasn't happened and probably won't* - note the **optative**) you possibly might suffer because of righteousness, you are happy.

1.8.2.2 Doubtful Concession (DC)

This class is in the main, the class of probability; somewhat akin to the condition of third class. It is introduced by **εαν και** followed by the subjunctive. e.g., In Gal 6:1:

εαν και προλημψθῃ (APSubj 3S) **ανθρωπος εν τινι παραπτωματ, υμεις οι πνευματικοι καταρτιζετε τον τοιουτον . . .**

And if a man **(at any time) be overtaken** (note the passive voice) in a fault (possibility), you the ones who are spiritual, restore such a person . . .

Notice also Gal 1:8.

αλλα και εαν ημεις η αγγελος εξ ουρανου [υμιν] ευαγγελιζηται παρ ο ευηγγελισαμ ευηγγελισαμεθα υμιν, αναθεμα εστω.

But even if we or an angel from heaven (*very improbable - height of rhetoric*) **preach** (PMSbj 3S) [*to you - pl.*] beyond that (*addition or subtraction of anything*) which we preached to you, let him be accursed. **Note that Mormonism goes out with this verse.**

1.8.2.3 Emphatic Concession (EC)

"This type of clause expresses concession with the added thought that the supposed assumption has no likelihood of fulfillment. **This may be likened to a condition of the second class.** Such a clause is introduced by **και εαν** with the subjunctive or by **και ει** with the indicative. e.g., in Joh 08:16:

16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
..

But even if I judge, the judgment of mine (my judgment) is true; . . .

(Note the extreme position of the post positive particle δε)

Or, Mat 11:14:

14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

14 And if you will. to receive him (*very low probability*), this is Elijah the one who is (*PAPtcpl NMS*) to come (*PMInf*).

Another example from Rev 20:15 has great theological importance:

15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῷ βιβλίῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

15 And since none (of the ones gathered for judgment at the great white throne) was found having been written in the book of life, [each] was cast (*API 3S*) into the lake of fire.

In this example we disagree with A. T. Robertson, who marked this as a 1st Class Condition. Dr. Paul Wright, a Graduate of DTS, in private correspondence in circa 1969, suggested the 2nd Class because of the 'hard; οὐχ, and the enclitic indefinite pronoun **τις**, with the verb: εὐρέθη-API-3S > ευρισκω: *find*.

The theological areas are:

An unbeliever's judgment is an individual matter according to their works. Note that their final state has already been established. e.g., John 3:18.

Every individual (all unbelievers, individually) at the great white throne is cast into the lake of fire.

A believer's works, therefore, are judged at some other judgement. e.g., Rom 14:9-12, 11 Cor 5:10, 1 Cor 3:11-15, But notice that all judgment is done according to an individuals works, because God through Jesus the Messiah died as a payment for the sins (acts) of the whole world. Only the new birth qualifies us to eternal life, and that by the Grace of God, through faith in Christ's sacrifice for the acts of sin for the whole world. The "old" man, in Adam was judged, 'guilty,' at the Cross and so has no credentials for heaven. **Only the new birth gets the believer around this problem.**

1.8.2.4 Concession Using Participles

Concession may be expressed by using **ει** with a participle, e.g., Rom 05:10.

10 Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ:

10 For (since) being enemies (and we were), we were reconciled (*changed from enemies to friends - for our benefit - 2API 1P*) to God through the agency of the death of His Son, much more being reconciled we shall be saved by means of (*instrum. of means*) His life.

See also

Or (five times) using the concessive particle, **και περ** with the participle.

Php 3:4, Heb 5:8, Heb 7:5, Heb 12:17, 2Pe 1:12.

e.g., Heb 5: 8 **καίπερ ὧν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,**

Although being Son (and He is), He learned obedience by the things which He suffered.

1.9 Relative Clauses

1.9.1 A Definition of a Relative Clause

To quote D&M, "the relative (*pronoun*) is used to indicate clauses of various types. This variety in the nature of relative clauses does not, of course, arise from the nature of the relative (*pronoun*) itself, but is determined by the nature and relations of the clause. For instance a relative pronoun has the same essential character in a causal clause that it does in a purpose clause. But while the character of the relative is not the determining factor, it does affect the clause in the matter of definiteness or definiteness." One relative in New Testament Greek is comprised by two forms corresponding to English *who*: **τις** and **ὅς**.

The indefinite pronoun, and also an adjective is **τις, τι**. The interrogative pronoun and also an adjective is parsed the same as the indefinite pronoun is **τις, τι**. The appearance difference is that, outside of the Nominative singular, all forms of the interrogative pronoun have accent marks. The interrogative **τίς**, is used to introduce direct or indirect

questions. Note, however, the ONLINE BIBLE has no diacritical marks. It does, however, contain (if specified) a parse^a, and the ‘Strong’s’ Number for each Greek word (or word combination).

As an example, the relative pronouns **ὃς, ἡ, ὅ**, has meanings; *who, whom, whose, which, that, what*. When **ὃς** is used with the (conditional) particle **ἄν**, it has the indefinite force and may be translated, *whoever*. One long form exists that combines this relative with the indefinite pronoun **τις**. This long form, combining the relative pronoun **ὃς** and the indefinite pronoun **τις**, have both members declined, as: **ὅστις, ἡτις, ὅτι**. These long forms do not differ much in meaning from the short form of **ὃς**. But additional meanings are: *whoever, anyone who, (generic) which, as other like things, (or essential) which by its very nature*. Also, none of these long forms are attracted to the case forms of their antecedents, as opposed to their short forms.

Another relative pronoun (qualitative) is; **οἷος, α, ον**, having meanings, *such as “what sort of, what manner of, such as, what, what manner of man*.

The relative, **ὅποιος, -οία, -οιον**, has meanings, *of what sort*, etc. with the correlative pronoun, **τοιοῦτος, -αύτη, -οὔτο**, the only place this combination is used in the New testament (Acts 26:29), and is translated; *such as*. The clause containing this word follows a 4th Class conditional apodosis: no protasis.

(or) Adverbs **ὅστις** are used to introduce relative clauses.^b

In this book following each germane Class number, we’ll identify the Clause type (if a relative clause), by the acronym “RC”, or if indefinite by “IRC”.

1.9.2 A Definite Relative Clause (RC)

A definite relative clause is a relative clause which refers to an actual (definite) one (person, place or thing). “RC”.

1.9.2.1 A Definite Relative Clause May Enclose A Conditional Protasis.

The relative clause is abbreviated “RC”. Such a simple condition may be seen in: Ref. Mrk 10:43; Rom 02:12; 2Co 02:10.

1.9.3 An Indefinite Relative Clause (IRC)

An indefinite relative clause is one which refers to a supposed event rather than to an actual (definite) one. The subjunctive mood is used in indefinite relative clauses. Most grammarians in the Robertson, Dana & Mantey mold refer to these in terms of conditional clauses of the third class. Generally speaking, indefinite relative clauses in English are introduced by indefinite relative pronouns, adjectives, and adverbs, e.g., *whoever, whosoever, whatever, whenever, however* (not the conjunction, of course), *whichever, wherever*, and so on. The indefinite relatives in Greek are expressed by the same relatives (i.e., **ὃς**), already shown in this chapter, with the addition of **ἄν** or **ἐάν** (usually written as a separate word; instead of **ὅτε ἄν**, however, the form **ὅταν**; *whenever*, is used, see Lk 11:24). The indefinite relative clause is abbreviated “IRC”.

1.10 Temporal Clauses

1.10.1 A Temporal Clause Defined

A temporal clause relates to time and is a species of a relative clause. Such a clause like its relative parent, has both definite (TC) and indefinite (ITC) types. The function of the temporal clause is to limit the action of the verb in the principle clause (the Apodosis in clauses of condition), may be defined from two aspects.

1.10.2 A Temporal Clause’s Relation To A Time Limit.

1.10.2.1 Antecedent Time.

The time limit occurs prior to the action of the principle verb. It may use the temporal conjunction, **πριν**; *before*. Note that **πριν** may be used as an improper preposition with the genitive case form.

1.10.2.2 Contemporaneous Time.

The time limit occurs as a continuance of an action which is described as parallel (along with) the action of the principle verb. Such clauses may be introduced by any of the words; **εως**; *while*, or **οτε**; *when*. Note the word **οτε** is combined with the conditional particle **αν** to form **οταν**; *when, whenever, as long as, as soon as*.

^a A Parse describes the part of speech for that word. e.g., the parse of the verb *eimi*: is the Present Active Indicative first person singular; which in the ONLINE BIBLE is abbreviated <1510> (5719) {V-PAI-IS}. <1510> is the ‘Strong’s’ number of that word, while (5719) is the code for the parse.

^b This distinction is almost always maintained in the New Testament. The exceptions are given by Bauer in his discussion of the two forms. The form **ὅστις** was used to introduce *indirect* questions in classical Greek, but this use is found only once, if at all, in the New Testament. (The interpretation of the passage [Acts 9:6] is disputed.)

1 10.2.3 Subsequent Time

The time limit occurs at the end of the action described in the principle verb. Such a clause may be introduced by *εως*; *until*.

1.10.3 The Nature Of The Temporal Idea

1.10.3.1 If The Idea Is Definite (TC)

The time limit is indicated by a specific point or period that corresponds in meaning to a *when*, using the indicative mood.

1.10.3.2 If The Idea Is Indefinite (ITC)

The time limit may be stated with an expressed contingency that carries a conditional element. It corresponds to the meaning of *whenever*. . The indicative, with *αν*, is generally used in temporal indefinite clauses for past time (imperfect, sometimes the aorist, sometimes the perfect, and pluperfect). The subjunctive mood with *αν* (or *εαν* is the crasis of *ει* + *αν*.) is used for future time.

1.10.4 The Temporal Clause's Constructions.

1.10.4.1 Its Use With The Indicative Mood.

Although DM section 265., mentions five constructions using the indicative mood, we are interested in only those that have or suggest a conditional aspect. **Without a conditional particle such constructions with the indicative, below, are usually just temporal/relative clauses, without a conditional element.** However,

1.10.4.1.1 Introduced By *When*. When the temporal clause is introduced with: *οτε, επιδη, οποτε, ως*, meaning *when*.
Ref. Mat 07:28, 19:01, 21:01; Luk 07:01, 11:01

1.10.4.1.2 Introduced By *Whenever*. When the temporal clause is introduced with: *οταν* meaning *whenever*.
Ref. Mrk 03:11, 11:25; Rev 04:09

1.10.4.1.3 Introduced By *While*. When the temporal clause is introduced with: *εως, εως ου, εως οτου, αρχι ου, εφ' οσον*, meaning *while*.
Ref. Mrk 06:45; Luk 12:58; Joh 09:04; 1Ti 04:13; Heb 03:13.

1.10.4.1.4 Introduced By *Until*. When the temporal clause is introduced with: *εως, αρχι, αρχι ου*, meaning *until*.
Ref. Mat 02:09; Act 07:18; Rev 17:17.

1.10.4.1.5 Introduced By *Since*. Introduced By *Since*. When the temporal clause is introduced with: *ως, αφ' ου*, meaning *since*.
Ref. Mrk 09:21; Luk 13:07.

1.10.4.2 Its Use With The Subjunctive Mood.

The subjunctive is used when the temporal clause is conceived as an indefinite possibility, its use suggests uncertainty as to its conditional result. . Such a clause is introduced by various particles with the meaning of such declared.

1.10.4.2.1 Introduced by *Whenever*. When the temporal clause is introduced by *οταν, επαν, ηνικα*, meaning *whenever*.

Mat 02:08 και <2532> {CONJ} πεμψας <3992> (5660) {V-AAP-NSM} αυτους <846> {P-APM} εις <1519> {PREP} βηθλεεμ <965> {N-PRI} ειπεν <3004> (5627) {V-2AAI-3S} πορευθεντες <4198> (5679) {V-AOP-NPM} ακριβως <199> {ADV} εξετασατε <1833> (5657) {V-AAM-2P} περι <4012> {PREP} του <3588> {T-GSN} παιδιου <3813> {N-GSN} **επαν <1875> {CONJ} δε <1161> {CONJ} ευρητε <2147> (5632) {V-2AAS-2P} απαγγειλατε <518> (5657) {V-AAM-2P} μοι <1473> {P-1DS} οπως <3704> {ADV} καγω <2504> {P-1NS-K} ελθων <2064> (5631) {V-2AAP-NSM} προσκυνησω <4352> (5661) {V-AAS-1S} αυτω <846> {P-DSM}**

Mat 02:08 And <2532> he sent <3992> (5660) them <846> to <1519> Bethlehem <965>, and said <2036> (5627), Go <4198> (5679) and search <1833> (5657) diligently <199> for <4012> the young child <3813>; **and <1161> when <1875> ye have found <2147> (5632) him**, bring <518> <0> me <3427> word again <518> (5657), that <3704> I may come <2064> (5631) and worship <4352> (5661) him <846> also <2504>.

Note: 3rd Class - ITC. There are two other times **επαν** occurs in the New Testament: Luk 11:22 and 11:34.

You'll notice the Parsed texts above may take a little time to get used to, but they should provide adequate information for the inquisitive student to master this subject of Conditional Clauses. The actual linguistic algebra that describes these parsings is contained in Appendix B - The Online Bible Greek Parse.

- NEC All The Conditional Sentences (Clauses) In The Greek New Testament The CFBC
- 1.10.4.2.2 Introduced by *Until*. When the temporal clause is introduced by *ewv*, (137 occurrences) *ἄχρι*, (50 occurrences), *ἄχρι οὗ*, (10 occurrence of the 50 with *ἄχρι*), *μέχρι* (17 occurrences) *μέχρι οὗ* (only one occurrence of the 17 occurrences of *μέχρι*)- Mrk 13:30) meaning *until*. (or locally, *unto*.)
- 1.10.4.3 With The Infinitive. When the temporal clause is for antecedent (Going before; preceding, prior.) time, the normal construction is the infinitive with *πριν* or *πριν ἤ*, meaning *before*.
Ref. Mat 01:18, 26:34; Joh 14:29.
It may be used with *πρὸ τοῦ* and means *before*, as in Gal 05:22
It may be used with *ἐν τῷ* and means *while*, as in Mat 13:25, or *when*, as in Act 08:06
It may be used with *μετὰ τοῦ* and may mean *after*, as in Act 01:03.
- 1.10.4.4 With A Relative Phrase. When the temporal clause is expressed by a relative pronoun and a preposition that may express a temporal idea.
Ref. Mat 09:15, 13:25; Mrk 02:19.
- 1.10.4.5 With A Participle. When the temporal clause is expressed by a participle, we see a regular use of that participle.
Ref. Mat 14:14, 14:32; Heb 11:21.
- 1.11 Local Clauses. These are clauses introduced by one of three relative adverbs of place.
- 1.11.1 Introduced by the indefinite adverb of place, *οπου*: *where*. When the action took place prior to the writing, the indicative mood is used. When the action is thought to take place in the future, the subjunctive with *εαν* or *αν* is used.
Ref Mrk 04:05
- 1.11.2 Introduced by the relative adverb of place, *ου*: *where*. Ref. Luk 04:17.
- 1.11.3 By the relative adverb of place, *οθεν*: *whence*. 1) from which, *whence*. 1a) of the place from which (with the Ablative of source). 1b) of the source from which a thing is known, *from which*, *whereby* (with the Ablative of source). 1c) of the cause from which, *for which reason*, *wherefore*, *on which account*. (with the Ablative of means - source). Ref. Mat 12:44.
- 2.0 Conditional Clauses In The Hebrew Old Testament.**
JWWSSH contains an informative explanation and Biblical illustrations of this subject for the Hebrew Old Testament.

01-Matthew

01-Mat 01:25 C-1/3? TC - DM -" και <2532> {CONJ} ουκ <3756> {PRT-N} εγινωσκεν <1097> (5707) {V-IAI-3S} αυτην <846> {P-ASF} εως <2193> {ADV} ου <3739> {R-GSM} ετεκεν <5088> (5627) {V-2AAI-3S} τον <3588> {T-ASM} υιον <5207> {N-ASM} αυτης <846> {P-GSF} τον <3588> {T-ASM} {πρωτοτοκον <4416> {A-ASM-S}} και <2532> {CONJ} εκαλεσεν <2564> (5656) {V-AAI-3S} το <3588> {T-ASN} ονομα <3686> {N-ASN} αυτου <846> {P-GSM} ιησουν <2424> {N-ASM}

01-Mat 01:25 And <2532> knew <1097> (5707) her <846> not <3756> **until <2193> <3739> she had brought forth <5088> (5627) her <846> [firstborn <4416>] son <5207>**: and <2532> he called <2564> (5656) his <846> name <3686> JESUS <2424>.

1st Class - εως with the 2AAI-3S. Apodosis with the IAI-3S. See DM sections 265. d., and 275. (1). The argument for a temporal clause of first class with εως is that the 3rd class condition with εως and the subjunctive are still conditional; but differ only in the degree of reality. Note: the Greek name, **Ιησους**; “Jesus is a transliteration of the Hebrew name יְהוֹשֻׁעַ:Yahoshuwa; Joshua; which means “Jehovah” is Salvation. **Ιησους** is the translation of the Hebrew יְהוֹשֻׁעַ in the Septuagint (LXX)) Greek version of the O.T.

ATRPW says: “And knew her not (και ουκ εγινωσκεν αυτην). **Note the imperfect tense, continuous or linear action. Joseph lived in continence with Mary till the birth of Jesus.** Matthew does not say that Mary bore no other children than Jesus. “Her firstborn” is not genuine here, but is a part of the text in #Lu 2:7. The perpetual virginity of Mary is not taught here. **Jesus had brothers and sisters and the natural meaning is that they were younger children of Joseph and Mary** and not children of Joseph by a previous marriage. So Joseph “called his name Jesus” as the angel had directed and **the child was born in wedlock. Joseph showed that he was an upright man in a most difficult situation.**”

01-Mat 02:08 C-3 ITC - DM -" και <2532> {CONJ} πεμψας <3992> (5660) {V-AAP-NSM} αυτους <846> {P-APM} εις <1519> {PREP} βηθλεεμ <965> {N-PRI} ειπεν <3004> (5627) {V-2AAI-3S} πορευθεντες <4198> (5679) {V-AOP-NPM} ακριβως <199> {ADV} εξετασατε <1833> (5657) {V-AAM-2P} περι <4012> {PREP} του <3588> {T-GSN} παιδιου <3813> {N-GSN} **επαν <1875> {CONJ} δε <1161> {CONJ} ευρητε <2147> (5632) {V-2AAS-2P} απαγγειλατε <518> (5657) {V-AAM-2P} μοι <1473> {P-1DS} οπως <3704> {ADV} καγω <2504> {P-1NS-K} ελθων <2064> (5631) {V-2AAP-NSM} προσκυνησω <4352> (5661) {V-AAS-1S} αυτω <846> {P-DSM}**

01 Mat 02:08 And <2532> he sent <3992> (5660) them <846> to <1519> Bethlehem <965>, and said <2036> (5627), Go <4198> (5679) and search <1833> (5657) diligently <199> for <4012> the young child <3813>; **and <1161> when <1875> ye have found <2147> (5632) him**, bring <518> <0> me <3427> word again <518> (5657), that <3704> I may come <2064> (5631) and worship <4352> (5661) him <846> also <2504>.

3rd Class - ITC. επαν = επι + αν with crasis, and the 2AAS-2P. See DM section 265. (2) b. There are two other times επαν occurs in the New Testament: Luk 11:22 and 11:34. As for this verse, Barnett writes^a: “Herod’s suspicion bordered on paranoia. He killed his own wife, the Hasmonaeen princess Mariamne, and, at a later date, her adult sons Alexander and Aristobuus. At the end of his life he executed another son, Antipater the son of Doris. Augsutus made the grim joke that ‘**it was safer to be Herod’s sow (Grk υς) than Herod’s son (Grk. υιος)**’ (Macrobius, “Saturnalia” 2:4:11). The king’s pig was safe, due to Herod’s studied outward observance of Judaism; his sons were not. When he realised his death was near Herod ordered the arrest of the leading citizens of all the villages. These were to be killed at the news of the king’s death. Tears would then be shed, even if not for him! Mercifully the village notables were released unharmed from the Hippodrome where they had been imprisoned.”

ATRPW says: “Sent them to Bethlehem and said (πεμψας αυτους εις βηθλεεμ ειπεν). Simultaneous aorist participle, “sending said.” They were to “search out accurately” (ακριβως εξετασατε) concerning the child. Then “bring me word, that I also may come

^a Barnett, BBSNT

and worship him." The deceit of Herod seemed plausible enough and might have succeeded but for God's intervention to protect His Son from the jealous rage of Herod.

01-Mat 02:13 C-3 ITC - DM -" αναχωρησαντων <402> (5660) {V-AAP-GPM} δε <1161> {CONJ} αυτων <846> {P-GPM} ιδου <3708> (5640) {V-2AMM-2S} αγγελος <32> {N-NSM} κυριου <2962> {N-GSM} φαινεται <5316> (5727) {V-PEI-3S} κατ <2596> {PREP} οναρ <3677> {N-OI} τω <3588> {T-DSM} ιωσηφ <2501> {N-PRI} λεγων <3004> (5723) {V-PAP-NSM} εγερθεις <1453> (5685) {V-APP-NSM} παραλαβε <3880> (5628) {V-2AAM-2S} το <3588> {T-ASN} παιδιον <3813> {N-ASN} και <2532> {CONJ} την <3588> {T-ASF} μητερα <3384> {N-ASF} αυτου <846> {P-GSM} και <2532> {CONJ} φευγε <5343> (5720) {V-PAM-2S} εις <1519> {PREP} αιγυπτον <125> {N-ASF} και <2532> {CONJ} ισθι <1510> (5720) {V-PAM-2S} εκει <1563> {ADV} εως <2193> {ADV} αν <302> {PRT} ειπω <3004> (5632) {V-2AAS-1S} σοι <4771> {P-2DS} μελλει <3195> (5719) {V-PAI-3S} γαρ <1063> {CONJ} ηρωδης <2264> {N-NSM} ζητειν <2212> (5721) {V-PAN} το <3588> {T-ASN} παιδιον <3813> {N-ASN} του <3588> {T-GSN} απολεσαι <622> (5658) {V-AAN} αυτο <846> {P-ASN}

01-Mat 02:13 And <1161> when they <846> were departed <402> (5660), behold <2400> (5628), the angel <32> of the Lord <2962> appeareth <5316> (5727) to Joseph <2501> in <2596> a dream <3677>, saying <3004> (5723), Arise <1453> (5685), and take <3880> (5628) the young child <3813> and <2532> his <846> mother <3384>, and <2532> flee <5343> (5720) into <1519> Egypt <125>, and <2532> be thou <2468> (5749) there <1563> **until <2193> ever <302> I bring <2036> <0> thee <4671> word <2036> (5632):** for <1063> Herod <2264> will <3195> (5719) seek <2212> (5721) the young child <3813> to destroy <622> (5658) him <846>.

3rd Class - ITC – εως + αν with the 2AAS-1S. See DM section 265. (2) b.

MPCOTB says: “Ver. 13. How long it was before this apparition to Joseph the Scripture saith not, but admitting what is affirmed by some geographers, that Bethlehem Judah was but two days^a journey from Jerusalem, it cannot be presumed long, for Herod had (doubtless) quick intelligence of the wise men’s motions. Here was a second temptation upon Joseph, who was of no great quality, (a carpenter), and might have anxious thoughts how he in Egypt should maintain himself, his wife, and child; but Joseph knew that *the earth was the Lord’s, and the fulness thereof*: though Egypt therefore was a land of idolaters, and he had no visible way of subsistence there, yet we shall hear that none of these things made him hesitate. Egypt was near to Palestine, and the dominions of another prince, within which Herod had nothing to do. Jeroboam fled thither, #1Ki 11:40, and stayed there till the death of Solomon. God’s precept here did not only indicate his care and special providence for and over this holy Child, but included a promise of sustenance and support for it and its parents; and the Lord further assured Joseph that he should not die in that exile, for he would likewise tell him the time when he should come back. Christ’s time to die was not yet come, and therefore he would have him out of the way, for he who searcheth the heart and trieth the reins, and knoweth the thoughts of man afar off, did know that *Herod would seek the young child to destroy him*: he should but seek him, for God had resolved to preserve him, but he would show the malice of his heart in seeking of him, therefore God commands him to go away, and directeth him whither to go. The certainty of an issue, from the Divine counsels, or a Divine revelation, ought not to encourage us in the neglect of any rational and just means for the obtaining of it. Though God will provide for his church and people, yet it is his will they should use all just and lawful means for their own preservation.”

01-Mat 04:03 C-1 - και <2532> {CONJ} προσελθων <4334> (5631) {V-2AAP-NSM} αυτω <846> {P-DSM} ο <3588> {T-NSM} πειραζων <3985> (5723) {V-PAP-NSM} ειπεν <3004> (5627) {V-2AAI-3S} ει <1487> {COND} υιος <5207> {N-NSM} ει <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} ειπε <3004> (5628) {V-2AAM-2S} ινα <2443> {CONJ} οι <3588> {T-NPM} λιθοι <3037> {N-NPM} ουτοι <3778> {D-NPM} αρτοι <740> {N-NPM} γενωνται <1096> (5638) {V-2ADS-3P}

^a The as-the-crow-flies distance was about 6 miles. But the way by road (as it was) was no doubt further. So there and back would be a two days journey.

01-Mat 04:03 And <2532> when the tempter <3985> (5723) came <4334> (5631) to him <846>, he said <2036> (5627), **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, command <2036> (5628) that <2443> these <3778> stones <3037> be made <1096> (5638) bread <740>.

1st Class – “. . . Since you are the Son of God, . . .” Satan knows who Jesus is: Too bad those under Satan’s banner don’t.

01-Mat 04:06 C-1 – ATRWP - και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} υιος <5207> {N-NSM} ει <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} βαλε <906> (5628) {V-2AAM-2S} σεαυτον <4572> {F-2ASM} κατω <2736> {ADV} γεγραπται <1125> (5769) {V-RPI-3S} γαρ <1063> {CONJ} οτι <3754> {CONJ} τοις <3588> {T-DPM} αγγελις <32> {N-DPM} αυτου <846> {P-GSM} εντελειται <1781> (5699) {V-FNI-3S} περι <4012> {PREP} σου <4771> {P-2GS} και <2532> {CONJ} επι <1909> {PREP} χειρων <5495> {N-GPF} αρουσιν <142> (5692) {V-FAI-3P} σε <4771> {P-2AS} μηποτε <3379> {ADV-N} προσκυνης <4350> (5661) {V-AAS-2S} προς <4314> {PREP} λιθον <3037> {N-ASM} τον <3588> {T-ASM} ποδα <4228> {N-ASM} σου <4771> {P-2GS}

01-Mat 04:06 And <2532> saith <3004> (5719) unto him <846>, **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, cast <906> (5628) thyself <4572> down <2736>: for <1063> it is written <1125> (5769), <3754> He shall give <1781> <0> his <846> angels <32> charge <1781> (5699) concerning <4012> thee <4675>: and <2532> in <1909> *their* hands <5495> they shall bear <142> <0> thee <4571> up <142> (5692), lest at any time <3379> thou dash <4350> (5661) thy <4675> foot <4228> against <4314> a stone <3037>.

1st Class – Satan assumes Jesus is the Son of God.

ATRWP comments: “Cast thyself down (βαλε σεαυτον κατω). The appeal to hurl himself down into the abyss below would intensify the nervous dread that most people feel at such a height. The devil urged presumptuous reliance on God and quotes Scripture to support his view #Ps 91:11. So the devil quotes the Word of God, misinterprets it, omits a clause, and tries to trip the Son of God by the Word of God. It was a skilful thrust and would also be accepted by the populace as proof that Jesus was the Messiah if they should see him sailing down as if from heaven. This would be a sign from heaven in accord with popular Messianic expectation. The promise of the angels the devil thought would reassure Jesus. They would be a spiritual parachute for Christ.”

01-Mat 04:09 C-3 -" και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ταυτα <3778> {D-APN} παντα <3956> {A-APN} σοι <4771> {P-2DS} δωσω <1325> (5692) {V-FAI-1S} εαν <1437> {COND} πεσων <4098> (5631) {V-2AAP-NSM} προσκυνησης <4352> (5661) {V-AAS-2S} μοι <1473> {P-1DS}

Mt 4:9 And <2532> saith <3004> (5719) unto him <846>, All <3956> these things <5023> will I give <1325> (5692) thee <4671>, **if <1437> thou wilt fall down <4098> (5631) and worship <4352> (5661) me <3427>**.

3rd Class – Protasis follows Apodosis. **This sentence is the highest form of disregard for the person of the Lord Jesus.** The 3rd Class condition indicates that **Satan considered it possible that Jesus might worship him.** Note the first two temptations are 1st Class conditions, i.e., “Since you are the Son of God . . .” Notice, also, that in verse 9ff, **The Lord does not contest Satan’s right to give Him all these things because Satan won them in the garden when Adam sinned.** Finally, These verses, Mat 4:3-10, contain examples of a synopsis of all temptations that may be outlined and compared with John’s synopsis contained in 1 Jo 2:16, as is shown below.

Appetite The Lust of the Flesh

3 And when the tempter came to him, he said, **If (Since) thou be the Son of God, command that these stones be made bread.**

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Ambition The Lust of the Eyes

- 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
 6 And saith unto him, If **(Since) thou be the Son of God, cast thyself down:** for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. {tempt: or, try, or, put to trial, or, proof}

Avarice**The Pride Of Life**

- 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
 9 And saith unto him, **All these things will I give thee, if thou wilt fall down and worship me.**
 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Notice the similarity of the fall of man in Gen 03:06 And when the woman <0802> saw <07200> (8799) that the tree <06086> was good <02896> for food <03978>, **(Lust of the Flesh)** and that it <01931> was pleasant <08378> to the eyes <05869> **(Lust of the Eyes)**, and a tree <06086> to be desired <02530> (8737) to make one wise <07919> (8687) **(Pride of Life)**, she took <03947> (8799) of the fruit thereof <06529>, and did eat <0398> (8799), and gave <05414> (8799) also <01571> unto her husband <0376> with her; and he did eat <0398> (8799). {pleasant: Heb. a desire}



Figure 01. Satan Tempting Christ by Ary Scheffer (10 February 1795 – 15 June 1858)

Ary Scheffer (10 February 1795 – 15 June 1858), French painter of Dutch and German extraction, was born in Dordrecht.

In 1836 he turned from subjects of literature, especially the works of Dante, Byron and Goethe, to religious subjects: *Christus Consolator* (1836) was followed by *Christus Remunerator*, *The shepherds led by the star* (1837), *The Magi laying down their crowns*, *Christ in the Garden of Olives*, *Christ bearing his Cross*, *Christ interred* (1845), *St Augustine and Monica* (1846) and this one ***Temptation of Christ***, 1854

His *Christus Consolator*, lost for 70 years, was rediscovered in a janitor's closet in Gethsemane Lutheran Church in Dassel, Minnesota in 2007. It has been restored and is on display at the Minneapolis Institute of Arts.

Scheffer was also an accomplished portrait painter. His subjects included composers Frédéric Chopin and Franz Liszt, the Marquis de la Fayette, Pierre-Jean de Béranger, Alphonse de Lamartine, Charles Dickens, Duchess de Broglie, Talleyrand and Queen Marie Amélie.

After 1846, he ceased to exhibit. His strong ties with the royal family caused him to fall out of favour when, in 1848, the Second Republic came into being. Shut up in his studio, he produced many paintings that were only exhibited after his death, which took place at Argenteuil on the 15th of June 1858. He is buried in the Cimetière de Montmartre

01-Mat 05:11 C-3 ITC – DM - μακαριοι <3107> {A-NPM} εστε <1510> (5719) {V-PAI-2P} **οταν <3752> {CONJ} ονειδισωσιν <3679> (5661) {V-AAS-3P} υμας <4771> {P-2AP} και <2532> {CONJ} διωξωσιν <1377> (5661) {V-AAS-3P} και <2532> {CONJ} ειπωσιν <3004> (5632) {V-2AAS-3P} παν <3956> {A-ASN} πονηρον <4190> {A-ASN} ρημα <4487> {N-ASN} καθ <2596> {PREP} υμων <4771> {P-2GP} ψευδομενοι <5574> (5740) {V-PNP-NPM} ενεκεν <1752> {PREP} εμου <1473> {P-1GS}**

01-Mat 05:11 Blessed <3107> are ye <2075> (5748), **when (whenever) <3752> men shall revile <3679> (5661) you <5209>, and <2532> persecute <1377> (5661) you, and <2532> shall say <2036> (5632) all manner <3956> of evil <4190> <4487> against <2596> you <5216> falsely <5574> (5730), for my sake <1752> <1700>.** *{falsely: Gr. lying}*

3rd Class – ITC - οταν = οτε + αν with crasis^a and the AAS-3P of ονειδισωσιν of the protasis. See DM section 265 (2) b. ATRWP explains: “Falsely, for my sake (ψευδομενοι ενεκεν εμου). Codex Bezae changes the order of these last Beatitudes, but that is immaterial. What does matter is that the bad things said of Christ’s followers shall be untrue and that they are slandered for Christ’s sake. Both things must be true before one can wear a martyr’s crown and receive the great reward (μισθος) in heaven. No prize awaits one there who deserves all the evil said of him and done to him here.

01-Mat 05:13 C-3 ,1 EXC– ATRWP - υμεις <4771> {P-2NP} εστε <1510> (5719) {V-PAI-2P} το <3588> {T-NSN} αλας <217> {N-NSN} της <3588> {T-GSF} γης <1093> {N-GSF} **εαν <1437> {COND} δε <1161> {CONJ} το <3588> {T-NSN} αλας <217> {N-NSN} μωρανθη <3471> (5686) {V-APS-3S} εν <1722> {PREP} τινι <5101> {I-DSN} αλισθησεται <233> (5701) {V-FPI-3S} εις <1519> {PREP} ουδεν <3762> {A-ASN-N} ισχυει <2480> (5719) {V-PAI-3S} επι <2089> {ADV} ει <1487> {COND} μη <3361> {PRT-N} βληθηναι <906> (5683) {V-APN} εξω <1854> {ADV} και <2532> {CONJ} καταπατεισθαι <2662> (5745) {V-PPN} υπο <5259> {PREP} των <3588> {T-GPM} ανθρωπων <444> {N-GPM}**

01-Mat 05:13 ¶ Ye <5210> are <2075> (5748) the salt <217> of the earth <1093>: **but <1161> if <1437> the salt <217> have lost his savour <3471> (5686), wherewith <1722> <5101> shall it be salted <233> (5701)? it is thenceforth <2089> good <2480> (5719) for <1519> nothing <3762>, but {*except or only good - with the supplied ellipsis of ισχυει <2480> {V-PAI-3S}*} <1508> to be cast <906> (5683) out <1854>, and <2532> to be trodden under foot <2662> (5745) of <5259> men <444>.**

3rd Class + 1st Class – EXC – Exception clauses were originally conditional but in the Koine ει μη has often become a fixed phrase, meaning ‘except’, without regard to the mood (here 2 infinitives) of the verb(s) BMT. Careful with this construction! **Such degraded salt was used as a kind of paving for roads and pathways in 1st century Israel.**

ATRWP adds: “Lost its savour (μωρανθη). The verb is from μωρος (dull, sluggish, stupid, foolish) and means to play the fool, to become foolish, of salt become tasteless, insipid. #Mrk 9:50. It is common in Syria and Palestine to see salt scattered in piles on the ground because it has lost its flavour, "hae tint its tang" (*Braid Scots*), the most worthless thing imaginable. Jesus may have used here a current proverb.”

01-Mat 05:18 C-3 ITC,3 ITC – DM - αμην <281> {HEB} γαρ <1063> {CONJ} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} εως <2193> {ADV} αν <302> {PRT} παρελθη <3928> (5632) {V-2AAS-3S} ο <3588> {T-NSM} ουρανος <3772> {N-NSM} και <2532> {CONJ} η <3588> {T-NSF} γη <1093> {N-NSF} ιωτα <2503> {N-LI} εν <1520> {A-NSN} η <2228> {PRT} μια <1520> {A-NSF} κεραια <2762> {N-NSF} ου <3756> {PRT-N} μη <3361> {PRT-N} παρελθη <3928> (5632) {V-2AAS-3S} απο <575> {PREP} του <3588> {T-GSM} νομου <3551> {N-GSM} εως <2193> {ADV} αν <302> {PRT} παντα <3956> {A-NPN} γηνεται <1096> (5638) {V-2ADS-3S}

^a Crasis A breathing mark may be found in the middle of a word showing that **two words have been contracted into one word.** e.g., The combination of The Greek Word και coupled with the 1st personal pronoun εγω becomes καγω: meaning “And I”

01-Mat 05:18 For <1063> verily <281> I say <3004> (5719) unto you <5213>, **Until <2193> ever <302> heaven <3772> and <2532> earth <1093> pass <3928> (5632), one <1520> jot <2503> or <2228> one <3391> tittle <2762> shall in no wise <3364> pass <3928> (5632) from <575> the law <3551>, until <2193> ever <302> all <3956> be fulfilled <1096> (5638).**

2*3rd Class – ITC - Indefinite Temporal Clause with *αν* and the subjunctive. DM S264, 265 (2) b. Note: So that a special look at ATR's explanation, below, will make sense to non-grammarians, we submit the following:

A Jot is the Hebrew letter Yod, (י). e.g., in the Tetragrammaton (the Name of God = LORD) is shown as יהוה. This word is usually translated as Jehovah (or Yaveh or LORD). The Jews who translated the Hebrew into Greek in the Septuagint (LXX), translated יהוה as the Greek word Κυριος (LORD) 6156 times. A tittle^a, on the other hand, is not a single Hebrew letter, but is either a small space occurring within a letter or a small addition to a letter that differentiates it from another letter of approximately the same shape. e.g., the letters Hay ה, Heth ח, and Teth ט have tittles within them. The letters Daleth ד, Resh ר, are also easy candidates for having Tittles.

ATRPW explains this verse: "One jot or one tittle (iota εν η μια κεραια). "Not an iota, not a comma" (Moffatt), "not the smallest letter, not a particle" (Weymouth). The iota is the smallest Greek vowel, which Matthew here uses to represent the Hebrew *yod* (jot), the smallest Hebrew letter. "Tittle" is from the Latin *titulus* which came to mean the stroke above an abbreviated word, then any small mark. It is not certain here whether *kerea* means a little horn, the mere point which distinguishes some Hebrew letters from others or the "hook" letter *Vav*. Sometimes *yod* and *vav* were hardly distinguishable. "In *Vay*. R. 19 the guilt of altering one of them is pronounced so great that if it were done the world would be destroyed" (McNeile)."

01-Mat 05:19 C-3 IRC,3 IRC - DM - ος <3739> {R-NSM} εαν <1437> {COND} ουν <3767> {CONJ} λυση <3089> (5661) {V-AAS-3S} μιαν <1520> {A-ASF} των <3588> {T-GPF} εντολων <1785> {N-GPF} τουτων <3778> {D-GPF} των <3588> {T-GPF} ελαχιστων <1646> {A-GPF-S} και <2532> {CONJ} διδαξη <1321> (5661) {V-AAS-3S} ουτως <3779> {ADV} τους <3588> {T-APM} ανθρωπους <444> {N-APM} ελαχιστος <1646> {A-NSM-S} κληθησεται <2564> (5701) {V-FPI-3S} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} των <3588> {T-GPM} ουρανων <3772> {N-GPM} ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} ποιηση <4160> (5661) {V-AAS-3S} και <2532> {CONJ} διδαξη <1321> (5661) {V-AAS-3S} ουτος <3778> {D-NSM} μεγας <3173> {A-NSM} κληθησεται <2564> (5701) {V-FPI-3S} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} των <3588> {T-GPM} ουρανων <3772> {N-GPM}

01-Mat 05: 19 **Whosoever <3739> <1437> therefore <3767> shall break <3089> (5661) one <3391> of these <5130> least <1646> commandments <1785>, and <2532> shall teach <1321> (5661) men <444> so <3779>, he shall be called <2564> (5701) the least <1646> in <1722> the kingdom <932> of heaven <3772>: but <1161> whosoever <3739> <302> shall do <4160> (5661) and <2532> teach <1321> (5661) them, the same <3778> shall be called <2564> (5701) great <3173> in <1722> the kingdom <932> of heaven <3772>.**

3rd Class – IRC – ος with εαν: + 3rd Class – IRC – ος with αν. See DM section 253. (1).

01-Mat 05:20 C-3 P/EXC - λεγω <3004> (5719) {V-PAI-1S} γαρ <1063> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} εαν <1437> {COND} μη <3361> {PRT-N} περισσευση <4052> (5661) {V-AAS-3S} η <3588> {T-NSF} δικαιοσυνη <1343> {N-NSF} υμων <4771> {P-2GP} πλειον <4119> {A-ASN-C} των <3588> {T-GPM} γραμματεων <1122> {N-GPM} και <2532> {CONJ} φαρισαιων <5330> {N-GPM} ου <3756> {PRT-N} μη <3361> {PRT-N} εισελθητε <1525> (5632) {V-2AAS-2P} εις <1519> {PREP} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} των <3588> {T-GPM} ουρανων <3772> {N-GPM}

^a 1) a little horn; 2) extremity, apex, point ; 2a) used by grammarians of the accents and diacritical points. Jesus used it of the little lines or projections, by which the Hebrew letters in other respects similar differ from one another; the meaning is, "not even the minutest part of the law shall perish".

01-Mat 05:20 For <1063> I say <3004> (5719) unto you <5213>, **That <3754> except (unless) <3362> your <5216> righteousness <1343> shall exceed <4052> (5661) <4119> the righteousness of the scribes <1122> and <2532> Pharisees <5330>**, ye shall in no case <3364> enter <1525> (5632) into <1519> the kingdom <932> of heaven <3772>.

3rd Class – Purpose (οτι), Exception Clause P/EXC. How did the 1st Century Jew enter the ‘Kingdom of Heaven? By the grace of God through faith: e.g., Gen 15:6 “And he (Abram) believed (in) the Lord, and He counted (imputed/reckoned) it unto him for righteousness.” and Gen 22:8 “My son, God will provide Himself a Lamb for a **sacrifice (burnt offering)**.” Also see Rom 4:13-25 where Abraham’s salvation was/is like ours! i.e., He was Justified by an imputed^a (ελογισθη) {V-API-3S}> λογίζομαι, logizomai: to reckon, count, compute, calculate, count over) righteousness. See DM sections 217.

01-Mat 05:21 C-3 IRC - DM - ηκουσατε <191> (5656) {V-AAI-2P} οτι <3754> {CONJ} ερρεθη <2046> (5681) {V-API-3S} τοις <3588> {T-DPM} αρχαιοις <744> {A-DPM} ου <3756> {PRT-N} φονευσεις <5407> (5692) {V-FAI-2S} **ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} φονευση <5407> (5661) {V-AAS-3S} ενοχος <1777> {A-NSM} εσται <1510> (5695) {V-FDI-3S} τη <3588> {T-DSF} κρισει <2920> {N-DSF}**

01-Mat 05:21 ¶ Ye have heard <191> (5656) that <3754> it was said <4483> (5681) ~~by~~ to them of old time <744>, Thou shalt <5407> <0> not <3756> kill <5407> (5692); **and <1161> whosoever <3739> <302> shall kill <5407> (5661)** shall be <2071> (5704) in danger <1777> of the judgment <2920>:

3rd Class - IRC. See DM section 253. (1).

Lightfoot adds: “[Ye have heard.] That is, ye have received it by tradition. *If they have heard* [that is, *learned by tradition*], *they speak to them. They learned by hearing*, that is, by tradition; a saying very frequent in Maimonides.

[*That it was said by them of old time.*] That is, “it is an old tradition.” For the particular passages of the law which are here cited by our Saviour are not produced as the bare words of Moses, but was clothed in the Glosses of the Scribes; which most plainly appears above the rest, verse 43, and sufficiently in this first allegation, where those words, “Whosoever shall kill shall be guilty of the judgment,” do hold out the false paint of tradition, and, as we observe in the following verses, such as misrepresents the law, and makes it of none effect. If it be asked, why Christ makes mention of “those of old time?” it may be answered, that the memory of the ancients Fathers of the Traditions was venerable among the people. Reverend was the name of *the first good men*, and the *first wise men*. Therefore Christ chose to confute their doctrines and Glosses, that he might more clearly prove the vanity of traditions, when he reproved their most famous men. But the sense which we have produced is plain, and without any difficulty; as if he should say, “It is an old tradition which hath obtained for many ages.””

01-Mat 05:22 C-3 IRC,3 IRC,3 IRC - DM - BMT - VWSNT - εγω <1473> {P-1NS} δε <1161> {CONJ} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} **πας <3956> {A-NSM} ο <3588> {T-NSM} οργιζομενος <3710> (5746) {V-PPP-NSM} τω <3588> {T-DSM} αδελφω <80> {N-DSM} αυτου <846> {P-GSM} ευκη <1500> {ADV} ενοχος <1777> {A-NSM} εσται <1510> (5695) {V-FDI-3S} τη <3588> {T-DSF} κρισει <2920> {N-DSF} **ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} ειπη <3004> (5632) {V-2AAS-3S} τω <3588> {T-DSM} αδελφω <80> {N-DSM} αυτου <846> {P-GSM} ρακα <4469> {ARAM} ενοχος <1777> {A-NSM} εσται <1510> (5695) {V-FDI-3S} τω <3588> {T-DSN} συνεδριω <4892> {N-DSN} **ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} ειπη <3004> (5632) {V-2AAS-3S} μωρε <3474> {A-VSM} ενοχος <1777> {A-NSM} εσται <1510> (5695) {V-FDI-3S} εις <1519> {PREP} την <3588> {T-ASF} γενναν <1067> {N-ASF} του <3588> {T-GSN} πυρος <4442> {N-GSN}******

01-Mat 05:22 But <1161> I <1473> say <3004> (5719) unto you <5213>, That <3754> **whoever <3956> is angry <3710> (5746) with his <846> brother <80> without a cause <1500>** shall be <2071> (5704) in danger <1777> of the judgment <2920>: **and <1161> whosoever <3739> <302> shall say <2036> (5632)**

^a Imputed (ελογισθη) {V-API-3S}> λογίζομαι logizomai: to reckon, count, compute, calculate, count over)

to his <846> brother <80>, Raca (*empty: a senseless, empty headed man*) <4469>, shall be <2071> (5704) in danger <1777> of the council <4892>: **but <1161> whosoever <3739> <302> shall say <2036> (5632), Thou fool <3474>**, shall be <2071> (5704) in danger <1777> of <1519> hell <1067> fire <4442>.

3rd Class - IRC – “whoever is continuously burning with rage . . . “ The article with the participle is here translated as a demonstrative pronoun. DM section 150. (4). Additionally, BMT section 428 writes: “an attributive participle equivalent to a relative clause, may like a relative clause convey a subsidiary idea of cause, purpose, condition (*here*), or concession. Note the phrase ‘without a cause’, is the translation of *εικη*. This word is missing in the Aland/Metzger text. “whoever is continuously burning with rage, is in danger of the judgment.”

3rd Class – IRC + 3rd Class - IRC. Finally, see DM section 253. (1).

VWSNT, Vincent (V) suggests: “22. *Hell-fire* (την γεενναν του πυρος). Rev., more accurately, *the hell of fire*. The word *Gehenna*, rendered *hell*, occurs outside of the Gospels only at #Jas 3:6. It is the Greek representative of the Hebrew *Ge-Hinnom*, or Valley of Hinnom, a deep, narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews sacrificed their children to Molech. Josiah formally desecrated it, “*that no man might make his son or his daughter pass through the fire to Molech*”. {#2Ki 23:10} After this it became the common refuse-place of the city, into which the bodies of criminals, carcasses of animals, and all sorts of filth were cast. From its depth and narrowness, and its fire and ascending smoke, it became the symbol of the place of the future punishment of the wicked. So Milton: “The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of hell.”

As fire was the characteristic of the place, it was called *the Gehenna of fire*. It should be carefully distinguished from Hades (αδης), which is never used for the place of punishment, but for the *place of departed spirits*, without reference to their moral condition. This distinction, ignored by the A.V., is made in the Rev. However Lk 16.

01-Mat 05:23 C-3 - **εαν <1437> {COND} ουν <3767> {CONJ} προσφερης <4374> (5725) {V-PAS-2S} το <3588> {T-ASN} δωρον <1435> {N-ASN} σου <4771> {P-2GS} επι <1909> {PREP} το <3588> {T-ASN} θυσιαστηριον <2379> {N-ASN} και <2532> {CONJ} εκει <1563> {ADV} μνησθης <3403> (5686) {V-APS-2S} οτι <3754> {CONJ} ο <3588> {T-NSM} αδελφος <80> {N-NSM} σου <4771> {P-2GS} εχει <2192> (5719) {V-PAI-3S} τι <5100> {X-ASN} κατα <2596> {PREP} σου <4771> {P-2GS}**

01-Mat 05:23 **Therefore <3767> if <1437> thou bring <4374> (5725) thy <4675> gift <1435> to <1909> the altar <2379>**, and there <2546> rememberest <3415> (5686) that <3754> thy <4675> brother <80> hath <2192> (5719) ought <5100> against <2596> thee <4675>;

3rd Class - The thought continues to verse 24. “Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

LNTC, Lightfoot expands: “23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

[*That thy brother hath ought against thee, &c.*]...that which the Jews restrained only to pecuniary damages, Christ extends to all offences against our brother.

"He that offers an oblation, not restoring that which he had unjustly taken away, does not do that which is his duty." And again; "He that steals anything from his neighbour, yea, though it be but a farthing, and swears falsely, is bound to restitution, meeting the wronged party half way." See also Baal Turim upon #Le 6.

"An oblation is not offered for a sin, unless that which is [wrongfully] taken away, be first restored either to the owner or the priest." In like manner, "He that swears falsely, either of the *Pruta* [*small money*], or what the *Pruta* is worth, is bound to inquire after the owner, even as far as the islands in the sea, and to make restitution."

Observe, how provision is here made for pecuniary damages only and bare restitution, which might be done without a charitable mind and a brotherly heart. But Christ urgeth charity, reconciliation of mind, and a pure desire of reunion with our offended brother; and that not only in money matters, but in any other, and for whatever cause, wherein our neighbour complains that he is grieved.

01-Mat 05:26 C-3 ITC- DM - **αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} σοι <4771> {P-2DS} ου <3756> {PRT-N} μη <3361> {PRT-N} εξελθης <1831> (5632) {V-2AAS-2S} εκειθεν <1564> {ADV} εως <2193> {ADV} αν <302> {PRT} αποδως <591> (5632) {V-2AAS-2S} τον <3588> {T-ASM} εσχατον <2078> {A-ASM-S} κοδραντην <2835> {N-ASM}**

01-Mat 05:26 Verily <281> I say <3004> (5719) unto thee <4671>, Thou shalt <1831> <0> by no means <3364> come <1831> (5632) out thence <1564>, **until <2193> ever <302> thou hast paid <591> (5632) the uttermost <2078> farthing <2835>.**

3rd Class - ITC - εως and αν with the 2AAS-2S. Here, αν is used to show this indefinite temporal clause has a (possible) future reference: and with εως, it means 'until'. DM section 265 (2) b.

ATRPW says: **The last farthing** (τον εσχάτον κοδραντην). A Latin word, *quadrans*, 1/4 of an *as* (ασσαριον) or two mites #Mk 12:42, a vivid picture of inevitable punishment for debt. This is emphasized by the strong double negative ου μη with the aorist subjunctive.

01-Mat 05:29 C-1 - ει <1487> {COND} δε <1161> {CONJ} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} σου <4771> {P-2GS} ο <3588> {T-NSM} δεξιος <1188> {A-NSM} σκανδαλιζει <4624> (5719) {V-PAI-3S} σε <4771> {P-2AS} εξελε <1807> (5628) {V-2AAM-2S} αυτον <846> {P-ASM} και <2532> {CONJ} βαλε <906> (5628) {V-2AAM-2S} απο <575> {PREP} σου <4771> {P-2GS} συμφερει <4851> (5719) {V-PAI-3S} γαρ <1063> {CONJ} σοι <4771> {P-2DS} ινα <2443> {CONJ} αποληται <622> (5643) {V-2AMS-3S} εν <1520> {A-NSN} των <3588> {T-GPN} μελων <3196> {N-GPN} σου <4771> {P-2GS} και <2532> {CONJ} μη <3361> {PRT-N} ολον <3650> {A-NSN} το <3588> {T-NSN} σωμα <4983> {N-NSN} σου <4771> {P-2GS} βληθη <906> (5686) {V-APS-3S} εις <1519> {PREP} γεενναν <1067> {N-ASF}

01-Mat 05:29 **And <1161> if <1487> thy <4675> right <1188> eye <3788> offend <4624> (5719) thee <4571>**, pluck <1807> <0> it <846> out <1807> (5628), and <2532> cast <906> (5628) *it* from <575> thee <4675>: for <1063> it is profitable <4851> (5719) for thee <4671> that <2443> one <1520> of thy <4675> members <3196> should perish <622> (5643), and <2532> not <3361> *that* thy <4675> whole <3650> body <4983> should be cast <906> (5686) into <1519> hell <1067>. *{offend...: or, do cause thee to offend}*
1st Class - The wandering eye has caused many saints to lose their ministries. And if not, it should have.

VWSNT, Vincent explains: "**29. Offend** (σκανδαλιζει). **The word offend carries to the English reader the sense of giving offense, provoking. Hence the Rev., by restoring the picture in the word, restores its true meaning, causeth to stumble. The kindred noun is σκανδαλον, a later form of σκανδαληθρον, the stick in a trap on which the bait is place, and which springs up and shuts the trap at the touch of an animal. Hence, generally, a snare, a stumbling-block. Christ's meaning here is: "If your eye or your hand serve as an obstacle or trap to ensnare or make you fall in your moral walk." How the eye might do this may be seen in the previous verse. Bengel observes: "He who, when his eye proves a stumbling-block, takes care not to see, does in reality blind himself." The words scandal and slander are both derived from σκανδαληθρον; and Wyc. renders, "If thy right eye slander thee." Compare Aeschylus, "Choepori," 301, 372.**

01-Mat 05:30 C-1 EC - DM - και <2532> {CONJ} ει <1487> {COND} η <3588> {T-NSF} δεξια <1188> {A-NSF} σου <4771> {P-2GS} χειρ <5495> {N-NSF} σκανδαλιζει <4624> (5719) {V-PAI-3S} σε <4771> {P-2AS} εκκοψον <1581> (5657) {V-AAM-2S} αυτην <846> {P-ASF} και <2532> {CONJ} βαλε <906> (5628) {V-2AAM-2S} απο <575> {PREP} σου <4771> {P-2GS} συμφερει <4851> (5719) {V-PAI-3S} γαρ <1063> {CONJ} σοι <4771> {P-2DS} ινα <2443> {CONJ} αποληται <622> (5643) {V-2AMS-3S} εν <1520> {A-NSN} των <3588> {T-GPN} μελων <3196> {N-GPN} σου <4771> {P-2GS} και <2532> {CONJ} μη <3361> {PRT-N} ολον <3650> {A-NSN} το <3588> {T-NSN} σωμα <4983> {N-NSN} σου <4771> {P-2GS} βληθη <906> (5686) {V-APS-3S} εις <1519> {PREP} γεενναν <1067> {N-ASF}

01-Mat 05:30 **And <2532> if <1487> thy <4675> right <1188> hand <5495> offend <4624> (5719) thee <4571>**, cut <1581> <0> it <846> off <1581> (5657), and <2532> cast <906> (5628) *it* from <575> thee <4675>: for <1063> it is profitable <4851> (5719) for thee <4671> that <2443> one <1520> of thy <4675> members <3196> should perish <622> (5643), and <2532> not <3361> *that* thy <4675> whole <3650> body <4983> should be cast <906> (5686) into <1519> hell <1067>.

1st Class - EC – Like the offensive 'eye', above, the hypothesis is that it (*the right hand*) will 'scandalize' us. This is harder than the Jewish law. It does, however, cause the hearers to give ourselves a complete examination, The

coming Judge has spoken. What are we to do??? We need to operate on a higher plane. – e.g., Eph 5:17ff with Col 3:16ff. See DM section 278. (3)

01-Mat 05:31 C-3 IRC - ερρεθη <2046> (5681) {V-API-3S} δε <1161> {CONJ} οτι <3754> {CONJ} ος <3739> {R-NSM} αν <302> {PRT} απολυση <630> (5661) {V-AAS-3S} την <3588> {T-ASF} γυναικα <1135> {N-ASF} αυτου <846> {P-GSM} δοτω <1325> (5628) {V-2AAM-3S} αυτη <846> {P-DSF} αποστασιον <647> {N-ASN}

01-Mat 05: 31 And<1161> it hath been said <4483> (5681) <3754>, **Whosoever <3739> <302> shall put away <630> (5661) his <846> wife <1135>**, let him give <1325> (5628) her <846> a writing of divorcement <647>:

3rd Class – IRC – ος αν with the AAS-3S.

ATRPW says: “A writing of divorcement (αποστασιον), “a divorce certificate” (Moffatt), “a written notice of divorce” (Weymouth).

The Greek is an abbreviation of βιβλιον αποστασιου #Mt 19:7 Mrk 10:4. Vulgate has here *libellum repudii*. The papyri use συγγραφη αποστασιου in commercial transactions as “a bond of release” (see Moulton and Milligan’s *Vocabulary*, etc.) The written notice (βιβλιον) was a protection to the wife against an angry whim of the husband who might send her away with no paper to show for it.”

01-Mat 05:32 C-3 IRC,3 EC – DM - εγω <1473> {P-1NS} δε <1161> {CONJ} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ος <3739> {R-NSM} αν <302> {PRT} απολυση <630> (5661) {V-AAS-3S} την <3588> {T-ASF} γυναικα <1135> {N-ASF} αυτου <846> {P-GSM} παρεκτος <3924> {ADV} λογου <3056> {N-GSM} πορνειας <4202> {N-GSF} ποιει <4160> (5719) {V-PAI-3S} αυτην <846> {P-ASF} μοιχασθαι <3429> (5738) {V-PNN} και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} απολελυμενην <630> (5772) {V-RPP-ASF} γαμηση <1060> (5661) {V-AAS-3S} μοιχεται <3429> (5736) {V-PNI-3S}

01-Mat 05:32 But <1161> I <1473> say <3004> (5719) unto you <5213>, That <3754> **whosoever <3739> <302> shall put away <630> (5661) his <846> wife <1135>**, saving (except) <3924> for the cause (*the word*) <3056> of fornication <4202>, causeth <4160> (5719) her <846> to commit adultery <3429> (5738): **and <2532> whosoever <3739> <1437> shall marry <1060> (5661) her that is divorced <630> (5772)** committeth adultery <3429> (5736).

3rd Class IRC – D&M 273 + 3rd Class-EC – Notice, the relative pronoun ον falls between και and εαν. See DM section 278. (3). Note also the exception clause. The word of her fornication has probably to do with witnesses and/or the husband to the elders of the synagogue.

ATRPW suggests: ” A writing of divorcement (αποστασιον), “a divorce certificate” (Moffatt), “a written notice of divorce”

(Weymouth). The Greek is an abbreviation of βιβλιον αποστασιου #Mt 19:7 Mrk 10:4. Vulgate has here *libellum repudii*. The papyri use συγγραφη αποστασιου in commercial transactions as “a bond of release” (see Moulton and Milligan’s *Vocabulary*, etc.) The written notice (βιβλιον) was a protection to the wife against an angry whim of the husband who might send her away with no paper to show for it.

01-Mat 05:39 C-3 IRC - DM - εγω <1473> {P-1NS} δε <1161> {CONJ} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} μη <3361> {PRT-N} αντιστηναι <436> (5629) {V-2AAN} τω <3588> {T-DSM} πονηρω <4190> {A-DSM} αλλ <235> {CONJ} οστις <3748> {R-NSM} σε <4771> {P-2AS} ραπισει <4474> (5692) {V-FAI-3S} επι <1909> {PREP} την <3588> {T-ASF} δεξιαν <1188> {A-ASF} σιαγωνα <4600> {N-ASF} στρεψον <4762> (5657) {V-AAM-2S} αυτω <846> {P-DSM} και <2532> {CONJ} την <3588> {T-ASF} αλλην <243> {A-ASF}

01-Mat 05: 39 But <1161> I <1473> say <3004> (5719) unto you <5213>, That ye (*are*) not <3361> resisting <436> (5629) the <3588> evil *one* <4190>: but <235> **whosoever <3748> shall smite <4474> (5692) thee <4571> on <1909> thy <4675> right <1188> cheek <4600>**, turn <4762> (5657) to him <846> the other <243> also <2532>.

3rd Class - IRC - The relative pronoun οστις with the *FAI-3S* and without αν “is sometimes found” in the N.T. DM section 253 (1).

LNTC, Lightfoot gives background: “39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

[*Whosoever shall smite thee on thy right cheek.*] That the doctrine of Christ may here more clearly shine out, let the Jewish doctrine be set against it; to which he opposeth his.

"Does anyone give his neighbour a box on the ear? let him give him a shilling. R. Judah in the name of R. Josi of Galilee saith, Let him give him a pound."

"Does he give him a blow upon the cheek? Let him give him two hundred zuzes: if with the other hand, let him give four hundred." Compare with this passage verse 39: 'If any shall strike thee on the right cheek, turn to him the other also.'

"Does he twitch him by the ear; or does he pull off his hair; or does he spit, so that his spittle falls upon him; or does he take away his coat" [note this also, and compare verse 40 with it, 'He that will take away thy coat,' &c.]; "or does he uncover a woman's head in public? Let him give four hundred zuzes."

They fetch the reason of so severe a mulct chiefly from the shame done him that is thus injured, and from the disgrace of the thing itself; and, moreover, from the dignity of an Israelite: which is declared at large by the Gemarists upon the words cited, and by Maimonides.

"Those mulcts [say they] are established and inflicted *according to the dignity* of the person injured. But R. Akibah said, 'Even the poorest Israelites are to be esteemed as though they were persons of quality divested of their estates, because they are the sons of Abraham, Isaac, and Jacob.'"

Hence the entrance to our Saviour's doctrine lies easy: 1. He cites the law of retaliation, which, by laying one against the other, Christian charity and forgiveness might shine the clearer. 2. He mentions these particulars which seemed to be the most unworthy, and not to be borne by the high quality of a Jew, that he might the more preach up evangelical humility, and patience, and self-denial. But why was the law of retaliation given, if at last it is melted down into this? On the same reason as the law of death was given concerning adultery, namely, for terror, and to demonstrate what the sin was. Both were to be softened by charity; this by forgiveness, that by a bill of divorce: or, if the husband so pleased, by forgiveness also.

01-Mat 05:41 C-3 IRC - DM - και <2532> {CONJ} οστις <3748> {R-NSM} σε <4771> {P-2AS} αγγαρευσει <29> (5692) {V-FAI-3S} μυλιον <3400> {N-ASN} εν <1520> {A-ASN} υπαγε <5217> (5720) {V-PAM-2S} μετ <3326> {PREP} αυτου <846> {P-GSM} δυο <1417> {A-NUI}

01-Mat 05: 41 And <2532> **whosoever** <3748> **shall compel** <29> <0> **thee** <4571> **to go** <29> (5692) **a** <1520> **mile** <3400>, go <5217> (5720) with <3326> him <846> twain <1417>.

3rd Class - IRC - The (indefinite) relative pronoun οστις with the *FAI-3S* and without αν “is sometimes found” in the N.T. DM section 253 (1). Ref. verse 39 for similar construction.

ATRWPs writes: “Shall compel thee (αγγαρευσει). The Vulgate has *angariaverit*. The word is of Persian origin and means public couriers or mounted messengers (αγγαροι) who were stationed by the King of Persia at fixed localities, with horses ready for use, to send royal messages from one to another. So if a man is passing such a post-station, an official may rush out and compel him to go back to another station to do an errand for the king. This was called impressment into service. **This very thing was done to Simon of Cyrene who was thus compelled to carry the cross of Christ, #Mt 27:32** (ηγγαρευσαν).”

01-Mat 05:46 C-3 - εαν <1437> {COND} γαρ <1063> {CONJ} αγαπησητε <25> (5661) {V-AAS-2P} τους <3588> {T-APM} αγαπωντας <25> (5723) {V-PAP-APM} υμας <4771> {P-2AP} τινα <5101> {I-ASM} μισθον <3408> {N-ASM} εχετε <2192> (5719) {V-PAI-2P} ουχι <3780> {PRT-I} και <2532> {CONJ} οι <3588> {T-NPM} τελωναι <5057> {N-NPM} το <3588> {T-ASN} αυτο <846> {P-ASN} ποιουσιν <4160> (5719) {V-PAI-3P}

01-Mat 05:46 **For** <1063> **if** <1437> **ye love** <25> (5661) **them which** (*them who*) <3588> **love** <25> (5723) **you** <5209>, what <5101> reward <3408> have ye <2192> (5719)? do <4160> (5719) not <3780> even <2532> the publicans <5057> the same <846>?

3rd Class - Indicates that such love is only probable - perhaps not existent. A maximum education program!

LNTC, says: “[*Do not even the publicans the same?*] How odious the publicans were to the Jewish nation, especially those that were sprung of that nation, and how they reckoned them the very worst of all mankind, appears many ways in the evangelists; and the very same is their character in their own writers.

"It is not lawful to use the riches of such men, of whom it is presumed that they were thieves; and of whom it is presumed that all their wealth was gotten by rapine; and that all their business was the business of extortioners, such as publicans and robbers are; nor is their money to be mingled with thine, because it is presumed to have been gotten by rapine."

Among those who were neither fit to judge, nor to give a testimony in judgment, are numbered *the collectors of taxes, and the publicans*.

Publicans are joined with cut-throats and robbers. "*They swear to cut-throats, to robbers and to publicans [invading their goods], This is an offering, &c. He is known by his companion.*"

They were marked with such reproach, and that not without good reason; partly by reason of their rapine, partly, that to the burden laid upon the nation they themselves added another burden.

"When are publicans to be reckoned for thieves? when he is a Gentile; or when of himself he takes that office upon him; or when, being deputed by the king, he doth not exact the set sum, but exacts according to his own will." Therefore the father of R. Zeira is to be reputed for a rare person, who, being a publican for thirteen years, did not make the burdens of the taxes heavier, but rather eased them.

"When the king laid a tax, to be exacted of the Jews, of each according to his estate, these publicans, being deputed to proportion the thing, became respecters of persons, burdening some and indulging others, and so became plunderers."

By how much the more grievous the heathen yoke was to the Jewish people, boasting themselves a free nation, so much the more hateful to them was this kind of men; who, though sprung of Jewish blood, yet rendered their yoke much more heavy by these rapines."

01-Mat 05:47 C-3 EC - DM - και <2532> {CONJ} εαν <1437> {COND} ασπασησθε <782> (5667) {V-ADS-2P} τους <3588> {T-APM} φίλους <5384> {A-APM} υμων <4771> {P-2GP} μονον <3440> {ADV} τι <5101> {I-ASN} περισσον <4053> {A-ASN} ποιειτε <4160> (5719) {V-PAI-2P} ουχι <3780> {PRT-I} και <2532> {CONJ} οι <3588> {T-NPM} τελωναι <5057> {N-NPM} ουτως <3779> {ADV} ποιουσιν <4160> (5719) {V-PAI-3P}

Mt 05:47 And <2532> if <1437> ye salute <782> (5667) your <5216> brethren <80> only <3440>, what <5101> do <4160> (5719) ye more <4053> than others? do <4160> (5719) not <3780> even <2532> the publicans <5057> so <3779>?

3rd Class - EC - See DM section 278. (3)

CHSCM says: "On a journey, or in the streets, or in the house, we are not to confine our friendly greetings to those who are near and dear to us. Courtesy should be wide, and none the less sincere because general. We should speak kindly to all, and treat every man as a brother. Anyone will shake hands with an old friend, but we are to be cordially courteous towards every being in the form of man. If not, we shall reach no higher level than mere outcasts. Even a dog will salute a dog."

01-Mat 06:01 C-1 - BMT - ASMG1 - προσεχετε <4337> (5720) {V-PAM-2P} την <3588> {T-ASF} ελεημοσυνην <1654> {N-ASF} υμων <4771> {P-2GP} μη <3361> {PRT-N} ποιειν <4160> (5721) {V-PAN} εμπροσθεν <1715> {PREP} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} προς <4314> {PREP} το <3588> {T-ASN} θεαθηναι <2300> (5683) {V-APN} αυτοις <846> {P-DPM} ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} μισθον <3408> {N-ASM} ουκ <3756> {PRT-N} εχετε <2192> (5719) {V-PAI-2P} παρα <3844> {PREP} τω <3588> {T-DSM} πατρι <3962> {N-DSM} υμων <4771> {P-2GP} τω <3588> {T-DSM} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανοις <3772> {N-DPM}

01-Mat 06:01 ¶ Take heed <4337> (5720) that ye do <4160> (5721) not <3361> your <5216> alms [righteousness <1343>] <1654> before <1715> men <444>, to be seen <4314> <2300> (5683) of them <846>: otherwise but if indeed, (you-do-alms-to-be-seen-by-men) <1490> ye have <2192> (5719) no <3756> reward <3408> of <3844> your <5216> Father <3962> which <3588> is in <1722> heaven <3772>. {alms: or, righteousness} {of your: or, with your}.

1st Class – Note: ει δε μηγε follows the affirmation (ASMG1) of those who are superficial in their “religious” duties – here, giving alms. The assumption of reality in our Lord’s statement is, here, for the sake of argument. In audience with His disciples He presents the Platform Of The King. Most and the better of ancient texts replace ελεημοσυνην: alms; with : δικαιοσυνην righteousness. Notice the substitution - see BMT sections 273. (f) and 275. (h).

ATRWPs suggests: "Take heed (προσεχετε). The Greek idiom includes "mind" (νοον) which is often expressed in ancient Greek and once in the Septuagint. #Job 7:17. In the New Testament the substantive νοος is understood. It means to "hold the mind on a matter," take pains, take heed. "Righteousness" (δικαιοσύνην) is the correct text in this verse. Three specimens of the Pharisaic "righteousness" are given (alms, prayer, fasting).

To be seen (θεαθηναι). First aorist passive infinitive of purpose. Our word *theatrical* is this very word, spectacular performance. With your Father (παρα τω πατρι υμων). Literally "beside your Father," standing by his side, as he looks at it.

01-Mat 06:02 C-3 ITC - DM - **οταν <3752> {CONJ} ουν <3767> {CONJ} ποιης <4160> (5725) {V-PAS-2S} ελεημοσυνην <1654> {N-ASF} μη <3361> {PRT-N} σαλπισης <4537> (5661) {V-AAS-2S} εμπροσθεν <1715> {PREP} σου <4771> {P-2GS} ωσπερ <5618> {ADV} οι <3588> {T-NPM} υποκριται <5273> {N-NPM} ποιουσιν <4160> (5719) {V-PAI-3P} εν <1722> {PREP} ταις <3588> {T-DPF} συναγωγαις <4864> {N-DPF} και <2532> {CONJ} εν <1722> {PREP} ταις <3588> {T-DPF} ρυμαις <4505> {N-DPF} οπως <3704> {ADV} δοξασθωσιν <1392> (5686) {V-APS-3P} υπο <5259> {PREP} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} απεχουσιν <568> (5719) {V-PAI-3P} τον <3588> {T-ASM} μισθον <3408> {N-ASM} αυτων <846> {P-GPM}**

01-Mat 06:02 **Therefore <3767> whenever <3752> thou doest <4160> (5725) thine alms <1654>**, do <4537> <0> not <3361> sound a trumpet <4537> (5661) before <1715> thee <4675>, as <5618> the hypocrites <5273> do <4160> (5719) in <1722> the synagogues <4864> and <2532> in <1722> the streets <4505>, that <3704> they may have glory <1392> (5686) of <5259> men <444>. Verily <281> I say <3004> (5719) unto you <5213>, They have <568> (5719) their <846> reward <3408>. *{do not....: or, cause not a trumpet to be sounded}*

3rd Class – ITC - - οταν = οτε + αν with crasis: *whenever*, of the protasis and the PAS-2S – See DM section 265. (2) a. ATRWP clarifies: "Sound not a trumpet (μη σαλπισης). Is this literal or metaphorical? No actual instance of such conduct has been found in the Jewish writings. McNeile suggests that it may refer to the blowing of trumpets in the streets on the occasion of public fasts. Vincent suggests the thirteen trumpet-shaped chests of the temple treasury to receive contributions #Lu 21:2. But at Winona Lake one summer a missionary from India named Levering stated to me that he had seen Hindu priests do precisely this very thing to get a crowd to see their beneficences. So it looks as if the rabbis could do it also. Certainly it was in keeping with their love of praise. And Jesus expressly says that "the hypocrites" (οι υποκρινομαι) do this very thing. This is an old word for actor, interpreter, one who personates another, from υποκρινομαι to answer in reply like the Attic αποκρινομαι. Then to pretend, to feign, to dissemble, to act the hypocrite, **to wear a mask**. This is the hardest word that Jesus has for any class of people and he employs it for these pious pretenders who pose as perfect. They have received their reward (απεχουσιν τον μισθον αυτων). This verb is common in the papyri for receiving a receipt, "they have their receipt in full," all the reward that they will get, this public notoriety. "They can sign the receipt of their reward" (Deissmann, *Bible Studies*, p. 229). So *Light from the Ancient East*, pp. 110f. αποχη means "receipt." So also in #Mt 6:5

01-Mat 06:05 C-3 ITC,3 IRC - DM - **και <2532> {CONJ} οταν <3752> {CONJ} προσευχη <4336> (5741) {V-PNS-2S} ουκ <3756> {PRT-N} εση <1510> (5695) {V-FDI-2S} ωσπερ <5618> {ADV} οι <3588> {T-NPM} υποκριται <5273> {N-NPM} οτι <3754> {CONJ} φιλουσιν <5368> (5719) {V-PAI-3P} εν <1722> {PREP} ταις <3588> {T-DPF} συναγωγαις <4864> {N-DPF} και <2532> {CONJ} εν <1722> {PREP} ταις <3588> {T-DPF} γωνιαις <1137> {N-DPF} των <3588> {T-GPF} πλατειων <4113> {N-GPF} εστωτες <2476> (5761) {V-RAP-NPM} προσευχεσθαι <4336> (5738) {V-PNN} οπως <3704> {ADV} αν <302> {PRT} φανωσιν <5316> (5652) {V-2APS-3P} τοις <3588> {T-DPM} ανθρωποις <444> {N-DPM} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} απεχουσιν <568> (5719) {V-PAI-3P} τον <3588> {T-ASM} μισθον <3408> {N-ASM} αυτων <846> {P-GPM}**

01-Mat 06:05 ¶ **And <2532> whenever <3752> you might pray <4336> (5741)**, you shall <2071> <0> not <3756> be <2071> (5704) as <5618> the hypocrites <5273> *are*: for <3754> they love <5368> (5719) to pray <4336> (5738) standing <2476> (5761) in <1722> the synagogues <4864> and <2532> in <1722> the

corners <1137> of the streets <4113>, **that (how) <3704> per-chance <302> they may be seen <5316> (5652) by men <444>**. Verily <281> I say <3004> (5719) unto you <5213>, <3754> They have <568> (5719) their <846> reward <3408>.

3rd Class – ITC – - σταν = οτε + αν with crasis: whenever, of the protasis and the PMS-2S - seeDM section 265 (2) a. +

3 Class - IRC – the Protasis follows the apodosis. Note: οπως is an indefinite relative correlative adverb of manner that answers the question of how they are seen standing. See ATRWP below for explanation.

ATRWP says: "In the synagogues and in the corners of the streets (εν ταις συναγωγαῖς και εν ταις γωνιαῖς των πλατειων). These were the usual places of prayer (synagogues) and the street corners where crowds stopped for business or talk. **If the hour of prayer overtook a Pharisee here, he would strike his attitude of prayer** like a modern Moslem **that men might see that he was pious**.

An extended quote from John Trapp's commentary:

"Ver. 5. And when thou prayest] A duty of that necessity, that neither the immutability of God's decree, #Da 9:2,3, nor the infallibility of the promises, #Eze 36:37, nor the effectual intercession of our Lord Christ (who taught his disciples to pray), can dispense with us for not doing it. The Jews accounted it an "abomination of desolation" when the dally sacrifice was intermitted and suspended, as under Antiochus. Our Saviour perfumed his whole course, nay, his cross, with this incense, and thereby purchased us this privilege, paved us this "new and living way" to the throne of grace, #Heb 10:20; a sure and safe way to get mercy, #Heb 10:16. The ark was never separated from the mercy seat, to show that God's mercy is near unto such as affect his presence. Some favours he hath reserved to this duty, that will not otherwise be yielded, #Ps 106:23 Eze 22:30. As when he is fully resolved to ruin a people or person, he silenceth his servants, and forbids them to solicit him any further, as he did Samuel interceding for Saul, and Jeremiah for Jerusalem.

Be not as the hypocrites] Who pretend to pray much, but indeed can do nothing at it, because destitute of the "spirit of grace and supplication;" without whose help we know neither what nor how to pray, #Zec 12:10 Ro 8:26: nay, Peter, James, and John will be sleeping when they should be praying in the very hour of temptation, #Mt 26:38. There may be good words and wishes found in a worldling's mouth,

"Who will show us any good?" but none but a David can with faith, feeling, and fervency say, "Lord, lift up the light of thy countenance upon me," #Ps 4:6. Balaam may break forth into wishes and woulds, "Oh, let me die the death of the righteous," &c.; but can he pray, as David in like case, #Ps 26:9 "Oh, take not away my soul with sinners, nor my life with bloody men!" A hypocrite may tell a persuasive tale for himself in earthly regards, or howl upon his bed in the want of outward comforts; cry in extremity, as a prisoner at the bar, as a pig under the knife; or importune God for grace, as a bridge to lead him to heaven, not for any beauty he seeth or sweetness he finds in it. But will he pray always, will he delight himself in God? saith Job. {a} No, surely, he neither doth nor can do it. When God defers to help at a pinch, as Saul, #1Sa 13:8, when grief and vexations increase, he frets and meddles no more with calling upon God, but grunts against him because he handles him not after his own mind, and betaketh himself to some other course. If God will not come at his call and be at his beck, away to the witch of Endor, with Saul, #1Sa 28:7; to the god of Ekron, as Ahaziah; to Baalim and Ashteroth, with the revolted Israelites, #2Ki 1:2. {b} Wherein he is like to those barbarous Chinois, that whip their gods when they answer them not; or that resolute Ruffus, that profanely painted God on the one side of his shield and the devil on the other, with this inscription, *Si tu me nolis, iste rogat*: or that desperate king of Israel, "Behold," saith he, "this evil is from the Lord, and what should I wait for the Lord any longer?" #2Ki 6:33. Lo, this is the guise of a godless hypocrite. Either "he calleth not upon God" (which is the description David giveth of him, #Ps 14:4), but is possessed, as it were, with a dumb devil, both in church and chamber; or if by reading or otherwise he have raked together some good petitions, and strive to set some life upon them in the utterance, that he may seem to be well gifted; yet he doth it not to serve God, but merely to serve himself upon God: "he draweth not nigh with a true heart," #Heb 10:22, uprightly propounding God's service in prayer, and not only his own supply and satisfaction. He is not brought into God's presence with love and desire, as #Ps 40:8. He labours not with strife of heart to worship him with his faith, trust, hope, humility, self-denial, being well content that God's will be done, however, and truly seeking his glory, though himself be not profited, acknowledging the kingdom, power, and glory to be his, #Mt 6:13.

Lastly, working not by a right rule, from a right principle, not for a right end; he cannot undergo the strife of prayer, as Jacob, who wrestled by might and sleight (so much the Hebrew word importeth ויאבק #Ge 32:24-26), much less can he continue long in it, as David, he is soon sated, soon tired, #Ps 27:4 119:81,123. If men observe him not, applaud him not, he giveth over that course, as tedious and unsavoury, that wherein he finds no more good relish than in the white of an egg or a dry chip. And in any extraordinary trouble, instead of calling upon God, he runs from him, #Isa 33:14, as Saul did, #1Sa 28:7.

For they love to pray standing, &c.] Stand they might; so did the publican. And when ye stand and pray, saith our Saviour, not disliking the gesture, #Lu 18:13 Mrk 9:25. It was commonly used among the Jews in the temple, especially at the solemn feasts, what time there was such resort of people from all parts, that they could hardly stand one by another. The primitive Christians also stood praying in their public assemblies, between Easter and Whitsuntide especially, in token of our Saviour's standing up from the dead. Whence came that proverb among them, "Were it not for standing in prayer, the world would not stand." {c} Other gestures and postures of the body in prayer we read of. David and Elijah sat and prayed, #1Ch 17:16 1Ki 19:4. Peter and Paul kneeled and prayed, #Ac 9:40 Eph 4:13. Moses and Aaron fell on their faces and prayed, #Nu 16:22. In

secret prayer there is more liberty to use that gesture that may most quicken us and help the duty: Elijah put his head between his knees in prayer (as one that would strain every vein in his heart). But in public our behaviour must be such as may witness our communion and desire of mutual edification; there must be uniformity, no rents or divisions, #1Co 14:40; and special care taken that our inward affection answer our external devotion; that we stand not in the synagogues, as these, with desire to be seen of men (as Saul was higher than the rest by head and shoulders), for that is putrid hypocrisy, hateful even among heathens. Cicero taxeth Gracchus for this, that he referred all his actions, not to the rule of virtue, but to the favour of the people, that he might have esteem and applause from them. That they may be seen of men] This was the wind that set the windmill to work, the poise that made the clock strike. Pliny telleth us that the nightingale singeth far longer and better when men be by than otherwise. If Jehonadab had not seen the zeal that Jehu had for the Lord of hosts, he had been nothing so hot nor (in his own conceit) so happy. But Christian modesty teacheth a wise man not to expose himself to the fairest show, but rather to seek to be good than seem to be so. {d} Not so every loose and ungirt Christian: these, like Jeroboam's wife, never put on demure apparel but when they are to speak with the prophets; are never so holy as at church, and in the presence of those whose holiness they reverence.

{a} #Ho 7:14. When God is rending away his soul, he roars. #Job 27:9.

{b} *Flectere si nequeo superos, Acheronta movebo. Ab Ekron ubi colebatur Beelzebub, factus videtur, Acheron.*

{c} *Absque stationibus non substiteret mundus.* Tertul.

{d} *Sed vox tu es, praeterea nihil. Laco ad Philon. Falleris, esse aliquid si cupis, esque nihil.* “

01-Mat 06:06 C-3 ITC – DM - σου <4771> {P-2NS} δε <1161> {CONJ} **οταν <3752> {CONJ} προσευχη <4336> (5741) {V-PNS-2S}** εισελθε <1525> (5628) {V-2AAM-2S} εις <1519> {PREP} το <3588> {T-ASN} ταμειον <5009> {N-ASN} σου <4771> {P-2GS} και <2532> {CONJ} κλεισας <2808> (5660) {V-AAP-NSM} την <3588> {T-ASF} θυραν <2374> {N-ASF} σου <4771> {P-2GS} προσευξαι <4336> (5663) {V-ADM-2S} τω <3588> {T-DSM} πατρι <3962> {N-DSM} σου <4771> {P-2GS} τω <3588> {T-DSM} εν <1722> {PREP} τω <3588> {T-DSN} κρυπτω <2927> {A-DSN} και <2532> {CONJ} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} σου <4771> {P-2GS} ο <3588> {T-NSM} βλεπων <991> (5723) {V-PAP-NSM} εν <1722> {PREP} τω <3588> {T-DSN} κρυπτω <2927> {A-DSN} αποδωσει <591> (5692) {V-FAI-3S} σοι <4771> {P-2DS} εν <1722> {PREP} τω <3588> {T-DSN} φανερω <5318> {A-DSN}

01-Mat 06:06 But <1161> you <4771>, **whenever <3752> you might pray <4336> (5741)**, enter <1525> (5628) into <1519> thy <4675> closet <5009>, and <2532> when thou hast shut <2808> (5660) thy <4675> door <2374>, pray <4336> (5663) to thy <4675> Father <3962> which <3588> is in <1722> secret <2927>; and <2532> thy <4675> Father <3962> which <3588> seeth <991> (5723) in <1722> secret <2927> shall reward <591> (5692) thee <4671> openly <1722> <5318>.

3rd Class - ITC - - οταν = οτε + αν with crasis: whenever, of the protasis and the PMS-2S – DM section 265 (2) a.

ATRPW suggests: “**Into thy closet** (εις το ταμειον). The word is a late syncopated form of ταμειον from ταμιας (steward) and the root ταν - from τεμνω, to cut. So it is a store-house, a separate apartment, one's private chamber, closet, or "den" where he can withdraw from the world and shut the world out and commune with God.

As C.H.Spurgeon adds: “As the very soul of prayer lies in communion with God, we shall pray best when all our attention is confined to Him, and we shall best reach our end of being accepted by Him when we have no regard to the opinion of anyone else. Secret prayer is truly heard and openly answered in the Lord's own way and time. Our King reigns "in secret": there he sets up his court, and there will he welcome our approaches. We are not where God sees when we court publicity, and pray to obtain credit for our devotion.

01-Mat 06:14 C-3 - **εαν <1437> {COND} γαρ <1063> {CONJ} αφητε <863> (5632) {V-2AAS-2P} τοις <3588> {T-DPM} ανθρωποις <444> {N-DPM} τα <3588> {T-APN} παραπτωματα <3900> {N-APN} αυτων <846> {P-GPM}** αφησει <863> (5692) {V-FAI-3S} και <2532> {CONJ} υμιν <4771> {P-2DP} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} υμων <4771> {P-2GP} ο <3588> {T-NSM} ουρανιος <3770> {A-NSM}

01-Mat 06:14 **For <1063> if <1437> ye forgive <863> (5632) men <444> their <846> trespasses <3900>**, your <5216> heavenly <3770> Father <3962> will also <2532> forgive <863> (5692) you <5213>:

3rd Class

ATRPW has: "Trespases (παρὰπτωματα). This is no part of the Model Prayer. The word "trespass" is literally "falling on one side," a lapse or deviation from truth or uprightness. The ancients sometimes used it of intentional falling or attack upon one's enemy, but "slip" or "fault" #Ga 6:1 is the common New Testament idea. παραβασις #Ro 5:14 is a positive violation, a transgression, conscious stepping aside or across.

01-Mat 06:15 C-3 - εαν <1437> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} αφητε <863> (5632) {V-2AAS-2P} τοις <3588> {T-DPM} ανθρωποις <444> {N-DPM} τα <3588> {T-APN} παραπτωματα <3900> {N-APN} αυτων <846> {P-GPM} ουδε <3761> {CONJ-N} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} υμων <4771> {P-2GP} αφησει <863> (5692) {V-FAI-3S} τα <3588> {T-APN} παραπτωματα <3900> {N-APN} υμων <4771> {P-2GP}

01-Mat 06:15 But <1161> if <3362> <0> ye forgive <863> (5632) not <3362> men <444> their <846> trespasses <3900>, neither <3761> will your <5216> Father <3962> forgive <863> (5692) your <5216> trespasses <3900>.

3rd Class

VWSNT adds: "Trespases (παρὰπτωματα). The Lord here uses another word for *sins*, and still another (αμαρτιας) appears in Luke's version of the prayer, though he also says, "every one that is indebted to us." There is no difficulty in supposing that Christ, contemplating sins in general, should represent them by different terms expressive of different aspects of wrong-doing (see on "Mt 1:21"). This word is derived from παρὰπτω, to *fall* or *thrown one's self beside*. Thus it has a sense somewhat akin to amartia, of *going beside a mark, missing*. In classical Greek the verb is often used of intentional falling, as of *throwing one's self upon* an enemy; and this is the prevailing sense in biblical Greek, indicating *reckless* and *wilful* sin. {see #1Ch 5:25 10:13 2Ch 26:18 29:6,19 Eze 14:13 28:26}

It does not, therefore, imply palliation or excuse. It is a conscious violation of right, involving guilt, and occurs therefore, in connection with the mention of forgiveness. {#Ro 4:25 5:16 Col 2:13 Eph 2:1,5} Unlike παραβασις (*transgression*), which contemplates merely the objective violation of law, it carries the thought of sin as affecting the sinner, and hence is found associated with expressions which indicate the consequences and the remedy of sin. {#Ro 4:25 5:15,17 Eph 2:1}"

01-Mat 06:16 C-3 ITC - DM - οταν <3752> {CONJ} δε <1161> {CONJ} νηστευητε <3522> (5725) {V-PAS-2P} μη <3361> {PRT-N} γινεσθε <1096> (5737) {V-PNM-2P} ωσπερ <5618> {ADV} οι <3588> {T-NPM} υποκριται <5273> {N-NPM} σκυθρωποι <4659> {A-NPM} αφανιζουσιν <853> (5719) {V-PAI-3P} γαρ <1063> {CONJ} τα <3588> {T-APN} προσωπα <4383> {N-APN} αυτων <846> {P-GPM} οπως <3704> {ADV} φανωσιν <5316> (5652) {V-2APS-3P} τοις <3588> {T-DPM} ανθρωποις <444> {N-DPM} νηστευοντες <3522> (5723) {V-PAP-NPM} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} απεχουσιν <568> (5719) {V-PAI-3P} τον <3588> {T-ASM} μισθον <3408> {N-ASM} αυτων <846> {P-GPM}

01-Mat 06: 16 But <1161> whenever <3752> you are fasting <3522> (5725), be <1096> (5737) not <3361>, as <5618> the hypocrites <5273>, of a sad countenance <4659>: for <1063> they disfigure <853> (5719) their <846> faces <4383>, that <3704> they may appear <5316> (5652) unto men <444> to fast <3522> (5723). Verily <281> I say <3004> (5719) unto you <5213>, <3754> They have <568> (5719) their <846> reward <3408>.

3rd Class - - ITC - οταν = οτε + αν with crasis: whenever, of the protasis and the PAS-2P, see DM section 265 (2) a.

ATRPW adds: "Of a sad countenance (σκυθρωποι). Only here and #Lu 24:17 in the N.T. It is a compound of σκυθρος (sullen) and οπς (countenance). These actors or hypocrites "put on a gloomy look" (Goodspeed) and, if necessary, even "disfigure their faces" (αφανιζουσιν τα προσωπα αυτων), that they may look like they are fasting. It is this pretence of piety that Jesus so sharply ridicules. There is a play on the Greek words αφανιζουσι (disfigure) and φανωσιν (figure). They conceal their real looks that they may seem to be fasting, conscious and pretentious hypocrisy.

01-Mat 06:22 C-3 - ο <3588> {T-NSM} λυχνος <3088> {N-NSM} του <3588> {T-GSN} σωματος <4983> {N-GSN} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} εαν <1437> {COND} ουν <3767> {CONJ} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} σου <4771> {P-2GS} απλους <573> {A-NSM} η <1510> (5725) {V-PAS-3S} ολον <3650> {A-NSN} το <3588> {T-NSN}

01-Mat 06:22 The light <3088> of the body <4983> is <2076> (5748) the eye <3788>: **if <1437> therefore <3767> thine <4675> eye <3788> be <5600> (5753) single <573>**, thy <4675> whole <3650> body <4983> shall be <2071> (5704) full of light <5460>.

3rd Class

Again ATRWP comes to our rescue with some interesting highlights: “Single (απλους). Used of a marriage contract when the husband is to repay the dowry “pure and simple” (την φερην απλην), if she is set free; but in case he does not do so promptly, he is to add interest also (Moulton and Milligan’s Vocabulary, etc.). There are various other instances of such usage. Here and in #Lu 11:34 the eye is called “single” in a moral sense. The word means “without folds” like a piece of cloth unfolded, simplex in Latin. Bruce considers this parable of the eye difficult. The figure and the ethical meaning seem to be mixed up, moral attributes ascribed to the physical eye which with them still gives light to the body. This confusion may be due to the fact that the eye, besides being the organ of vision, is the seat of expression, revealing inward dispositions. **The “evil” eye (πονηρος) may be diseased and is used of stinginess in the LXX and so απλους may refer to liberality as Hatch argues (Essays in Biblical Greek, p. 80). The passage may be elliptical with something to be supplied. If our eyes are healthy we see clearly and with a single focus (without astigmatism). If the eyes are diseased (bad, evil), they may even be cross-eyed or cock-eyed. We see double and confuse our vision. We keep one eye on the hoarded treasures of earth and roll the other proudly up to heaven. Seeing double is double-mindedness as is shown in #Mt 6:24..**

01-Mat 06:23 C-3 ,1 - εαν <1437> {COND} δε <1161> {CONJ} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} σου <4771> {P-2GS} πονηρος <4190> {A-NSM} η <1510> (5725) {V-PAS-3S} ολον <3650> {A-NSN} το <3588> {T-NSN} σωμα <4983> {N-NSN} σου <4771> {P-2GS} σκοτεινον <4652> {A-NSN} εσται <1510> (5695) {V-FDI-3S} ει <1487> {COND} ον <3767> {CONJ} το <3588> {T-NSN} φως <5457> {N-NSN} το <3588> {T-NSN} εν <1722> {PREP} σοι <4771> {P-2DS} σκοτος <4655> {N-NSN} εστιν <1510> (5719) {V-PAI-3S} το <3588> {T-NSN} σκοτος <4655> {N-NSN} ποσον <4214> {Q-NSN}

01-Mat 06:23 **But <1161> if <1437> thine <4675> eye <3788> be <5600> (5753) evil <4190>**, thy <4675> whole <3650> body <4983> shall be <2071> (5704) full of darkness <4652>. **since <1487> therefore <3767> the light <5457> that is <2076> (5748) in <1722> you <4671> is darkness <4655>**, how great <4214> *is that darkness <4655>!*

3rd Class - + 1st Class – (for the sake of argument) “Since, therefore, the light that is in you is darkness, . . .”

01-Mat 06:30 C-1 - ει <1487> {COND} δε <1161> {CONJ} τον <3588> {T-ASM} χορτον <5528> {N-ASM} του <3588> {T-GSM} αγρου <68> {N-GSM} σημερον <4594> {ADV} οντα <1510> (5723) {V-PAP-ASM} και <2532> {CONJ} αυριον <839> {ADV} εις <1519> {PREP} κλιβανον <2823> {N-ASM} βαλλομενον <906> (5746) {V-PPP-ASM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ουτως <3779> {ADV} αμφιεννυσιν <294> (5719) {V-PAI-3S} ου <3756> {PRT-N} πολλω <4183> {A-DSN} μαλλον <3123> {ADV} υμας <4771> {P-2AP} ολιγοπιστοι <3640> {A-VPM}

01-Mat 06:30 **Wherefore <1161>, if <1487> God <2316> so <3779> clothe <294> (5719) the grass <5528> of the field <68>**, which today <4594> is <5607> (5752), and <2532> tomorrow <839> is cast <906> (5746) into <1519> the oven <2823>, *shall he* not <3756> much <4183> more <3123> *clothe* you <5209>, O ye of little faith <3640>?

1st Class – Note the separation of the beginning of the protasis from the subject, ο θεος:: God, and verb αμφιεννυσιν (PAI-3S): clothe. This separation is done for emphasis as: “Wherefore, **since God so clothe** the grass of the field, . . .”

ATRWP says: “The grass of the field (τον χορτον του αγρου). The common grass of the field. This heightens the comparison.”

01-Mat 07:09 C-3 - η <2228> {PRT} τις <5101> {I-NSM} εστιν <1510> (5719) {V-PAI-3S} εξ <1537> {PREP} υμων <4771> {P-2GP} ανθρωπος <444> {N-NSM} ον <3739> {R-ASM} εαν <1437> {COND} αιτηση <154> (5661) {V-AAS-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} αυτου <846> {P-GSM}

αρον <740> {N-ASM} μη <3361> {PRT-N} λιθον <3037> {N-ASM} επιδωσει <1929> (5692) {V-FAI-3S} αυτω <846> {P-DSM}

01-Mat 07:09 Or <2228> what <5101> man <444> is <2076> (5748) there of <1537> you <5216>, whom <3739> **if <1437> his <846> son <5207> ask <154> (5661) bread <740>**, will he give <3361> <1929> (5692) him <846> a stone <3037>?

3rd Class - Or “... he won’t give him a stone, will he!”

Broadas comments with: “For the connection, see on v. 7, 8. Or proposes to regard the matter in another way, to introduce a different argument. *Or*, if the preceding considerations do not fully convince, look at it thus. (Compare in #Mt 12:29 and #Mt 20:15) Or what man is there of you, which does not mean, as some explain, if he is so much as a man, and not a brute; but, though he is only a man. With all the imperfection and evil which belong to human nature, even a man will be willing to give to his son, and will have some judgment in giving. The expression thus tends to prepare the mind for the application made in v. 11. Will he give, is in the Greek introduced by a particle denoting that the answer must necessarily be negative; and the broken construction of the sentence renders the expression more striking. “Who is there of you, a man, of whom his son will ask a loaf—will he give him a stone? Or also he will ask a fish—will he give him a serpent”? Bread. The word means either ‘bread’ (so all the early English versions here), or ‘a loaf,’ according to the demands of each particular connection; and the latter seems to fit best here. (Comp. on #Mt 26:26) The round, flat cakes of bread, then and now common in Palestine, resembled flat stones (comp. on #Mt 4:3). So a serpent somewhat resembles a fish. Bread and fish were the ordinary food of those who dwelt by the Lake of Galilee. On the subsequent occasion, {#Lu 11:12} an egg is added, to which a scorpion coiled might not be greatly dissimilar. Now the question is not whether the father will refuse his son’s request, but whether, instead of the thing asked he will give him something similar that is useless (a stone), or hurtful (a serpent).”

01-Mat 07:10 C-3 EC - DM - **και <2532> {CONJ} εαν <1437> {COND} ιχθυον <2486> {N-ASM} αιτηση <154> (5661) {V-AAS-3S} μη <3361> {PRT-N} οφιν <3789> {N-ASM} επιδωσει <1929> (5692) {V-FAI-3S} αυτω <846> {P-DSM}**

Mt 07:10 **Or <2532> if <1437> he ask <154> (5661) a fish <2486>**, will he give <3361> <1929> (5692) him <846> a serpent <3789>?

3rd Class - EC - For Emphatic Concession see DM section 278. (3).

Broadus again: “Or also he will ask a fish—will he give him a serpent”? Bread. The word means either ‘bread’ (so all the early English versions here), or ‘a loaf,’ according to the demands of each particular connection; and the latter seems to fit best here. (Comp. on #Mt 26:26) The round, flat cakes of bread, then and now common in Palestine, resembled flat stones (comp. on #Mt 4:3). So a serpent somewhat resembles a fish. Bread and fish were the ordinary food of those who dwelt by the Lake of Galilee. On the subsequent occasion, {#Lu 11:12} an egg is added, to which a scorpion coiled might not be greatly dissimilar. Now the question is not whether the father will refuse his son’s request, but whether, instead of the thing asked he will give him something similar that is useless (a stone), or hurtful (a serpent). In #Lu 11:11, the expression is distinctly, “Will, *instead of* a fish, give him a serpent?” (Bib. Un. Ver.) Even an earthly parent will not be ignorant enough to make such a mistake, will not be cruel enough thus to mock his child’s request. Being evil, in contrast with the holy God. Know how to give, does not simply mean are *willing* to give, but understand how to give judiciously and kindly, so that the gifts are *really* good gifts. Compare such expressions as, “The Lord knoweth how to deliver the godly out of temptation”; {#2Pe 2:9} “I know both how to be abased,—or *in humble circumstances*,—and I know how to abound,” *i. e.*, without being unduly depressed or elated; {#Php 4:12} “If a man (any one) know not how to rule his own house.”; {#1Ti 3:5} also #Lu 12:55, etc. {1}”

01-Mat 07:11 C-1 - BMT - **ει <1487> {COND} ουν <3767> {CONJ} υμεις <4771> {P-2NP} πονηροι <4190> {A-NPM} οντες <1510> (5723) {V-PAP-NPM} οιδατε <1492> (5758) {V-RAI-2P} δοματα <1390> {N-APN} αγαθα <18> {A-APN} διδοναι <1325> (5721) {V-PAN} τοις <3588> {T-DPN} τεκνοις <5043> {N-DPN} υμων <4771> {P-2GP} ποσω <4214> {Q-DSN} μαλλον <3123> {ADV} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} υμων <4771> {P-2GP} ο <3588> {T-NSM} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανους <3772> {N-DPM} δωσει <1325> (5692) {V-FAI-3S} αγαθα <18> {A-APN} τοις <3588> {T-DPM} αιτουσιν <154> (5723) {V-PAP-DPM} αυτον <846> {P-ASM}**

01-Mat 07:11 **If <1487> ye <5210> then <3767>, being <5607> (5752) evil <4190>**, know <1492> (5758) how to give <1325> (5721) good <18> gifts <1390> unto your <5216> children <5043>, how <4214> more

<3123> shall your <5216> Father <3962> which <3588> is in <1722> heaven <3772> give <1325> (5692) good things <18> to them that ask <154> (5723) him <846>?

1st Class – “Since you (Pl.) being evil, . . .” - Here the Lord clearly indicates what we are by nature, namely, EVIL. The PArticiple stresses the continuing condition of man. See BMT sections 269. (c) and 273. (f), for the absence of the Indicative verb.

ATRPW suggests: “How much more (ποσω μαλλον). Jesus is fond of the **a fortiori argument**.^a”

01-Mat 07:12 C-3 - DM - **παντα <3956> {A-APN} ουν <3767> {CONJ} οσα <3745> {K-APN} αν <302> {PRT} θελητε <2309> (5725) {V-PAS-2P} ινα <2443> {CONJ} ποιωσιν <4160> (5725) {V-PAS-3P} υμιν <4771> {P-2DP} οι <3588> {T-NPM} ανθρωποι <444> {N-NPM} ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} ποιειτε <4160> (5720) {V-PAM-2P} αυτοις <846> {P-DPM} ουτος <3778> {D-NSM} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} νομος <3551> {N-NSM} και <2532> {CONJ} οι <3588> {T-NPM} προφηται <4396> {N-NPM}**

01-Mat 07:12 ¶ **Therefore <3767> all things <3956> whatsoever <302> <3745> ye would <2309> (5725) that <2443> men <444> should do <4160> (5725) to you <5213>, do <4160> (5720) ye <5210> even <2532> so <3779> to them <846>: for <1063> this <3778> is <2076> (5748) the law <3551> and <2532> the prophets <4396>.**

3rd Class – DM section 253 (1)

ATRPW caps it off with: “That men should do unto you (ινα ποιωσιν υμιν οι ανθρωποι). #Lu 6:31 puts the Golden Rule parallel with #Mt 5:42. The negative form is in #RAPC Tob 4:15. It was used by Hillel, Philo, Isocrates, Confucius. “The Golden Rule is the distilled essence of that ‘fulfilment’ #Mt 5:17 which is taught in the sermon” (McNeile). Jesus puts it in positive form.”

01-Mat 08:02 C-3 - ATRWP - **και <2532> {CONJ} ιδου <3708> (5640) {V-2AMM-2S} λεπρος <3015> {A-NSM} ελθων <2064> (5631) {V-2AAP-NSM} προσεकुνει <4352> (5707) {V-IAI-3S} αυτω <846> {P-DSM} λεγων <3004> (5723) {V-PAP-NSM} κυριε <2962> {N-VSM} **εαν <1437> {COND} θελης <2309> (5725) {V-PAS-2S} δυνασαι <1410> (5736) {V-PNI-2S} με <1473> {P-1AS} καθαρισαι <2511> (5658) {V-AAN}****

01-Mat 08:02 And <2532>, behold <2400> (5628), there came <2064> (5631) a leper <3015> and worshipped <4352> (5707) him <846>, saying <3004> (5723), Lord <2962>, **if <1437> thou wilt <2309> (5725), thou canst <1410> (5736) make <2511> <0> me <3165> clean <2511> (5658).**

3rd Class – Note ; The leper worshipped the Lord Jesus and was not reprimanded.

ATRPW agrees: “If thou wilt (εαν θελην). The leper knew that Jesus had the power to heal him. His doubt was about his willingness. “Men more easily believe in miraculous power than in miraculous love” (Bruce). **This is a condition of the third class (undetermined, but with prospect of being determined), a hopeful doubt at any rate.** Jesus accepted his challenge by “I will.” The command to “tell no one” was to suppress excitement and prevent hostility.”

01-Mat 08:19 C-3 ILOC - DM - **και <2532> {CONJ} προσελθων <4334> (5631) {V-2AAP-NSM} εις <1520> {A-NSM} γραμματευσ <1122> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} διδασκαλε <1320> {N-VSM} ακολουθησω <190> (5692) {V-FAI-1S} σοι <4771> {P-2DS} **οπου <3699> {ADV} εαν <1437> {COND} απερχη <565> (5741) {V-PNS-2S}****

^a An **a fortiori** argument draws upon existing confidence in a proposition to argue in favor of a second proposition that is held to be implicit in the first. The second proposition may be considered “weaker,” and therefore the arguer adduces a “stronger” proposition to support it. The Christian apostle, Paul, made frequent use of this kind of argument, often writing to the effect that, “If [A], then how much more surely [B]”. For instance, in Romans 5:8-9 Paul wrote “... while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.” (See also 2 Corinthians 3:7–11.)

01-Mat 08:19 And <2532> a certain <1520> scribe <1122> came <4334> (5631), and said <2036> (5627) unto him <846>, Master <1320>, I will follow <190> (5692) thee <4671> **whithersoever <1437> <3699> thou goest <565> (5741).**

3rd Class - ILOC - See DM section 261. (1)

ATRWPs responds: "A scribe (εις γραμματεως). **One (εις) equals "a," indefinite article.** Already a disciple as shown by "another of the disciples" (ετερος των μαθητων) in 8:21. He calls Jesus "Teacher" (διδασκαλε), but he seems to be a "bumptious" brother full of self-confidence and self-complacency. "Even one of that most unimpressible class, in spirit and tendency utterly opposed to the ways of Jesus" (Bruce). Yet Jesus deals gently with him..

01-Mat 08:31 C-1 - οι <3588> {T-NPM} δε <1161> {CONJ} δαιμονες <1142> {N-NPM} παρεκαλουν <3870> (5707) {V-IAI-3P} αυτον <846> {P-ASM} λεγοντες <3004> (5723) {V-PAP-NPM} ει <1487> {COND} εκβαλλεις <1544> (5719) {V-PAI-2S} ημας <1473> {P-1AP} επιτρεπον <2010> (5657) {V-AAM-2S} ημιν <1473> {P-1DP} απελθειν <565> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} αγελην <34> {N-ASF} των <3588> {T-GPM} χοιρων <5519> {N-GPM}

01-Mat 08:31 So <1161> the devils <1142> besought <3870> (5707) him <846>, saying <3004> (5723), **If <1487> thou cast <1544> <0> us <2248> out <1544> (5719),** allow <2010> (5657) us <2254> to go away <565> (5629) into <1519> the herd <34> of swine <5519>.

1st Class – “. . . Since You are going to cast us out, . . .”

BCOM again says: "And the devils (*demons*) besought him. The word 'devil' (see on "Mt 4:1") is a contraction of διαβολος, the Greek name of him who is in the Hebrew called Satan. This Greek word is applied in Scripture only to Satan, never to his subordinates, who are described by δαιμον, from which we derive demon, demoniac, etc., or δαιμονιον, a diminutive form with equivalent meaning. The term 'devil' has become familiar to English usage as denoting either Satan or one of his subordinates, and the *English* Revisers of 1881 were unwilling to abandon it; while the *American* Revisers preferred 'demon,' which is certainly much better; for sometimes it is important to distinguish between the two words. Matthew speaks of the demons without intimating whether there were simply two, one in each possessed person, or more. Mark and Luke say that the more conspicuous person declared himself possessed by a *legion* of demons, and the full Roman legion of that day amounted to six thousand men. The correct reading here is not *suffer us to go away*, resembling #Lu 8:32, but *send us away*, resembling #Mrk 5:12."

01-Mat 09:15 C-3 ITC - DM - και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} μη <3361> {PRT-N} δυνανται <1410> (5736) {V-PNI-3P} οι <3588> {T-NPM} υιοι <5207> {N-NPM} του <3588> {T-GSM} νυμφωνος <3567> {N-GSM} πενθειν <3996> (5721) {V-PAN} εφ <1909> {PREP} οσον <3745> {K-ASN} μετ <3326> {PREP} αυτων <846> {P-GPM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} νυμφιος <3566> {N-NSM} ελευσονται <2064> (5695) {V-FDI-3P} δε <1161> {CONJ} ημεραι <2250> {N-NPF} **οταν <3752> {CONJ} απαρθη <522> (5686) {V-APS-3S} απ <575> {PREP} αυτων <846> {P-GPM} ο <3588> {T-NSM} νυμφιος <3566> {N-NSM} και <2532> {CONJ} τοτε <5119> {ADV} νηστεουσιν <3522> (5692) {V-FAI-3P}**

01-Mat 09:15 And <2532> Jesus <2424> said <2036> (5627) unto them <846>, Can <3361> <1410> (5736) the children <5207> of the bride chamber <3567> mourn <3996> (5721), as long as <1909> <3745> the bridegroom <3566> is <2076> (5748) with <3326> them <846>? but <1161> the days <2250> will come <2064> (5695), **whenever <3752> the bridegroom <3566> shall be taken <522> (5686) from <575> them <846>**, and <2532> then <5119> shall they fast <3522> (5692).

3rd Class – ITC - οταν = οτε + αν with crasis: whenever, of the protasis and the APS-3S, απαρθη *He shall/ be taken*. DM section 265. (2) a.

ATRWPs says: "The sons of the bride-chamber (οι υιοι του νυμφωνος). It is a late Hebrew idiom for the wedding guests, "the friends of the bridegroom and all the sons of the bride-chamber" (Tos. Berak. ii. 10). Cf. #Joh 2:2-9."

01-Mat 09:17 C-1 - BMT - ουδε <3761> {CONJ-N} βαλλουσιν <906> (5719) {V-PAI-3P} οινον <3631> {N-ASM} νεον <3501> {A-ASM} εις <1519> {PREP} ασκους <779> {N-APM} παλαιους <3820> {A-APM}

ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} ρηγνυνται <4486> (5743) {V-PPI-3P} οι <3588> {T-NPM} ασκοι <779> {N-NPM} και <2532> {CONJ} ο <3588> {T-NSM} οινος <3631> {N-NSM} εκχεται <1632> (5743) {V-PPI-3S} και <2532> {CONJ} οι <3588> {T-NPM} ασκοι <779> {N-NPM} απολουνται <622> (5698) {V-FMI-3P} αλλα <235> {CONJ} βαλλουσιν <906> (5719) {V-PAI-3P} οινον <3631> {N-ASM} νεον <3501> {A-ASM} εις <1519> {PREP} ασκους <779> {N-APM} καινους <2537> {A-APM} και <2532> {CONJ} αμφοτεροι <297> {A-NPM} συντηρουνται <4933> (5743) {V-PPI-3P}

01-Mat 09:17 Neither <3761> do men put <906> (5719) new <3501> wine <3631> into <1519> old <3820> bottles <779>: or else <1490> the bottles <779> break <4486> (5743), and <2532> the wine <3631> runneth out <1632> (5743), and <2532> the bottles <779> perish <622> (5698): but <235> they put <906> (5719) new <3501> wine <3631> into <1519> new <2537> bottles <779>, and <2532> both <297> are preserved <4933> (5743). *{bottles: or, sacks of skin, or, leather}*

1st Class – See BMT section 275. (h). The Lord's assumption (a very real one), is that new wine when it ferments will cause a wineskin to rupture.

ATRPW clarifies: "Old wineskins (ασκους παλαιους). Not glass "bottles" but wineskins used as bottles as is true in Palestine yet, goatskins with the rough part inside. "Our word bottle originally carried the true meaning, being a bottle of leather. In Spanish bota means a leather bottle, a boot, and a butt. In Spain wine is still brought to market in pig-skins" (Vincent). The new wine will ferment and crack the dried-up old skins. The wine is spilled (εκχεται), poured out."

01-Mat 09:21 C-3 - ελεγεν <3004> (5707) {V-IAI-3S} γαρ <1063> {CONJ} εν <1722> {PREP} εαυτη <1438> {F-3DSF} εαν <1437> {COND} μονον <3440> {ADV} αψωμαι <680> (5672) {V-AMS-1S} του <3588> {T-GSN} ιματιου <2440> {N-GSN} αυτου <846> {P-GSM} σωθησομαι <4982> (5701) {V-FPI-1S}

01-Mat 09:21 For <1063> she said <3004> (5707) within <1722> herself <1438>, **If <1437> I may <680> <0> but <3440> touch <680> (5672) his <846> garment <2440>**, I shall be whole <4982> (5701).

3rd Class - The Lord Jesus has respects even unto the superstitious. Notice His healing response in verse 22.

From VWSNT comes the comment: "**Hem** (κρασπεδου). Rev., *border*. The fringe worn on the border of the outer garment, according to the command in **#Nu 15:38**. **Dr. Edersheim** (*Life and Times of Jesus*) says that, according to tradition, each of the white fringes was to consist of eight threads, one of them wound round the others; first seven times, with a double knot; then eight times with a double knot; then eleven times with a double knot; and, lastly, thirteen times. The Hebrew characters representing these numbers formed the words **Jehovah One**."

01-Mat 10:11 C-3 ,3 ITC - DM - εις <1519> {PREP} ην <3739> {R-ASF} δ <1161> {CONJ} αν <302> {PRT} πολιν <4172> {N-ASF} η <2228> {PRT} κωμην <2968> {N-ASF} εισελθητε <1525> (5632) {V-2AAS-2P} εξετασατε <1833> (5657) {V-AAM-2P} τις <5101> {I-NSM} εν <1722> {PREP} αυτη <846> {P-DSF} αξιος <514> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} κακει <2546> {ADV-K} μεινατε <3306> (5657) {V-AAM-2P} εως <2193> {ADV} αν <302> {PRT} εξελθητε <1831> (5632) {V-2AAS-2P}

01-Mat 10:11 **And <1161> into <1519> whatsoever <302> <3739> city <4172> or <2228> town <2968> ye shall enter <1525> (5632)**, enquire <1833> (5657) who <5101> in <1722> it <846> is <2076> (5748) worthy <514>; and there <2546> abide <3306> (5657) until <2193> **ever <302> ye go thence <1831> (5632)**.

3rd Class - αν with the 2AAS-2P + 3rd Class - ITC - εως and αν with the 2AAS-2P. See DM section 265. (2) b.

01-Mat 10:13 C-3 ,3 - ATRWP - και <2532> {CONJ} εαν <1437> {COND} μεν <3303> {PRT} η <1510> (5725) {V-PAS-3S} η <3588> {T-NSF} οικια <3614> {N-NSF} αξια <514> {A-NSF} ελθετω <2064> (5628) {V-2AAM-3S} η <3588> {T-NSF} ειρηνη <1515> {N-NSF} υμων <4771> {P-2GP} επ <1909> {PREP} αυτην <846> {P-ASF} εαν <1437> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} η <1510>

(5725) {V-PAS-3S} αξια <514> {A-NSF} η <3588> {T-NSF} ειρηνη <1515> {N-NSF} υμων <4771> {P-2GP} προς <4314> {PREP} υμας <4771> {P-2AP} επιστραφητω <1994> (5649) {V-2APM-3S}

Mt 10:13 And <2532> **if** <1437> <3303> **the house** <3614> **be** <5600> (5753) **worthy** <514>, let your <5216> peace <1515> come <2064> (5628) upon <1909> it <846>: **but** <1161> **if** <3362> <0> **it be** <5600> (5753) **not** <3362> **worthy** <514>, let your <5216> peace <1515> return <1994> (5649) to <4314> you <5209>.

3rd Class + 3rd Class – with postpositive conjunction – Here, δε used as adversative, but probably EC, but 3rd Class anyway.

ATRPW says: "If the house be worthy (εαν η η οικια αξια). **Third class condition. What makes a house worthy? "It would naturally be readiness to receive the preachers and their message" (McNeile).** Hospitality is one of the noblest graces and preachers receive their share of it. The apostles are not to be burdensome as guests."

01-Mat 10:14 C-3 IRC - και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} μη <3361> {PRT-N} δεξεται <1209> (5667) {V-ADS-3S} υμας <4771> {P-2AP} μηδε <3366> {CONJ-N} ακουση <191> (5661) {V-AAS-3S} τους <3588> {T-APM} λογους <3056> {N-APM} υμων <4771> {P-2GP} εξερχομενοι <1831> (5740) {V-PNP-NPM} της <3588> {T-GSF} οικιας <3614> {N-GSF} η <2228> {PRT} της <3588> {T-GSF} πολεως <4172> {N-GSF} εκεινης <1565> {D-GSF} εκτιναξατε <1621> (5657) {V-AAM-2P} τον <3588> {T-ASM} κονιορτον <2868> {N-ASM} των <3588> {T-GPM} ποδων <4228> {N-GPM} υμων <4771> {P-2GP}

01-Mat 10:14 And <2532> **whosoever** <3739> **shall** <1209> <0> **not** <3362> **receive** <1209> (5667) **you** <5209>, **nor** <3366> **hear** <191> (5661) **your** <5216> **words** <3056>, when ye depart out <1831> (5740) of that <1565> house <3614> or <2228> city <4172>, shake off <1621> (5657) the dust <2868> of your <5216> feet <4228>.

3rd Class – IRC – Notice, the relative pronoun ον falls between και and εαν. Also, There are two protases contained in the first two dependent clauses! See DM section 253. (1).

ATRPW suggests: "Shake off the dust (εκτιναξατε τον κονιορτον). Shake out, a rather violent gesture of disfavour. The Jews had violent prejudices against the smallest particles of Gentile dust, not as a purveyor of disease of which they did not know, but because it was regarded as the putrescence of death. If the apostles were mistreated by a host or hostess, they were to be treated as if they were Gentiles. {cf. #Mt 18:17 Ac 18:6} Here again we have a restriction that was for this special tour with its peculiar perils."

01-Mat 10:19 C-3 ITC - DM - οταν <3752> {CONJ} δε <1161> {CONJ} παραδιδωσιν <3860> (5725) {V-PAS-3P} υμας <4771> {P-2AP} μη <3361> {PRT-N} μεριμνησητε <3309> (5661) {V-AAS-2P} πως <4459> {ADV-I} η <2228> {PRT} τι <5101> {I-ASN} λαλησητε <2980> (5661) {V-AAS-2P} δοθησεται <1325> (5701) {V-FPI-3S} γαρ <1063> {CONJ} υμιν <4771> {P-2DP} εν <1722> {PREP} εκεινη <1565> {D-DSF} τη <3588> {T-DSF} ωρα <5610> {N-DSF} τι <5101> {I-ASN} λαλησετε <2980> (5692) {V-FAI-2P}

01-Mat 10: 19 **But** <1161> **whenever** <3752> **they deliver** <3860> <0> **you** <5209> **up** <3860> (5725), take <3309> <0> no <3361> thought <3309> (5661) how <4459> or <2228> what <5101> ye shall speak <2980> (5661): for <1063> it shall be given <1325> (5701) you <5213> in <1722> that same <1565> hour <5610> what <5101> ye shall speak <2980> (5692).

3rd Class – ITC - οταν = οτε + αν with crasis: whenever, of the protasis and the PAS-3P, and the APS-3S

παραδιδωμι: *they may deliver*. DM section 965. (2) a.

ATRPW says: "Be not anxious (μη μεριμνησητε). Ingressive aorist subjunctive in prohibition. "Do not become anxious." {#Mt 6:31} "Self-defence before Jewish kings and heathen governors would be a terrible ordeal for humble Galileans. The injunction applied to cases when preparation of a speech would be impossible" (McNeile). "It might well alarm the bravest of these simple fishermen to be told that they would have to answer for their doings on Christ's behalf before Jewish councils and heathen courts" (Plummer). Christ is not talking about preparation of sermons.

In that hour (εν εκεινη τη ωρα), if not before. The Spirit of your Father will speak to you and through you. {#Mt 10:20} Here is no posing as martyr or courting a martyr's crown, but real heroism with full loyalty to Christ."

01-Mat 10:23 C-3 ITC,3 ITC - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} διωκωσιν <1377> (5725) {V-PAS-3P} υμας <4771> {P-2AP} εν <1722> {PREP} τη <3588> {T-DSF} πολει <4172> {N-DSF} ταυτη <3778> {D-DSF} φευγετε <5343> (5720) {V-PAM-2P} εις <1519> {PREP} την <3588> {T-ASF} αλλην <243> {A-ASF} αμην <281> {HEB} γαρ <1063> {CONJ} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ου <3756> {PRT-N} μη <3361> {PRT-N} τελεσητε <5055> (5661) {V-AAS-2P} τας <3588> {T-APF} πολεις <4172> {N-APF} του <3588> {T-GSM} ισραηλ <2474> {N-PRI} εως <2193> {ADV} αν <302> {PRT} ελθη <2064> (5632) {V-2AAS-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM}**

01-Mat 10:23 **But <1161> whenever <3752> they persecute <1377> (5725) you <5209> in <1722> this <5026> city <4172>, flee ye <5343> (5720) into <1519> another <243>: for <1063> verily <281> I say <3004> (5719) unto you <5213>, You shall <5055> <0> not <3364> finished <5055> (5661) the cities <4172> of Israel <2474>, until <2193> ever <302> the Son <5207> of man <444> shall come <2064> (5632).** {have...: or, end, or, finish}

3rd Class – ITC - οταν = οτε + αν with crasis: whenever, of the protasis and the PAS-3P, διωκωσιν: *they shall/ persecute*. DM section 965. (2) a.

+ 3rd Class - ITC - εως is the start of a temporal clause. The time aspect (limit) may be the continuance of an action which is described as parallel with the action of the principal verb which is τελεσητε AAS-2P: finish. See DM section 265. (2) b.

ATRPW clarifies: "Till the Son of man be come (εως αν ελθη ο υιος του ανθρωπου). Moffatt puts it "before the Son of man arrives" as if Jesus referred to this special tour of Galilee. Jesus could overtake them. Possibly so, but it is by no means clear. **Some refer it to the Transfiguration**, others to the coming of the Holy Spirit at Pentecost, others to the Second Coming..

01-Mat 10:25 C-1 - **αρκετον <713> {A-NSN} τω <3588> {T-DSM} μαθητη <3101> {N-DSM} ινα <2443> {CONJ} γενηται <1096> (5638) {V-2ADS-3S} ως <5613> {ADV} ο <3588> {T-NSM} διδασκαλος <1320> {N-NSM} αυτου <846> {P-GSM} και <2532> {CONJ} ο <3588> {T-NSM} δουλος <1401> {N-NSM} ως <5613> {ADV} ο <3588> {T-NSM} κυριος <2962> {N-NSM} αυτου <846> {P-GSM} ει <1487> {COND} τον <3588> {T-ASM} οικοδεσποτην <3617> {N-ASM} βεελζεβουλ <954> {N-PRI} εκαλεσαν <2564> (5656) {V-AAI-3P} ποσω <4214> {Q-DSN} μαλλον <3123> {ADV} τους <3588> {T-APM} οικειακους <3615> {A-APM} αυτου <846> {P-GSM}**

01-Mat 10:25 It is enough <713> for the disciple <3101> that <2443> he be <1096> (5638) as <5613> his <846> master <1320>, and <2532> the servant <1401> as <5613> his <846> lord <2962>. **If <1487> they have called <2564> (5656) the master of the house <3617> Beelzebub <954>**, how much <4214> more <3123> *shall they call* them of his <846> household <3615>? {Beelzebub: Gr. Beelzebul}

1st Class – “ . . Since they have called the master of the house Beelzebub, . . .”

ATRPW suggests: “Beelzebub (βεεζεβουλ according to B, βεελζεβουλ by most Greek MSS., βεελζεβουβ by many non-Greek MSS.). The etymology of the word is also unknown, whether "lord of a dwelling" with a pun on "the master of the house" (oikodespotein) or "lord of flies" or "lord of dung" or "lord of idolatrous sacrifices." It is evidently a term of reproach. "An opprobrious epithet; exact form of the word and meaning of the name have given more trouble to commentators than it is all worth" (Bruce). See #Mt 12:24.”

01-Mat 10:32 C-3 IRC - DM - **πας <3956> {A-NSM} ουν <3767> {CONJ} οστις <3748> {R-NSM} ομολογησει <3670> (5692) {V-FAI-3S} εν <1722> {PREP} εμοι <1473> {P-1DS} εμπροσθεν <1715> {PREP} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} ομολογησω <3670> (5692) {V-FAI-1S} καγω <2504> {P-1NS-K} εν <1722> {PREP} αυτω <846> {P-DSM} εμπροσθεν <1715> {PREP} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} του <3588> {T-GSM} εν <1722> {PREP} ουρανοις <3772> {N-DPM}**

01-Mat 10:32 **Whosoever** <3956> <3748> **therefore** <3767> **shall confess** <3670> (5692) <1722> **me** <1698> **before** <1715> **men** <444>, <1722> him <846> will I confess <3670> (5692) also <2504> before <1715> my <3450> Father <3962> which <3588> is in <1722> heaven <3772>.

3rd Class - IRC - DM section 253. (1). "This construction is sometimes found in the future indicative without an." Ref. Joh 13:38

ATRPW expands: "Shall confess me (ομολογήσει εν εμου). An Aramaic idiom, not Hebrew, see also #Lu 12:8. So also here, "him will I also confess" (ομολογήσω καγω εν αυτω). Literally this Aramaic idiom reproduced in the Greek means "confess in me," indicating a sense of unity with Christ and of Christ with the man who takes the open stand for him."

01-Mat 10:33 C-3 IRC - DM - **οστις** <3748> {R-NSM} **δ** <1161> {CONJ} **αν** <302> {PRT} **αρνησηται** <720> (5667) {V-ADS-3S} **με** <1473> {P-1AS} **εμπροσθεν** <1715> {PREP} **των** <3588> {T-GPM} **ανθρωπων** <444> {N-GPM} **αρνησομαι** <720> (5695) {V-FDI-1S} **αυτον** <846> {P-ASM} **καγω** <2504> {P-1NS-K} **εμπροσθεν** <1715> {PREP} **του** <3588> {T-GSM} **πατρος** <3962> {N-GSM} **μου** <1473> {P-1GS} **του** <3588> {T-GSM} **εν** <1722> {PREP} **ουρανοις** <3772> {N-DPM}

01-Mat 10:33 **But** <1161> **whosoever** <3748> <302> **shall deny** <720> (5667) **me** <3165> **before** <1715> **men** <444>, him <846> will I also <2504> deny <720> (5695) before <1715> my <3450> Father <3962> which <3588> is in <1722> heaven <3772>.

3rd Class - IRC - See DM section 253. (1).

ATRPW provides: "Shall deny me (αρνησηται με). Aorist subjunctive here with οστις, though future indicative ομολογήσει above. Note accusative here (case of extension), saying "no" to Christ, complete breach. This is a solemn law, not a mere social breach, this cleavage by Christ of the man who repudiates him, public and final."

01-Mat 10:42 C-3 RC/EC - DM - **και** <2532> {CONJ} **ος** <3739> {R-NSM} **εαν** <1437> {COND} **ποτιση** <4222> (5661) {V-AAS-3S} **ενα** <1520> {A-ASM} **των** <3588> {T-GPM} **μικρων** <3398> {A-GPM} **τουτων** <3778> {D-GPM} **ποτηριον** <4221> {N-ASN} **ψυχρου** <5593> {A-GSN} **μονον** <3440> {ADV} **εις** <1519> {PREP} **ονομα** <3686> {N-ASN} **μαθητου** <3101> {N-GSM} **αμην** <281> {HEB} **λεγω** <3004> (5719) {V-PAI-1S} **υμιν** <4771> {P-2DP} **ου** <3756> {PRT-N} **μη** <3361> {PRT-N} **απολεση** <622> (5661) {V-AAS-3S} **τον** <3588> {T-ASM} **μισθον** <3408> {N-ASM} **αυτου** <846> {P-GSM}

01-Mat 10:42 **And** <2532> **whosoever** <3739> <1437> **shall give to drink** <4222> (5661) **unto one** <1520> **of these** <5130> **little ones** <3398> **a cup** <4221> **of cold** <5593> **water only** <3440> **in** <1519> **the name** <3686> **of a disciple** <3101>, verily <281> I say <3004> (5719) unto you <5213>, he shall in no wise <3364> lose <622> (5661) his <846> reward <3408>.

3rd Class – RC/EC – Notice, the relative pronoun ος falls between και and εαν. See DM sections 253. (1) and 278. (3).

01-Mat 11:06 C-3 IRC - DM - ATRWP - **και** <2532> {CONJ} **μακαριος** <3107> {A-NSM} **εστιν** <1510> (5719) {V-PAI-3S} **ος** <3739> {R-NSM} **εαν** <1437> {COND} **μη** <3361> {PRT-N} **σκανδαλισθη** <4624> (5686) {V-APS-3S} **εν** <1722> {PREP} **εμοι** <1473> {P-1DS}

01-Mat 11:06 **And** <2532> **blessed** <3107> **is** <2076> (5748) **he, whosoever** <3739> **shall** <4624> <0> **not** <3362> **be offended** <4624> (5686) **in** <1722> **me** <1698>.

3rd Class - IRC - See DM section 253. (1).

ATRPW pointedly exclaims: "Whosoever shall find none occasion of stumbling in me (ος αν μη σκανδαλισθη εν εμου). **Indefinite relative clause with first aorist passive subjunctive**. This beatitude is a rebuke to John for his doubt even though in prison. Doubt is not a proof of superior intellect, scholarship, or piety. John was in the fog and that is the time not to make serious decisions. "In some way even the Baptist had found some occasion of stumbling in Jesus" (Plummer)."

01-Mat 11:14 C-1 EC - DM - **και** <2532> {CONJ} **ει** <1487> {COND} **θελετε** <2309> (5719) {V-PAI-2P} **δεξασθαι** <1209> (5664) {V-ADN} **αυτος** <846> {P-NSM} **εστιν** <1510> (5719) {V-PAI-3S} **ηλιας**

<2243> {N-NSM} ο <3588> {T-NSM} μελλων <3195> (5723) {V-PAP-NSM} ερχεσθαι <2064> (5738) {V-PNN}

01-Mat 11:14 **And <2532> if <1487> ye will <2309> (5719) receive <1209> (5664) it**, this <846> is <2076> (5748) Elias <2243>, which <3588> was for <3195> (5723) to come <2064> (5738).

1st Class – EC – And you will receive it, *won't you!* See DM section 278. (3)

ATRPW suggests: "This is Elijah (αυτος εστιν ηλιας). Jesus here endorses John as the promise of Malachi. The people understood #Mal 4:1 to mean the return of Elijah in person. This John denied as to himself. {#Joh 1:21} But Jesus affirms that John is the Elijah of promise who has come already. {#Mt 17:12} He emphasizes the point: "He that hath ears to hear, let him hear.""

01-Mat 11:21 C-2 - ATRWP - ουαι <3759> {INJ} σοι <4771> {P-2DS} χοραζιν <5523> {N-PRI} ουαι <3759> {INJ} σοι <4771> {P-2DS} βηθσαιδα <966> {N-PRI} οτι <3754> {CONJ} ει <1487> {COND} εν <1722> {PREP} τυρω <5184> {N-DSF} και <2532> {CONJ} σιδωνι <4605> {N-DSF} εγενοντο <1096> (5633) {V-2ADI-3P} αι <3588> {T-NPF} δυναμεις <1411> {N-NPF} αι <3588> {T-NPF} γενομεναι <1096> (5637) {V-2ADP-NPF} εν <1722> {PREP} υμιν <4771> {P-2DP} παλαι <3819> {ADV} αν <302> {PRT} εν <1722> {PREP} σακκω <4526> {N-DSM} και <2532> {CONJ} σποδω <4700> {N-DSF} μετενοησαν <3340> (5656) {V-AAI-3P}

01-Mat 11:21 Woe <3759> unto thee <4671>, Chorazin <5523>! woe <3759> unto thee <4671>, Bethsaida <966>! for <3754> **if <1487> the mighty works <1411>, which <3588> were done <1096> (5637) in <1722> you <5213>, had been done <1096> (5633) in <1722> Tyre <5184> and <2532> Sidon <4605>**, they would have repented <3340> (5656) long ago <302> <3819> in <1722> sackcloth <4526> and <2532> ashes <4700>.

2nd Class – If they had been done, but they weren't.

ATRPW also states: "Chorazin (χοραζιν). Mentioned only here and in #Lu 10:13. Proof of "the meagreness of our knowledge of Judaism in the time of Christ" (Plummer) and of the many things not told in our Gospels. {#Joh 21:25} We know something of Bethsaida and more about Capernaum as places of privilege. But (πλην, howbeit) neither of these cities repented, changed their conduct. Note **condition of the second class, determined as unfulfilled in #Mt 11:21,23.** "

01-Mat 11:23 C-2 - και <2532> {CONJ} συ <4771> {P-2NS} καπερναουμ <2584> {N-PRI} η <3588> {T-NSF} εως <2193> {ADV} του <3588> {T-GSM} ουρανου <3772> {N-GSM} υψωθεισα <5312> (5685) {V-APP-NSF} εως <2193> {ADV} αδου <86> {N-GSM} καταβιβασθησθαι <2601> (5701) {V-FPI-2S} οτι <3754> {CONJ} ει <1487> {COND} εν <1722> {PREP} σοδομοις <4670> {N-DPN} εγενοντο <1096> (5633) {V-2ADI-3P} αι <3588> {T-NPF} δυναμεις <1411> {N-NPF} αι <3588> {T-NPF} γενομεναι <1096> (5637) {V-2ADP-NPF} εν <1722> {PREP} σοι <4771> {P-2DS} εμειναν <3306> (5656) {V-AAI-3P} αν <302> {PRT} μεχρι <3360> {ADV} της <3588> {T-GSF} σημερον <4594> {ADV}

01-Mat 11:23 And <2532> thou <4771>, Capernaum <2584>, which <3588> art exalted <5312> (5685) unto <2193> heaven <3772>, shalt be brought down <2601> (5701) to <2193> hell <86>: for <3754> **if <1487> the mighty works <1411>, which <3588> have been done <1096> (5637) in <1722> thee <4671>, had been done <1096> (5633) in <1722> Sodom <4670>**, it would have remained <302> <3306> (5656) until <3360> this day <4594>.

2nd Class – "... **If the mighty works done** (in Capernaum) had been done in Sodom, (*but they weren't*) . . ."

01-Mat 11:27 C-1 EXC/ELC, 1 EXC/ELC, 3 IRC - BTM - DM, ATR - παντα <3956> {A-NPN} μοι <1473> {P-IDS} παρεδοθη <3860> (5681) {V-API-3S} υπο <5259> {PREP} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-IGS} και <2532> {CONJ} ουδεις <3762> {A-NSM-N} επιγινωσκει <1921> (5719) {V-PAI-3S} τον <3588> {T-ASM} υιον <5207> {N-ASM} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} ουδε <3761> {CONJ-N} τον <3588> {T-ASM}

πατερα <3962> {N-ASM} τις <5100> {X-NSM} επιγινωσκει <1921> (5719) {V-PAI-3S} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} υιος <5207> {N-NSM} και <2532> {CONJ} ω <3739> {R-DSM} εαν <1437> {COND} βουληται <1014> (5741) {V-PNS-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} αποκαλυψαι <601> (5658) {V-AAN}

Mt 11:27 All things <3956> are delivered <3860> (5681) unto me <3427> of <5259> my <3450> Father <3962>; and <2532> no man <3762> knoweth <1921> (5719) the Son <5207>, **but (except) <1508> the Father <3962>;** neither <3761> knoweth <1921> (5719) any man <5100> the Father <3962>, **save (except) <1508> the Son <5207>,** **and he <2532> to <3739> whomsoever <1437> the Son <5207> will <1014> (5741) reveal <601> (5658) him.**

2*1st Class – EXC– The two verb(s) (all indicatives), need [επιγινωσκει PAI-3S: knows], to be supplied to complete the ellipse(s). See BMT section 273. (f). The 2 examples of the Cond. Part., ει + μη should be translated “except”, or “but”. Notice, also the two exception clauses that if conditional, see ει μη, above, would be those of the 1st Class. However ει μη is a koine formula used to express ‘but’, ‘except’, or ‘unless’. But see section 1.7.4, above.

+ 3rd Class – IRC - notice, the relative pronoun ον(ω) falls between και and εαν (D&M-section 253).

ATRPW suggests: “All things have been delivered unto me of my Father (παντα μοι παρεδοθη υπο του πατρος μου). This sublime claim is not to be whittled down or away by explanations. It is the timeless aorist like εδοθη in #Mt 28:18 and “points back to a moment in eternity, and implies the pre-existence of the Messiah” (Plummer). The Messianic consciousness of Christ is here as clear as a bell. It is a moment of high fellowship. Note επιγινωσκει twice for “fully know.” Note also βουληται = wills, is willing. The Son retains the power and the will to reveal the Father to men.”

01-Mat 12:07 C-2 - ει <1487> {COND} δε <1161> {CONJ} εγνωκετε <1097> (5715) {V-LAI-2P} τι <5101> {I-NSN} εστιν <1510> (5719) {V-PAI-3S} ελεον <1656> {N-ASM} θελω <2309> (5719) {V-PAI-1S} και <2532> {CONJ} ου <3756> {PRT-N} θυσιαν <2378> {N-ASF} ουκ <3756> {PRT-N} αν <302> {PRT} καταδικασατε <2613> (5656) {V-AAI-2P} τους <3588> {T-APM} αναιτιους <338> {A-APM}

01-Mat 12:07 **But <1161> if <1487> ye had known <1097> (5715) what <5101> *this* meaneth <2076> (5748),** I will have <2309> (5719) mercy <1656>, and <2532> not <3756> sacrifice <2378>, ye would <302> not <3756> have condemned <2613> (5656) the guiltless <338>.

2nd Class – Note: ει with the pluperfect AI in the Protasis and αν with the Aorist AI in the apodosis.

ATRPW explains: “The guiltless (τους αναιτιους). So in verse #Mt 12:5. Common in ancient Greek. No real ground against, it means αν plus αιτιος. Jesus quotes #Ho 6:6 here as he did in #Mt 9:13. A pertinent prophecy that had escaped the notice of the sticklers for ceremonial literalness and the letter of the law.”

01-Mat 12:11 C-3 EC - DM - ο <3588> {T-NSM} δε <1161> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} τις <5101> {I-NSM} εσται <1510> (5695) {V-FDI-3S} εξ <1537> {PREP} υμων <4771> {P-2GP} ανθρωπος <444> {N-NSM} ος <3739> {R-NSM} εξει <2192> (5692) {V-FAI-3S} προβατον <4263> {N-ASN} εν <1520> {A-ASN} και <2532> {CONJ} εαν <1437> {COND} εμπεση <1706> (5632) {V-2AAS-3S} τουτο <3778> {D-NSN} τοις <3588> {T-DPN} σαββασιν <4521> {N-DPN} εις <1519> {PREP} βοθυνον <999> {N-ASM} ουχι <3780> {PRT-I} κρατησει <2902> (5692) {V-FAI-3S} αυτο <846> {P-ASN} και <2532> {CONJ} εγρει <1453> (5692) {V-FAI-3S}

Mt 12:11 And <1161> he said <2036> (5627) unto them <846>, What <5101> man <444> shall there be <2071> (5704) among <1537> you <5216>, that <3739> shall have <2192> (5692) one <1520> sheep <4263>, **and <2532> if <1437> it <5124> fall <1706> (5632) into <1519> a pit <999> on the sabbath day <4521>,** will he <2902> <0> not <3780> lay hold <2902> (5692) on it <846>, and <2532> lift it out <1453> (5692)?

3rd Class - EC - See DM section 278. (3).

01-Mat 12:20 C-3 ITC - DM - καλαμον <2563> {N-ASM} συντετριμμενον <4937> (5772) {V-RPP-ASM} ου <3756> {PRT-N} καταξει <2608> (5692) {V-FAI-3S} και <2532> {CONJ} λινον <3043> {N-ASN}

τυφομενον <5188> (5746) {V-PPP-ASN} ου <3756> {PRT-N} σβεσει <4570> (5692) {V-FAI-3S} εως <2193> {ADV} αν <302> {PRT} εκβαλη <1544> (5632) {V-2AAS-3S} εις <1519> {PREP} νικος <3534> {N-ASN} την <3588> {T-ASF} κρισιν <2920> {N-ASF}

01-Mat 12:20 A bruised <4937> (5772) reed <2563> shall he <2608> <0> not <3756> break <2608> (5656), and <2532> smoking <5188> (5746) flax <3043> shall he <4570> <0> not <3756> quench <4570> (5692), **until <2193> ever <302> he send forth <1544> (5632) judgment <2920> unto <1519> victory <3534>.**

3rd Class - ITC - See DM section 265. (2) b.

ATRPW corrects the Online Bible parse: "A bruised reed (καλαμον συντετριμμενον). Perfect passive participle of συντριβω. A crushed reed he will not break. The curious augment in καταξει (future active indicative) is to be noted. The copyists kept the augment where it did not belong in this verb (Robertson, Grammar, p. 1212) even in Plato. "Smoking flax" (λινον τυφομενον). The wick of a lamp, smoking and flickering and going out. Only here in N.T. Flax in #Ex 9:31. Vivid images that picture Jesus in the same strain as his own great words in #Mt 11:28-30."

01-Mat 12:26 C-1 EC - DM - **και <2532> {CONJ} ει <1487> {COND} ο <3588> {T-NSM} σατανας <4567> {N-NSM} τον <3588> {T-ASM} σαταναν <4567> {N-ASM} εκβαλλει <1544> (5719) {V-PAI-3S} εφ <1909> {PREP} εαυτον <1438> {F-3ASM} εμερισθη <3307> (5681) {V-API-3S} πως <4459> {ADV-I} ουν <3767> {CONJ} σταθησεται <2476> (5701) {V-FPI-3S} η <3588> {T-NSF} βασιλεια <932> {N-NSF} αυτου <846> {P-GSM}**

01-Mat 12:26 **And <2532> if <1487> Satan <4567> cast out <1544> (5719) Satan <4567>**, he is divided <3307> (5681) against <1909> himself <1438>; how <4459> shall <2476> <0> then <3767> his <846> kingdom <932> stand <2476> (5701)?

1st Class - EC - "And since Satan cast out Satan," - expression used for the sake of argument. See DM section 278. (3).

ATRPW says: "He is divided against himself] But so he is not. There is a marvellous accordance even between evil spirits.

Squamae Leviathan ira cohaerent, ut earum opere textili densato quasi loricatus incedat Satan et cataphractus, as Luther elegantly and truly phraseth it. The devils in the possessed person were many, yet they say, "My name" (not our name) "is Legion." Though many, they speak and act as one in the possession. That kingdom, we see, is not divided."

01-Mat 12:27 C-1 EC - DM - **και <2532> {CONJ} ει <1487> {COND} εγω <1473> {P-INS} εν <1722> {PREP} βεελζεβουλ <954> {N-PRI} εκβαλλω <1544> (5719) {V-PAI-1S} τα <3588> {T-APN} δαιμονια <1140> {N-APN} οι <3588> {T-NPM} υιοι <5207> {N-NPM} υμων <4771> {P-2GP} εν <1722> {PREP} τινι <5101> {I-DSM} εκβαλλουσιν <1544> (5719) {V-PAI-3P} δια <1223> {PREP} τουτο <3778> {D-ASN} αυτοι <846> {P-NPM} υμων <4771> {P-2GP} εσονται <1510> (5695) {V-FDI-3P} κριται <2923> {N-NPM}**

01-Mat 12:27 **And <2532> if <1487> I <1473> by <1722> Beelzebub <954> cast out <1544> (5719) devils <1140>**, by <1722> whom <5101> do your <5216> children <5207> cast *them* out <1544> (5719)? therefore <5124> <1223> they <846> shall be <2071> (5704) your <5216> judges <2923>.

1st Class - EC - condition assumed true for the sake of argument. Ref. Mrk 03:22-30, and Luk 11:15-23, for the "Unpardonable Sin". See DM section 278. (3).

01-Mat 12:28 C-1 - **ει <1487> {COND} δε <1161> {CONJ} εν <1722> {PREP} πνευματι <4151> {N-DSN} θεου <2316> {N-GSM} εγω <1473> {P-INS} εκβαλλω <1544> (5719) {V-PAI-1S} τα <3588> {T-APN} δαιμονια <1140> {N-APN} αρα <686> {PRT} εφθασεν <5348> (5656) {V-AAI-3S} εφ <1909> {PREP} υμας <4771> {P-2AP} η <3588> {T-NSF} βασιλεια <932> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM}**

01-Mat 12:28 **But <1161> if <1487> I <1473> cast out <1544> (5719) devils <1140> by <1722> the Spirit <4151> of God <2316>**, then <686> the kingdom <932> of God <2316> is come <5348> (5656) unto <1909> you <5209>.

01-Mat 12:29 C-3 - η <2228> {PRT} πως <4459> {ADV-I} δυναται <1410> (5736) {V-PNI-3S} τις <5100> {X-NSM} εισελθειν <1525> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} οικιαν <3614> {N-ASF} του <3588> {T-GSM} ισχυρου <2478> {A-GSM} και <2532> {CONJ} τα <3588> {T-APN} σκευη <4632> {N-APN} αυτου <846> {P-GSM} διαρπασαι <1283> (5658) {V-AAN} εαν <1437> {COND} μη <3361> {PRT-N} πρωτον <4412> {ADV-S} δηση <1210> (5661) {V-AAS-3S} τον <3588> {T-ASM} ισχυρον <2478> {A-ASM} και <2532> {CONJ} τοτε <5119> {ADV} την <3588> {T-ASF} οικιαν <3614> {N-ASF} αυτου <846> {P-GSM} διαρπασει <1283> (5692) {V-FAI-3S}

01-Mat 12:29 Or <2228> else how <4459> can <1410> (5736) one <5100> enter <1525> (5629) into <1519> a strong man's <2478> house <3614>, and <2532> spoil <1283> (5658) his <846> goods <4632>, **unless <3362> <1437> he first <4412> bind <1210> (5661) the strong man <2478>?** and <2532> then <5119> he will spoil <1283> (5692) his <846> house <3614>.

3rd Class – (*if not = unless*). ‘The Strong Man’ – Like ‘the Evil One’ of Mat 6:13 – του πονηρου. See DM section 216. VWSNT indicates: “29. Of a strong man (του ισχυρου). Rev. rightly gives the force of the article, *the* strong man. Christ is not citing a general illustration, but is pointing to a specific enemy—Satan. How can I despoil Satan without first having conquered him? Goods (σκευη). The word originally means a vessel, and so mostly in the New Testament. See #Mrk 11:16 Joh 19:29. But also the entire equipment of a house, collectively: *chattels, house-gear*. Compare #Lu 17:31 Ac 27:17, of the gear or tackling of the ship. Rev., *lowered the gear*.”

01-Mat 12:32 C-3 IRC,3 IRC - DM - και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} ειπη <3004> (5632) {V-2AAS-3S} λογον <3056> {N-ASM} κατα <2596> {PREP} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} αφεθησεται <863> (5701) {V-FPI-3S} αυτω <846> {P-DSM} ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} ειπη <3004> (5632) {V-2AAS-3S} κατα <2596> {PREP} του <3588> {T-GSN} πνευματος <4151> {N-GSN} του <3588> {T-GSN} αγιου <40> {A-GSN} ουκ <3756> {PRT-N} αφεθησεται <863> (5701) {V-FPI-3S} αυτω <846> {P-DSM} ουτε <3777> {CONJ-N} εν <1722> {PREP} τω <3588> {T-DSM} νυν <3568> {ADV} αιωνι <165> {N-DSM} ουτε <3777> {CONJ-N} εν <1722> {PREP} τω <3588> {T-DSM} μελλοντι <3195> (5723) {V-PAP-DSM}

01-Mat 12:32 And <2532> whosoever <3739> <302> speaketh <2036> (5632) a word <3056> against <2596> the Son <5207> of man <444>, it shall be forgiven <863> (5701) him <846>: **but <3739> whosoever <1161> <302> speaketh <2036> (5632) against <2596> the Holy <40> Spirit <4151>**, it shall <863> <0> not <3756> be forgiven <863> (5701) him <846>, neither <3777> in <1722> this <5129> world <165>, neither <3777> in <1722> the *world* to come <3195> (5723).

3rd Class - IRC + 3rd Class - IRC. DM section 253. (1). See Spurgeon, below or this sin against the Holy Spirit. Here, the construction is in the 2nd attributive position – The Emphatic Attributive position!

ATRWPs helps with: “32. The Holy Spirit (του πνευματος του αγιου). *The Spirit—the Holy*. These words define more clearly the blasphemy against the (Holy) Spirit, ver. 31.”

CHSCM Says: “Why should a word be spoken against Jesus? Yet many words are so spoken, and he forgives. But when it comes to willfully confounding the Holy Spirit with the evil spirit, the offense is rank, and heinous, and most hardening to the heart. In no state of the divine economy was it ever possible to extend forgiveness to one who willfully regarded God himself as in league with the devil.

This is spiritual death, nay, rottenness and corruption of the most putrid kind. It is no error, but a wicked, willful blasphemy of the Holy Ghost which dares to impute his works of grace and power to diabolical agency. He who is guilty of this outrageous crime has sinned himself into a condition in which spiritual feeling is dead, and repentance has become morally impossible.”

01-Mat 12:36 C-3 - λεγω <3004> (5719) {V-PAI-1S} δε <1161> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} παν <3956> {A-NSN} ρημα <4487> {N-NSN} αργον <692> {A-NSN} ο <3739> {R-ASN} εαν <1437> {COND} λαλησωσιν <2980> (5661) {V-AAS-3P} οι <3588> {T-NPM} ανθρωποι <444> {N-

NPM} αποδωσουσιν <591> (5692) {V-FAI-3P} περι <4012> {PREP} αυτου <846> {P-GSN} λογον <3056> {N-ASM} εν <1722> {PREP} ημερα <2250> {N-DSF} κρισεως <2920> {N-GSF}

01-Mat 12:36 But <1161> I say <3004> (5719) unto you <5213>, That <3754> every <3956> idle <692> word <4487> **that (that if) <3739> <1437> men <444> shall speak <2980> (5661)**, they shall give <591> (5692) account <3056> thereof <4012> <846> in <1722> the day <2250> of judgment <2920>.

3rd Class – These often are evil words that help fill in the speech patterns of men and women. Often called cursing.

They appear so frequently from some folks that they can and should be ignored. These are often used to express hostility.

ATRPW says: “36. Idle (αργον). A good rendering. The word is compounded of α, not, and εργον, work. An idle word is a *non-working* word; and *inoperative* word. It has no legitimate work, no office, no business, but is morally useless and unprofitable.

01-Mat 12:43 C-3 ITC - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} το <3588> {T-NSN} ακαθαρτον <169> {A-NSN} πνευμα <4151> {N-NSN} εξελθη <1831> (5632) {V-2AAS-3S} απο <575> {PREP} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} διερχεται <1330> (5736) {V-PNI-3S} δι <1223> {PREP} ανυδρων <504> {A-GPM} τοπων <5117> {N-GPM} ζητουν <2212> (5723) {V-PAP-NSN} αναπαυσιν <372> {N-ASF} και <2532> {CONJ} ουχ <3756> {PRT-N} ευρισκει <2147> (5719) {V-PAI-3S}**

01-Mat 12: 43 <1161> **Whenever <3752> the unclean <169> spirit <4151> is gone <1831> (5632) out of <575> a man <444>**, he walketh <1330> (5736) through <1223> dry <504> places <5117>, seeking <2212> (5723) rest <372>, and <2532> findeth <2147> (5719) none <3756>.

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the 2AAS-3S, εξελθη *shall go*. DM section 265. (2) a.

01-Mat 12:50 C-3 IRC - **οστις <3748> {R-NSM} γαρ <1063> {CONJ} αν <302> {PRT} ποιηση <4160> (5661) {V-AAS-3S} το <3588> {T-ASN} θελημα <2307> {N-ASN} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} του <3588> {T-GSM} εν <1722> {PREP} ουρανοις <3772> {N-DPM} αυτος <846> {P-NSM} μου <1473> {P-1GS} αδελφος <80> {N-NSM} και <2532> {CONJ} αδελφη <79> {N-NSF} και <2532> {CONJ} μητηρ <3384> {N-NSF} εστιν <1510> (5719) {V-PAI-3S}**

01-Mat 12:50 **For <1063> whosoever <3748> <302> shall do <4160> (5661) the will <2307> of my <3450> Father <3962> which <3588> is in <1722> heaven <3772>**, the same <846> is <2076> (5748) my <3450> brother <80>, and <2532> sister <79>, and <2532> mother <3384>.

3rd Class - IRC - See DM section 253. (1).

01-Mat 13:32 C-3 ITC - DM - ο <3739> {R-NSN} μικροτερον <3398> {A-NSN-C} μεν <3303> {PRT} εστιν <1510> (5719) {V-PAI-3S} παντων <3956> {A-GPN} των <3588> {T-GPN} σπερματων <4690> {N-GPN} **οταν <3752> {CONJ} δε <1161> {CONJ} αυξηθη <837> (5686) {V-APS-3S} μειζον <3173> {A-NSN-C} των <3588> {T-GPN} λαχανων <3001> {N-GPN} εστιν <1510> (5719) {V-PAI-3S} και <2532> {CONJ} γινεται <1096> (5736) {V-PNI-3S} δενδρον <1186> {N-NSN} ωστε <5620> {CONJ} ελθειν <2064> (5629) {V-2AAN} τα <3588> {T-APN} πετεινα <4071> {N-APN} του <3588> {T-GSM} ουρανου <3772> {N-GSM} και <2532> {CONJ} κατασκηνουν <2681> (5721) {V-PAN} εν <1722> {PREP} τοις <3588> {T-DPM} κλαδοις <2798> {N-DPM} αυτου <846> {P-GSN}**

01-Mat 13:32 Which <3739> indeed <3303> is <2076> (5748) the least <3398> of all <3956> seeds <4690>: **but <1161> whenever <3752> it is grown <837> (5686)**, it is <2076> (5748) the greatest <3187> among herbs <3001>, and <2532> becometh <1096> (5736) a tree <1186>, so that <5620> the birds <4071> of the air <3772> come <2064> (5629) and <2532> lodge <2681> (5721) in <1722> the branches <2798> thereof <846>.

3rd Class - ITC - οταν = οτε + αν, with the Subjunctive. See DM section 265. (2) a. **Please note:** the word translated ‘least’ is a comparative NOT A SUPERLATIVE (smallest), and should perhaps be better translated ‘among the smaller (in size)^a. The same bad translation is done in the AV 1769 (KJV) for the comparative μειζον: ‘greater’, which is erroneously translated ‘greatest’, that actually is the translation of the superlative μεγιστος, *greatest*. A suggested translation is shown below that disarms an example of a “Bible Contradiction” which has been put forward by some enemies of the faith.

Mat 13:32 Which indeed is among the least (or among the lessers) of all seeds but when grown it is among the greater of herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

01-Mat 14:07 C-3 IRC - DM - οθεν <3606> {ADV} μεθ <3326> {PREP} ορκου <3727> {N-GSM} ωμολογησεν <3670> (5656) {V-AAI-3S} αυτη <846> {P-DSF} δουναι <1325> (5629) {V-2AAN} ο <3739> {R-ASN} εαν <1437> {COND} αιτησεται <154> (5672) {V-AMS-3S}

01-Mat 14:07 Whereupon <3606> he promised <3670> (5656) with <3326> an oath <3727> to give <1325> (5629) her <846> **whatsoever <3739> <1437> she would ask <154> (5672).**

3rd Class - IRC - See DM section 253. (1).

01-Mat 14:22 C-3 ITC - DM - και <2532> {CONJ} ευθεως <2112> {ADV} ηναγκασεν <315> (5656) {V-AAI-3S} ο <3588> {T-NSM} ιησους <2424> {N-NSM} τους <3588> {T-APM} μαθητας <3101> {N-APM} εμβηναι <1684> (5629) {V-2AAN} εις <1519> {PREP} το <3588> {T-ASN} πλοιον <4143> {N-ASN} και <2532> {CONJ} προαγειν <4254> (5721) {V-PAN} αυτον <846> {P-ASM} εις <1519> {PREP} το <3588> {T-ASN} περαν <4008> {ADV} εως <2193> {ADV} ου <3739> {R-GSM} απολυση <630> (5661) {V-AAS-3S} τους <3588> {T-APM} οχλους <3793> {N-APM}

01-Mat 14:22 And <2532> straightway <2112> Jesus <2424> constrained <315> (5656) his <846> disciples <3101> to get <1684> (5629) into <1519> a ship <4143>, and <2532> to go before <4254> (5721) him <846> unto <1519> the other side <4008>, **while <2193> <3739> he sent <630> <0> the multitudes <3793> away <630> (5661).**

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-3S, “and when the temporal clause presents a future reference relative to the principle clause, **αν is omitted.**”

01-Mat 14:28 C-1 - αποκριθεις <611> (5679) {V-AOP-NSM} δε <1161> {CONJ} αυτω <846> {P-DSM} ο <3588> {T-NSM} πετρος <4074> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} κυριε <2962> {N-VSM} ει <1487> {COND} συ <4771> {P-2NS} ει <1510> (5719) {V-PAI-2S} κελευσον <2753> (5657) {V-AAM-2S} με <1473> {P-1AS} προς <4314> {PREP} σε <4771> {P-2AS} ελθειν <2064> (5629) {V-2AAN} επι <1909> {PREP} τα <3588> {T-APN} υδατα <5204> {N-APN}

01-Mat 14:28 And <1161> Peter <4074> answered <611> (5679) Him <846> and said <2036> (5627), Lord <2962>, **if <1487> it is <1488> (5748) You <4771>**, bid <2753> (5657) me <3165> come <2064> (5629) unto <4314> You <4571> on <1909> the water <5204>.

1st Class – “. . . Since it is You, . . .”

ATRPW adds: “Upon the waters (επι τα υδατα). The impulsiveness of Peter appears as usual. Matthew alone gives this Peter episode.”

^a See N. Carlson, *An Exegetical Greek Grammar Of The New Testament And LXX*, Table 36.01 Positive Adjectives vs. Comparative And Superlative Forms (and frequency) and Figure 32.01, as an illustration of a class of lesser seeds vs. smallest of seeds - that the grammar doesn't support. (and *among the greater of herbs*). If The Holy Spirit wanted the reading to be “least” the superlative μικρότατος was available!

01-Mat 15:02 C-3 ITC - DM - δια <1223> {PREP} τι <5101> {I-ASN} οι <3588> {T-NPM} μαθηται <3101> {N-NPM} σου <4771> {P-2GS} παραβαινουσιν <3845> (5719) {V-PAI-3P} την <3588> {T-ASF} παραδοσιν <3862> {N-ASF} των <3588> {T-GPM} πρεσβυτερων <4245> {A-GPM-C} ου <3756> {PRT-N} γαρ <1063> {CONJ} νιπτονται <3538> (5731) {V-PMI-3P} τας <3588> {T-APF} χειρας <5495> {N-APF} αυτων <846> {P-GPM} **οταν <3752> {CONJ} αρτον <740> {N-ASM} εσθιωσιν <2068> (5725) {V-PAS-3P}**

01-Mat 15:02 Why <1302> do thy <4675> disciples <3101> transgress <3845> (5719) the tradition <3862> of the elders <4245>? for <1063> they wash <3538> (5731) not <3756> their <846> hands <5495> **whenever <3752> they eat <2068> (5725) bread <740>.**

3rd Class - ITC - οταν = οτε + αν: "whenever", DM section 265. (2) a.

ATRPW illumines: "The tradition of the elders (την παραδοσιν των πρεσβυτερων). This was the oral law, handed down by the elders of the past in ex cathedra fashion and later codified in the Mishna. Handwashing before meals is not a requirement of the Old Testament. It is, we know, a good thing for sanitary reasons, but the rabbis made it a mark of righteousness for others at any rate. This item was magnified at great length in the oral teaching. The washing (νιπτονται, middle voice, note) of the hands called for minute regulations. It was commanded to wash the hands before meals, it was one's duty to do it after eating. The more rigorous did it between the courses. The hands must be immersed. Then the water itself must be "clean" and the cups or pots used must be ceremonially "clean." Vessels were kept full of clean water ready for use. {#Joh 2:6-8} So it went on ad infinitum. Thus a real issue is raised between Jesus and the rabbis. It was far more than a point of etiquette or of hygienics. The rabbis held it to be a mortal sin. The incident may have happened in a Pharisee's house."

01-Mat 15:05 C-3 IRC - DM - υμεις <4771> {P-2NP} δε <1161> {CONJ} λεγετε <3004> (5719) {V-PAI-2P} **ος <3739> {R-NSM} αν <302> {PRT} ειπη <3004> (5632) {V-2AAS-3S} τω <3588> {T-DSM} πατρι <3962> {N-DSM} η <2228> {PRT} τη <3588> {T-DSF} μητρι <3384> {N-DSF} δωρον <1435> {N-NSN} ο <3739> {R-ASN} εαν <1437> {COND} εξ <1537> {PREP} εμου <1473> {P-1GS} ωφεληθης <5623> (5686) {V-APS-2S} και <2532> {CONJ} ου <3756> {PRT-N} μη <3361> {PRT-N} τιμηση <5091> (5661) {V-AAS-3S} τον <3588> {T-ASM} πατερα <3962> {N-ASM} αυτου <846> {P-GSM} η <2228> {PRT} την <3588> {T-ASF} μητερα <3384> {N-ASF} αυτου <846> {P-GSM}**

01-Mat 15:05 But <1161> ye <5210> say <3004> (5719), **Whosoever <3739> <302> shall say <2036> (5632) to his father <3962> or <2228> his mother <3384>**, *It is* a gift/Corban <1435>, by <1537> whatsoever <3739> <1437> thou mightest be profited <5623> (5686) by me <1700>;

3rd Class - IRC See DM section 253. (1).

ATRPW explains this curious law (it's like Obama health care): "But ye say (υμεις δε λεγετε). In sharp contrast to the command of God. Jesus had quoted the fifth commandment {#Ex 20:12,16} with the penalty "die the death" (θανατω τελευτατω), "go on to his end by death," in imitation of the Hebrew idiom. They dodged this command of God about the penalty for dishonouring one's father or mother by the use "Corban" (κορβαν) as Mark calls it. {#Mr 7:11} All one had to do to evade one's duty to father or mother was to say "Corban" or "Gift" (δωρον) with the idea of using the money for God. By an angry oath of refusal to help one's parents, the oath or vow was binding. By this magic word one set himself free (ου μη τιμηση, he shall not honour) from obedience to the fifth commandment. Sometimes unfilial sons paid graft to the rabbinical legalists for such dodges. Were some of these very faultfinders guilty?"

01-Mat 15:14 C-3 - αφετε <863> (5628) {V-2AAM-2P} αυτους <846> {P-APM} οδηγοι <3595> {N-NPM} εισιν <1510> (5719) {V-PAI-3P} τυφλοι <5185> {A-NPM} τυφλων <5185> {A-GPM} τυφλος <5185> {A-NSM} δε <1161> {CONJ} τυφλον <5185> {A-ASM} εαν <1437> {COND} οδηγη <3594> (5725) {V-PAS-3S} αμφοτεροι <297> {A-NPM} εις <1519> {PREP} βοθυνον <999> {N-ASM} πεσουνται <4098> (5699) {V-FNI-3P}

01-Mat 15:14 Let <863> <0> them <846> alone <863> (5628): they be <1526> (5748) blind <5185> leaders <3595> of the blind <5185>. **And <1161> if <1437> the blind <5185> lead <3594> (5725) the blind <5185>, both <297> shall fall <4098> (5699) into <1519> the ditch <999>.**

3rd Class

ATRP adds: "They are blind guides (τυφλοι εισιν οδηγη). Graphic picture. Once in Cincinnati a blind man introduced me to his blind friend. He said that he was showing him the city. Jesus is not afraid of the Pharisees. Let them alone to do their worst. Blind leaders and blind victims will land in the ditch. A proverbial expression in the O.T."

01-Mat 16:19 C-3 IRC,3 IRC - DM - και <2532> {CONJ} δωσω <1325> (5692) {V-FAI-1S} σοι <4771> {P-2DS} τας <3588> {T-APF} κλεις <2807> {N-APF} της <3588> {T-GSF} βασιλειας <932> {N-GSF} των <3588> {T-GPM} ουρανων <3772> {N-GPM} και <2532> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} δησης <1210> (5661) {V-AAS-2S} επι <1909> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF} εσται <1510> (5695) {V-FDI-3S} δεδεμενον <1210> (5772) {V-RPP-NSN} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανοις <3772> {N-DPM} και <2532> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} λυσης <3089> (5661) {V-AAS-2S} επι <1909> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF} εσται <1510> (5695) {V-FDI-3S} λελυμενον <3089> (5772) {V-RPP-NSN} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανοις <3772> {N-DPM}

01-Mat 16:19 And <2532> I will give <1325> (5692) unto thee <4671> the keys <2807> of the kingdom <932> of heaven <3772>: **and <2532> whatsoever <3739> <1437> thou shalt bind <1210> (5661) on <1909> earth <1093> shall be <2071> (5704) bound <1210> (5772) in <1722> heaven <3772>: and <2532> whatsoever <3739> <1437> thou shalt loose <3089> (5661) on <1909> earth <1093> shall be <2071> (5704) loosed <3089> (5772) in <1722> heaven <3772>.**

3rd Class – IRC + 3rd Class - IRC.- See DM section 253. (1).

ATRP discusses: "The Keys of the kingdom (τας κλεις της βασιλειας). Here again we have the figure of a building with keys to open from the outside. The question is raised at once if Jesus does not here mean the same thing by "kingdom" that he did by "church" in verse #Mt 16:18. In #Re 1:18 3:7 Christ the Risen Lord has "the keys of death and of Hades." He has also "the keys of the kingdom of heaven" which he here hands over to Peter as "gatekeeper" or "steward" (οικονομος) provided we do not understand it as a special and peculiar prerogative belonging to Peter. The same power here given to Peter belongs to every disciple of Jesus in all the ages. Advocates of papal supremacy insist on the primacy of Peter here and the power of Peter to pass on this supposed sovereignty to others. But this is all quite beside the mark. We shall soon see the disciples actually disputing again {#Mt 18:1} as to which of them is the greatest in the kingdom of heaven as they will again {#Mt 20:21} and even on the night before Christ's death. Clearly neither Peter nor the rest understood Jesus to say here that Peter was to have supreme authority. What is added shows that Peter held the keys precisely as every preacher and teacher does. To "bind" (δησης) in rabbinical language is to forbid, to "loose" (λυσης) is to permit. Peter would be like a rabbi who passes on many points. Rabbis of the school of Hillel "loosed" many things that the school of Schammai "bound." The teaching of Jesus is the standard for Peter and for all preachers of Christ. Note the future perfect indicative (εσται δεδεμενον, εσται λελυμενον), a state of completion. All this assumes, of course, that Peter's use of the keys will be in accord with the teaching and mind of Christ.

The binding and loosing is repeated by Jesus to all the disciples. {#Mt 18:18} Later after the Resurrection Christ will use this same language to all the disciples, {#Joh 20:23} showing that it was not a special prerogative of Peter. He is simply first among equals, primus inter pares, because on this occasion he was spokesman for the faith of all. It is a violent leap in logic to claim power to forgive sins, to pronounce absolution, by reason of the technical rabbinical language that Jesus employed about binding and loosing. Every preacher uses the keys of the kingdom when he proclaims the terms of salvation in Christ. The proclamation of these terms when accepted by faith in Christ has the sanction and approval of God the Father. The more personal we make these great words the nearer we come to the mind of Christ. The more ecclesiastical we make them the further we drift away from him."

01-Mat 16:24 C-3 - DM - ATRG1 - τοτε <5119> {ADV} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} τοις <3588> {T-DPM} μαθηταις <3101> {N-DPM} αυτου <846> {P-GSM} ει <1487> {COND} τις <5100> {X-NSM} θελει <2309> (5719) {V-PAI-3S} οπισω <3694> {ADV} μου <1473> {P-1GS} ελθειν <2064> (5629) {V-2AAN} απαρνησασθω <533> (5663) {V-ADM-3S} εαυτον <1438> {F-3ASM} και <2532> {CONJ} αρατω <142> (5657) {V-AAM-3S} τον <3588> {T-ASM}

σταυρον <4716> {N-ASM} αυτου <846> {P-GSM} και <2532> {CONJ} ακολουθειτω <190> (5720) {V-PAM-3S} μοι <1473> {P-1DS}

01-Mat 16:24 ¶ Then <5119> said <2036> (5627) Jesus <2424> unto his <846> disciples <3101>, **If any <1536> man will <2309> (5719) come <2064> (5629) after <3694> me <3450>**, let him deny <533> (5663) himself <1438>, and <2532> take up <142> (5657) his <846> cross <4716>, and <2532> follow <190> (5720) me <3427>.

3rd Class – The Lord Jesus makes a general call to those who would be, His disciples. Note the exception!

Note: this Protasis with ει and the indefinite pronouns τι or τις, is, or may be equivalent to, ο τι or ος τις, which should be translated as ‘whatever’ or whoever. See DM section 217, and ATRG1 page 956ff. The conditionality is 3rd class – not first class. This is a simple condition followed by 3 imperatives (furthest from reality because they demand the acquiescence of the will).

ATRP expounds: “**Take up his cross** (αρατω τον σταυρον αυτου). Pick up at once, aorist tense. This same saying in #Mt 10:38, which see. But pertinent here also in explanation of Christ’s rebuke to Peter. Christ’s own cross faces him. Peter had dared to pull Christ away from his destiny. He would do better to face squarely his own cross and to bear it after Jesus. **The disciples would be familiar with cross-bearing as a figure of speech by reason of the crucifixion of criminals in Jerusalem.**

Follow (ακολουθειτω μοι). Present tense. Keep on following.

01-Mat 16:25 C-3 RC,3 RC - ος <3739> {R-NSM} γαρ <1063> {CONJ} αν <302> {PRT} θελη <2309> (5725) {V-PAS-3S} την <3588> {T-ASF} ψυχην <5590> {N-ASF} αυτου <846> {P-GSM} σωσαι <4982> (5658) {V-AAN} απολεσει <622> (5692) {V-FAI-3S} αυτην <846> {P-ASF} ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} απολεση <622> (5661) {V-AAS-3S} την <3588> {T-ASF} ψυχην <5590> {N-ASF} αυτου <846> {P-GSM} ενεκεν <1752> {PREP} εμου <1473> {P-1GS} ευρησει <2147> (5692) {V-FAI-3S} αυτην <846> {P-ASF}

01-Mat 16:25 **For <1063> whosoever <3739> <302> will <2309> (5725) save <4982> (5658) his <846> life <5590>** shall lose <622> (5692) it <846>: **and <1161> whosoever <3739> <302> will lose <622> (5661) his <846> life <5590> for <1752> <0> my <1700> sake <1752>** shall find <2147> (5692) it <846>.

3rd Class – IRC + 3rd Class - IRC. See DM section 253. (1).

ATRP says: “**Save his life (την ψυχην αυτου σωσαι).** Paradoxical play on word "life" or "soul," using it in two senses. So about "saving" and "losing" (απολεσει).”

01-Mat 16:26 C-3 IRC,3 IRC - DM - τι <5101> {I-ASN} γαρ <1063> {CONJ} ωφελειται <5623> (5743) {V-PPI-3S} ανθρωπος <444> {N-NSM} εαν <1437> {COND} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} ολον <3650> {A-ASM} κερδηση <2770> (5661) {V-AAS-3S} την <3588> {T-ASF} δε <1161> {CONJ} ψυχην <5590> {N-ASF} αυτου <846> {P-GSM} ζημιωθη <2210> (5686) {V-APS-3S} η <2228> {PRT} τι <5101> {I-ASN} δωσει <1325> (5692) {V-FAI-3S} ανθρωπος <444> {N-NSM} ανταλλαγμα <465> {N-ASN} της <3588> {T-GSF} ψυχης <5590> {N-GSF} αυτου <846> {P-GSM}

01-Mat 16:26 **For <1063> what <5101> is a man <444> profited <5623> (5743), if <1437> he shall gain <2770> (5661) the whole <3650> world <2889>, and <1161> lose <2210> (5686) his own <846> soul <5590>? or <2228> what <5101> shall a man <444> give <1325> (5692) in exchange <465> for his <846> soul <5590>?**

3rd Class - IRC + 3rd Class - IRC See DM section 253. (1).

ATRP continues from vs. 26: “**Gain** (κερδηση) and **Profit** (ζημιωθη) Both aorist subjunctives (one active, the other passive) and so punctiliar action, condition of third class, undetermined, but with prospect of determination. Just a supposed case. The verb for "forfeit" occurs in the sense of being fined or mulcted of money. So the papyri and inscriptions.

Exchange (ανταλλαγμα). **As an exchange**, accusative in apposition with τι. The soul has no market price, though the devil thinks so. "A man must give, surrender, his life, and nothing less to God; no ανταλλαγμα is possible" (McNeile). **This word ανταλλαγμα occurs twice in the Wisdom of Sirach: "There is no exchange for a faithful friend;" (#Mt 6:15) "There is no exchange for a well-instructed soul." (#Mt 26:14)**

01-Mat 16:28 C-3 ITC - DM - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} εισιν <1510> (5719) {V-PAI-3P} τινες <5100> {X-NPM} ωδε <5602> {ADV} εστωτες <2476> (5761) {V-RAP-NPM} οιτινες <3748> {R-NPM} ου <3756> {PRT-N} μη <3361> {PRT-N} γευσωνται <1089> (5667) {V-ADS-3P} θανατου <2288> {N-GSM} εως <2193> {ADV} αν <302> {PRT} ιδωσιν <3708> (5632) {V-2AAS-3P} τον <3588> {T-ASM} υιον <5207> {N-ASM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} ερχομενον <2064> (5740) {V-PNP-ASM} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} αυτου <846> {P-GSM}

01-Mat 16:28 Verily <281> I say <3004> (5719) unto you <5213>, There be <1526> (5748) some <5100> standing <2476> (5761) here <5602>, which <3748> shall <1089> <0> not <3364> taste <1089> (5667) of death <2288>, **until <2193> ever<302> they see <1492> (5632) the Son <5207> of man <444> coming <2064> (5740) in <1722> his <846> kingdom <932>.**

3rd Class - ITC – The Lord Jesus, here, is referring to the Transfiguration that will occur in Mat 17:01-08. Note, this verse actually starts the paragraph containing the Transfiguration, and so, should be read or preached/taught together. See DM section 265. (2) b.

01-Mat 17:04 C-1 - αποκριθεις <611> (5679) {V-AOP-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} πετρος <4074> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} τω <3588> {T-DSM} ιησου <2424> {N-DSM} κυριε <2962> {N-VSM} καλον <2570> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} ημας <1473> {P-1AP} ωδε <5602> {ADV} ειναι <1510> (5721) {V-PAN} ει <1487> {COND} θελεις <2309> (5719) {V-PAI-2S} ποιησωμεν <4160> (5661) {V-AAS-1P} ωδε <5602> {ADV} τρεις <5140> {A-APF} σκηνας <4633> {N-APF} σοι <4771> {P-2DS} μιαν <1520> {A-ASF} και <2532> {CONJ} μωση <3475> {N-DSM} μιαν <1520> {A-ASF} και <2532> {CONJ} μιαν <1520> {A-ASF} ηλια <2243> {N-DSM}

01-Mat 17:04 Then <1161> answered <611> (5679) Peter <4074>, and said <2036> (5627) unto Jesus <2424>, Lord <2962>, it is <2076> (5748) good <2570> for us <2248> to be <1511> (5750) here <5602>: **if <1487> thou will <2309> (5719)**, let us make <4160> (5661) here <5602> three <5140> tabernacles <4633>; one <3391> for thee <4671>, and <2532> one <3391> for Moses <3475>, and <2532> one <3391> for Elias <2243>.

1st Class – “. . . Since you will, . . .”

ATRPW gains us some background: “And Peter answered (αποκριθεις δε ο πετρος). "Peter to the front again, but not greatly to his credit" (Bruce). It is not clear what Peter means by his saying: "It is good for us to be here" (καλον εστιν ημας ωδε ειναι). Luke {#Lu 9:33} adds "not knowing what he said," as they "were heavy with sleep." So it is not well to take Peter too seriously on this occasion. At any rate he makes a definite proposal.

I will make (ποιησω). Future indicative though aorist subjunctive has same form.

Tabernacles (σκηνας), booths. The Feast of Tabernacles was not far away. Peter may have meant that they should just stay up here on the mountain and not go to Jerusalem for the feast.

01-Mat 17:09 C-3 ITC - DM - και <2532> {CONJ} καταβαινοντων <2597> (5723) {V-PAP-GPM} αυτων <846> {P-GPM} εκ <1537> {PREP} του <3588> {T-GSN} ορους <3735> {N-GSN} ενετειλατο <1781> (5662) {V-ADI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} λεγων <3004> (5723) {V-PAP-NSM} μηδενι <3367> {A-DSM-N} ειπητε <3004> (5632) {V-2AAS-2P} το <3588> {T-ASN} οραμα <3705> {N-ASN} εως <2193> {ADV} ου <3739> {R-GSM} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} εκ <1537> {PREP} νεκρων <3498> {A-GPM} αναστη <450> (5632) {V-2AAS-3S}

01-Mat 17:09 And <2532> as they <846> came down <2597> (5723) from <575> the mountain <3735>, Jesus <2424> charged <1781> (5662) them <846>, saying <3004> (5723), Tell <2036> (5632) the vision <3705> to no man <3367>, **until <2193> <3739> the Son <5207> of man <444> be risen again <450> (5632) from <1537> the dead <3498>.**

3rd Class - ITC – A temporal clause with *εως*: *until*, with the 2AAS-3S, “and the temporal clause presents a future reference relative to the principle clause; **αν is omitted.**”

01-Mat 17:17 C-3 ITC,3 ITC - DM - αποκριθεις <611> (5679) {V-AMP-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} ω <5599> {INJ} γενεα <1074> {N-VSF} απιστος <571> {A-VSF} και <2532> {CONJ} διεστραμμενη <1294> (5772) {V-RPP-NSF} **εως <2193> {ADV} ποτε <4219> {PRT-I} εσομαι <1510> (5695) {V-FAI-1S} μεθ <3326> {PREP} υμων <4771> {P-2GP} εως <2193> {ADV} ποτε <4219> {PRT-I} ανεξομαι <430> (5695) {V-FAI-1S} υμων <4771> {P-2GP} φερετε <5342> (5720) {V-PAM-2P} μοι <1473> {P-1DS} αυτον <846> {P-ASM} ωδε <5602> {ADV}**

01-Mat 17:17 Then <1161> Jesus <2424> answered <611> (5679) and said <2036> (5627), O <5599> faithless <571> and <2532> perverse <1294> (5772) generation <1074>, **how long <2193> <4219> shall I be <2071> (5704) with <3326> you <5216>? how long <2193> <4219> shall I suffer <430> (5695) you <5216>? bring <5342> (5720) him <846> here <5602> to me <3427>.**

3rd Class - ITC – A temporal clause with *εως ποτε* *how long*, with the –FAI-1S, “and the temporal clause presents a future reference relative to the principle clause, **αν is omitted.**”

3rd Class - ITC – A temporal clause with *εως ποτε* *how long*, with the –FAI-1S, “and the temporal clause presents a future reference relative to the principle clause, **αν is omitted.**”

01-Mat 17:20 C-3 - ο <3588> {T-NSM} δε <1161> {CONJ} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} δια <1223> {PREP} την <3588> {T-ASF} απιστιαν <570> {N-ASF} υμων <4771> {P-2GP} αμην <281> {HEB} γαρ <1063> {CONJ} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} **εαν <1437> {COND} εχητε <2192> (5725) {V-PAS-2P} πιστιν <4102> {N-ASF} ως <5613> {ADV} κοκκον <2848> {N-ASM} σιναπεως <4615> {N-GSN} ερειτε <2046> (5692) {V-FAI-2P} τω <3588> {T-DSN} ορει <3735> {N-DSN} τουτω <3778> {D-DSN} μεταβηθι <3327> (5628) {V-2AAM-2S} εντευθεν <1782> {ADV} εκει <1563> {ADV} και <2532> {CONJ} μεταβησεται <3327> (5695) {V-FDI-3S} και <2532> {CONJ} ουδεν <3762> {A-NSN-N} αδυνατησει <101> (5692) {V-FAI-3S} υμιν <4771> {P-2DP}**

01-Mat 17:20 And <1161> Jesus <2424> said <2036> (5627) unto them <846>, Because <1223> of your <5216> unbelief <570>: for <1063> verily <281> I say <3004> (5719) unto you <5213>, **If <1437> ye have <2192> (5725) faith <4102> as <5613> a grain <2848> of mustard seed <4615>**, ye shall say <2046> (5692) unto this <5129> mountain <3735>, Remove <3327> (5628) hence <1782> to yonder place <1563>; and <2532> it shall remove <3327> (5695); and <2532> nothing <3762> shall be impossible <101> (5692) unto you <5213>.

3rd Class – a classic figure of speech (a hyperbole – the mountain) from Lesser to Greater, in the form of a simile (as-like less than a mustard seed, then you shall say. . .)

ATRW, again, clarifies: “It was less than “a grain of mustard seed” (κοκκον σιναπεως). See #Mt 13:31 for this phrase. They had no miracle faith. Bruce holds “this mountain” to be the Mount of Transfiguration to which Jesus pointed. Probably so. But it is a parable. Our trouble is always with “this mountain” which confronts our path. Note the form μεταβα (μετα and βηθι).”

01-Mat 18:03 C-3 - DM - και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} **εαν <1437> {COND} μη <3361> {PRT-N} στραφητε <4762> (5652) {V-2APS-2P} και <2532> {CONJ} γενησθε <1096> (5638) {V-2ADS-2P} ως <5613> {ADV} τα <3588> {T-NPN} παιδια <3813> {N-NPN} ου <3756> {PRT-N} μη <3361> {PRT-N} εισελθητε <1525> (5632) {V-2AAS-2P} εις <1519> {PREP} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} των <3588> {T-GPM} ουρανων <3772> {N-GPM}**

01-Mat 18:03 And <2532> said <2036> (5627), Verily <281> I say <3004> (5719) unto you <5213>, **Except (unless) <3362> ye be converted <4762> (5652), and <2532> become <1096> (5638) as <5613> little**

children <3813>, ye shall <1525> <0> not <3364> enter <1525> (5632) into <1519> the kingdom <932> of heaven <3772>.

3rd Class - See DM section 216.

ATRPW indicates: "Except ye turn and become (εαν μη στραφητε και γενησθε). **Third-class condition, undetermined but with prospect of determination.** στραφητε is second aorist passive subjunctive and γενησθε second aorist middle subjunctive. They were headed in the wrong direction with their selfish ambition. "His tone at this time is markedly severe, as much as when He denounces the Pharisaism in the bud He had to deal with" (Bruce). **The strong double negative ου μη εισελθητε means that they will otherwise not get into the kingdom of heaven at all, let alone have big places in it.**

01-Mat 18:04 C-3 IRC - DM - **οστις <3748> {R-NSM} ουν <3767> {CONJ} ταπεινωσει <5013> (5692) {V-FAI-3S} εαυτον <1438> {F-3ASM} ως <5613> {ADV} το <3588> {T-NSN} παιδιον <3813> {N-NSN} τουτο <3778> {D-NSN} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} μειζων <3173> {A-NSM-C} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} των <3588> {T-GPM} ουρανων <3772> {N-GPM}**

01-Mat 18:04 **Whosoever <3748> therefore <3767> shall humble <5013> (5661) himself <1438> as <5613> this <5124> little child <3813>**, the same <3778> is <2076> (5748) greatest <3187> in <1722> the kingdom <932> of heaven <3772>.

3rd Class - IRC – This construction is sometimes found in the N. T. with the future indicative without **αν**. DM 253. (1).

ATRPW: "This little child (το παιδιον τουτο). This saying about humbling oneself Jesus repeated a number of times as for instance in #Mt 23:12. Probably Jesus pointed to the child by his side. The ninth-century story that the child was Ignatius is worthless. It is not that the child humbled himself, but that the child is humble from the nature of the case in relation to older persons. That is true, however "bumptious" the child himself may be. Bruce observes that to humble oneself is "the most difficult thing in the world for saint as for sinner.""

01-Mat 18:05 C-3 IRC/EC - DM - **και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} δεξεται <1209> (5667) {V-ADS-3S} παιδιον <3813> {N-ASN} τοιουτον <5108> {D-ASN} εν <1520> {A-ASN} επι <1909> {PREP} τω <3588> {T-DSN} ονοματι <3686> {N-DSN} μου <1473> {P-1GS} εμε <1473> {P-1AS} δεχεται <1209> (5736) {V-PNI-3S}**

01-Mat 18:05 **And <2532> whoso <3739> ever <1437> shall receive <1209> (5667) one <1520> such <5108> little child <3813> in <1909> my <3450> name <3686> receiveth <1209> (5736) me <1691>**.

3rd Class – IRC/EC. See DM sections 253. (1) and 278. (3).

01-Mat 18:06 C-3 IRC - DM - **ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} σκανδαλιση <4624> (5661) {V-AAS-3S} ενα <1520> {A-ASM} των <3588> {T-GPM} μικρων <3398> {A-GPM} τουτων <3778> {D-GPM} των <3588> {T-GPM} πιστευοντων <4100> (5723) {V-PAP-GPM} εις <1519> {PREP} εμε <1473> {P-1AS} συμφερει <4851> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ινα <2443> {CONJ} κρεμασθη <2910> (5686) {V-APS-3S} μυλος <3458> {N-NSM} ονικος <3684> {A-NSM} εις <1519> {PREP} τον <3588> {T-ASM} τραχηλον <5137> {N-ASM} αυτου <846> {P-GSM} και <2532> {CONJ} καταποντισθη <2670> (5686) {V-APS-3S} εν <1722> {PREP} τω <3588> {T-DSN} πελαγει <3989> {N-DSN} της <3588> {T-GSF} θαλασσης <2281> {N-GSF}**

01-Mat 18:06 **But <1161> whoever <3739> <302> shall offend <4624> (5661) one <1520> of these <5130> little ones <3398> which <3588> believe <4100> (5723) in <1519> me <1691>**, it were better <4851> (5719) for him <846> that <2443> a millstone <3458> <3684> were hanged <2910> (5686) about <1909> his <846> neck <5137>, and <2532> *that* he were drowned <2670> (5686) in <1722> the depth <3989> of the sea <2281>.

3rd Class – IRC – DM 253. (1).

ATRPW explains: "These little ones (των μικρων τουτων). In the same sense as "one such little one" above. The child is the type of believers. A great millstone (μυλος ονικος), literally, "a millstone turned by an ass." The upper millstone was turned by an ass (ονος). There were no examples of the adjective ονικος (turned by an ass) outside the N.T. until the papyri revealed several for

loads requiring an ass to carry them, stones requiring an ass to move them, etc. Deissmann (Light from the Ancient East, p. 81) notes it also in papyri examples about the sale of an ass and tax for an ass's burden of goods. The depth of the sea (τω πελαγει της θαλασσης). "The sea of the sea." πελαγος probably from πλησσο, to beat, and so the beating, splashing waves of the sea. "Far out into the open sea, a vivid substitute for εις την θαλασσαν" (McNeile).

01-Mat 18:08 C-1 - ει <1487> {COND} δε <1161> {CONJ} η <3588> {T-NSF} χειρ <5495> {N-NSF} σου <4771> {P-2GS} η <2228> {PRT} ο <3588> {T-NSM} πους <4228> {N-NSM} σου <4771> {P-2GS} σκανδαλιζει <4624> (5719) {V-PAI-3S} σε <4771> {P-2AS} εκκοψον <1581> (5657) {V-AAM-2S} αυτα <846> {P-APN} και <2532> {CONJ} βαλε <906> (5628) {V-2AAM-2S} απο <575> {PREP} σου <4771> {P-2GS} καλον <2570> {A-NSN} σοι <4771> {P-2DS} εστιν <1510> (5719) {V-PAI-3S} εισελθειν <1525> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} ζωνην <2222> {N-ASF} χωλον <5560> {A-ASM} η <2228> {PRT} κυλλον <2948> {A-ASM} η <2228> {PRT} δυο <1417> {A-NUI} χειρας <5495> {N-APF} η <2228> {PRT} δυο <1417> {A-NUI} ποδας <4228> {N-APM} εχοντα <2192> (5723) {V-PAP-ASM} βληθηναι <906> (5683) {V-APN} εις <1519> {PREP} το <3588> {T-ASN} πυρ <4442> {N-ASN} το <3588> {T-ASN} αιωνιον <166> {A-ASN}

01-Mat 18:08 **Wherefore <1161> if <1487> thy <4675> hand <5495> or <2228> thy <4675> foot <4228> offend thee <4624> (5719),** cut <1581> <0> them <846> off <1581> (5657), and <2532> cast <906> (5628) *them* from <575> thee <4571> <4675>: it is <2076> (5748) better <2570> for thee <4671> to enter into <1525> (5629) <1519> life <2222> halt <5560> or <2228> maimed <2948>, rather than <2228> having <2192> (5723) two <1417> hands <5495> or <2228> two <1417> feet <4228> to be cast <906> (5683) into <1519> everlasting <166> fire <4442>.

1st Class – (for the sake of argument) assumed a fact that the condition is true.

ATRP: "In verses #Mt 18:8,9 we have one of the dualities or doublets in Matthew. {#Mt 5:29-30} Jesus repeated his pungent sayings many times. Instead of εις γενναν {#Mt 5:29} we have εις το πυρ το αιωνιον and at the end of verse #Mt 18:9 του πυρος is added to την γενναν. This is the first use in Matthew of αιωνιος. We have it again in #Mt 19:16,29 with ζωνη, in #Mt 25:41 with πυρ, in #Mt 25:46 with κολασιν and ζωνων. The word means ageless, without beginning or end as of God, {#Ro 16:26} without beginning as in #Ro 16:25, without end as here and often. The effort to make it mean "αεονιαν" fire will make it mean "αεονιαν" life also. If the punishment is limited, ipso facto the life is shortened. In verse #Mt 18:9 also μονοφθαλμον occurs. It is an Ionic compound in Herodotus that is condemned by the Atticists, but it is revived in the vernacular Koine,. Literally one-eyed. Here only and #Mr 9:47 in the New Testament."

01-Mat 18:09 C-1 EC - DM - και <2532> {CONJ} ει <1487> {COND} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} σου <4771> {P-2GS} σκανδαλιζει <4624> (5719) {V-PAI-3S} σε <4771> {P-2AS} εξελε <1807> (5628) {V-2AAM-2S} αυτον <846> {P-ASM} και <2532> {CONJ} βαλε <906> (5628) {V-2AAM-2S} απο <575> {PREP} σου <4771> {P-2GS} καλον <2570> {A-NSN} σοι <4771> {P-2DS} εστιν <1510> (5719) {V-PAI-3S} μονοφθαλμον <3442> {A-ASM} εις <1519> {PREP} την <3588> {T-ASF} ζωνην <2222> {N-ASF} εισελθειν <1525> (5629) {V-2AAN} η <2228> {PRT} δυο <1417> {A-NUI} οφθαλμους <3788> {N-APM} εχοντα <2192> (5723) {V-PAP-ASM} βληθηναι <906> (5683) {V-APN} εις <1519> {PREP} την <3588> {T-ASF} γενναν <1067> {N-ASF} του <3588> {T-GSN} πυρος <4442> {N-GSN}

01-Mat 18:09 **And <2532> if <1487> thine <4675> eye <3788> offend <4624> (5719) thee <4571>, pluck <1807> <0> it <846> out <1807> (5628), and <2532> cast <906> (5628) *it* from <575> thee <4675>: it is <2076> (5748) better <2570> for thee <4671> to enter <1525> (5629) into <1519> life <2222> with one eye <3442>, rather than <2228> having <2192> (5723) two <1417> eyes <3788> to be cast <906> (5683) into <1519> hell <1067> fire <4442>.**

1st Class - EC. See DM section 278. (3).

01-Mat 18:12 C-3 - τι <5101> {I-NSN} υμιν <4771> {P-2DP} δοκει <1380> (5719) {V-PAI-3S} εαν <1437> {COND} γηνεται <1096> (5638) {V-2ADS-3S} τινι <5100> {X-DSM} ανθρωπω <444> {N-DSM}

εκατον <1540> {A-NUI} προβατα <4263> {N-NPN} και <2532> {CONJ} πλανηθη <4105> (5686) {V-APS-3S} εν <1520> {A-NSN} εξ <1537> {PREP} αυτων <846> {P-GPN} ουχι <3780> {PRT-I} αφεις <863> (5631) {V-2AAP-NSM} τα <3588> {T-APN} ενενηκοντα <0> <1768> {A-NUI} εννεα <1767> {A-NUI} επι <1909> {PREP} τα <3588> {T-APN} ορη <3735> {N-APN} πορευθεις <4198> (5679) {V-AOP-NSM} ζητει <2212> (5719) {V-PAI-3S} το <3588> {T-ASN} πλανωμενον <4105> (5746) {V-PPP-ASN}

01-Mat 18:12 How <5101> think <1380> (5719) ye <5213>? if <1437> <5100> a man <444> have <1096> (5638) an hundred <1540> sheep <4263>, and <2532> one <1520> of <1537> them <846> be gone astray <4105> (5686), doth he <863> <0> not <3780> leave <863> (5631) the ninety and nine <1768> ~~into~~ upon <1909> the mountains <3735>, and goeth <4198> (5679) and seeketh <2212> (5719) that which <3588> is gone astray <4105> (5746)?

3rd Class. J. Darby's translation seems to make more sense. "12 What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray?"

ATRP adds: "Leave the ninety and nine (αφεις τα ενενηκοντα εννεα επι τα ορη και πορευθεις ζωτει το πλανωμενον;). This is the text of Westcott and Hort after BL, etc. This text means: "Will he not leave the ninety and nine upon the mountains and going does he not seek (change to present tense) the wandering one?" On the high pastures where the sheep graze at will one has wandered afield. See this parable later in #Lu 15:4-7. Our word "planet" is from πλαναομαι, **wandering (moving) stars** they were called as opposed to fixed stars. But now we know that no stars are fixed. They are all moving rapidly."

01-Mat 18:13 C-3 EC? - και <2532> {CONJ} εαν <1437> {COND} γενηται <1096> (5638) {V-2ADS-3S} ευρειν <2147> (5629) {V-2AAN} αυτο <846> {P-ASN} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} χαιρει <5463> (5719) {V-PAI-3S} επ <1909> {PREP} αυτω <846> {P-DSN} μαλλον <3123> {ADV} η <2228> {PRT} επι <1909> {PREP} τοις <3588> {T-DPN} ενενηκοντα <0> <1768> {A-NUI} εννεα <1767> {A-NUI} τοις <3588> {T-DPN} μη <3361> {PRT-N} πεπλανημενοις <4105> (5772) {V-RPP-DPN}

01-Mat 18:13 And <2532> if so <1437> be <1096> (5638) that he find <2147> (5629) it <846>, verily <281> I say <3004> (5719) unto you <5213> <3754>, he rejoiceth <5463> (5719) more <3123> of <1909> that <846> sheep, than <2228> of <1909> the ninety and nine <1768> which <3588> went <4105> <0> not <3361> astray <4105> (5772).

3rd Class – EC? – possible emphatic concessive, but may be merely a connection with vs. 12, but still 3rd class.

01-Mat 18:15 C-3 ,3 - εαν <1437> {COND} δε <1161> {CONJ} αμαρτηση <264> (5661) {V-AAS-3S} εις <1519> {PREP} σε <4771> {P-2AS} ο <3588> {T-NSM} αδελφος <80> {N-NSM} σου <4771> {P-2GS} υπαγε <5217> (5720) {V-PAM-2S} και <2532> {CONJ} ελεγξον <1651> (5657) {V-AAM-2S} αυτον <846> {P-ASM} μεταξυ <3342> {ADV} σου <4771> {P-2GS} και <2532> {CONJ} αυτου <846> {P-GSM} μονου <3441> {A-GSM} εαν <1437> {COND} σου <4771> {P-2GS} ακουση <191> (5661) {V-AAS-3S} εκερδησας <2770> (5656) {V-AAI-2S} τον <3588> {T-ASM} αδελφον <80> {N-ASM} σου <4771> {P-2GS}

01-Mat 18:15 ¶ Moreover <1161> if <1437> thy <4675> brother <80> shall trespass (sin) <264> (5661) against <1519> thee <4571>, go <5217> (5720) and <2532> tell <1651> <0> him <846> his fault <1651> (5657) between <3342> thee <4675> and <2532> him <846> alone <3441>: if <1437> he shall hear <191> (5661) thee <4675>, thou hast gained <2770> (5656) thy <4675> brother <80>.

3rd Class + 3rd Class. We see here the procedure for discipline in the local church. Here the 2nd & 3rd mention of the 'church,' see Verse 17, Below.

01-Mat 18:16 C-3 - εαν <1437> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} ακουση <191> (5661) {V-AAS-3S} παραλαβε <3880> (5628) {V-2AAM-2S} μετα <3326> {PREP} σου <4771> {P-2GS} επι

<2089> {ADV} ενα <1520> {A-ASM} η <2228> {PRT} δυο <1417> {A-NUI} ινα <2443> {CONJ} επι <1909> {PREP} στοματος <4750> {N-GSN} δυο <1417> {A-NUI} μαρτυρων <3144> {N-GPM} η <2228> {PRT} τριων <5140> {A-GPM} σταθη <2476> (5686) {V-APS-3S} παν <3956> {A-NSN} ρημα <4487> {N-NSN}

01-Mat 18:16 **But** <1161> **if** <3362> <0> **he will** <191> <0> **not** <3362> **hear** <191> (5661) *thee, then* take <3880> (5628) with <3326> thee <4675> one <1520> or <2228> two <1417> more <2089>, that <2443> in <1909> the mouth <4750> of two <1417> or <2228> three <5140> witnesses <3144> every <3956> word <4487> may be established <2476> (5686).

3rd Class - No "he said, She said" at least two witnesses.

01-Mat 18:17 C-3, 3 - **εαν** <1437> {COND} **δε** <1161> {CONJ} **παρακουση** <3878> (5661) {V-AAS-3S} **αυτων** <846> {P-GPM} ειπε <3004> (5628) {V-2AAM-2S} τη <3588> {T-DSF} εκκλησια <1577> {N-DSF} **εαν** <1437> {COND} **δε** <1161> {CONJ} **και** <2532> {CONJ} **της** <3588> {T-GSF} **εκκλησιας** <1577> {N-GSF} παρακουση <3878> (5661) {V-AAS-3S} εστω <1510> (5720) {V-PAM-3S} σοι <4771> {P-2DS} ωσπερ <5618> {ADV} ο <3588> {T-NSM} εθνικος <1482> {A-NSM} και <2532> {CONJ} ο <3588> {T-NSM} τελωνης <5057> {N-NSM}

01-Mat 18:17 **And** <1161> **if** <1437> **he shall neglect to hear** <3878> (5661) **them** <846>, tell <2036> (5628) *it* unto the church <1577>: **but** <1161> <2532> **if** <1437> **he neglect to hear** <3878> (5661) the church <1577>, let him be <2077> (5749) unto thee <4671> as <5618> an heathen man <1482> and <2532> a publican <5057>.

3rd Class – + 3rd Class. Note the second and third mention of the Church in N.T.. For first time usage, see Mat 16:18.

Discipline in a local Church is very hard to accomplish, and is probably the reason for so many Church splits, and hateful attitudes among it's attendees.

ATRPW provides: "Refuse to hear (παρακουση). Like #Isa 65:12. Many papyri examples for ignoring, disregarding, hearing without heeding, hearing aside (παρα-), hearing amiss, overhearing. {#Mr 5:36}

The church (τη εκκλησια). **The local body, not the general** as in #Mt 16:18 which see for discussion. The problem here is whether Jesus has in mind an actual body of believers already in existence or is speaking prophetically of the local churches that would be organized later (as in Acts). There are some who think that the Twelve Apostles constituted a local εκκλησια, a sort of moving church of preachers. That could only be true in essence as they were a band of ministers and not located in any one place. Bruce holds that they were "the nucleus" of a local church at any rate. "

01-Mat 18:18 C-3 IRC,3 IRC - DM - **αμην** <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} **οσα** <3745> {K-APN} **εαν** <1437> {COND} **δησητε** <1210> (5661) {V-AAS-2P} **επι** <1909> {PREP} **της** <3588> {T-GSF} **γης** <1093> {N-GSF} εσται <1510> (5695) {V-FDI-3S} δεδεμενα <1210> (5772) {V-RPP-NPN} εν <1722> {PREP} τω <3588> {T-DSM} ουρανω <3772> {N-DSM} και <2532> {CONJ} **οσα** <3745> {K-APN} **εαν** <1437> {COND} **λυσητε** <3089> (5661) {V-AAS-2P} **επι** <1909> {PREP} **της** <3588> {T-GSF} **γης** <1093> {N-GSF} εσται <1510> (5695) {V-FDI-3S} λελυμενα <3089> (5772) {V-RPP-NPN} εν <1722> {PREP} τω <3588> {T-DSM} ουρανω <3772> {N-DSM}

01-Mat 18:18 Verily <281> I say <3004> (5719) unto you <5213>, **Whatsoever** <3745> <1437> **ye shall bind** <1210> (5661) **on** <1909> **earth** <1093>, shall be <2071> (5704) bound <1210> (5772) in <1722> heaven <3772>: and <2532> **whatsoever** <3745> <1437> **ye shall loose** <3089> (5661) **on** <1909> **earth** <1093> shall be <2071> (5704) loosed <3089> (5772) in <1722> heaven <3772>.

3rd Class – RC + 3rd Class – RC. See Mat 16:19 and Rev 1:18. See DM section 253. (1).

As suggested by C.H.Spurgeon: "18. *Verily I say unto you, Whatsoever ye shall bind on earth shall have been bound in heaven: and Whatsoever ye shall loose on earth shall have been loosed in heaven.*

Our Lord had inaugurated the church by handing it's keys to Peter as representing the whole brotherhood, and now he distinctly recognizes those keys as being in the hands of the whole church. Verily I say unto you, "Whatsoever ye shall bind." Those who bind are all the disciples, or the whole of the church which had been called in to make peace between the two brethren Each

church has the keys of its own door. When those keys are rightly turned by the assembly below, the act is ratified above: that which they bind on earth shall be bound in heaven.

If, by God's grace, erring brethren repent, and are freed from the censure of the assembly, the Lord on high sanctions the deed, according to his word—Whatsoever ye shall loose on earth shall be loosed in heaven. This is to be understood with the limitation that it is really a church of Christ which acts, that it acts in his name, and rightly administers his laws. A deep solemnity surrounds the binding and loosing of true Christian assemblies. It is no light thing to act as a church, and no little thing to be put forth from it, or to be restored again to its fellowship. Our Lord made this clear by commencing with his authoritative preface—Verily I say unto you.

Note also Lightfoote's response: "18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

[*Whatsoever ye shall bind on earth, &c.*] These words depend upon the former. He had been speaking concerning being *loosed* from the office of a brother in a particular case: now he speaks of the authority and power of the apostles of *loosing* and *binding* "any thing" whatsoever seemed them good, being guided in all things by the Holy Spirit. We have explained the sense of this phrase at chapter 16; and he gives the same authority in respect of this, to all the apostles here, as he did to Peter there; who were all to be partakers of the same Spirit and of the same gifts.

This power was built upon that noble and most self-sufficient foundation, #Joh 16:13, "The Spirit of truth shall lead you into all truth." There lies an emphasis in those words, "into all truth." I deny that any one, any where, at any time, was led, or to be led, into *all* truth, from the ascension of Christ, unto the world's end, beside the apostles. Every holy man, certainly, is led into all truth necessary to him for salvation: but the apostles were led into all truth necessary both for themselves and the whole church; because they were to deliver a rule of faith and manners to the whole church throughout all ages. Hence, whatsoever they should confirm in the law was to be confirmed; whatsoever they should abolish was to be abolished: since they were endowed, as to all things, with a spirit of infallibility, guiding them by the hand into all truth.

01-Mat 18:19 C-3 ,3 - παλιν <3825> {ADV} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} εαν <1437> {COND} δυο <1417> {A-NUI} υμων <4771> {P-2GP} συμφωνησωσιν <4856> (5661) {V-AAS-3P} επι <1909> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF} περι <4012> {PREP} παντος <3956> {A-GSN} πραγματος <4229> {N-GSN} ου <3739> {R-GSN} εαν <1437> {COND} αιτησωνται <154> (5672) {V-AMS-3P} γενησεται <1096> (5695) {V-FDI-3S} αυτοις <846> {P-DPM} παρα <3844> {PREP} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} του <3588> {T-GSM} εν <1722> {PREP} ουρανοις <3772> {N-DPM}

01-Mat 18:19 Again <3825> I say <3004> (5719) unto you <5213>, That <3754> **if <1437> two <1417> of you <5216> shall agree <4856> (5661) on <1909> earth <1093> as touching <4012> any <3956> thing <4229> whatever <3739> <1437> they may ask <154> (5672),** it shall be done <1096> (5695) for them <846> of <3844> my <3450> Father <3962> which <3588> is in <1722> heaven <3772>.

3rd Class - + 3rd Class – two conditions! (1) if (*at least*) 2 agree, (2) if those who are in agreement pray, then . . .”

Note: these were the Apostles of the Lord Jesus. These requests involve problems, usually between people, in the Church as may be seen in Mat 18:15-22. Verse 20 is almost always taken out of context. The two or three are not your normal prayer service or even a worship service, **but is a special meeting regarding a sinful brother(s)/sister(s).** Jesus promises special presence when dealing with these very difficult matters.^a

01-Mat 18:28 C-1 - εξελθων <1831> (5631) {V-2AAP-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} δουλος <1401> {N-NSM} εκεινος <1565> {D-NSM} ευρεν <2147> (5627) {V-2AAI-3S} ενα <1520> {A-ASM} των <3588> {T-GPM} συνδουλων <4889> {N-GPM} αυτου <846> {P-GSM} ος <3739> {R-NSM} ωφειλεν <3784> (5707) {V-IAI-3S} αυτω <846> {P-DSM} εκατον <1540> {A-NUI} δηναρια <1220> {N-APN} και <2532> {CONJ} κρατησας <2902> (5660) {V-AAP-NSM} αυτον <846> {P-ASM} επνιγεν <4155> (5707) {V-IAI-3S} λεγων <3004> (5723) {V-PAP-NSM} αποδος <591> (5628) {V-2AAM-2S} μοι <1473> {P-1DS} ει <1487> {COND} τι <5100> {X-ASN} οφειλεις <3784> (5719) {V-PAI-2S}

^a N. Carlson, "Hermeneutics - An Antidote For 20th Century Cultic And Mind Control Phenomena", section 3.6.2.3

01-Mat 18:28 But <1161> the same <1565> servant <1401> went out <1831> (5631), and found <2147> (5627) one <1520> of his <846> fellowservants <4889>, which <3739> owed <3784> (5707) him <846> an hundred <1540> pence <1220>: and <2532> he laid hands <2902> (5660) on him <846>, and took *him* by the throat <4155> (5707), saying <3004> (5723), Pay <591> (5628) me <3427> **what <5100> <3748> thou owest <3784> (5719).** {*pence: the Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny; about fourteen cents*}

1st Class – Note: the protasis follows the apodosis. The 1st class condition spoken by the unjust servant assumes the other servant actually owed him the money.

ATRPW specifics: "A hundred pence (εκατον δηνάρια). A denarius was worth about eight and a half pence. The hundred denarii here were equal to some "fifty shillings" (Bruce), "about 4 pounds" (McNeile), "twenty pounds" (Moffatt), "twenty dollars" (Goodspeed), "100 shillings" (Weymouth). These are various efforts to represent in modern language the small amount of this debt compared with the big one. Took him by the throat (επνιγεν). "Held him by the throat" (Allen). It is imperfect, **probably inchoative**, "began to choke or throttle him." The Roman law allowed this indignity. Vincent quotes Livy (iv. 53) who tells how the necks were twisted (collum torsisset) and how **Cicero (Pro Cluentio, xxi.) says: "Lead him to the judgment seat with twisted neck (collo obtorto).**" What thou owest (ει τι οφειλεις). Literally, "if thou owest anything," however little. He did not even know how much it was, only that he owed him something. **"The 'if' is simply the expression of a pitiless logic" (Meyer).**

01-Mat 18:30 C-3 ITC - DM - ο <3588> {T-NSM} δε <1161> {CONJ} ουκ <3756> {PRT-N} ηθελεν <2309> (5707) {V-IAI-3S} αλλα <235> {CONJ} απελθων <565> (5631) {V-2AAP-NSM} εβαλεν <906> (5627) {V-2AAI-3S} αυτον <846> {P-ASM} εις <1519> {PREP} φυλακην <5438> {N-ASF} εως <2193> {ADV} ου <3739> {R-GSM} αποδω <591> (5632) {V-2AAS-3S} το <3588> {T-ASN} οφειλομενον <3784> (5746) {V-PPP-ASN}

01-Mat 18:30 And <1161> he would <2309> (5707) not <3756>: but <235> went <565> (5631) and cast <906> (5627) him <846> into <1519> prison <5438>, **until <2193> <3739> he should pay <591> (5632) the debt <3784> (5746).**

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-3S verb αποδω: *he shall pay*; [with the relative pronoun ου: *who, which, what, that*,]. As DM section 265. (2) b. explains: "when the principal clause is past," (εβαλεν: 2AA indicative-3S > <906> βαλλω: *to throw, cast into*, "and the temporal clause presents a future reference relative to the principle clause, **av is omitted.**" Ref. Luk 13:08.

ATRPW Chimes in: "And he would not (ο δε ουκ ηθελεν). Imperfect tense of persistent refusal. Till he should pay (εως αποδω).

This futuristic aorist subjunctive is the rule with εως for a future goal. He was to stay in prison till he should pay. "He acts on the instinct of a base nature, and also doubtless in accordance with long habits of harsh tyrannical behaviour towards men in his power" (Bruce). On imprisonment for debt among the Greeks and Romans see Deissmann, *Light from the Ancient East*, pp. 270,330.

01-Mt 18:32 C-1 - τοτε <5119> {ADV} προσκαλεσαμενος <4341> (5666) {V-ADP-NSM} αυτον <846> {P-ASM} ο <3588> {T-NSM} κυριος <2962> {N-NSM} αυτου <846> {P-GSM} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} δουλε <1401> {N-VSM} πονηρε <4190> {A-VSM} πασαν <3956> {A-ASF} την <3588> {T-ASF} οφειλην <3782> {N-ASF} εκεινην <1565> {D-ASF} αφηκα <863> (5656) {V-AAI-1S} σοι <4771> {P-2DS} επει <1893> {CONJ} παρεκαλεσας <3870> (5656) {V-AAI-2S} με <1473> {P-1AS}

01-Mt 18:32 Then <5119> his <846> lord <2962>, after that he had called <4341> (5666) him <846>, said <3004> (5719) unto him <846>, O thou wicked <4190> servant <1401>, I forgave <863> (5656) thee <4671> all <3956> that <1565> debt <3782>, **because <1893> (and you did) thou desiredst <3870> (5656) me <3165>:**

1st Class – The protasis with επει = επι + ει with crasis, and the AAIndic, the apodosis precedes the apodosis; the sentence thus reads: "Since you asked me, I forgave you all that debt." {**A very wicked servant, indeed.**} Notice our responsibility to forgive others who have caused us problems.

01-Mat 18:34 C-3 ITC - DM - και <2532> {CONJ} οργισθεις <3710> (5685) {V-APP-NSM} ο <3588> {T-NSM} κυριος <2962> {N-NSM} αυτου <846> {P-GSM} παρεδωκεν <3860> (5656) {V-AAI-3S} αυτον <846> {P-ASM} τοις <3588> {T-DPM} βασανισταις <930> {N-DPM} εως <2193> {ADV} ου <3739> {R-GSM} αποδω <591> (5632) {V-2AAS-3S} παν <3956> {A-ASN} το <3588> {T-ASN} οφειλομενον <3784> (5746) {V-PPP-ASN} αυτω <846> {P-DSM}

01-Mat 18:34 And <2532> his <846> lord <2962> was wroth <3710> (5685), and delivered <3860> (5656) him <846> to the tormentors <930>, **until <2193> <3739> he should pay <591> (5632) all <3956> that was due <3784> (5746) unto him <846>.**

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-3S verb αποδω: *he shall pay*; [with the relative pronoun ου: *who, which, what, that*]. As DM section 265. (2) b. explains: “when the principal clause is past,” (παρεδωκεν: AA indicative-3S > <3860> παραδιδωμι: *to hand over, deliver*, “and the temporal clause presents a future reference relative to the principle clause; **av is omitted**.” Ref. Luk 13:08.

ATRPW says: “The tormentors (τοις βασανισταις). Not to prison simply, but to terrible punishment. The papyri give various instances of the verb βασανιζω, to torture, used of slaves and others. “Livy (ii. 23) pictures an old centurion complaining that he was taken by his creditor, not into servitude, but to a workhouse and torture, and showing his back scarred with fresh wounds” (Vincent). Till he should pay all (εως ου αποδω παν). Just as in verse #Mt 18:30, his very words. **But this is not purgatorial, but punitive**, for he could never pay back that vast debt.”

01-Mat 18:35 C-3 - ουτως <3779> {ADV} και <2532> {CONJ} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} μου <1473> {P-1GS} ο <3588> {T-NSM} επουρανιος <2032> {A-NSM} ποιησει <4160> (5692) {V-FAI-3S} υμιν <4771> {P-2DP} εαν <1437> {COND} μη <3361> {PRT-N} αφητε <863> (5632) {V-2AAS-2P} εκαστος <1538> {A-NSM} τω <3588> {T-DSM} αδελφω <80> {N-DSM} αυτου <846> {P-GSM} απο <575> {PREP} των <3588> {T-GPF} καρδιων <2588> {N-GPF} υμων <4771> {P-2GP} τα <3588> {T-APN} παραπτωματα <3900> {N-APN} αυτων <846> {P-GPM}

01-Mat 18:35 So <3779> likewise shall my <3450> heavenly <2032> Father <3962> do <4160> (5692) also <2532> unto you <5213>, **if <1437> ye from <575> your <5216> hearts <2588> forgive <863> (5632) not <3361> every one <1538> his <846> brother <80> their <846> trespasses <3900>.**

3rd Class – Keep short accounts with God and with others!

ATRPW reads as: “From your hearts (απο των καρδιων υμων). No sham or lip pardon, and as often as needed. This is Christ’s full reply to Peter’s question in #Mt 18:21. **This parable of the unmerciful servant is surely needed today.**”

01-Mat 19:03 C-1 - και <2532> {CONJ} προσηλθον <4334> (5627) {V-2AAI-3P} αυτω <846> {P-DSM} οι <3588> {T-NPM} φαρισαιοι <5330> {N-NPM} πειραζοντες <3985> (5723) {V-PAP-NPM} αυτον <846> {P-ASM} και <2532> {CONJ} λεγοντες <3004> (5723) {V-PAP-NPM} αυτω <846> {P-DSM} ει <1487> {COND} εξεστιν <1832> (5719) {V-PAI-3S} ανθρωπω <444> {N-DSM} απολυσαι <630> (5658) {V-AAN} την <3588> {T-ASF} γυναικα <1135> {N-ASF} αυτου <846> {P-GSM} κατα <2596> {PREP} πασαν <3956> {A-ASF} αιτιαν <156> {N-ASF}

01-Mat 19:03 ¶ The Pharisees <5330> also <2532> came <4334> (5656) unto him <846>, tempting <3985> (5723) him <846>, and <2532> saying <3004> (5723) unto him <846>, **Is it lawful <1487> <1832> (5748) for a man <444> to put away <630> (5658) his <846> wife <1135> for <2596> every <3956> cause <156>?**

1st Class – The Pharisees ask a question that is phrased with a 1st class Protasis that may be rephrased in English as: “It is lawful for a man to put away his wife for every cause, isn’t it?”

Lightfoote and ATRPW agree but I’ll quote the succinctness of ATRPW: “Pharisees tempting him (φαρισαιοι πειραζοντες αυτον). They “could not ask a question of Jesus without sinister motives” (Bruce). See #Mt 4:1 for the word (πειραζω). For every cause (κατα πασαν αιτιαν). **This clause is an allusion to the dispute between the two theological schools over the meaning of #De 24:1. The school of Shammai took the strict and unpopular view of divorce for unchastity alone while the school of Hillel took the liberal and popular view of easy divorce for any passing whim if the husband saw a prettier woman (modern**

enough surely) or burnt his biscuits for breakfast. It was a pretty dilemma and meant to do Jesus harm with the people. There is no real trouble about the use of κατά here in the sense of προπτερ or because of (Robertson, Grammar, p. 509).

01-Mat 19:09 C-3 IRC - DM - λεγω <3004> (5719) {V-PAI-1S} δε <1161> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ος <3739> {R-NSM} αν <302> {PRT} απολυση <630> (5661) {V-AAS-3S} την <3588> {T-ASF} γυναικα <1135> {N-ASF} αυτου <846> {P-GSM} μη <3361> {PRT-N} επι <1909> {PREP} πορνεια <4202> {N-DSF} και <2532> {CONJ} γαμηση <1060> (5661) {V-AAS-3S} αλλην <243> {A-ASF} μοιχεται <3429> (5736) {V-PNI-3S} και <2532> {CONJ} ο <3588> {T-NSM} απολελυμενην <630> (5772) {V-RPP-ASF} γαμησας <1060> (5660) {V-AAP-NSM} μοιχεται <3429> (5736) {V-PNI-3S}

01-Mat 19:09 And <1161> I say <3004> (5719) unto you <5213>, <3754> **Whosoever <3739> <302> shall put away <630> (5661) his <846> wife <1135>, except <1508> *it be* for <1909> fornication <4202>, and <2532> shall marry <1060> (5661) another <243>**, committeth adultery <3429> (5736): and <2532> the one who marrieth <1060> (5660) her which <3588> is put away <630> (5772) doth commit adultery <3429> (5736).

3rd Class – IRC. What about husbands (men) who commit adultery? Mat 05:28! See DM section 253. (1).

ATRPW adds: "Except for fornication (παρεκτος λογου πορνειας). This is the marginal reading in Westcott and Hort which also adds "maketh her an adulteress" (ποιει αυτην μοιχευθηναι) and also these words: "and he that marrieth her when she is put away committeth adultery" (και ο απολελυμενην γαμησας μοιχεται). There seems to be a certain amount of assimilation in various manuscripts between this verse and the words in #Mt 5:32. **But, whatever reading is accepted here, even the short one in Westcott and Hort (μη επι πορνεια, not for fornication), it is plain that Matthew represents Jesus in both places as allowing divorce for fornication as a general term (πορνεια) which is technically adultery (μοιχεια from μοιχαω ορ μοιχευω). Here, as in #Mt 5:31, a group of scholars deny the genuineness of the exception given by Matthew alone. McNeile holds that "the addition of the saving clause is, in fact, opposed to the spirit of the whole context, and must have been made at a time when the practice of divorce for adultery had already grown up."** That in my opinion is gratuitous criticism which is unwilling to accept Matthew's report because it disagrees with one's views on the subject of divorce. He adds: **"It cannot be supposed that Matthew wished to represent Jesus as siding with the school of Shammai." Why not, if Shammai on this point agreed with Jesus? Those who deny Matthew's report are those who are opposed to remarriage at all. Jesus by implication, as in #Mt 5:31, does allow remarriage of the innocent party, but not of the guilty one. Certainly Jesus has lifted the whole subject of marriage and divorce to a new level, far beyond the petty contentions of the schools of Hillel and Shammai.**^a

01-Mat 19:10 C-1 - λεγουσιν <3004> (5719) {V-PAI-3P} αυτω <846> {P-DSM} οι <3588> {T-NPM} μαθηται <3101> {N-NPM} αυτου <846> {P-GSM} ει <1487> {COND} ουτως <3779> {ADV} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} αιτια <156> {N-NSF} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} μετα <3326> {PREP} της <3588> {T-GSF} γυναικος <1135> {N-GSF} ου <3756> {PRT-N} συμφερει <4851> (5719) {V-PAI-3S} γαμησαι <1060> (5658) {V-AAN}

01-Mat 19:10 His <846> disciples <3101> say <3004> (5719) unto him <846>, **If <1487> the case <156> of the man <444> is <2076> (5748) so <3779> with <3326> *his* wife <1135>**, it is <4851> <0> not <3756> good <4851> (5719) to marry <1060> (5658).

1st Class – “. . . Since the case of the man is so with *his* wife, . . .”

John Gill explains: “Ver. 10. His disciples say unto him, &c.] Being surprised at this account of things, it being quite contrary to what they had been taught, and very different from the general practice and usage of their nation:

if the case of a man be so with his wife; if they are so closely joined together in marriage; if they are, as it were, one flesh, or one body, that a man's wife is himself: that the bond between them is so inviolable, that it is not to be dissolved, but in case of adultery; that if a separation be made by a bill of divorce, in any other case, and either party marry again, they are guilty of adultery; if a man cannot part with his wife lawfully, provided she be chaste, and is faithful to his bed, let her be what she will otherwise, though ever so disagreeable in her person, and troublesome in her behaviour; though she may be passionate, and a

^a See NCHER - 2.2.2.1 Classic Jewish interpretation 500 B.C. - 500 A.D., (1) c. *The period of the Zugoth (or pairs).*

brawler; though she may be drunken, luxurious, and extravagant, and mind not the affairs of her family, yet if she is not an adulteress, must not be put away:

it is not good to marry; it would be more expedient and advisable for a man to live always a single life, than to run the risk of marrying a woman, that may prove very disagreeable and uncomfortable; to whom he must be bound all the days of his or her life, and, in such a case, not to be able to relieve and extricate himself. This they said under the prejudice of a national law and custom, which greatly prevailed, and under the influence of a carnal heart.”

01-Mat 19:17 C-1 - ο <3588> {T-NSM} δε <1161> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} τι <5101> {I-ASN} με <1473> {P-1AS} λεγεις <3004> (5719) {V-PAI-2S} αγαθον <18> {A-ASM} ουδεις <3762> {A-NSM-N} αγαθος <18> {A-NSM} ει <1487> {COND} μη <3361> {PRT-N} εις <1520> {A-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ει <1487> {COND} δε <1161> {CONJ} θελεις <2309> (5719) {V-PAI-2S} εισελθειν <1525> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} ζωνη <2222> {N-ASF} τηρησον <5083> (5657) {V-AAM-2S} τας <3588> {T-APF} εντολας <1785> {N-APF}

01-Mat 19:17 And <1161> he said <2036> (5627) unto him <846>, Why <5101> callest thou <3004> (5719) me <3165> good <18>? there is none <3762> good <18> but <1508> one <1520>, that is, God <2316>: but <1161> if <1487> you will <2309> (5719) enter <1525> (5629) into <1519> life (eternal) <2222>, keep <5083> (5657) the commandments <1785>.

1st Class – Here, our Lord presses the very meaning of the higher synonym for good i.e., αγαθος (not καλος). **This implies the statement: are you calling Me God?** In vs. 16, the “one” asked a normal Jewish question; What “good (thing) may I do that I may have eternal life? **The ‘Law’ way of salvation is the query**, rather than the grace way, i.e., **How may I have eternal life.**

01-Mat 19:21 C-1 – εφη <5346> (5707) {V-IAI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ει <1487> {COND} θελεις <2309> (5719) {V-PAI-2S} τελειος <5046> {A-NSM} ειναι <1510> (5721) {V-PAN} υπαγε <5217> (5720) {V-PAM-2S} πωλησον <4453> (5657) {V-AAM-2S} σου <4771> {P-2GS} τα <3588> {T-APN} υπαρχοντα <5225> (5723) {V-PAP-APN} και <2532> {CONJ} δος <1325> (5628) {V-2AAM-2S} πτωχοις <4434> {A-DPM} και <2532> {CONJ} εξεις <2192> (5692) {V-FAI-2S} θησαυρον <2344> {N-ASM} εν <1722> {PREP} ουρανω <3772> {N-DSM} και <2532> {CONJ} δευρο <1204> (5720) {V-PAM-2S} ακολουθει <190> (5720) {V-PAM-2S} μοι <1473> {P-1DS}

01-Mat 19:21 Jesus <2424> said <5346> (5713) unto him <846>, **If <1487> thou wilt <2309> (5719) to be <1511> (5750) perfect <5046>**, go <5217> (5720) *and* sell <4453> (5657) that thou <4675> hast <5224> (5723), and <2532> give <1325> (5628) to the poor <4434>, and <2532> thou shalt have <2192> (5692) treasure <2344> in <1722> heaven <3772>: and <2532> come <1204> (5773) *and* follow <190> (5720) me <3427>.

1st Class – simple condition, assumed as true by our Lord Jesus. “. . . Since you want to be perfect, . . .”

ATRPW analyzes: “If thou wouldest be perfect (ει θελεις τελειος ειναι). **Condition of the first class, determined as fulfilled. Jesus assumes that the young man really desires to be perfect** (a big adjective that, perfect as God is the goal, #Mt 5:48). That thou hast (σου τα υπαρχοντα). “Thy belongings.” The Greek neuter plural participle used like our English word “belongings.” It was a huge demand, for he was rich. “

01-Mat 19:28 C-3 ITC- DM - ο <3588> {T-NSM} δε <1161> {CONJ} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} υμεις <4771> {P-2NP} οι <3588> {T-NPM} ακολουθησαντες <190> (5660) {V-AAP-NPM} μοι <1473> {P-1DS} εν <1722> {PREP} τη <3588> {T-DSF} παλιγγενεσια <3824> {N-DSF} **οταν <3752> {CONJ} καθιση <2523> (5661) {V-AAS-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} επι <1909> {PREP} θρονου <2362> {N-GSM} δοξης <1391> {N-GSF} αυτου <846> {P-GSM} καθισεσθε <2523> (5695) {V-FDI-2P} και <2532> {CONJ} υμεις <4771> {P-2NP} επι <1909> {PREP} δωδεκα <1427> {A-**

NUI} θρονους <2362> {N-APM} κρινοντες <2919> (5723) {V-PAP-NPM} τας <3588> {T-APF} δωδεκα <1427> {A-NUI} φυλας <5443> {N-APF} του <3588> {T-GSM} ισραηλ <2474> {N-PRI}

01-Mat 19: 28 And <1161> Jesus <2424> said <2036> (5627) unto them <846>, Verily <281> I say <3004> (5719) unto you <5213>, That <3754> ye <5210> which <3588> have followed <190> (5660) me <3427>, in <1722> the regeneration <3824> **whenever <3752> the Son <5207> of man <444> shall sit <2523> (5661) on ~~in~~ <1909> the throne <2362> of his <846> glory <1391>**, ye <5210> also <2532> shall sit <2523> (5695) upon <1909> twelve <1427> thrones <2362>, judging <2919> (5723) the twelve <1427> tribes <5443> of Israel <2474>.

3rd Class – ITC - οταν = οτε + αν. DM section 265. (2) a. The time of the event is during the millennium, and only the Father knows the time of the rapture (catching away) of the Church, not even the angels, so that the times after the rapture, knows no man not even the angels. Although the time is uncertain, God guarantees the event will happen.

01-Mat 20:04 C-3 IRC – DM - και <2532> {CONJ} εκεινοις <1565> {D-DPM} ειπεν <3004> (5627) {V-2AAI-3S} υπαγετε <5217> (5720) {V-PAM-2P} και <2532> {CONJ} υμεις <4771> {P-2NP} εις <1519> {PREP} τον <3588> {T-ASM} αμπελωνα <290> {N-ASM} **και <2532> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} η <1510> (5725) {V-PAS-3S} δικαιον <1342> {A-NSN} δωσω <1325> (5692) {V-FAI-1S} υμιν <4771> {P-2DP}**

01-Mat 20:04 And said <2036> (5627) unto them <2548>; Go <5217> (5720) ye <5210> also <2532> into <1519> the vineyard <290>, **and <2532> whatever <3739> <1437> is <5600> (5753) right <1342>** I will give <1325> (5692) you <5213>. And <1161> they went their way <565> (5627).

3rd Class – IRC – DM 253. (1).

ATWLP adds: "Whatsoever is right (ο εαν η δικαιον). "Is fair" (Allen), not anything he pleased, but a just proportionate wage.

Indefinite relative with subjunctive εαν= αν..

01-Mat 20:07 C-3 IRC - DM - λεγουσιν <3004> (5719) {V-PAI-3P} αυτω <846> {P-DSM} οτι <3754> {CONJ} ουδεις <3762> {A-NSM-N} ημας <1473> {P-1AP} εμισθωσατο <3409> (5668) {V-AMI-3S} λεγει <3004> (5719) {V-PAI-3S} αυτοις <846> {P-DPM} υπαγετε <5217> (5720) {V-PAM-2P} και <2532> {CONJ} υμεις <4771> {P-2NP} εις <1519> {PREP} τον <3588> {T-ASM} αμπελωνα <290> {N-ASM} και <2532> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} η <1510> (5725) {V-PAS-3S} δικαιον <1342> {A-NSN} ληψεσθε <2983> (5695) {V-FDI-2P}

01-Mat 20:07 They say <3004> (5719) unto him <846>, Because <3754> no man <3762> hath hired <3409> (5668) us <2248>. He saith <3004> (5719) unto them <846>, Go <5217> (5720) ye <5210> also <2532> into <1519> the vineyard <290>; and <2532> **whatsoever <3739> <1437> is <5600> (5753) right <1342>**, *that* shall ye receive <2983> (5695).

3rd Class - IRC. See DM section 253. (1).

01-Mat 20:15 C-1 - η <2228> {PRT} ουκ <3756> {PRT-N} εξεστιν <1832> (5719) {V-PAI-3S} μοι <1473> {P-1DS} ποιησαι <4160> (5658) {V-AAN} ο <3739> {R-ASN} θελω <2309> (5719) {V-PAI-1S} εν <1722> {PREP} τοις <3588> {T-DPN} εμοις <1699> {S-1SDPN} **ει <1487> {COND} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} σου <4771> {P-2GS} πονηρος <4190> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} οτι <3754> {CONJ} εγω <1473> {P-1NS} αγαθος <18> {A-NSM} εμι <1510> (5719) {V-PAI-1S}**

01-Mat 20:15 <2228> Is it not <3756> lawful <1832> (5748) for me <3427> to do <4160> (5658) what <3739> I will <2309> (5719) with <1722> mine own <1699>? **<1487> Is <2076> (5748) thine <4675> eye <3788> evil <4190>**, because <3754> I <1473> am <1510> (5748) good <18>?

1st Class – The assumption is that because the householder is good (Grk. αγαθος: inherent goodness, the goodness possessed by God – part of His essence.), therefore, the workman's 'eye' is evil, perhaps greedy!

ATRP suggests: "Is thine eye evil? (ο οφθαλμος σου πονηρος εστιν;) See RWP on "Mt 6:22" about the evil eye and the good eye See also on "Mt 6:24". The complainer had a grudging eye while the householder has a liberal or generous eye. See #Ro 5:7 for a distinction between δικαιοσ and αγαθος. "

01-Mat 20:26 C-3 IRC – DM - ουχ <3756> {PRT-N} ουτως <3779> {ADV} δε <1161> {CONJ} εσται <1510> (5695) {V-FDI-3S} εν <1722> {PREP} υμιν <4771> {P-2DP} αλλ <235> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} θελη <2309> (5725) {V-PAS-3S} εν <1722> {PREP} υμιν <4771> {P-2DP} μεγας <3173> {A-NSM} γενεσθαι <1096> (5635) {V-2ADN} εσται <1510> (5695) {V-FDI-3S} υμων <4771> {P-2GP} διακονος <1249> {N-NSM}

01-Mat 20:26 But <1161> it shall <2071> <0> not <3756> be <2071> (5704) so <3779> among <1722> you <5213>: but <235> **whosoever <3739> <1437> will <2309> (5725) be <1096> (5635) great <3173> among <1722> you <5213>**, let him be <2077> (5749) your <5216> minister <1249>;

3rd Class – IRC – DM section 253. (1) a. εαν instead of αν.

ATRP gives insight: "Would become great (ος αν θελη μεγας γενεσθαι). Jesus does not condemn the desire to become great. It is a laudable ambition. There are "great ones" (μεγαλοι) among Christians as among pagans, but they do not "lord it over" one another (κατακυριεουσιν), a LXX word and very expressive, or "play the tyrant" (κατεξουσιαζουσιν), another suggestive word.

Your minister (υμων διακονος). This word may come from δια and κονις (dust), to raise a dust by one's hurry, and so to minister. It is a general word for servant and is used in a variety of ways including the technical sense of our "deacon" in #Php 1:1. But it more frequently is applied to ministers of the Gospel. {#1Co 3:5} **The way to be "first" (πρωτος), says Jesus, is to be your "servant" (δουλος), "bond-servant."** {#Mt 20:27} **This is a complete reversal of popular opinion then and now.**

01-Mat 20:27 C-3 IRC - DM - και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} θελη <2309> (5725) {V-PAS-3S} εν <1722> {PREP} υμιν <4771> {P-2DP} ειναι <1510> (5721) {V-PAN} πρωτος <4413> {A-NSM-S} εστω <1510> (5720) {V-PAM-3S} υμων <4771> {P-2GP} δουλος <1401> {N-NSM}

01-Mat 20:27 And <2532> **whosoever <3739> <1437> will <2309> (5725) be <1511> (5750) chief <4413> among <1722> you <5213>**, let him be <2077> (5749) your <5216> servant <1401>:

3rd Class – IRC - DM section 253. (1) a. εαν = ει+ αν instead of αν.

C.H.Spurgeon clarifies: "To rise in Christ's kingdom we must descend. He who would be chief, or first, among saints, must be their servant, bondsman, or slave. The lower we have stooped, the higher we have risen In this kind of rivalry we shall be allowed to excel without exciting the indignation of the brethren."

01-Mat 21:03 C-3 EC - DM - και <2532> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} υμιν <4771> {P-2DP} επιη <3004> (5632) {V-2AAS-3S} τι <5100> {X-ASN} ερειτε <2046> (5692) {V-FAI-2P} οτι <3754> {CONJ} ο <3588> {T-NSM} κυριος <2962> {N-NSM} αυτων <846> {P-GPM} χριαν <5532> {N-ASF} εχει <2192> (5719) {V-PAI-3S} ευθεως <2112> {ADV} δε <1161> {CONJ} αποστελλει <649> (5719) {V-PAI-3S} αυτους <846> {P-APM}

01-Mat 21:03 **And <2532> if <1437> any man <5100> say <2036> (5632) ought <5100> unto you <5213>**, ye shall say <2046> (5692), <3754> The LORD <2962> hath <2192> (5719) need <5532> of them <846>; and <1161> straightway <2112> he will send <649> (5692) them <846>.

3rd Class – EC - See DM section 278. (3) – The LXX translates the Hebrew tetragrammeton יהוה : LORD, as Κυριος , 6156 times (H&R)

ATRP further explains: "The Lord (ο κυριος). It is not clear how the word would be understood here by those who heard the message though it is plain that Jesus applies it to himself. The word is from κυρος, power or authority. In the LXX it is common in a variety of uses which appear in the N.T. as master of the slave, {#Mt 10:24} of the harvest, {#Mt 9:38} of the vineyard, {#Mt 20:8} of the emperor, {#Ac 13:27} of God, {#Mt 11:20 11:25} and often of Jesus as the Messiah. {#Ac 10:36} Note #Mt 8:25. **This is the only time in Matthew where the words ο κυριος are applied to Jesus except the doubtful passage in #Mt 28:6.** A similar usage is shown by Moulton and Milligan's Vocabulary and Deissmann's Light from the

Ancient East. Particularly in Egypt it was applied to "the Lord Serapis" and Ptolemy and Cleopatra are called "the lords, the most great gods" (οι κυριοι θεοι μεγιστοι). Even Herod the Great and Herod Agrippa I are addressed as "Lord King." In the west the Roman emperors are not so termed till the time of Domitian. But the Christians boldly claimed the word for Christ as Jesus is here represented as using it with reference to himself. **It seems as if already the disciples were calling Jesus "Lord" and that he accepted the appellative and used it as here.**

01-Mat 21:19 C 1 EXC/ELC - BMT - DM - και <2532> {CONJ} ιδων <3708> (5631) {V-2AAP-NSM} συκτην <4808> {N-ASF} μιαν <1520> {A-ASF} επι <1909> {PREP} της <3588> {T-GSF} οδου <3598> {N-GSF} ηλθεν <2064> (5627) {V-2AAI-3S} επ <1909> {PREP} αυτην <846> {P-ASF} και <2532> {CONJ} ουδεν <3762> {A-ASN-N} ευρεν <2147> (5627) {V-2AAI-3S} εν <1722> {PREP} αυτη <846> {P-DSF} ει <1487> {COND} μη <3361> {PRT-N} φυλλα <5444> {N-APN} μονον <3440> {ADV} και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτη <846> {P-DSF} μηκετι <3371> {ADV-N} εκ <1537> {PREP} σου <4771> {P-2GS} καρπος <2590> {N-NSM} γενηται <1096> (5638) {V-2ADS-3S} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM} και <2532> {CONJ} εξηρανθη <3583> (5681) {V-API-3S} παραχρημα <3916> {ADV} η <3588> {T-NSF} συκτη <4808> {N-NSF}

01-Mat 21:19 And <2532> when he saw <1492> (5631) a <3391> fig tree <4808> in <1909> the way <3598>, he came <2064> (5627) to <1909> it <846>, and <2532> found <2147> (5627) nothing <3762> thereon <1722> <846>, **but <1508> leaves <5444> only <3440>**, and <2532> said <3004> (5719) unto it <846>, Let no <1096> <0> fruit <2590> grow <1096> (5638) on <1537> thee <4675> henceforward <3371> for <1519> ever <165>. And <2532> presently <3916> the fig tree <4808> withered away <3583> (5681). *{a fig tree: Gr. one fig tree}*

1st Class – EXC - See BMT sections 273. (f) and 274. (g), and DM sections 216. and 217. – by substitution of the ellipsis (verb) Grk ευρεν: found {V-2AAI-3S} > ευρισκω: I find.}. A translation of the protasis is suggested: “. . . “Since nothing found, only leaves, . . .” This occurred in the spring, prior to the 15th of Abib (Nisan), which was the start of the feast of Passover. From the text, below, (the two fig seasons) the first season was just over because the leaves were already on the tree. In the first season the fig blooms prior to the leaves because this bloom occurs from the prior year's growth. This tree evidently had no blooms this (the **breba^a crop**) the first season.

The following germane material has been gathered from the web. Figs have two seasons. A quick, shorter season in early summer and a second, main crop that starts in late summer and runs through fall. Two crops of figs are potentially produced each year. **The first or breba crop develops in the spring on last year's shoot growth.** In contrast, the main fig crop develops on the current year's shoot growth and ripens in the late summer or fall. The main crop is generally superior in both quantity and quality than the breba crop. Figs cannot withstand temperatures much below 20°F. Although commonly referred to as a fruit, the fig fruit is actually the flower of the tree, known as an inflorescence (an arrangement of multiple flowers), a false fruit or multiple fruit, in which the flowers and seeds grow together to form a single mass. The flower is not visible, as it blooms inside the fruit. The small orifice (ostiole) visible on the middle of the fruit is a narrow passage, which allows a very specialized wasp, the fig wasp, to enter the fruit and pollinate the flower, whereafter the fruit grows seeds..

01-Mat 21:21 C-3 ,3 EC - DM - αποκριθεις <611> (5679) {V-AOP-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} εαν <1437> {COND} εχητε <2192> (5725) {V-PAS-2P} πιστιν <4102> {N-ASF} και <2532> {CONJ} μη <3361> {PRT-N} διακριθητε <1252> (5686) {V-APS-2P} ου <3756> {PRT-N} μονον <3440> {ADV} το <3588> {T-ASN} της <3588> {T-GSF} συκτης <4808> {N-GSF} ποιησετε <4160> (5692) {V-FAI-2P} αλλα <235> {CONJ} καν <2579> {COND-K} τω <3588> {T-DSN} ορει <3735> {N-DSN} τουτω <3778> {D-DSN} ειπητε <3004> (5632) {V-2AAS-2P} αρθητι <142> (5682) {V-APM-2S} και <2532> {CONJ} βληθητι <906> (5682) {V-APM-2S} εις <1519> {PREP} την <3588> {T-ASF} θαλασσαν <2281> {N-ASF} γενησεται <1096> (5695) {V-FDI-3S}

^a A breba is a common fig that develops in the spring on the previous year's shoot growth.

01-Mat 21:21 Jesus <2424> answered <611> (5679) and <1161> said <2036> (5627) unto them <846>, Verily <281> I say <3004> (5719) unto you <5213>, **If <1437> ye have <2192> (5725) faith <4102>, and <2532> doubt <1252> (5686) not <3361>**, ye shall <4160> <0> not <3756> only <3440> <0> do <4160> (5692) this <3440> *which is done* to the fig tree <4808>, **but <235> also if <2579> ye shall say <2036> (5632) unto this <5129> mountain <3735>, Be thou removed <142> (5682), and <2532> be thou cast <906> (5682) into <1519> the sea <2281>**; it shall be done <1096> (5695).

3rd Class + 3rd Class - EC - καν = και + εαν, note crasis^a. See DM section 278. (3) Hmmn I always thought καν was pepper.

Lightfoote explains: "[But if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.] this is a hyperbolical way of speaking, taken from the common language of the schools of the Jews, and designed after a manner for their refutation. Such a hyperbole concerning this very mountain you have #Zec 14:4.

The Jews used to set out those teachers among them, that were more eminent for the profoundness of their learning, or the splendour of their virtues, by such expressions as this; *He is a rooter up (or a remover) of mountains*. "Rabh Joseph is Sinai, and Rabbah is a rooter up of mountains." The Gloss; "They called Rabh Joseph *Sinai*, because he was very skilful in clearing of difficulties; and Rabbah Bar Nachmani, *A rooter up of mountains*, because he had a piercing judgment." "Rabba said, I am like Ben Azzai in the streets of Tiberias." The Gloss; "Like Ben Azzai, who taught profoundly in the streets of Tiberias; nor was there in his days such another *rooter up of mountains as he*." "He saw Resh Lachish in the school, as if he were *plucking up mountains* and grinding them one upon another." The same expression with which they sillily and flatteringly extolled the learning and virtue of their men, Christ deservedly useth to set forth the power of faith, as able to do all things, #Mrk 9:23."

01-Mat 21:22 C-3 IRC - DM - και <2532> {CONJ} παντα <3956> {A-APN} οσα <3745> {K-APN} εαν <1437> {COND} αιτησητε <154> (5661) {V-AAS-2P} εν <1722> {PREP} τη <3588> {T-DSF} προσευχη <4335> {N-DSF} πιστευοντες <4100> (5723) {V-PAP-NPM} ληψεσθε <2983> (5695) {V-FDI-2P}

01-Mat 21:22 And <2532> all things <3956>, **whatsoever <302> <3745> ye shall ask <154> (5661) in <1722> prayer <4335>, believing <4100> (5723)**, ye shall receive <2983> (5695).

3rd Class - IRC. See DM section 253. (1).

ATRPW says: "Believing (πιστευοντες). **This is the point of the parable of the mountain, "faith in the efficacy of prayer" (Plummer).**"

From CHSCM, Spurgeon adds: "This gives us a grand cheque-book on the Bank of Faith, which we may use without stint. How wide are the terms: "all things, whatsoever ye shall ask in prayer, believing"! If we are enabled to pray the prayer of faith, we shall gain the blessing, be it whatever it may. **This is not possible concerning things unpromised, or things not according to the divine will.** Believing prayer is the shadow of the coming blessing. It is a gift from God, not a fancy of the human will, nor a freak of idle wishing. "Believing, ye shall receive," but too often the believing is not there."

01-Mat 21:24 C-3 IRC - DM - αποκριθεις <611> (5679) {V-AOP-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} ερωτησω <2065> (5692) {V-FAI-1S} υμας <4771> {P-2AP} καγω <2504> {P-1NS-K} λογον <3056> {N-ASM} ενα <1520> {A-ASM} ον <3739> {R-ASM} εαν <1437> {COND} ειπητε <3004> (5632) {V-2AAS-2P} μοι <1473> {P-1DS} καγω <2504> {P-1NS-K} υμιν <4771> {P-2DP} ερω <2046> (5692) {V-FAI-1S} εν <1722> {PREP} ποια <4169> {I-DSF} εξουσια <1849> {N-DSF} ταυτα <3778> {D-APN} ποιω <4160> (5719) {V-PAI-1S}

01-Mat 21:24 And <1161> Jesus <2424> answered <611> (5679) and said <2036> (5627) unto them <846>, I also <2504> will ask <2065> (5692) you <5209> one <1520> thing <3056>, **which <3739> if <1437> ye tell <2036> (5632) Me <3427>**, I in like wise <2504> will tell <2046> (5692) you <5213> by <1722> what <4169> authority <1849> I do <4160> (5719) these things <5023>.

3rd Class - IRC - " . . whatever you tell Me, . . ." See DM section 253. (1).

^a Crasis A breathing mark may be found in the middle of a word showing that **two words have been contracted into one word**. e.g., Crasis; The combination of The Greek Word και coupled with the 1st personal pronoun εγω becomes κάγω: meaning "And I"

01-Mat 21:25 C-3 - το <3588> {T-NSN} βαπτισμα <908> {N-NSN} ιωαννου <2491> {N-GSM} ποθεν <4159> {ADV-I} ην <1510> (5707) {V-IAI-3S} εξ <1537> {PREP} ουρανου <3772> {N-GSM} η <2228> {PRT} εξ <1537> {PREP} ανθρωπων <444> {N-GPM} οι <3588> {T-NPM} δε <1161> {CONJ} διελογιζοντο <1260> (5711) {V-INI-3P} παρ <3844> {PREP} εαυτοις <1438> {F-3DPM} λεγοντες <3004> (5723) {V-PAP-NPM} **εαν <1437> {COND} ειπωμεν <3004> (5632) {V-2AAS-1P}** εξ <1537> {PREP} ουρανου <3772> {N-GSM} ερει <2046> (5692) {V-FAI-3S} ημιν <1473> {P-1DP} δια <1223> {PREP} τι <5101> {I-ASN} ουν <3767> {CONJ} ουκ <3756> {PRT-N} επιστευσατε <4100> (5656) {V-AAI-2P} αυτω <846> {P-DSM}

01-Mat 21:25 The baptism <908> of John <2491>, whence <4159> was it <2258> (5713)? from <1537> heaven <3772>, or <2228> of <1537> men <444>? And <1161> they reasoned <1260> (5711) with <3844> themselves <1438>, saying <3004> (5723), **If <1437> we might say <2036> (5632)**, From <1537> heaven <3772>; he will say <2046> (5692) unto us <2254>, Why <1302> did ye <4100> <0> not <3756> then <3767> believe <4100> (5656) him <846>?

3rd Class –

ATRPW explains: “The baptism of John (το βαπτισμα ιωαννου). This represents his relation to Jesus who was baptized by him. **At once the ecclesiastical leaders find themselves in a dilemma created by their challenge of Christ.** They reasoned with themselves (διελογιζοντο). Picturesque imperfect tense describing their hopeless quandary.

01-Mat 21:26 C-3 - **εαν <1437> {COND} δε <1161> {CONJ} ειπωμεν <3004> (5632) {V-2AAS-1P}** εξ <1537> {PREP} ανθρωπων <444> {N-GPM} φοβουμεθα <5399> (5736) {V-PNI-1P} τον <3588> {T-ASM} οχλον <3793> {N-ASM} παντες <3956> {A-NPM} γαρ <1063> {CONJ} εχουσιν <2192> (5719) {V-PAI-3P} τον <3588> {T-ASM} ιωαννην <2491> {N-ASM} ως <5613> {ADV} προφητην <4396> {N-ASM}

01-Mat 21:26 **But <1161> if <1437> we shall say <2036> (5632)**, Of <1537> men <444>; we fear <5399> (5736) the people <3793>; for <1063> all <3956> hold <2192> (5719) John <2491> as <5613> a prophet <4396>.

3rd Class - still ‘reasoning’ among themselves see verse 25

01-Mat 21:40 C-3 ITC - DM - **οταν <3752> {CONJ} ουν <3767> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} του <3588> {T-GSM} αμπελωνος <290> {N-GSM} τι <5101> {I-ASN} ποιησει <4160> (5692) {V-FAI-3S} τοις <3588> {T-DPM} γεωργοις <1092> {N-DPM} εκεινοις <1565> {D-DPM}**

01-Mat 21:40 **When <3752> the lord <2962> therefore <3767> of the vineyard <290> cometh <2064> (5632)**, what <5101> will he do <4160> (5692) unto those <1565> husbandmen <1092>?

3rd Class – ITC – DM section 265. (2) a. Note οταν = οτε + αν: *whenever*, with crasis.

01-Mat 21:44 C-3 IRC,3 IRC - DM - **και <2532> {CONJ} ο <3588> {T-NSM} πεσων <4098> (5631) {V-2AAP-NSM} επι <1909> {PREP} τον <3588> {T-ASM} λιθον <3037> {N-ASM} τουτον <3778> {D-ASM} συνθλασθησεται <4917> (5701) {V-FPI-3S} εφ <1909> {PREP} ον <3739> {R-ASM} δ <1161> {CONJ} αν <302> {PRT} πεση <4098> (5632) {V-2AAS-3S} λικμησει <3039> (5692) {V-FAI-3S} αυτον <846> {P-ASM}**

01-Mat 21:44 **And <2532> whosoever shall fall <4098> (5631) on <1909> this <5126> stone <3037> shall be broken <4917> (5701): but <1161> on <1909> whomsoever <3739> <302> it shall fall <4098> (5632)**, it will grind <3039> <0> him <846> to powder <3039> (5692).

3rd Class – IRC – note that the condition may be found in the future indicative without *αν*; ref. Mat 10:32. Here, the aorist participle retains the future tense idea contained in the previous verse [*αρθησεται* <142> (5701) {*V-FPI-3S*}:shall be taken], as well as the future indicative Grk. *συνθλασθησεται*: shall be broken. – DM section 253. (1). + 3rd Class – IRC – DM section 253. (1).

Note Lightfoote's illuminating comment: "[*And whosoever shall fall on this stone shall be broken, &c.*] Here is a plain allusion to the manner of stoning, concerning which thus *Sanhedrim*: "The place of stoning was twice as high as a man. From the top of this, one of the witnesses striking him on his loins felled him to the ground: if he died of this, well; if not, the other witness threw a stone upon his heart," &c. "R. Simeon Ben Eleazar saith, There was a stone there as much as two could carry: this they threw upon his heart."

01-Mat 22:09 C-3 IRC - DM - *πορευεσθε* <4198> (5737) {*V-PNM-2P*} *ουν* <3767> {*CONJ*} *επι* <1909> {*PREP*} *τας* <3588> {*T-APF*} *διεξοδους* <1327> {*N-APF*} *των* <3588> {*T-GPF*} *οδων* <3598> {*N-GPF*} ***και*** <2532> {*CONJ*} ***οσους*** <3745> {*K-APM*} ***αν*** <302> {*PRT*} *ευρητε* <2147> (5632) {*V-2AAS-2P*} *καλεσατε* <2564> (5657) {*V-AAM-2P*} *εις* <1519> {*PREP*} *τους* <3588> {*T-APM*} *γαμους* <1062> {*N-APM*}

01-Mat 22:09 Go ye <4198> (5737) therefore <3767> into <1909> the highways <1327> <3598>, **and** <2532> **as many as** <3745> <302> **ye shall find** <2147> (5632), bid <2564> (5657) to <1519> the marriage <1062>. (or the wedding feast).

3rd Class - IRC - The accepted reading is *και οσους εαν* . . But see DM section 253. (1)

ATRWPs explains: "The partings of the highways (*τας διεξοδους των οδων*). Vulgate, *exitus viarum*. *διοδοι* are cross-streets, while *διεξοδοι* (double compound) seem to be main streets leading out of the city where also side-streets may branch off, "by-ways."."

01-Mat 22:24 C-3 IRC - DM - *λεγοντες* <3004> (5723) {*V-PAP-NPM*} *διδασκαλε* <1320> {*N-VSM*} *μωσης* <3475> {*N-NSM*} *ειπεν* <3004> (5627) {*V-2AAI-3S*} ***εαν*** <1437> {*COND*} ***τις*** <5100> {*X-NSM*} ***αποθανη*** <599> (5632) {*V-2AAS-3S*} ***μη*** <3361> {*PRT-N*} ***εχων*** <2192> (5723) {*V-PAP-NSM*} ***τεκνα*** <5043> {*N-APN*} *επιγαμβρευσει* <1918> (5692) {*V-FAI-3S*} *ο* <3588> {*T-NSM*} *αδελφος* <80> {*N-NSM*} *αυτου* <846> {*P-GSM*} *την* <3588> {*T-ASF*} *γυναικα* <1135> {*N-ASF*} *αυτου* <846> {*P-GSM*} ***και*** <2532> {*CONJ*} *αναστησει* <450> (5692) {*V-FAI-3S*} *σπερμα* <4690> {*N-ASN*} *τω* <3588> {*T-DSM*} *αδελφω* <80> {*N-DSM*} *αυτου* <846> {*P-GSM*}

01-Mat 22:24 Saying <3004> (5723), Master <1320>, Moses <3475> said <2036> (5627), **If** <1437> **a man** <5100> **die** <599> (5632), **having** <2192> (5723) **no** <3361> **children** <5043>, his <846> brother <80> shall marry <1918> (5692) his <846> wife <1135>, and <2532> raise up <450> (5692) seed <4690> unto his <846> brother <80>.

3rd Class - IRC - see DM section 253. (1).

01-Mat 22:44 C-3 ITC - DM - *ειπεν* <3004> (5627) {*V-2AAI-3S*} *ο* <3588> {*T-NSM*} *κυριος* <2962> {*N-NSM*} *τω* <3588> {*T-DSM*} *κυριω* <2962> {*N-DSM*} *μου* <1473> {*P-1GS*} *καθου* <2521> (5737) {*V-PNM-2S*} *εκ* <1537> {*PREP*} *δεξιων* <1188> {*A-GPM*} *μου* <1473> {*P-1GS*} ***εως*** <2193> {*ADV*} ***αν*** <302> {*PRT*} ***θω*** <5087> (5632) {*V-2AAS-1S*} ***τους*** <3588> {*T-APM*} ***εχθρους*** <2190> {*A-APM*} ***σου*** <4771> {*P-2GS*} ***υποποδιον*** <5286> {*N-ASN*} ***των*** <3588> {*T-GPM*} ***ποδων*** <4228> {*N-GPM*} ***σου*** <4771> {*P-2GS*}

01-Mat 22:44 The LORD <2962> said <2036> (5627) unto my <3450> Lord <2962>, Sit thou <2521> (5737) on <1537> my <3450> right hand <1188>, **until** <2193> <302> **I make** <5087> (5632) **thine** <4675> **enemies** <2190> **thy** <4675> **footstool** <5286> <4228>?

3rd Class - ITC – A temporal clause with *εως* *until*, with the 2AAS-1S, "and the temporal clause presents a future reference relative to the principle clause; **αν** is omitted."

01-Mat 22:45 C-1 - ει <1487> {COND} ουν <3767> {CONJ} δαυιδ <1138> {N-PRI} καλει <2564> (5719) {V-PAI-3S} αυτον <846> {P-ASM} κυριον <2962> {N-ASM} πως <4459> {ADV-I} υιος <5207> {N-NSM} αυτου <846> {P-GSM} εστιν <1510> (5719) {V-PAI-3S}

01-Mat 22:45 If <1487> David <1138> then <3767> call <2564> (5719) him <846> Lord <2962>, how <4459> is he <2076> (5748) his <846> son <5207>?

1st Class – “Since David then calls Him Lord, . . .” Ref. Psm 110:1

John Trapp adds: “Ver. 45. Lord, how is he his Son?” This is that great mystery of godliness, which angels intently look into, #1Pe 1:12, as the cherubims did of old into the mercy seat. That Christ should be David’s Lord and David’s Son, God and man in one person, this is that wonder of wonders. Well might his name be Wonderful, #Isa 9:6.”

01-Mat 23:03 C-3 IRC - DM - παντα <3956> {A-APN} ουν <3767> {CONJ} οσα <3745> {K-APN} εαν <1437> {COND} ειπωσιν <3004> (5632) {V-2AAS-3P} υμιν <4771> {P-2DP} τηρειν <5083> (5721) {V-PAN} τηρειτε <5083> (5720) {V-PAM-2P} και <2532> {CONJ} ποιειτε <4160> (5720) {V-PAM-2P} κατα <2596> {PREP} δε <1161> {CONJ} τα <3588> {T-APN} εργα <2041> {N-APN} αυτων <846> {P-GPM} μη <3361> {PRT-N} ποιειτε <4160> (5720) {V-PAM-2P} λεγουσιν <3004> (5719) {V-PAI-3P} γαρ <1063> {CONJ} και <2532> {CONJ} ου <3756> {PRT-N} ποιουσιν <4160> (5719) {V-PAI-3P}

01-Mat 23:03 All <3956> therefore <3767> whatsoever <302> <3745> they bid <2036> (5632) you <5213> observe <5083> (5721), that observe <5083> (5720) and <2532> do <4160> (5720); but <1161> do <4160> (5720) not <3361> ye after <2596> their <846> works <2041>: for <1063> they say <3004> (5719), and <2532> do <4160> (5719) not <3756>.

3rd Class – IRC – DM section 253. (1).

01-Mat 23:12 C-3 IRC,3 IRC - DM - οστις <3748> {R-NSM} δε <1161> {CONJ} υψωσει <5312> (5692) {V-FAI-3S} εαυτον <1438> {F-3ASM} ταπεινωθησεται <5013> (5701) {V-FPI-3S} και <2532> {CONJ} οστις <3748> {R-NSM} ταπεινωσει <5013> (5692) {V-FAI-3S} εαυτον <1438> {F-3ASM} υψωθησεται <5312> (5701) {V-FPI-3S}

01-Mat 23:12 And <1161> whosoever <3748> shall exalt <5312> (5692) himself <1438>, shall be abased <5013> (5701); and <2532> he <3748> that shall humble <5013> (5692) himself <1438>, shall be exalted <5312> (5701).

3rd Class - IRC - DM section 253. (1) Note the future indicative without αυ. + 3rd Class - – DM section 253. (1). Note the future indicative without αυ. Ref., also, Mat 10:32.

01-Mat 23:15 C-3 ITC - DM - ουαι <3759> {INJ} υμιν <4771> {P-2DP} γραμματαις <1122> {N-VPM} και <2532> {CONJ} φαρισαιοι <5330> {N-VPM} υποκριται <5273> {N-VPM} οτι <3754> {CONJ} περιαγετε <4013> (5719) {V-PAI-2P} την <3588> {T-ASF} θαλασσαν <2281> {N-ASF} και <2532> {CONJ} την <3588> {T-ASF} ξηραν <3584> {A-ASF} ποιησαι <4160> (5658) {V-AAN} ενα <1520> {A-ASM} προσηλυτον <4339> {N-ASM} και <2532> {CONJ} οταν <3752> {CONJ} γενηται <1096> (5638) {V-2ADS-3S} ποιειτε <4160> (5719) {V-PAI-2P} αυτον <846> {P-ASM} υιον <5207> {N-ASM} γεεννης <1067> {N-GSF} διπλοτερον <1362> {A-ASM-C} υμων <4771> {P-2GP}

01-Mat 23:15 Woe <3759> unto you <5213>, scribes <1122> and <2532> Pharisees <5330>, hypocrites <5273>! for <3754> ye compass <4013> (5719) sea <2281> and <2532> land <3584> to make <4160> (5658) one <1520> proselyte <4339>, and <2532> whenever <3752> he is made <1096> (5638), ye make <4160> (5719) him <846> twofold more <1362> the child <5207> of hell <1067> than yourselves <5216>.

3rd Class - ITC - οταν = οτε + αυ: whenever, with crasis - DM 265. (2) a.

CHSCOM says: "The third "woe" related to the unholy zeal of the scribes and Pharisees in gaining adherents to Judaism and their own party, and by the process making them even worse than themselves. They freely gave time and trouble to the work with the prospect of a very slight return: "Ye compass sea and land to make one proselyte." They would, as it were, drag the Great Sea with a seine net in the hope of entangling one proselyte in its meshes, or they would go over all the land in order to persuade one Gentile to be circumcised so as to become "a Jew outwardly." The result to the proselyte was only evil: "When he is made, ye make him twofold: more the child of hell than yourselves." Perverts usually become bigots. The proselyte would naturally imitate the vices of his hypocritical teachers, without having that knowledge of the Scriptures which might to some extent exercise a wholesome restraint upon them. The circumcised heathen would be a Judas rather than a Jew, a veritable "son of perdition.""

01-Mat 23:16 C-3 IRC,3 IRC - DM - ουαι <3759> {INJ} υμιν <4771> {P-2DP} οδηγοι <3595> {N-VPM} τυφλοι <5185> {A-VPM} οι <3588> {T-NPM} λεγοντες <3004> (5723) {V-PAP-NPM} ος <3739> {R-NSM} αν <302> {PRT} ομοση <3660> (5661) {V-AAS-3S} εν <1722> {PREP} τω <3588> {T-DSM} ναω <3485> {N-DSM} ουδεν <3762> {A-NSN-N} εστιν <1510> (5719) {V-PAI-3S} ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} ομοση <3660> (5661) {V-AAS-3S} εν <1722> {PREP} τω <3588> {T-DSM} χρυσω <5557> {N-DSM} του <3588> {T-GSM} ναου <3485> {N-GSM} οφειλει <3784> (5719) {V-PAI-3S}

01-Mat 23:16 Woe <3759> unto you <5213>, ye blind <5185> guides <3595>, which <3588> say <3004> (5723), **Whosoever <3739> <302> shall swear <3660> (5661) by <1722> the temple <3485>**, it is <2076> (5748) nothing <3762>; **but <1161> whosoever <3739> <302> shall swear <3660> (5661) by <1722> the gold <5557> of the temple <3485>**, he is a debtor <3784> (5719)!

3rd Class - IRC + 3rd Class - IRC. See DM section 253. (1).

ATRP clarifies: "Ye blind guides (οδηγοι τυφλοι). Note omission of "Scribes and Pharisees, hypocrites" with this third woe. In #Mt 15:14 Jesus had already called the Pharisees "blind guides" (leaders). They split hairs about oaths, as Jesus had explained in #Mt 5:33-37, between the temple and the gold of the temple. He is a debtor (οφειλει). He owes his oath, is bound by his oath. A.V., is guilty, is old English, obsolete sense of guilt as fine or payment."

01-Mat 23:18 C-3 IRC,3 IRC - DM - και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} ομοση <3660> (5661) {V-AAS-3S} εν <1722> {PREP} τω <3588> {T-DSN} θυσιαστηριω <2379> {N-DSN} ουδεν <3762> {A-NSN-N} εστιν <1510> (5719) {V-PAI-3S} ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} ομοση <3660> (5661) {V-AAS-3S} εν <1722> {PREP} τω <3588> {T-DSN} δωρω <1435> {N-DSN} τω <3588> {T-DSN} επανω <1883> {ADV} αυτου <846> {P-GSN} οφειλει <3784> (5719) {V-PAI-3S}

01-Mat 23:18 **And <2532>, Whosoever <3739> <1437> shall swear <3660> (5661) by <1722> the altar <2379>**, it is <2076> (5748) nothing <3762>; **but <1161> whosoever <3739> <302> sweareth <3660> (5661) by <1722> the gift <1435> that is upon <1883> it <846>**, he is guilty <3784> (5719). {guilty: or, debtor, or, bound}

3rd Class - IRC + 3rd Class - IRC. See DM section 253. (1)

01-Mat 23:30 C-2 - και <2532> {CONJ} λεγετε <3004> (5719) {V-PAI-2P} ει <1487> {COND} ημεν <1510> (5707) {V-IAI-1P} εν <1722> {PREP} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF} των <3588> {T-GPM} πατερων <3962> {N-GPM} ημων <1473> {P-1GP} ουκ <3756> {PRT-N} αν <302> {PRT} ημεν <1510> (5707) {V-IAI-1P} κοινωνοι <2844> {N-NPM} αυτων <846> {P-GPM} εν <1722> {PREP} τω <3588> {T-DSN} αιματι <129> {N-DSN} των <3588> {T-GPM} προφητων <4396> {N-GPM}

01-Mat 23:30 And <2532> **say** <3004> (5719), **If** <1487> **we had been** <2258> (5713) **in** <1722> **the days** <2250> **of our** <2257> **fathers** <3962>, we would <302> not <3756> have been <2258> (5713) partakers <2844> with them <846> in <1722> the blood <129> of the prophets <4396>.

2nd Class - “ . . . If we had been in the days of our fathers, (but we weren't) . . . ”

VWSNT says: “*Tombs of the prophets*. By this name are called four monuments at the base of the Mount of Olives, in the valley of Jehosaphat; called at present the tombs of Zechariah, Absalom, Jehosaphat, and St. James. Two of them are monoliths cut out of the solid rock; the others are merely excavations, with ornamental portals. “They appear,” says Dr. Thomson, “to be quite extensive, consisting of winding or semicircular galleries, passing under the mountain more than a hundred feet from east to west, and terminating in a rotunda about eighty feet from the entrance. There is no authority for the name which they commonly bear.” **Possibly they were in sight of our Lord when he spoke, and were pointed to by him. The reference would be all the more telling, if, as has been conjectured, the Pharisees were engaged in constructing the tombs of Zechariah and Absalom at the time that the Lord addressed them, and that the chambered sepulchres of James and Jehosaphat, lying between those two, were the sepulchres which they were garnishing at their entrances.**”

01-Mat 23:39 C-3 ITC - DM - λεγω <3004> (5719) {V-PAI-1S} γαρ <1063> {CONJ} υμιν <4771> {P-2DP} ου <3756> {PRT-N} μη <3361> {PRT-N} με <1473> {P-1AS} ιδητε <3708> (5632) {V-2AAS-2P} απ <575> {PREP} αρτι <737> {ADV} εως <2193> {ADV} αν <302> {PRT} ειπητε <3004> (5632) {V-2AAS-2P} ευλογημενος <2127> (5772) {V-RPP-NSM} ο <3588> {T-NSM} ερχομενος <2064> (5740) {V-PNP-NSM} εν <1722> {PREP} ονοματι <3686> {N-DSN} κυριου <2962> {N-GSM}

01-Mat 23:39 For <1063> I say <3004> (5719) unto you <5213>, Ye shall <1492> <0> not <3364> see <1492> (5632) me <3165> henceforth <575> <737>, **until** <2193> ever <302> **ye shall say** <2036> (5632), Blessed <2127> (5772) *is* he that cometh <2064> (5740) in <1722> the name <3686> of the Lord <2962>.

3rd Class – ITC – εως and αν with the 2AAS-2P, see DM section 265 (2) b.

JFB suggest: “39. For I say unto you—and these were *His last words* to the impenitent nation, see JFB on “Mrk 13:1”, opening remarks.

Ye shall not see me henceforth—What? Does Jesus mean that He was Himself the Lord of the temple, and that it became “deserted” when HE finally left it? It is even so. Now is thy fate sealed, O Jerusalem, for the glory is departed from thee! That glory, once visible in the holy of holies, over the mercy seat, when on the day of atonement the blood of typical expiation was sprinkled on it and in front of it—called by the Jews the *Shekinah*, or the *Dwelling*, as being the visible pavilion of Jehovah—that glory, which Isaiah (#Isa 6:1-13) saw in vision, the beloved disciple says was *the glory of Christ* (#Joh 12:41).

Though it was never visible in the second temple, Haggai foretold that “*the glory of that latter house should be greater than of the former*” (#Hag 2:9) because “the Lord whom they sought was suddenly to come to His temple” (#Mal 3:1), not in a mere bright cloud, but enshrined in living humanity! Yet brief as well as “sudden” was the manifestation to be: for the words He was now uttering were to be HIS VERY LAST within its precincts. till ye shall say, Blessed is he that cometh in the name of the Lord—that is, till those “Hosannas to the Son of David” with which the multitude had welcomed Him into the city—instead of “sore displeasing the chief priests and scribes” (#Mt 21:15)—should break forth from the whole nation, as their glad acclaim to their once pierced, but now acknowledged, Messiah. That such a time will come is clear from #Zec 12:10 Ro 11:26 2Co 3:15,16, etc. In what sense they shall then “see Him” may be gathered from #Zec 2:10-13 Eze 37:23-28 39:28,29, etc.

01-Mat 24:15 C-3 ITC - DM - οταν <3752> {CONJ} ουν <3767> {CONJ} ιδητε <3708> (5632) {V-2AAS-2P} το <3588> {T-ASN} βδελυγμα <946> {N-ASN} της <3588> {T-GSF} ερημωσεως <2050> {N-GSF} το <3588> {T-ASN} ρηθεν <2046> (5685) {V-APP-ASN} δια <1223> {PREP} δανιηλ <1158> {N-PRI} του <3588> {T-GSM} προφητου <4396> {N-GSM} εστως <2476> (5761) {V-RAP-NSM} εν <1722> {PREP} τοπω <5117> {N-DSM} αγιω <40> {A-DSM} ο <3588> {T-NSM} αναγινωσκων <314> (5723) {V-PAP-NSM} νοειτω <3539> (5720) {V-PAM-3S}

01-Mat 24:15 **Whenever** <3752> **ye therefore** <3767> **shall see** <1492> (5632) **the abomination** <946> **of desolation** <2050>, spoken of <4483> (5685) by <1223> Daniel <1158> the prophet <4396>, stand <2476> (5761) in <1722> the holy <40> place <5117>, (whoso readeth <314> (5723), let him understand <3539> (5720):)

3rd Class - ITC - οταν = οτε + αν with crasis, 'whenever'. DM section 265. (2) a. The Church is not in view here. This passage, The Olivet Discourse (Mat 24-25), is made as the answer to three questions (Mat 24:03) asked at its beginning. (1) Tell us, when shall these things be? (2) and what *shall be* the sign of thy coming? (3) and what *shall be* the sign of the end of the age? The events in this prophetic summary are to take place in the day of Jacob's trouble Jer 30:07.

Lightfoot explains: " [*The abomination of desolation.*] These words relate to that passage of Daniel (chapter 9:27) which I would render thus; **"In the middle of that week," namely, the last of the seventy,** "he shall cause the sacrifice and oblation to cease, even until *the wing or army of abomination shall make desolate,*" &c.; or, *even by the wing of abominations making desolate....* [*Let him that readeth understand.*] This is not spoken so much for the obscurity as for the certainty of the prophecy: as if he should say, "He that reads those words in Daniel, let him mind well that when the army of the prince which is to come, that army of abominations, shall compass round Jerusalem with a siege, then most certain destruction hangs over it; for, saith Daniel, 'the people of the prince that shall come shall destroy the city, and the sanctuary,' &c., verse 26. 'And the army of abominations shall make desolate even until the consummation, and that which is determined shall be poured out upon the desolate.' Flatter not yourselves, therefore, with vain hopes, either of future victory, or of the retreating of that army, but provide for yourselves; and he that is in Judea, let him fly to the hills and places of most difficult access, not into the city." See how Luke clearly speaks out this sense in the twentieth verse of the one-and-twentieth chapter.

01-Mat 24:22 C-2 - και <2532> {CONJ} ει <1487> {COND} μη <3361> {PRT-N} εκολοβωθησαν <2856> (5681) {V-API-3P} αι <3588> {T-NPF} ημεραι <2250> {N-NPF} εκειναι <1565> {D-NPF} ουκ <3756> {PRT-N} αν <302> {PRT} εσωθη <4982> (5681) {V-API-3S} πασα <3956> {A-NSF} σαρξ <4561> {N-NSF} δια <1223> {PREP} δε <1161> {CONJ} τους <3588> {T-APM} εκλεκτους <1588> {A-APM} κολοβωθησονται <2856> (5701) {V-FPI-3P} αι <3588> {T-NPF} ημεραι <2250> {N-NPF} εκειναι <1565> {D-NPF}

01-Mat 24:22 And <2532> **unless <1508> those <1565> days <2250> had been shortened <2856> (5681),** there <3756> should <302> no <3956> flesh <4561> be saved <4982> (5681): but <1161> for <1223> the elect's sake <1588> those <1565> days <2250> shall be shortened <2856> (5701).

2nd Class – Note that ATRWP and Lightfoot, below, illustrate the historical capture of Jerusalem, by Titus in 70 AD. But the final battle takes place during the 70th week of Daniel 9:24-27, Rev. 4-19, the day of Jacob's trouble. Note: Jer 30.07 "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

01-Mat 24:23 C-3 IRC - τοτε <5119> {ADV} εαν <1437> {COND} τις <5100> {X-NSM} υμιν <4771> {P-2DP} ειπη <3004> (5632) {V-2AAS-3S} ιδου <3708> (5640) {V-2AMM-2S} ωδε <5602> {ADV} ο <3588> {T-NSM} χριστος <5547> {N-NSM} η <2228> {PRT} ωδε <5602> {ADV} μη <3361> {PRT-N} πιστευσητε <4100> (5661) {V-AAS-2P}

01-Mat 24:23 Then <5119> **if <1437> any man <5100> shall say <2036> (5632) unto you <5213>**, Lo <2400> (5628), here <5602> *is* Christ <5547>, or <2228> there <5602>; believe <4100> (5661) *it* not <3361>.

3rd Class - IRC - whether man or ??? Ref. Gen 6:1-7, Job 1:6-12, Jude 1:5-19. Look out for the Jim Jones' of the world, or the angels from heaven Ref. Gal 01:06-09. **Every modern cult should have this verse tacked to the door of their meeting place.**

John Trapp says: "[**Then, if any man shall say**] Here again our Saviour returns to the description of the last times, containing the rise, reign, and ruin of Antichrist, whose chief engine shall be to persuade Christ's corporal presence here and there in certain places, and to tie his worship and service to such or such a city, country, temple, &c., where he may be seen, touched, eaten, &c., as they feign in the eucharist."

Gibson pg 346 "Then if any man shall say unto you ... " Even then, however, do not expect the personal advent of the Son of man; for though it is a day of judgment, it is only one of those partial judgments {e.g., the destruction of Jerusalem by Titus in 70 A.D.} which are necessary on the principle that "wheresoever the carcass is, there will the eagles be gathered together." The personal advent of Christ and the day of final judgment are only foreshadowed by, not realised in, the destruction of Jerusalem and the close of the old dispensation.

01-Mat 24:24 C-1 - DM - εγερθησονται <1453> (5701) {V-FPI-3P} γαρ <1063> {CONJ} ψευδοχριστοι <5580> {N-NPM} και <2532> {CONJ} ψευδοπροφηται <5578> {N-NPM} και <2532> {CONJ} δωσουσιν <1325> (5692) {V-FAI-3P} σημεια <4592> {N-APN} μεγαλα <3173> {A-APN} και <2532> {CONJ} τερατα <5059> {N-APN} ωστε <5620> {CONJ} πλανησαι <4105> (5658) {V-AAN} ει <1487> {COND} δυνατον <1415> {A-NSN} και <2532> {CONJ} τους <3588> {T-APM} εκλεκτους <1588> {A-APM}

01-Mat 24:24 For <1063> there shall arise <1453> (5701) false Christs <5580>, and <2532> false prophets <5578>, and <2532> shall shew <1325> (5692) great <3173> signs <4592> and <2532> wonders <5059>; so that <5620>, **if <1487> it was possible <1415>**, they shall deceive <4105> (5658) the very <2532> elect <1588>.

1st Class -- (for the sake of argument “if *it were* possible”, but it isn’t). In the Protasis, the Future Indicative 3S, of the Grk. verb ειμι: *I am*; is εσται: *he, she, it shall/will be*, needs to be supplied/IMPLIED. The ellipsis in the apodosis, as long as we are assuming, involves using the future indicative 3P of ειμι with πλανησαι to deceive (by lies), [from which we get the English word *planet*] as a complementary infinitive, which is translated, above, “they shall deceive”. Note: an Implied Condition - DM section 276. (3). See also BMT sections 273. (f), or 274. (g).

ATRPW states: “Ver. 24. If it were possible, &c.] Fundamentally and finally the elect cannot possibly be deceived; because both “the deceived and the deceiver are with the Lord,” #Job 12:13,16. In the Primitive Church, those capital heresies concerning the Trinity and the incarnation of our Saviour did so prevail, *Ut ingeniosa res fuerit esse Christianum*, saith Erasmus, that it was a witty thing to be a true Christian. Arianism had so overspread the world, that Athanasius seemed to be alone, as did Elias before him, and Luther after him. But God in worst times reserved a remnant, and at all times will not see nor suffer any of his to miscarry; but will reduce them from their wanderings, as he did Latimer, who was (as himself confesseth) as obstinate a Papist as any was in England, till converted by Bilney; and as he did Denckius, a learned Dutchman, but a pestilent heretic, till converted by Oecolampadius: and as he did Francis Junius, a desperate atheist, till converted by conference with a countryman of his not far from Florence.”

01-Mat 24:26 C-3 - εαν <1437> {COND} ουν <3767> {CONJ} ειπωσιν <3004> (5632) {V-2AAS-3P} υμιν <4771> {P-2DP} ιδου <3708> (5640) {V-2AMM-2S} εν <1722> {PREP} τη <3588> {T-DSF} ερημω <2048> {A-DSF} εστιν <1510> (5719) {V-PAI-3S} μη <3361> {PRT-N} εξελθητε <1831> (5632) {V-2AAS-2P} ιδου <3708> (5640) {V-2AMM-2S} εν <1722> {PREP} τοις <3588> {T-DPN} ταμειοις <5009> {N-DPN} μη <3361> {PRT-N} πιστευσητε <4100> (5661) {V-AAS-2P}

01-Mat 24:26 **Wherefore <3767> if <1437> they may say <2036> (5632) unto you <5213>**, Behold <2400> (5628), he is <2076> (5748) in <1722> the desert <2048>; go <1831> <0> not <3361> forth <1831> (5632): behold <2400> (5628), *he is* in <1722> the secret chambers <5009>; believe <4100> (5661) *it* not <3361>.

3rd Class – The three questions asked in Mat 24:03 were, (1) When shall these things be? (2) What *shall be* the sign of thy coming? (3) *What shall be the sign* of the end of the age? The age of the ‘Law’ won’t end until the end of Daniels 70th week. This is specifically a set of questions that pertain to Israel. These disciples were blind to the coming Church age. The approximate length of this age falls between (i.e., between Dan 9:26 and 27) the 69th and 70th weeks of Daniel 9:24-27. Please note: the Church was a mystery not revealed in the OT; Eph 5:25-32. Also ref. to Is 61:1-2a, 2b with Lk 4:18-19 where the Church comes at the comma after Is 61:2a. Note, also, the Church is called up to the Lord Jesus before the start of Daniel’s 70th week. Ref. 1 Cor 15:51-57, 1 Th 4:13-18, 2 Th 2:1-3a, and Rev 4:1.

ATRPW quips: “In the wilderness (εν τη ερημω). Like Simon son of Gioras (Josephus, War, IV. 9,5,7). In the inner chambers (εν τοις ταμειοις). Like John of Giscala (Josephus, War, V,6,1). False Messiahs act the role of the Great Unseen and Unknown.

Broadus’ commentary (ATR’s father-in-law): “The true Messiah’s appearing will be sudden and visible to all. The desert or *wilderness*, {#Mt 4:1} and the secret chambers, {#Mt 6:6} are contrasted. He will not be known to have appeared elsewhere, and will not be found by searching in the wild, thinly inhabited regions, or in the private portions of some city house; his appearing will be visible to all, as a flash of lightning. {Comp. #Lu 17:23 f.} The coming, comp. on v. 3. The Son of man, the Messiah, see on “Mt 8:20”. Here ‘the coming of the Son of man’ answers to ‘thy coming’ in v. 3.

01-Mat 24:28 C-3 ILOC - DM - **οπου <3699> {ADV} γαρ <1063> {CONJ} εαν <1437> {COND} η <1510> (5725) {V-PAS-3S} το <3588> {T-NSN} πτωμα <4430> {N-NSN} εκει <1563> {ADV} συναχθησονται <4863> (5701) {V-FPI-3P} οι <3588> {T-NPM} αετοι <105> {N-NPM}**

01-Mat 24:28 **For <1063> wherever <1437> <3699> the carcass <4430> is <5600> (5753), there <1563> will <4863> <0> the eagles <105> be gathered together <4863> (5701).**
3rd Class - ILOC - indefinite Local Clause. See DM section 261. (1).

01-Mat 24:32 C-3 ITC - DM - **απο <575> {PREP} δε <1161> {CONJ} της <3588> {T-GSF} συκης <4808> {N-GSF} μαθετε <3129> (5628) {V-2AAM-2P} την <3588> {T-ASF} παραβολην <3850> {N-ASF} οταν <3752> {CONJ} ηδη <2235> {ADV} ο <3588> {T-NSM} κλαδος <2798> {N-NSM} αυτης <846> {P-GSF} γενηται <1096> (5638) {V-2ADS-3S} απαλος <527> {A-NSM} και <2532> {CONJ} τα <3588> {T-APN} φυλλα <5444> {N-APN} εκφυη <1631> (5725) {V-PAS-3S} γινωσκετε <1097> (5719) {V-PAI-2P} οτι <3754> {CONJ} εγγυς <1451> {ADV} το <3588> {T-NSN} θερος <2330> {N-NSN}**

01-Mat 24:32 Now <1161> learn <3129> (5628) a parable <3850> of <575> the fig tree <4808>; **Whenever <3752> his <846> branch <2798> is <1096> (5638) yet <2235> tender <527>, and <2532> putteth forth <1631> (5725) leaves <5444>, ye know <1097> (5719) that <3754> summer <2330> is nigh <1451>:**
3rd Class - ITC - Protasis with οταν = οτε + αν: *whenever*, with crasis. See DM section 265. (2) a. See Mat 21:19.

01-Mat 24:33 C-3 ITC - DM - **ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} οταν <3752> {CONJ} ιδητε <3708> (5632) {V-2AAS-2P} ταυτα <3778> {D-APN} παντα <3956> {A-APN} γινωσκετε <1097> (5720) {V-PAM-2P} οτι <3754> {CONJ} εγγυς <1451> {ADV} εστιν <1510> (5719) {V-PAI-3S} επι <1909> {PREP} θυραις <2374> {N-DPF}**

01-Mat 24: 33 So <3779> likewise <2532> ye <5210>, **whenever <3752> ye shall see <1492> (5632) all <3956> these things <5023>**, know <1097> (5719) that <3754> it is <2076> (5748) near <1451>, *even* at <1909> the doors <2374>. *{it: or, he}*
3rd Class - ITC - In apodosis οταν = οτε + αν with crasis, Protasis, here is implied. See DM section 265. (2) a

01-Mat 24:34 C-3 - DM - **αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ου <3756> {PRT-N} μη <3361> {PRT-N} παρελθη <3928> (5632) {V-2AAS-3S} η <3588> {T-NSF} γενεα <1074> {N-NSF} αυτη <3778> {D-NSF} εως <2193> {ADV} αν <302> {PRT} παντα <3956> {A-NPN} ταυτα <3778> {D-NPN} γενηται <1096> (5638) {V-2ADS-3S}**

01-Mat 24:34 Verily <281> I say <3004> (5719) unto you <5213>, This <3778> generation <1074> shall not <3364> pass <3928> (5632), **until <2193> ever <302> all <3956> these things <5023> be fulfilled <1096> (5638).**
3rd Class – εως and αν with 2APS-3S - DM section 265. (2) b. Protasis follows apodosis.

01-Mat 24:36 C-1 EXC - BMT - **περι <4012> {PREP} δε <1161> {CONJ} της <3588> {T-GSF} ημερας <2250> {N-GSF} εκεινης <1565> {D-GSF} και <2532> {CONJ} ωρας <5610> {N-GSF} ουδεις <3762> {A-NSM-N} ουδεν <1492> (5758) {V-RAI-3S} ουδε <3761> {CONJ-N} οι <3588> {T-NPM} αγγελιοι <32> {N-NPM} των <3588> {T-GPM} ουρανων <3772> {N-GPM} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} μου <1473> {P-1GS} μονος <3441> {A-NSM}**

01-Mat 24:36 But <1161> of <4012> that <1565> day <2250> and <2532> hour <5610> knoweth <1492> (5758) no <3762> *man*, no, not <3761> the angels <32> of heaven <3772>, **except <1508> my <3450> Father <3962> only <3441>.**

1st Class – EXC - Note: <1508> = ει μη. Protasis follows apodosis and, also, the verb is supplied from the apodosis, namely: οιδεν <1492> (5758) {V-RAI-3S}: knows – the perfect is translated as a present with uncertain/unknown results. See BMT sections 273. (f) and 274. (g).

01-Mat 24:43 C-2 - DM - εκεινο <1565> {D-ASN} δε <1161> {CONJ} γνωσκετε <1097> (5720) {V-PAM-2P} οτι <3754> {CONJ} ει <1487> {COND} ηδει <1492> (5715) {V-LAI-3S} ο <3588> {T-NSM} οικοδεσποτης <3617> {N-NSM} ποια <4169> {I-DSF} φυλακη <5438> {N-DSF} ο <3588> {T-NSM} κλεπτης <2812> {N-NSM} ερχεται <2064> (5736) {V-PNI-3S} εγρηγορησεν <1127> (5656) {V-AAI-3S} αν <302> {PRT} και <2532> {CONJ} ουκ <3756> {PRT-N} αν <302> {PRT} ειασεν <1439> (5656) {V-AAI-3S} διορυγηται <1358> (5650) {V-2APN} την <3588> {T-ASF} οικιαν <3614> {N-ASF} αυτου <846> {P-GSM}

01-Mat 24:43 But <1161> know <1097> (5719) this <1565>, that <3754> **if <1487> the goodman of the house <3617> had known <1492> (5715) in what <4169> watch <5438> the thief <2812> would come <2064> (5736)**, he would <302> have watched <1127> (5656), and <2532> would <302> not <3756> have suffered <1439> (5656) his <846> house <3614> to be broken up <1358> (5650).

2nd Class – DM section 275. (2) b. But he didn't know!

01-Mat 24:48 C-3 - εαν <1437> {COND} δε <1161> {CONJ} ειπη <3004> (5632) {V-2AAS-3S} ο <3588> {T-NSM} κακος <2556> {A-NSM} δουλος <1401> {N-NSM} εκεινος <1565> {D-NSM} εν <1722> {PREP} τη <3588> {T-DSF} καρδια <2588> {N-DSF} αυτου <846> {P-GSM} χρονιζει <5549> (5719) {V-PAI-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} μου <1473> {P-1GS} ελθειν <2064> (5629) {V-2AAN}

01-Mat 24:48 But <1161> if <1437> that <1565> evil <2556> servant <1401> shall say <2036> (5632) in <1722> his <846> heart <2588>, My <3450> lord <2962> delayeth <5549> (5719) his coming <2064> (5629);

3rd Class – a very low probability of happening. Ref. Luk 12:39 – with a 2nd class condition.

ATRP retorts: “My lord tarrieth (χρονιζει μου ο κυριος). That is the temptation and to give way to indulge in fleshly appetites or to pride of superior intellect. Within a generation scoffers will be asking where is the promise of the coming of Christ. {#2Pe 3:4} They will forget that God's clock is not like our clock and that a day with the Lord may be a thousand years or a thousand years as one day. {#2Pe 3:8}.”

01-Mat 25:27 C-2 - ATRWP - DM - εδει <1163> (5707) {V-IAI-3S} ουν <3767> {CONJ} σε <4771> {P-2AS} βαλειν <906> (5629) {V-2AAN} το <3588> {T-ASN} αργυριον <694> {N-ASN} μου <1473> {P-1GS} τοις <3588> {T-DPM} τραπεζιταις <5133> {N-DPM} και <2532> {CONJ} ελθων <2064> (5631) {V-2AAP-NSM} εγω <1473> {P-1NS} εκομισαμην <2865> (5668) {V-AMI-1S} αν <302> {PRT} το <3588> {T-ASN} εμον <1699> {S-1SASN} συν <4862> {PREP} τοκω <5110> {N-DSM}

01-Mat 25:27 Thou <4571> oughtest <1163> (5713) therefore <3767> to have put <906> (5629) my <3450> money <694> to the exchangers <5133>, and <2532> **then at my coming <2064> (5631) I <1473> should have received <2865> (5668) mine own <1699> with <4862> usury (interest) <5110>.**

2nd Class – Only the apodosis remains of this condition. Robertson provides the missing Protasis, below. The apodosis is in boldface type above. Note DM section 276. (3). Note also the untranslated αν.

ATRP clarifies this 2nd Class condition: “Thou oughtest therefore (εδει ουν σε). His very words of excuse convict him. It was a necessity (εδει) that he did not see. The bankers (τοις τραπεζιταις). The benchers, money-changers, brokers, who exchanged

money for a fee and who paid interest on money. Word common in late Greek. I should have received back (εγω εκομισαμην αν). **Conclusion of a condition of the second class (determined as unfulfilled).** The condition is not expressed, but it is implied. "If you had done that." With interest (συν τοκω). Not with "usury" in the sense of extortion or oppression. Usury only means "use" in itself. The word is from τικτω, to bring forth. Compound interest at six per cent doubles the principal every twenty years. It is amazing how rapidly that piles up if one carries it on for centuries and millenniums. "In the early Roman Empire legal interest was eight per cent, but in usurious transactions it was lent at twelve, twenty-four, and even forty-eight" (Vincent). Such practices exist today in our cities. The Mosaic law did not allow interest in dealings between Hebrews, but only with strangers. {#De 23:19,20 Ps 15:5}

01-Mat 25:31 C-3 ITC - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} εν <1722> {PREP} τη <3588> {T-DSF} δοξη <1391> {N-DSF} αυτου <846> {P-GSM} και <2532> {CONJ} παντες <3956> {A-NPM} οι <3588> {T-NPM} αγγιτοι <40> {A-NPM} αγγελοι <32> {N-NPM} μετ <3326> {PREP} αυτου <846> {P-GSM} τοτε <5119> {ADV} καθισει <2523> (5692) {V-FAI-3S} επι <1909> {PREP} θρονου <2362> {N-GSM} δοξης <1391> {N-GSF} αυτου <846> {P-GSM}**

01-Mat 25: 31 **And whenever <1161> <3752> the Son <5207> of man <444> shall come <2064> (5632) in <1722> his <846> glory <1391>, and <2532> all <3956> the holy <40> angels <32> with <3326> him <846>, then <5119> shall he sit <2523> (5692) upon <1909> the throne <2362> of his <846> glory <1391>:**

3rd Class – ITC - Protasis with οταν = οτε + αν with crasis *whenever*. See DM section 265. (2) a.

01-Mat 26:13 C-3 ILOC - **αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οπου <3699> {ADV} εαν <1437> {COND} κηρυχθη <2784> (5686) {V-APS-3S} το <3588> {T-NSN} ευαγγελιον <2098> {N-NSN} τουτο <3778> {D-NSN} εν <1722> {PREP} ολω <3650> {A-DSM} τω <3588> {T-DSM} κοσμω <2889> {N-DSM} λαληθησεται <2980> (5701) {V-FPI-3S} και <2532> {CONJ} ο <3739> {R-ASN} εποιησεν <4160> (5656) {V-AAI-3S} αυτη <3778> {D-NSF} εις <1519> {PREP} μνημοσυνον <3422> {N-ASN} αυτης <846> {P-GSF}**

01-Mat 26:13 Verily <281> I say <3004> (5719) unto you <5213>, **Wheresoever <3699> <1437> this <5124> gospel <2098> shall be preached <2784> (5686) in <1722> the whole <3650> world <2889>, there shall also <2532> this, that <3739> this woman <3778> (5625) <846> hath done <4160> (5656), be told <2980> (5701) for <1519> a memorial <3422> of her <846>.**

3rd Class – ILOC - indefinite relative adverb of place **οπου**: *where*, with **κηρυχθη** and the aorist passive subjunctive makes the protasis an ILOC. See DM section 261. (1). This has mostly been fulfilled by missionary outreach. This passage is also contained in Mak 14:03-09 and Joh 12:01-09. These, Mark and/or John's Gospel are usually picked (especially Mark) as the first book to translate among those nations/tribes without a written language.

01-Mat 26:15 C-1 IMC - DM - **ειπεν <3004> (5627) {V-2AAI-3S} τι <5101> {I-ASN} θελετε <2309> (5719) {V-PAI-2P} μοι <1473> {P-1DS} δουναι <1325> (5629) {V-2AAN} καγω <2504> {P-1NS-K} υμιν <4771> {P-2DP} παραδωσω <3860> (5692) {V-FAI-1S} αυτον <846> {P-ASM} οι <3588> {T-NPM} δε <1161> {CONJ} εστησαν <2476> (5656) {V-AAI-3P} αυτω <846> {P-DSM} τριακοντα <5144> {A-NUI} αργυρια <694> {N-APN}**

01-Mat 26:15 **And said <2036> (5627) unto them, What <5101> will ye <2309> (5719) give <1325> (5629) me <3427>, and I <2504> will deliver <3860> (5692) him <846> unto you <5213>? And <1161> they covenanted <2476> (5627) with him <846> for thirty <5144> pieces of silver <694>.**

1st Class - IMC – He knew they would give him something! Note, in the apodosis καγω = και + εγω by crasis, Protasis, here is implied by the question. DM section 276. (2).

ATRPW suggests: "What are ye willing to give me? (τι θελετε μοι δουναι;) This "brings out the chaffering aspect of the transaction" (Vincent). "Mary and Judas extreme opposites: she freely spending in love, he willing to sell his Master for money" (Bruce). And her act of love provoked Judas to his despicable deed, this rebuke of Jesus added to all the rest. And I will deliver him unto you (καγω υμιν παραδωσω αυτον). The use of \kai\ with a co-ordinate clause is a colloquialism (common in the Koine, as in the Hebrew use of wav. "A colloquialism or a Hebraism, the traitor mean in style as in spirit" (Bruce)). The use of εγω seems to mean "I though one of his disciples will hand him over to you if you give me enough." They weighed unto him (οι δε εστησαν αυτω). They placed the money in the balances or scales. "Coined money was in use, but the shekels may have been weighed out in antique fashion by men careful to do an iniquitous thing in the most orthodox way" (Bruce). It is not known whether the Sanhedrin had offered a reward for the arrest of Jesus or not. Thirty pieces of silver (τριακοντα αργυρια). A reference to #Zec 11:12. If a man's ox gored a servant, he had to pay this amount. {#Ex 21:32} Some manuscripts have στατηρας (staters). These thirty silver shekels were equal to 120 δεναρι, less than five English pounds, less than twenty-five dollars, the current price of a slave. **There was no doubt contempt for Jesus in the minds of both the Sanhedrin and Judas in this bargain.**

01-Mat 26:24 C-2 - BMT - ATRWP - ο <3588> {T-NSM} μεν <3303> {PRT} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} υπαγει <5217> (5719) {V-PAI-3S} καθως <2531> {ADV} γεγραπται <1125> (5769) {V-RPI-3S} περι <4012> {PREP} αυτου <846> {P-GSM} ουαι <3759> {INJ} δε <1161> {CONJ} τω <3588> {T-DSM} ανθρωπω <444> {N-DSM} εκεινω <1565> {D-DSM} δι <1223> {PREP} ου <3739> {R-GSM} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} παραδιδοται <3860> (5743) {V-PPI-3S} καλον <2570> {A-NSN} ην <1510> (5707) {V-IAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} ουκ <3756> {PRT-N} εγεννηθη <1080> (5681) {V-API-3S} ο <3588> {T-NSM} ανθρωπος <444> {N-NSM} εκεινος <1565> {D-NSM}

01-Mat 26:24 <3303> The Son <5207> of man <444> goeth <5217> (5719) as <2531> it is written <1125> (5769) of <4012> him <846>: but <1161> woe <3759> unto that <1565> man <444> by <1223> whom <3739> the Son <5207> of man <444> is betrayed <3860> (5743)! it had been <2258> (5713) good <2570> for that <1565> man <846> **if <1487> he <444> had <1080> <0> not <3756> been born <1080> (5681).**

2nd Class – ουκ with the API-3S; BMT section 469. But he was born! Note the 'hard' not, ουκ, ATRWP, also, suggests: "Good were it for that man (καλον ην αυτω). Conclusion of second-class condition even though **αν is not expressed. It is not needed with verbs of obligation and necessity.** There are some today who seek to palliate the crime of Judas. But Jesus here pronounces his terrible doom. **And Judas heard it and went on with his hellish bargain with the Sanhedrin. Apparently Judas went out at this stage. {#Joh 13:31}**

01-Mat 26:29 C-3 ITC – DM - λεγω <3004> (5719) {V-PAI-1S} δε <1161> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ου <3756> {PRT-N} μη <3361> {PRT-N} πιω <4095> (5632) {V-2AAS-1S} απ <575> {PREP} αρτι <737> {ADV} εκ <1537> {PREP} τουτου <3778> {D-GSN} του <3588> {T-GSN} γεννηματος <1081> {N-GSN} της <3588> {T-GSF} αμπελου <288> {N-GSF} εως <2193> {ADV} της <3588> {T-GSF} ημερας <2250> {N-GSF} εκεινης <1565> {D-GSF} **οταν <3752> {CONJ} αυτο <846> {P-ASN} πινω <4095> (5725) {V-PAS-1S} μεθ <3326> {PREP} υμων <4771> {P-2GP} καινον <2537> {A-ASN} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS}**

01-Mat 26:29 But <1161> I say <3004> (5719) unto you <5213>, I will <4095> <0> not <3754> <3364> drink <4095> (5632) henceforth <575> <737> of <1537> this <5127> fruit <1081> of the vine <288>, until <2193> that <1565> day <2250> **whenever <3752> I drink <4095> (5725) it <846> new <2537> with <3326> you <5216> in <1722> my <3450> Father's <3962> kingdom <932>.**

3rd Class – ITC - Protasis with οταν = οτε + αν: *whenever*, with crasis. See DM section 265. (2) a. The cup He took was the third of four cups. Maybe He saves the 4th cup for when He drinks it "in a new way Gk. καινον, with us (at the wedding supper of the Lamb!)

JND Syn 3.182 writes: "'New' is not, 'anew,' Gk. νεον, but 'in a new way,' Gk. καινον."

Thou dost make us taste the blessing;

Soon to fill a world of bliss.

And we bless Thy name confessing

Thine own love our portion is.

Alfred Edersheim, 'The Temple: Its Ministry and Services', (AETMS), Chapter 12, The Paschal Feast and the Lord's Supper" writes: "It was evidently at this time that the Saviour in His self-humiliation proceeded also to wash the disciples' feet (John 13:5). Our Authorised Version wrongly translates verse 2 by, 'and supper being ended,' instead of 'and when supper had come,' or 'was begun.' Similarly, it was, in all probability, in reference to the first cup that Luke gives the following account (Luke 22:17): 'And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves'--**the 'cup of blessing,' which was the third**, and formed part of the new institution of the Lord's Supper, being afterwards mentioned in verse 20. In washing their hands this customary prayer was repeated: 'Blessed art Thou, Jehovah our God, who hast sanctified us with Thy commandments, and hast enjoined us concerning the washing of our hands.' Two different kinds of 'washing' were prescribed by tradition--'dipping' and 'pouring.' At the Paschal Supper the hands were to be 'dipped' in water. *

01-Mat 26:33 C-1 - αποκριθεις <611> (5679) {V-AOP-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} πετρος <4074> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} παντες <3956> {A-NPM} σκανδαλισθησονται <4624> (5701) {V-FPI-3P} εν <1722> {PREP} σοι <4771> {P-2DS} εγω <1473> {P-1NS} δε <1161> {CONJ} ουδεποτε <3763> {ADV-N} σκανδαλισθωμαι <4624> (5701) {V-FPI-1S}

01-Mat 26:33 Peter <4074> answered <611> (5679) and <1161> said <2036> (5627) unto him <846>, **Though <1499> all <3956> men shall be offended <4624> (5701) because <1722> of thee <4671>**, yet will I <1473> never <3763> be offended <4624> (5701). *{offended: or, though the faith of other men should be shaken and fail, yet mine will be firm and constant}.*

1st Class – Peter had concluded that ‘all’ shall be offended! – perhaps a gross generalization. Notice **the verses before Zec 13:7**, mentioned by ATR, below, has to do not with Messiah, but with the false prophet(s).

ATRW says: "I will never be offended (εγω ουδεποτε σκανδαλισθωμαι). "Made to stumble," not "offended." **Volitive future passive indicative. Peter ignored the prophecy of the resurrection of Jesus and the promised meeting in Galilee.** {#Mt 26:32} **The quotation from #Zec 13:7 made no impression on him. He was intent on showing that he was superior to "all" the rest.** Judas had turned traitor and all were weak, Peter in particular, little as he knew it. So Jesus has to make it plainer by pointing out "this night" as the time. {#Mt 26:34} **Before the cock crows (πριν αλεκτορα φωνησαι). No article in the Greek,** "before a cock crow." Mark {#Mr 14:30} says that Peter will deny Jesus thrice before the cock crows twice. When one cock crows in the morning, others generally follow. **The three denials lasted over an hour.** Some scholars hold that chickens were not allowed in Jerusalem by the Jews, but the Romans would have them."

01-Mat 26:35 C-3 - DM - ATRWP - λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} πετρος <4074> {N-NSM} καν <2579> {COND-K} δεη <1163> (5725) {V-PAS-3S} με <1473> {P-1AS} συν <4862> {PREP} σοι <4771> {P-2DS} αποθανειν <599> (5629) {V-2AAN} ου <3756> {PRT-N} μη <3361> {PRT-N} σε <4771> {P-2AS} απαρνησωμαι <533> (5667) {V-ADS-1S} ομοιως <3668> {ADV} δε <1161> {CONJ} και <2532> {CONJ} παντες <3956> {A-NPM} οι <3588> {T-NPM} μαθηται <3101> {N-NPM} ειπον <3004> (5627) {V-2AAI-3P}

01-Mat 26:35 Peter <4074> said <3004> (5719) unto him <846>, **Though <2579> I <3165> should <1163> (5753) die <599> (5629) with <4862> thee <4671>**, yet <3364> <0> will I <533> <0> not <3364> deny <533> (5695) thee <4571>. Likewise <3668> also <2532> said <2036> (5627) all <3956> the disciples <3101>.

3rd Class - Protasis with καν = και + εαν: *and I*, with crasis. See DM section 273.

ATRW says: "Even if I must die with thee (καν δεη με συν σοι αποθανειν). **Third-class condition. A noble speech and meant well. His boast of loyalty is made still stronger by ου μη σε απαρνησωμαι. The other disciples were undoubtedly embarrassed by Peter's boast and lightheartedly joined in the same profession of fidelity.**"

01-Mat 26:36 C-3 ITC - DM - τότε <5119> {ADV} ερχεται <2064> (5736) {V-PNI-3S} μετ <3326> {PREP} αυτων <846> {P-GPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} εις <1519> {PREP} χωριον <5564> {N-ASN} λεγομενον <3004> (5746) {V-PPP-ASN} γεθησθαι <1068> {N-PRI} και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} τοις <3588> {T-DPM} μαθηταις <3101> {N-DPM} καθισατε <2523> (5657) {V-AAM-2P} αυτου <847> {ADV} εως <2193> {ADV} ου <3739> {R-GSM} απελθων <565> (5631) {V-2AAP-NSM} προσευξωμαι <4336> (5667) {V-ADS-1S} εκει <1563> {ADV}

01-Mat 26:36 Then <5119> cometh <2064> (5736) Jesus <2424> with <3326> them <846> unto <1519> a place <5564> called <3004> (5746) Gethsemane <1068>, and <2532> saith <3004> (5719) unto the disciples <3101>, Sit ye <2523> (5657) here <847>, **while <2193> <3739> I go <565> (5631) and pray <4336> (5667) yonder <1563>.**

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-1S, “and the temporal clause presents a future reference relative to the principle clause, **av is omitted.**”

01-Mat 26:39 C-1 - και <2532> {CONJ} προσελθων <4334> (5631) {V-2AAP-NSM} μικρον <3398> {A-ASN} επεσεν <4098> (5627) {V-2AAI-3S} επι <1909> {PREP} προσωπον <4383> {N-ASN} αυτου <846> {P-GSM} προσευχομενος <4336> (5740) {V-PNP-NSM} και <2532> {CONJ} λεγων <3004> (5723) {V-PAP-NSM} πατερ <3962> {N-VSM} μου <1473> {P-1GS} ει <1487> {COND} δυνατον <1415> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} παρελθτω <3928> (5628) {V-2AAM-3S} απ <575> {PREP} εμου <1473> {P-1GS} το <3588> {T-NSN} ποτηριον <4221> {N-NSN} τουτο <3778> {D-NSN} πλην <4133> {ADV} ουχ <3756> {PRT-N} ως <5613> {ADV} εγω <1473> {P-1NS} θελω <2309> (5719) {V-PAI-1S} αλλ <235> {CONJ} ως <5613> {ADV} συ <4771> {P-2NS}

01-Mat 26:39 And <2532> he went <4281> <0> a little <3397> further <4281> (5631), and fell <4098> (5627) on <1909> his <846> face <4383>, and <2532> prayed <4336> (5740), saying <3004> (5723), O my <3450> Father <3962>, **if <1487> it is <2076> (5748) possible <1415>**, let <3928> <0> this <5124> cup <4221> pass <3928> (5628) from <575> me <1700>: nevertheless <4133> not <3756> as <5613> I <1473> will <2309> (5719), but <235> as <5613> thou <4771> *will*.

1st Class – It is quite possible! But the Son gives deference^a to the Father.

ATRPW explains: “He went forward a little (προελθων μικρον). As if he could not fight the battle in their immediate presence. He was on his face, not on his knees (McNeile). This cup (το ποτηριον τουτο). The figure can mean only the approaching death. Jesus had used it of his coming death when James and John came to him with their ambitious request, “the cup which I am about to drink.” (#Mt 20:22) But now the Master is about to taste the bitter dregs in the cup of death for the sin of the world. He was not afraid that he would die before the Cross, though he instinctively shrank from the cup, but instantly surrendered his will to the Father’s will and drank it to the full. Evidently Satan tempted Christ now to draw back from the Cross. Here Jesus won the power to go on to Calvary.

01-Mat 26:42 C-1 ,3 EXC - παλιν <3825> {ADV} εκ <1537> {PREP} δευτερου <1208> {A-GSN} απελθων <565> (5631) {V-2AAP-NSM} προσηυξατο <4336> (5662) {V-ADI-3S} λεγων <3004> (5723) {V-PAP-NSM} πατερ <3962> {N-VSM} μου <1473> {P-1GS} ει <1487> {COND} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} τουτο <3778> {D-NSN} το <3588> {T-NSN} ποτηριον <4221> {N-NSN} παρελθειν <3928> (5629) {V-2AAN} απ <575> {PREP} εμου <1473> {P-1GS} εαν <1437> {COND} μη <3361> {PRT-N} αυτο <846> {P-ASN} πω <4095> (5632) {V-2AAS-1S} γενηθητω <1096> (5676) {V-AOM-3S} το <3588> {T-NSN} θελημα <2307> {N-NSN} σου <4771> {P-2GS}

^a Submission or courteous yielding to the opinion, wishes, or judgment of another.

01-Mat 26:42 He went away <565> (5631) again <3825> the <1537> second time <1208>, and prayed <4336> (5662), saying <3004> (5723), O my <3450> Father <3962>, **if <1487> this <5124> cup <4221> cannot <1410> (5736) not <3756> pass away <3928> (5629) from <575> me <1700>, except (unless) <3362> I may drink <4095> (5632) it <846>**, thy <4675> will <2307> *be* done <1096> (5676).

1st Class – Like Mat 26:39, above. + 3rd Class – EXC. See DM section 216.

Broadus, in His Comm. On Matthew expounds: “42-44. He withdraws the second and third times. He went away again the second time. When one is in very bitter grief, and, after being for some while alone, comes back to his friends, it is natural, especially if they do not seem very sympathetic, that presently a great wave of sorrow should come afresh over his soul, and he must again seek to bear it alone. If this cup may not pass away. Correct text omits ‘cup.’ The Rev. Ver. has more literally *cannot*. ‘May not’ is a quite different and feebler expression, the question being not merely as to the permissible but the possible, as in v. 39. Mark (Rev. Ver.) says, ‘and prayed, saying the same words.’ They are, as given by Matt., substantiantially the same as the first time, and yet we note a certain progress. He does not now begin by asking that the cup may pass away, and afterwards attain resignation; he begins with the assumption that it cannot be otherwise (which the Greek phrase implies), and at once expresses resignation.

01-Mat 26:48 C-3 RC - DM - ο <3588> {T-NSM} δε <1161> {CONJ} παραδιδους <3860> (5723) {V-PAP-NSM} αυτον <846> {P-ASM} εδωκεν <1325> (5656) {V-AAI-3S} αυτοις <846> {P-DPM} σημειον <4592> {N-ASN} λεγων <3004> (5723) {V-PAP-NSM} ον <3739> {R-ASM} αν <302> {PRT} φιλησω <5368> (5661) {V-AAS-1S} αυτος <846> {P-NSM} εστιν <1510> (5719) {V-PAI-3S} κρατησατε <2902> (5657) {V-AAM-2P} αυτον <846> {P-ASM}

01-Mat 26:48 Now <1161> he that betrayed <3860> (5723) him <846> gave <1325> (5656) them <846> a sign <4592>, saying <3004> (5723), **Whomsoever <3739> <302> I shall kiss <5368> (5661)**, that same <846> is <2076> (5748) he <846>: hold <2902> <0> him <846> fast <2902> (5657).

3rd Class - RC – DM section 253. (1).

ATRWPs amplifies: “Gave them a sign (εδωκεν αυτοις σημειον). Probably just before he reached the place, though Mark {#Mr 14:44} has “had given” (δεδοκει) which certainly means before arrival at Gethsemane. **At any rate Judas had given the leaders to understand that he would kiss (φιλησω) Jesus in order to identify him for certain.** The kiss was a common mode of greeting and **Judas chose that sign and actually “kissed him fervently” (κατεφιλησεν, verse #Mt 26:49)**, though the compound verb sometimes in the papyri has lost its intensive force. Bruce thinks that Judas was prompted by the inconsistent motives of smouldering love and cowardice. At any rate this revolting ostentatious kiss is “the most terrible instance of the εκουσια φιληματα εχθρου,” {#Pr 27:6} “the profuse kisses of an enemy” (McNeile). This same compound verb occurs in #Lu 7:38 of the sinful woman, in #Lu 15:20 of the Father’s embrace of the Prodigal Son, and in #Ac 20:37 of the Ephesian elders and Paul.”

01-Mat 26:63 C-1 - ο <3588> {T-NSM} δε <1161> {CONJ} ιησους <2424> {N-NSM} εσιωπα <4623> (5707) {V-IAI-3S} και <2532> {CONJ} αποκριθεις <611> (5679) {V-AOP-NSM} ο <3588> {T-NSM} αρχιερευς <749> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} εξορκιζω <1844> (5719) {V-PAI-1S} σε <4771> {P-2AS} κατα <2596> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM} του <3588> {T-GSM} ζωντος <2198> (5723) {V-PAP-GSM} ινα <2443> {CONJ} ημιν <1473> {P-1DP} ειπης <3004> (5632) {V-2AAS-2S} ει <1487> {COND} συ <4771> {P-2NS} ει <1510> (5719) {V-PAI-2S} ο <3588> {T-NSM} χριστος <5547> {N-NSM} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM}

01-Mat 26:63 But <1161> Jesus <2424> held his peace <4623> (5707). And <2532> the high priest <749> answered <611> (5679) and said <2036> (5627) unto him <846>, I adjure <1844> (5719) thee <4571> by <2596> the living <2198> (5723) God <2316>, that <2443> thou tell <2036> (5632) us <2254> **whether <1487> you <4771> are <1488> (5748) the Christ <5547>, the Son <5207> of God <2316>**.

1st Class – They wanted Him to make this declaration.

ATRWPs comments: “Held his peace (εσιωπα). Kept silent, imperfect tense. **Jesus refused to answer the bluster of Caiaphas. I adjure thee by the living God (εξορκιζω σε κατα του θεου του ζωντος).** So Caiaphas put Jesus on oath in order to make

him incriminate himself, a thing unlawful in Jewish jurisprudence. He had failed to secure any accusation against Jesus that would stand at all. But Jesus did not refuse to answer under solemn oath, clearly showing that he was not thinking of oaths in courts of justice when he prohibited profanity. The charge that Caiaphas makes is that Jesus claims to be the Messiah, the Son of God. To refuse to answer would be tantamount to a denial. So Jesus answered knowing full well the use that would be made of his confession and claim..”

01-Mat 27:6 C-1 - οι <3588> {T-NPM} δε <1161> {CONJ} αρχιερεις <749> {N-NPM} λαβοντες <2983> (5631) {V-2AAP-NPM} τα <3588> {T-APN} αργυρια <694> {N-APN} ειπον <3004> (5627) {V-2AAI-3P} ουκ <3756> {PRT-N} εξεστιν <1832> (5719) {V-PAI-3S} βαλειν <906> (5629) {V-2AAN} αυτα <846> {P-APN} εις <1519> {PREP} τον <3588> {T-ASM} κορβαναν <2878> {N-ASM} **επει <1893> {CONJ} τιμη <5092> {N-NSF} αιματος <129> {N-GSN} εστιν <1510> (5719) {V-PAI-3S}**

01-Mat 27:6 And <1161> the chief priests <749> took <2983> (5631) the silver pieces <694>, and said <2036> (5627), It is <1832> <0> not <3756> lawful <1832> (5748) for to put <906> (5629) them <846> into <1519> the treasury <2878>, **because <1893> it is <2076> (5748) the price <5092> of blood <129>.**

1st Class – The protasis with *επει* = *επι*+ *ει* with crasis, and the PAIndic, the sentence thus reads: “Since it is the price of blood, it is not lawful to put it back into the (temple) treasury.” Deu 23:18f {So they took it and bought the potter’s field in which to bury the poor and sojourners.}

01-Mat 27:40 C-1 - και <2532> {CONJ} λεγοντες <3004> (5723) {V-PAP-NPM} ο <3588> {T-NSM} καταλυνων <2647> (5723) {V-PAP-NSM} τον <3588> {T-ASM} ναον <3485> {N-ASM} και <2532> {CONJ} εν <1722> {PREP} τρισιν <5140> {A-DPF} ημεραις <2250> {N-DPF} οικοδομων <3618> (5723) {V-PAP-NSM} σωσον <4982> (5657) {V-AAM-2S} σεαυτον <4572> {F-2ASM} **ει <1487> {COND} υιος <5207> {N-NSM} ει <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} καταβηθι <2597> (5628) {V-2AAM-2S} απο <575> {PREP} του <3588> {T-GSM} σταυρου <4716> {N-GSM}**

01-Mat 27:40 And <2532> saying <3004> (5723), Thou that destroyest <2647> (5723) the temple <3485>, and <2532> buildest <3618> (5723) *it* in <1722> three <5140> days <2250>, save <4982> (5657) thyself <4572>. **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, come down <2597> (5628) from <575> the cross <4716>.

1st Class – “And kept on saying, . . . ,Since you are Son of God, come down from the cross.” A snarling swatch of degenerate humanity. Note: ATR misses the **significance of the word order** and the normal Hebrew style where God and those associated are articular when translated.

ATRP continues: “If thou art the Son of God (*ει υιος ει του θεου*). More exactly, “*¶since* thou art the son of God,” the very language of the devil to Jesus {Mt 4:3} in the early temptations, now hurled at Jesus under the devil’s prompting as he hung upon the Cross. There is allusion, of course, to the claim of Jesus under oath before the Sanhedrin “the Son of God” (*ο υιος του θεου*) and a repetition of the misrepresentation of his words about the temple of his body. **It is a pitiful picture of human depravity and failure in the presence of Christ dying for sinners..”**

01-Mat 27:42 C-1 - αλλους <243> {A-APM} εσωσεν <4982> (5656) {V-AAI-3S} εαυτον <1438> {F-3ASM} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} σωσαι <4982> (5658) {V-AAN} **ει <1487> {COND} βασιλευς <935> {N-NSM} ισραηλ <2474> {N-PRI} εστιν <1510> (5719) {V-PAI-3S}** καταβατω <2597> (5628) {V-2AAM-3S} νυν <3568> {ADV} απο <575> {PREP} του <3588> {T-GSM} σταυρου <4716> {N-GSM} και <2532> {CONJ} πιστευσομεν <4100> (5692) {V-FAI-1P} **επ <1909> {PREP} αυτω <846> {P-DSM}**

01-Mat 27:42 He saved <4982> (5656) others <243>; himself <1438> he cannot <3756> <1410> (5736) save <4982> (5658). **If <1487> he be <2076> (5748) the King <935> of Israel <2474>**, let him <2597> <0>

now <3568> come down <2597> (5628) from <575> the cross <4716>, and <2532> we will believe <4100> (5692) him <846>.

1st Class – The cries of irony^a, “**Since he is the King of Israel, . . .**”. Ref Luk 16:31.

ATRPW again: “He saved others; himself he cannot save (αλλους εσωσεν; εαυτον ου δυναται σωσαι). **The sarcasm is true, though they do not know its full significance. If he had saved himself now, he could not have saved any one. The paradox is precisely the philosophy of life proclaimed by Jesus himself. {#Mt 10:39} Let him now come down (καταβατω νυν). Now that he is a condemned criminal nailed to the Cross with the claim of being "the King of Israel" (the Jews) over his head. Their spiteful assertion that they would then believe upon Jesus (επ αυτον) is plainly untrue. They would have shifted their ground and invented some other excuse. When Jesus wrought his greatest miracles, they wanted "a sign from heaven." These "pious scoffers" (Bruce) are like many today who make factitious and arbitrary demands of Christ whose character and power and deity are plain to all whose eyes are not blinded by the god of this world. Christ will not give new proofs to the blind in heart.”**

01-Mat 27:43 C-1 - πεποιθεν <3982> (5754) {V-2RAI-3S} επι <1909> {PREP} τον <3588> {T-ASM} θεον <2316> {N-ASM} ρυσασθω <4506> (5663) {V-ADM-3S} νυν <3568> {ADV} αυτον <846> {P-ASM} ει <1487> {COND} θελει <2309> (5719) {V-PAI-3S} αυτον <846> {P-ASM} ειπεν <3004> (5627) {V-2AAI-3S} γαρ <1063> {CONJ} οτι <3754> {CONJ} θεου <2316> {N-GSM} ειμι <1510> (5719) {V-PAI-1S} υιος <5207> {N-NSM}

01-Mat 27:43 He trusted <3982> (5754) in <1909> God <2316>; let him deliver <4506> (5663) him <846> now <3568>, **if <1487> he will have <2309> (5719) him <846>**: for <1063> he said <2036> (5627), <3754> I am <1510> (5748) the Son <5207> of God <2316>.

1st Class – More ironic comments: “Since He ‘cares for’ him: . . .”

ATRPW writes: “Let him deliver him now (ρυσασθω νυν). They add the word "now" to #Ps 21 22:8. That is the point of the sneer at Christ’s claim to be God’s son thrown in his teeth again and at the willingness and power of God to help his "son." The verb θελω here may mean love as in the Septuagint {#Ps 18:20 Ps 41:12} or "cares for" (Moffatt), "gin he cares ocht for him" (Braid Scots)..”

01-Mat 27:49 C-1 - οι <3588> {T-NPM} δε <1161> {CONJ} λοιποι <3062> {A-NPM} ελεγον <3004> (5707) {V-IAI-3P} αφες <863> (5628) {V-2AAM-2S} ιδωμεν <3708> (5632) {V-2AAS-1P} ει <1487> {COND} ερχεται <2064> (5736) {V-PNI-3S} ηλιας <2243> {N-NSM} σωσων <4982> (5694) {V-FAP-NSM} αυτον <846> {P-ASM} {BYZ}

01-Mat 27:49 The <1161> rest <3062> said <3004> (5707), Let be <863> (5628), let us see <1492> (5632) **whether <1487> Elias <2243> will come <2064> (5736) to save <4982> (5694) him <846>**.

1st Class – The rest of the motley crew seems to continue with ironic comments: “And the rest kept saying, let him alone, let us see, since Elijah is coming to save him.” The textual note, here is striking, as the α, B, C, L have the words [[αλλος <243> {A-NSM} δε <1161> {CONJ} λαβων <2983> (5631) {V-2AAP-NSM} λογχην <3057> {N-ASF} ενυξεν <3572> (5656) {V-AAI-3S} αυτου <846> {P-GSM} την <3588> {T-ASF} πλευραν <4125> {N-ASF} και <2532> {CONJ} εξηλθεν <1831> (5627) {V-2AAI-3S} υδωρ <5204> {N-NSN} και <2532> {CONJ} αιμα]]. [*but another (Roman soldier) took a lance, pierced His side, and out came water and blood.*]] An early scribal addition, perhaps was added to the margin and on a subsequent copy was added to the text itself. Remember that there were no verse divisions and all text was in Uncial (Capital) Greek letters, with very little spacing between words, and little if any punctuation.^{bc}

ATRPW continues with a pithy textual comment: “Whether Elijah cometh to save him (ει ερχεται ελειας σωσων αυτον). The excuse had a pious sound as **they misunderstood the words of Jesus in his outcry of soul anguish. We have here one of the rare instances (σωσων) of the future participle to express purpose in the N.T. though a common Greek idiom. Some ancient**

^a An expression or utterance marked by a deliberate contrast between apparent and intended meaning.

^b See N. Carlson, Considerations Of New Testament Textual Criticism, 92 pgs, 3 Appendices.

^c For an example see Figure 10. Ephesians 1:1-11 ϣ⁴⁶ From The Chester Beatty Papyri, approx. 200 AD.

MSS. See WH text. add here what is genuine in #Joh 19:34, but what makes complete wreck of the context for in verse #Mt 27:50 Jesus cried with a loud voice and was not yet dead in verse #Mt 27:49. It was a crass mechanical copying by some scribe from #Joh 19:34. See full discussion in my Introduction to the Textual Criticism of the N.T.

01-Mat 28:14 C-3 EC - DM - **και <2532> {CONJ} εαν <1437> {COND} ακουσθη <191> (5686) {V-APS-3S} τουτο <3778> {D-NSN} επι <1909> {PREP} του <3588> {T-GSM} ηγεμονος <2232> {N-GSM} ημεις <1473> {P-1NP} πεισομεν <3982> (5692) {V-FAI-1P} αυτον <846> {P-ASM} και <2532> {CONJ} υμας <4771> {P-2AP} αμεριμνους <275> {A-APM} ποιησομεν <4160> (5692) {V-FAI-1P}**

01-Mat 28:14 **And <2532> if <1437> this <5124> come <191> <0> to <1909> the governor's <2232> ears <191> (5686), we <2249> will persuade <3982> (5692) him <846>, and <2532> secure <275> <4160> (5692) you <5209>.**

3rd Class – EC – “And if this should be heard by the governor, . . .” See DM section 278. (3)

ATRWPs interpret: “We will persuade him, and rid you of care (ημεις πεισομεν και υμας αμεριμνους ποιησομεν). They would try money also on Pilate and assume all responsibility. Hence the soldiers have no anxiety (αμεριμνους, alpha privative and μεριμναω, to be anxious). They lived up to their bargain and this lie lives on through the ages. Justin (Dial. 108) accuses the Jews of spreading the charge. Bengel: Quam laboriosum bellum mendacii contra veritatem . It was spread about (διεφημισθη) diligently by the Jews to excuse their disbelief in the Messiahship of Jesus. ‘

02-Mark

02-Mrk 01:17 C-3 IMC – DM - και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} δευτε <1205> (5720) {V-PAM-2P} οπισω <3694> {ADV} μου <1473> {P-1GS} και <2532> {CONJ} ποιησω <4160> (5692) {V-FAI-1S} υμας <4771> {P-2AP} γενεσθαι <1096> (5635) {V-2ADN} αλιεις <231> {N-APM} ανθρωπων <444> {N-GPM}

02-Mrk 01:17 And <2532> Jesus <2424> said <2036> (5627) unto them <846>, **Come ye <1205> (5773) after <3694> me <3450>**, and <2532> I will make <4160> (5692) you <5209> to become <1096> (5635) fishers <231> of men <444>.

3rd Class - IMC IMplied Condition (IMC) – Imperative, 3 Class, D&M Section 276. (2). This is judged a 3rd class condition because of the Imperative mood in the Protasis. The Imperative mood is the furthest from reality and could be considered a 4th class. But, because He had at least acquainted Himself (not considering His Omniscience) with Simon and Andrew, He commands them to come and follow Him – subject to their own wills. If you are stronger on the sovereignty of God {disregarding Phillippeans 2:6} Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. {fashion: or habit}}, you might judge the condition to be that of first class.

Note, also:

Mt 24:36 But <1161> of <4012> that <1565> day <2250> and <2532> hour <5610> knoweth <1492> (5758) no <3762> man, no, not <3761> the angels <32> of heaven <3772>, but <1508> my <3450> Father <3962> only <3441>.

Mrk 13:32 But <1161> of <4012> that <1565> day <2250> and <2532> *that* hour <5610> knoweth <1492> (5758) no man <3762>, no, not <3761> the angels <32> which <3588> are in <1722> heaven <3772>, neither <3761> the Son <5207>, but <1508> the Father <3962>.

Sometimes (often), our Lord foreknows many events and peoples' actions before the actual event occurs. If this is true for this verse, the condition could be a 1st class conditional sentence.

ATRWPs adds a thoughtful comment: “**Become** (γενεσθαι). Mark has this word not in Matthew. It would be a slow and long process, but Jesus could and would do it. He would undertake to make fishers of men out of fishermen. **Preachers are made out of laymen who are willing to leave their business for service for Christ.**

02-Mrk 01:40 C-3 - BMT - και <2532> {CONJ} ερχεται <2064> (5736) {V-PNI-3S} προς <4314> {PREP} αυτον <846> {P-ASM} λεπρος <3015> {A-NSM} παρακαλων <3870> (5723) {V-PAP-NSM} αυτον <846> {P-ASM} και <2532> {CONJ} γονυπετων <1120> (5723) {V-PAP-NSM} αυτον <846> {P-ASM} και <2532> {CONJ} λεγων <3004> (5723) {V-PAP-NSM} αυτω <846> {P-DSM} οτι <3754> {CONJ} **εαν <1437> {COND} θελης <2309> (5725) {V-PAS-2S} δυνασαι <1410> (5736) {V-PNI-2S} με <1473> {P-1AS} καθαρισαι <2511> (5658) {V-AAN}**

02-Mrk 01:40 ¶ And <2532> there came <2064> (5736) a leper <3015> to <4314> him <846>, beseeching <3870> (5723) him <846>, and <2532> kneeling down <1120> (5723) to him <846>, and <2532> saying <3004> (5723) unto him <846>, <3754> **If <1437> thou wilt <2309> (5725)**, thou canst <1410> (5736) make <2511> <0> me <3165> clean <2511> (5658).

3rd Class – BMT section 263.

02-Mrk 02:07 C-1 - τι <5101> {I-ASN} ουτος <3778> {D-NSM} ουτως <3779> {ADV} λαλει <2980> (5719) {V-PAI-3S} βλασφημιας <988> {N-APF} τις <5101> {I-NSM} δυναται <1410> (5736) {V-PNI-3S} αφιεναι <863> (5721) {V-PAN} αμαρτιας <266> {N-APF} ει <1487> {COND} μη <3361> {PRT-N} εις <1520> {A-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM}

02-Mrk 02:07 Why <5101> doth <2980> <0> this <3778> *man* thus <3779> speak <2980> (5719) blasphemies <988>? who <5101> can <1410> (5736) forgive <863> (5721) sins <266> **but (except) <1508> God <2316> only <1520>?**

1st Class - EXC - Es Verdad – Only God (is able) to forgive sins! No Pope, No father confessor, No angel, God alone. Get the picture Pilgrim?

ATRW states: "He blasphemeth (blasfhmei). This is the unspoken charge in their hearts which Jesus reads like an open book. The correct text here has this verb. They justify the charge with the conviction that God alone has the power (dunatai) to forgive sins. The word blasfhmew means injurious speech or slander. It was, they held, blasphemy for Jesus to assume this divine prerogative. Their logic was correct. The only flaw in it was the possibility that Jesus held a peculiar relation to God which justified his claim. So **the two forces clash here as now on the deity of Christ Jesus**. Knowing full well that he had exercised the prerogative of God in forgiving the man's sins **he proceeds to justify his claim by healing the man.**"

02-Mrk 02:20 C-3 ITC - DM - ελευσονται <2064> (5695) {V-FDI-3P} δε <1161> {CONJ} ημεραι <2250> {N-NPF} **οταν <3752> {CONJ} απαρθῃ <522> (5686) {V-APS-3S} απ <575> {PREP} αυτων <846> {P-GPM} ο <3588> {T-NSM} νυμφιος <3566> {N-NSM} και <2532> {CONJ} τοτε <5119> {ADV} νηστεουσιν <3522> (5692) {V-FAI-3P} εν <1722> {PREP} εκειναις <1565> {D-DPF} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF}**

02-Mrk 02:20 But <1161> the days <2250> will come <2064> (5695), **whenever <3752> the bridegroom <3566> shall be taken away <522> (5686) from <575> them <846>**, and <2532> then <5119> shall they fast <3522> (5692) in <1722> those <1565> days <2250>.

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis and the APS-3S of απαρθῃ of the protasis. See DM section 265 (2) a. That time is being with-held from the disciples. The Lord knows the time from Daniels prophecies. They could not understand them now.

02-Mrk 02:21 C-1 - BMT - και <2532> {CONJ} ουδεις <3762> {A-NSM-N} επιβλημα <1915> {N-ASN} ρακους <4470> {N-GSN} αγναφου <46> {A-GSN} επιραπτει <1976> (5719) {V-PAI-3S} επι <1909> {PREP} ιματιω <2440> {N-DSN} παλαιω <3820> {A-DSN} ει <1487> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} αιρει <142> (5719) {V-PAI-3S} το <3588> {T-ASN} πληρωμα <4138> {N-ASN} αυτου <846> {P-GSN} το <3588> {T-NSN} καινον <2537> {A-NSN} του <3588> {T-GSN} παλαιου <3820> {A-GSN} και <2532> {CONJ} χειρον <5501> {A-NSN} σχισμα <4978> {N-NSN} γινεται <1096> (5736) {V-PNI-3S}

02-Mrk 02:21 No man <3762> also <2532> seweth <1976> (5719) a piece <1915> of new <46> cloth <4470> on <1909> an old <3820> garment <2440>: **else <1490> the new piece <2537> that filled it up <4138>, taketh away <142> (5719) from <846> the old <3820> and <2532> the rent <4978> is made <1096> (5736) worse <5501>.** *{new cloth: or, raw, or, unwrought cloth}*

1st Class – Else (otherwise) = (ει δε μη). Ref. Mat 09:16. See BMT 275. (h). “. **otherwise, its new filling-up takes from the old, and there is a worse rent.**”

ATRW adds: “Seweth on (επιραπτει). Here only in the N.T. or elsewhere, though the uncompounded verb ραπτω (to sew) is common enough. Sews upon: in #Mt 9:16 Lu 5:37 use επιβαλλει, put upon or clap upon.”

02-Mrk 02:22 C-1 - BMT - και <2532> {CONJ} ουδεις <3762> {A-NSM-N} βαλλει <906> (5719) {V-PAI-3S} οινον <3631> {N-ASM} νεον <3501> {A-ASM} εις <1519> {PREP} ασκους <779> {N-APM} παλαιους <3820> {A-APM} ει <1487> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} ρησσει <4486> (5719) {V-PAI-3S} ο <3588> {T-NSM} οινος <3631> {N-NSM} ο <3588> {T-NSM} νεος <3501> {A-NSM} τους <3588> {T-APM} ασκους <779> {N-APM} και <2532> {CONJ} ο <3588> {T-NSM} οινος <3631> {N-NSM} εκχειται <1632> (5743) {V-PPI-3S} και <2532> {CONJ} οι <3588> {T-NPM} ασκοι <779> {N-NPM} απολουνται <622> (5698) {V-FMI-3P} αλλα <235> {CONJ} οινον <3631> {N-ASM} νεον <3501> {A-ASM} εις <1519> {PREP} ασκους <779> {N-APM} καινους <2537> {A-APM} βλητεον <992> {A-NSN}

02-Mrk 02:22 And <2532> no man <3762> putteth <906> (5719) new <3501> wine <3631> into <1519> old <3820> bottles <779>: **else <1490> the new <3501> wine <3631> doth burst <4486> (5719) the bottles <779>**, and <2532> the wine <3631> is spilled <1632> (5743), and <2532> the bottles <779> will be marred <622> (5698): but <235> new <3501> wine <3631> must be put <992> into <1519> new <2537> bottles <779>. {bottles: or, sacks of skin}

1st Class – Else (otherwise) = (εἰ δε μη), Also **ασκους** (accusative masculine plural) > **ασκος**: a leather bag, in which water or wine was kept. Ref. Mat 09:16-17 and Luk 05:36-39. See BMT section 275. (h). Note: there was no ice, refrigeration, available in N.T. Times. In order to preserve the wine it had to be fermented, or it would soon turn to vinegar. From today's tetotolers and pulpits comes the erroneous view that believers must only drink grape juice (new wine). This must be discarded as a reason for abstinence from this alcoholic beverage.^a This comes from a lack of common sense and/or an utter disregard of history. Wine to be kept on long sea voyages was first pasteurized by Louis Pasteur. Pasteur's research showed that the growth of micro-organisms was responsible for spoiling beverages, such as beer, wine and milk. When wine 'spoils' (when any wine contains the acetobacter bacteria, it will convert the alcohol to acetic acid. it turns to vinegar. With this established, he invented a process in which liquids such as milk were heated to kill most bacteria and moulds already present within them. Claude Bernard and he completed the first test on April 20, 1862. This process was soon afterwards known as pasteurization

William Kelly (WK L 159f) interprets: "no man putteth new wine into old bottles Hence, our Lord takes the opportunity of pursuing the subject more deeply in the observation that **"no man also seweth a piece of new cloth on an old garment, else the new piece that filleth it up taketh away from the old, and the rent is made worse."** The forms, the outward manifestation of that which Christ was introducing, will not suit, and cannot mingle with the old elements of Judaism, still less will their inner principles consent. This He enters on next: **"And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."** Christianity demands an outward expression, agreeable to its own intrinsic and distinctive life.

Here is found one of the few exceptional dislocations, if not the only one, in Mark; for it would appear from #Mt 9:18, that while the Lord was speaking of the wine and the bottles the jailor Jairus came about his daughter. This is only given (in Mark 5) by Mark."

02-Mrk 02:26 C-1 EXC – BMT - πως <4459> {ADV} εισηλθεν <1525> (5627) {V-2AAI-3S} εις <1519> {PREP} τον <3588> {T-ASM} οικον <3624> {N-ASM} του <3588> {T-GSM} θεου <2316> {N-GSM} επι <1909> {PREP} αβιαθαρ <8> {N-PRI} αρχιερεως <749> {N-GSM} και <2532> {CONJ} τους <3588> {T-APM} αρτους <740> {N-APM} της <3588> {T-GSF} προθεσεως <4286> {N-GSF} εφαγεν <5315> (5627) {V-2AAI-3S} ους <3739> {R-APM} ουκ <3756> {PRT-N} εξεστιν <1832> (5719) {V-PAI-3S} φαγειν <5315> (5629) {V-2AAN} **ει <1487> {COND} μη <3361> {PRT-N} τοις <3588> {T-DPM} ιερευσιν <2409> {N-DPM} και <2532> {CONJ} εδωκεν <1325> (5656) {V-AAI-3S} και <2532> {CONJ} τοις <3588> {T-DPM} συν <4862> {PREP} αυτω <846> {P-DSM} ουσιν <1510> (5723) {V-PAP-DPM}**

02-Mrk 02:26 How <4459> he went <1525> (5627) into <1519> the house <3624> of God <2316> in the days <1909> of Abiathar <8> the high priest <749>, and <2532> did eat <5315> (5627) the shewbread <740> <4286>, which <3739> is <1832> <0> not <3756> lawful <1832> (5748) to eat <5315> (5629) **but for <1508> the priests <2409>**, and <2532> gave <1325> (5656) also <2532> to them which were <5607> (5752) with <4862> him <846>?

1st Class – EXC - “... except for the Priests (, it is not lawful . . .”

BMT section 274. indicates “εἰ μη without a dependant verb occurs very frequently in the sense of ‘except’. It may be followed by any form of expression which could have stood as subject or as limitation of the principle predicate. **The origin of this usage was of course in a conditional clause, the verb of which was omitted because it was identical with the verb of the apodosis. Both in Classical and New Testament Greek the ellipsis is unconscious**, and the limitation is not strictly conditional, but ‘exceptive’.

^a The actual Biblical teaching on abstinence comes from teaching about the weaker brother, along with the sin of drunkenness. Rom 14:1-15:3; 1 Co 8:1-10:33; Gal 5:17-21,

Like the English ‘except’ it states not a condition on fulfillment of which the apodosis is true or its action takes place, but a limitation of the principal statement. It is, however, never in the New Testament purely adversative“

“εἰ μὴ in the sense of ‘except’ is used as a fixed phrase, without reference to the mood which would follow it if the ellipsis were supplied.” ” BMT section 471.

02-Mrk 03:02 C-1 N - ATRG1 - και <2532> {CONJ} παρατηρουν <3906> (5707) {V-IAI-3P} αυτον <846> {P-ASM} ει <1487> {COND} τοις <3588> {T-DPN} σαββασιν <4521> {N-DPN} θεραπευσει <2323> (5692) {V-FAI-3S} αυτον <846> {P-ASM} ινα <2443> {CONJ} κατηγορησωσιν <2723> (5661) {V-AAS-3P} αυτου <846> {P-GSM}

02-Mrk 03:02 And <2532> they watched <3906> (5707) him <846>, **whether <1487> he would heal <2323> (5692) him <846> on the sabbath day <4521>**; that <2443> they might accuse <2723> (5661) him <846>.

1st Class – supposed true in an indirect question. ATR Grammar1, pgs. 1024 and 1045.

ATRP adds: “They watched (παρατηρουν). Imperfect tense, were watching on the side (or sly). **Luke uses the middle voice, παρατηρουντο, to accent their personal interest in the proceedings.** It was the Sabbath day and in the synagogue and they were there ready to catch him in the act if he should dare to violate their rules as he had done in the wheat fields on the previous sabbath. Probably the same **Pharisees are present now as then.**

That they might accuse him (ινα κατηγορησωσιν αυτου). So #Mt 12:10. Luke has it “that they might find how to accuse him” (ινα ευρωσιν κατηγορειν αυτου). They were determined to accuse him. The Sabbath controversy offered the best opening. So here they are ready for business.”

02-Mrk 03:11 C-1 TC - DM - και <2532> {CONJ} τα <3588> {T-NPN} πνευματα <4151> {N-NPN} τα <3588> {T-NPN} ακαθαρτα <169> {A-NPN} οταν <3752> {CONJ} αυτον <846> {P-ASM} εθεωρει <2334> (5707) {V-IAI-3S} προσεπιπτεν <4363> (5707) {V-IAI-3S} αυτω <846> {P-DSM} και <2532> {CONJ} εκραζεν <2896> (5707) {V-IAI-3S} λεγοντα <3004> (5723) {V-PAP-NPN} οτι <3754> {CONJ} συ <4771> {P-2NS} ει <1510> (5719) {V-PAI-2S} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM}

02-Mrk 03:11 And <2532> unclean <169> spirits <4151>, **whenever <3752> they saw <2334> (5707) him <846>**, fell down before <4363> (5707) him <846>, and <2532> cried <2896> (5707), saying <3004> (5723), <3754> Thou <4771> art <1488> (5748) the Son <5207> of God <2316>.

1st Class - TC - Definite Temporal Clause. As DM section 264-265. (1) b. “The indicative with οταν is used in such clauses for past time” οταν = οτε + αν: whenever with crasis. Assumed as real.

ATRP reads as: “Whensoever they beheld him (οταν αυτον εθεωρουν). Imperfect indicative with οταν of repeated action. They kept falling down before him (προσεπιπτον) and crying, (εκραζον) and he kept charging or rebuking (επιτιμα) them, all imperfects. The unclean spirits (demons) recognize Jesus as the Son of God, as before. Jesus charged them not to make him known as he had also done before. He did not wish this testimony. It was a most exciting ordeal and is given only by Mark. Note non-final use of ινα.”

02-Mrk 03:24 C-3 EC - DM - και <2532> {CONJ} εαν <1437> {COND} βασιλεια <932> {N-NSF} εφ <1909> {PREP} εαυτην <1438> {F-3ASF} μερισθη <3307> (5686) {V-APS-3S} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} σταθηναι <2476> (5683) {V-APN} η <3588> {T-NSF} βασιλεια <932> {N-NSF} εκεινη <1565> {D-NSF}

02-Mrk 03:24 And <2532> if <1437> a kingdom <932> be divided <3307> (5686) against <1909> itself <1438>, that <1565> kingdom <932> cannot <3756> <1410> (5736) stand <2476> (5683).

3rd Class – EC See DM section 278. (3).

02-Mrk 03:25 C-3 EC - DM - και <2532> {CONJ} εαν <1437> {COND} οικια <3614> {N-NSF} εφ <1909> {PREP} εαυτην <1438> {F-3ASF} μερισθη <3307> (5686) {V-APS-3S} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} σταθηναι <2476> (5683) {V-APN} η <3588> {T-NSF} οικια <3614> {N-NSF} εκεινη <1565> {D-NSF}

02-Mrk 03:25 **And <2532> if <1437> a house <3614> be divided <3307> (5686) against <1909> itself <1438>**, that <1565> house <3614> cannot <3756> <1410> (5736) stand <2476> (5683).
3rd Class – EC See DM section 278. (3).

02-Mrk 03:26 C-1 EC - DM - **και <2532> {CONJ} ει <1487> {COND} ο <3588> {T-NSM} σατανας <4567> {N-NSM} ανεστη <450> (5627) {V-2AAI-3S} εφ <1909> {PREP} εαυτον <1438> {F-3ASM} και <2532> {CONJ} μεμερισται <3307> (5769) {V-RPI-3S} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} σταθηναι <2476> (5683) {V-APN} αλλα <235> {CONJ} τελος <5056> {N-ASN} εχει <2192> (5719) {V-PAI-3S}**

02-Mrk 03:26 **And <2532> if <1487> Satan <4567> rise up <450> (5627) against <1909> himself <1438>, and <2532> be divided <3307> (5769), he cannot <3756> <1410> (5736) stand <2476> (5683), but <235> hath <2192> (5719) an end <5056>.**
1st Class – EC – If he does – assumed true for the sake of argument, the result is he cannot stand.. Ref. Mat 12:24-30, and Luk 11:15-23, for the “Unpardonable Sin”. See DM section 278. (3).

02-Mrk 03:27 C-3 EXC - DM - ουδεις <3762> {A-NSM-N} δυναται <1410> (5736) {V-PNI-3S} τα <3588> {T-APN} σκευη <4632> {N-APN} του <3588> {T-GSM} ισχυρου <2478> {A-GSM} εισελθων <1525> (5631) {V-2AAP-NSM} εις <1519> {PREP} την <3588> {T-ASF} οικιαν <3614> {N-ASF} αυτου <846> {P-GSM} διαρπασαι <1283> (5658) {V-AAN} εαν <1437> {COND} μη <3361> {PRT-N} πρωτον <4412> {ADV-S} τον <3588> {T-ASM} ισχυρον <2478> {A-ASM} δηση <1210> (5661) {V-AAS-3S} και <2532> {CONJ} τοτε <5119> {ADV} την <3588> {T-ASF} οικιαν <3614> {N-ASF} αυτου <846> {P-GSM} διαρπαση <1283> (5661) {V-AAS-3S}

02-Mrk 03:27 No man <3762> can <3756> <1410> (5736) enter <1525> (5631) into <1519> a strong man's <2478> house <3614>, and spoil <1283> (5658) his <846> goods <4632>, **except /unless<3362> he will <1210> <0> first <4412> bind <1210> (5661) the strong man <2478>**; and <2532> then <5119> he will spoil <1283> (5692) his <846> house <3614>.
3rd Class - EXC – “. . . If he doesn't first bind the strong man, no man can enter and spoil the strong man's house.” See DM section 216.

02-Mrk 03:28 C-3 IRC - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} παντα <3956> {A-NPN} αφεθισεται <863> (5701) {V-FPI-3S} τα <3588> {T-NPN} αμαρτηματα <265> {N-NPN} τοις <3588> {T-DPM} υιοις <5207> {N-DPM} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} και <2532> {CONJ} βλασφημιαι <988> {N-NPF} οσας <3745> {K-APF} αν <302> {PRT} βλασφημησωσιν <987> (5661) {V-AAS-3P}

02-Mrk 03:28 Verily <281> I say <3004> (5719) unto you <5213>, <3754> All <3956> sins <265> shall be forgiven <863> (5701) unto the sons <5207> of men <444>, and <2532> blasphemies <988> **wherewith <3745> soever <302> they shall blaspheme <987> (5661):**
3rd Class - IRC - The protasis of the more probable future condition is expressed by the rel. pronoun οσας and the particle αν which is sometimes replaced by εαν. See D&M section 253 (1).

02-Mrk 03:29 C-3 IRC - DM - ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} βλασφημηση <987> (5661) {V-AAS-3S} εις <1519> {PREP} το <3588> {T-ASN} πνευμα <4151> {N-ASN} το <3588> {T-ASN} αγιον <40> {A-ASN} ουκ <3756> {PRT-N} εχει <2192> (5719) {V-PAI-3S} αφεσιν <859> {N-ASF} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM} αλλ <235> {CONJ} ενοχος <1777> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} αιωνιου <166> {A-GSF} κρισεως <2920> {N-GSF}

02-Mrk 03:29 **But** <1161> **he** <3739> **that** <302> **shall blaspheme** <987> **(5661) against** <1519> **the Holy** <40> **Ghost** <4151> has <2192> (5719) never <3756> <1519> <165> forgiveness <859>, but <235> is <2076> (5748) in danger <1777> of eternal <166> ~~damnation~~ condemnation <2920> [sin <265>?]:

3rd Class - IRC - “But if anyone should at any time blaspheme against the Spirit, the Holy One, . . .” See DM section 253. (1). The reading of ‘sin’ (if genuine) for ‘condemnation’ does not seem as descriptive as the BYZ and TR reading. The subject is blasphemy (against the Holy Spirit) We already have been told that it doesn’t have forgiveness, so that the “in danger of eternal condemnation,” adds to the information given. **Damnation** (Grk. κριμα krima kree’-mah) does not appear, here, in documents older than the V Century AD.

ATRPW clarifies this important subject: “Guilty of an eternal sin (ενοχος εστιν αιωνιου αμαρτηματος). The genitive of the penalty occurs here with \enochos In saying that Jesus had an unclean spirit {verse #Mr 3:30} **they had attributed to the devil the work of the Holy Spirit. This is the unpardonable sin and it can be committed today by men who call the work of Christ the work of the devil, Nietzsche may be cited as an instance in point. Those who hope for a second probation hereafter may ponder carefully how a soul that eternally sins in such an environment can ever repent. That is eternal punishment.** The text here is αμαρτηματος (sin), not κρισεως (judgment), as the Textus Receptus has it..”

02-Mrk 03:35 C-3 IRC - DM - **ος** <3739> {R-NSM} **γαρ** <1063> {CONJ} **αν** <302> {PRT} **ποιηση** <4160> **(5661) {V-AAS-3S} το** <3588> {T-ASN} **θελημα** <2307> {N-ASN} **του** <3588> {T-GSM} **θεου** <2316> {N-GSM} **ουτος** <3778> {D-NSM} **αδελφος** <80> {N-NSM} **μου** <1473> {P-1GS} **και** <2532> {CONJ} **αδελφη** <79> {N-NSF} **μου** <1473> {P-1GS} **και** <2532> {CONJ} **μητηρ** <3384> {N-NSF} **εστιν** <1510> (5719) {V-PAI-3S}

02-Mrk 03:35 **For** <1063> **whosoever** <3739> <302> **shall do** <4160> **(5661) the will** <2307> **of God** <2316>, the same <3778> is <2076> (5748) my <3450> brother <80>, and <2532> my <3450> sister <79>, and <2532> mother <3384>.

3rd Class - IRC - “For if anyone shall do the will of God, that one IS My brother and sister and mother.” DM section 253. How shall we do the will of God? Some suggestions: The will of God is to do whatever a properly armed and Holy Spirit Controlled believer does. (weapons from Eph 06:10-20). Note then by comparison of the following two passages: Eph 05:17-33 with Col 03:16-25: here, the control by the Holy Spirit is equivalent to letting the Word of Christ dwell in us richly.

WKE 62 “whosoever shall do the will of God The concluding scene is the grave and fitting sequel for therein the Lord, in the hearing of a crowd that surrounds Him, renounces, as it were, all natural ties, were they the nearest ones of His mother and His brethren, substituting His disciples, whosoever should do the will of God, in the place of that relationship to Him from which apostate Israel was falling.”

Thomas Merton, New Seeds of Contemplation, Burns & Oates, Tunbridge Wells, 1999, p21f

“the will of God In all situations of life the "will of God" comes to us not merely as an external dictate of impersonal law but above all as an interior invitation of personal love. Too often the conventional conception of "God's will" as a sphinx-like and arbitrary force bearing down upon us with implacable hostility leads us to lose faith in a God we cannot find it possible to love. Such a view of the divine will drives human weakness to despair and one wonders if it is not, itself, often the expression of despair too intolerable to be admitted to conscious consideration. These arbitrary "dictates" of a domineering and insensible Father are more often seeds of hatred than of love. If that is our concept of the will of God, we cannot possibly seek the obscure and intimate mystery of the encounter that takes place in contemplation. We will desire only to fly as far as possible from him and hide from his face forever. So much depends on our idea of God! **Yet no idea of him, however pure and perfect, is adequate to express him as he really is. Our idea of God tells us more about ourselves than about him.**”

02-Mrk 04:15 C-3 ITC - DM - **ουτοι** <3778> {D-NPM} **δε** <1161> {CONJ} **εισιν** <1510> (5719) {V-PAI-3P} **οι** <3588> {T-NPM} **παρα** <3844> {PREP} **την** <3588> {T-ASF} **οδον** <3598> {N-ASF} **οπου** <3699> {ADV} **σπειρεται** <4687> (5743) {V-PPI-3S} **ο** <3588> {T-NSM} **λογος** <3056> {N-NSM} **και** <2532> {CONJ} **οταν** <3752> {CONJ} **ακουσωσιν** <191> **(5661) {V-AAS-3P} ευθεως** <2112> {ADV} **ερχεται** <2064> (5736) {V-PNI-3S} **ο** <3588> {T-NSM} **σατανας** <4567> {N-NSM} **και** <2532> {CONJ} **αιρει** <142> (5719) {V-PAI-3S} **τον** <3588> {T-ASM} **λογον** <3056> {N-ASM} **τον** <3588> {T-ASM} **εσπαρμενον** <4687> (5772) {V-RPP-ASM} **εν** <1722> {PREP} **ταις** <3588> {T-DPF} **καρδιας** <2588> {N-DPF} **αυτων** <846> {P-GPM}

02-Mrk 04:15 And <1161> these <3778> are they <1526> (5748) by <3844> the way side <3598>, where <3699> the word <3056> is sown <4687> (5743); **but (and) <2532> whenever <3752> they have heard <191> (5661)**, Satan <4567> cometh <2064> (5736) immediately <2112>, **vs. 16 follows: and <2532> taketh away <142> (5719) the word <3056> that was sown <4687> (5772) in <1722> their <846> hearts <2588>.**

3rd Class - ITC - οταν = οτε + αν with crasis. See DM section 264.

ATRWP says: “Where the word is sown (οπου σπειρεται ο λογος). Explanatory detail only in Mark. Satan (σατανας) where #Mt 13:19 has the evil one (οο πονηρος) and #Lu 8:12 the devil (ο διαβολος). Sown in them (εσπαρμενον εις αυτους). Within them, not just among them, "in his heart" (Matt.).”

02-Mrk 04:16 C-3 ITC - DM - και <2532> {CONJ} ουτοι <3778> {D-NPM} εισιν <1510> (5719) {V-PAI-3P} ομοιως <3668> {ADV} οι <3588> {T-NPM} επι <1909> {PREP} τα <3588> {T-APN} πετρωδη <4075> {A-APN} σπειρομενοι <4687> (5746) {V-PPP-NPM} οι <3739> {R-NPM} **οταν <3752> {CONJ} ακουσωσιν <191> (5661) {V-AAS-3P} τον <3588> {T-ASM} λογον <3056> {N-ASM} ευθεως <2112> {ADV} μετα <3326> {PREP} χαρας <5479> {N-GSF} λαμβανουσιν <2983> (5719) {V-PAI-3P} αυτον <846> {P-ASM}**

02-Mrk 04:16 And <2532> these <3778> are they <1526> (5748) likewise <3668> which are sown <4687> (5746) on <1909> stony ground <4075>; who <3739>, **whenever <3752> they have heard <191> (5661) the word <3056>**, immediately <2112> receive <2983> (5719) it <846> with <3326> gladness <5479>;

3rd Class - ITC - οταν = οτε + αν with crasis^a See DM section 265. (2) a.

02-Mrk 04:22 C-3 IRC – BMT - ου <3756> {PRT-N} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} τι <5100> {X-NSN} κρυπτον <2927> {A-NSN} ο <3739> {R-NSN} **εαν <1437> {COND} μη <3361> {PRT-N} φανερωθη <5319> (5686) {V-APS-3S}** ουδε <3761> {CONJ-N} εγενετο <1096> (5633) {V-2ADI-3S} αποκρυφον <614> {A-NSN} αλλ <235> {CONJ} ινα <2443> {CONJ} εις <1519> {PREP} φανερον <5318> {A-ASM} ελθη <2064> (5632) {V-2AAS-3S}

02-Mrk 04:22 For <1063> there is <2076> (5748) nothing <3756> hid <2927> <5100>, **which <3739> shall <5319> <0> not <3362> be manifested <5319> (5686)**; neither <3761> was any thing kept <1096> (5633) secret <614>, but <235> that <2443> it should come <2064> (5632) abroad <1519> <5318>.

3rd Class – IRC - BMT section 304.

02-Mrk 04:23 C -1 - ει <1487> {COND} τις <5100> {X-NSM} **εχει <2192> (5719) {V-PAI-3S} οτα <3775> {N-APN} ακουειν <191> (5721) {V-PAN} ακουετω <191> (5720) {V-PAM-3S}**

02-Mrk 04:23 **If any man <1536> have <2192> (5719) ears <3775> to hear <191> (5721)**, let him hear <191> (5720).

1st Class – “Since (as is the general status of men) a man has ears (with which) to hear, let him hear.” Note: The Holy Spirit (the restrainer) is not yet given (Pentecost) . (Mark) Jesus speaks as a Jew about His Kingdom. Ref. Rev 04-19.

02-Mrk 04:25 C-3 IRC - ος <3739> {R-NSM} γαρ <1063> {CONJ} αν <302> {PRT} **εχη <2192> (5725) {V-PAS-3S} δοθησεται <1325> (5701) {V-FPI-3S} αυτω <846> {P-DSM} και <2532> {CONJ} ος <3739> {R-NSM} ουκ <3756> {PRT-N} εχει <2192> (5719) {V-PAI-3S} και <2532> {CONJ} ο <3739> {R-ASN} εχει <2192> (5719) {V-PAI-3S} αρθησεται <142> (5701) {V-FPI-3S} απ <575> {PREP} αυτου <846> {P-GSM}**

^a Crasis A breathing mark may be found in the middle of a word showing that **two words have been contracted into one word**. e.g., The combination of The Greek Word και coupled with the 1st personal pronoun εγω becomes καγω: meaning “And I”

02-Mrk 04:25 **For <1063> <302> he that <3739> hath <2192> (5725),** to him <846> shall be given <1325> (5701): and <2532> he that <3739> hath <2192> (5719) not <3756>, from <575> him <846> shall be taken <142> (5701) even <2532> that which <3739> he hath <2192> (5719).

3rd Class – IRC + “For whoever might have, . . .” Not all shall have!

02-Mrk 04:26 C-3 - και <2532> {CONJ} ελεγεν <3004> (5707) {V-IAI-3S} ουτως <3779> {ADV} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} βασιλεια <932> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} ως <5613> {ADV} εαν <1437> {COND} ανθρωπος <444> {N-NSM} βαλη <906> (5632) {V-2AAS-3S} τον <3588> {T-ASM} σπορον <4703> {N-ASM} επι <1909> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF}

02-Mrk 04:26 And <2532> he said <3004> (5707), So <3779> is <2076> (5748) the kingdom <932> of God <2316>, as <5613> if <1437> a man <444> should cast <906> (5632) seed <4703> into <1909> the ground <1093>;

3rd Class – Here, . . .” *the Kingdom of God is as if a man should cast seed upon the earth;*” This is the start of an extended simile (a parable).

02-Mrk 04:29 C-3 ITC - DM - οταν <3752> {CONJ} δε <1161> {CONJ} παραδω <3860> (5632) {V-2AAS-3S} ο <3588> {T-NSM} καρπος <2590> {N-NSM} ευθewς <2112> {ADV} αποστελλει <649> (5719) {V-PAI-3S} το <3588> {T-ASN} δρεπανον <1407> {N-ASN} οτι <3754> {CONJ} παρεστηκεν <3936> (5758) {V-RAI-3S} ο <3588> {T-NSM} θερισμος <2326> {N-NSM}

02-Mrk 04:29 **But <1161> whenever <3752> the fruit <2590> is brought forth <3860> (5632),** immediately <2112> he putteth in <649> (5719) the sickle <1407>, because <3754> the harvest <2326> is come <3936> (5758). *{brought...: or, ripe}*

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis. See DM section 265. (2) a.

ATRPW suggests: “Is ripe (*παραδοι*, second aorist subjunctive with οταν). Whenever the fruit yields itself or permits.

Putteth forth (*αποστελλει*). Sends forth the sickle. The word for apostle comes from this verb. See #Joh 4:38 “I sent you forth to reap” (*εγω απεστειλα υμας θεριζειν*). Sickle (*δρεπανον*) here by metonymy stands for the reapers who use it when the harvest stands ready for it (*παρεστηκεν*, stands by the side, present perfect indicative).

02-Mrk 04:31 C-3 ITC/IRC - DM - ως <5613> {ADV} κοκκον <2848> {N-ASM} σιναπεως <4615> {N-GSN} ος <3739> {R-NSM} οταν <3752> {CONJ} σπαρη <4687> (5652) {V-2APS-3S} επι <1909> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF} μικροτερος <3398> {A-NSM-C} παντων <3956> {A-GPN} των <3588> {T-GPN} σπερματων <4690> {N-GPN} εστιν <1510> (5719) {V-PAI-3S} των <3588> {T-GPN} επι <1909> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF}

02-Mrk 04:31 *It is* like <5613> a grain <2848> of mustard seed <4615>, **which <3739>, whenever <3752> it is sown <4687> (5652) in <1909> the earth <1093>**, is less^a <3398> than all <3956> the seeds <4690> that are <2076> (5748) in <1909> the earth <1093>:

3rd Class – ITC/IRC - οταν = οτε + αν with crasis, and the 2APS-3S of σπαρη of the protasis. See DM section 265 (2) a. Ref. Mat 13:32. The comparative μικροτερος: *among the lesser-smaller*, is used when superlative μικροτατος: *least-smallest*, was available! See NCEGG 36.09 The Comparative Forms Are Frequently Mistranslated Into English

02-Mrk 04:32 C-3 ITC/EC - DM - και <2532> {CONJ} οταν <3752> {CONJ} σπαρη <4687> (5652) {V-2APS-3S} αναβαινει <305> (5719) {V-PAI-3S} και <2532> {CONJ} γινεται <1096> (5736) {V-PNI-3S}

^a NCEGG, “An Exegetical Greek Grammar Of The New Testament and LXX”, Figure 36.01 Illustration Of All Seeds vs. Smaller Seeds, and section “36.09 The Comparative Forms Are Frequently Mistranslated Into English”

παντων <3956> {A-GPN} των <3588> {T-GPN} λαχανων <3001> {N-GPN} μειζων <3173> {A-NSM-C} και <2532> {CONJ} ποιει <4160> (5719) {V-PAI-3S} κλαδους <2798> {N-APM} μεγαλους <3173> {A-APM} ωστε <5620> {CONJ} δυνασθαι <1410> (5738) {V-PNN} υπο <5259> {PREP} την <3588> {T-ASF} σκιαν <4639> {N-ASF} αυτου <846> {P-GSM} τα <3588> {T-APN} πετεινα <4071> {N-APN} του <3588> {T-GSM} ουρανου <3772> {N-GSM} κατασκηνουν <2681> (5721) {V-PAN}

02-Mrk 04:32 **But <2532> whenever <3752> it is sown <4687> (5652),** it groweth up <305> (5719), and <2532> becometh <1096> (5736) greater than <3187> all <3956> herbs <3001>, and <2532> shooteth out <4160> (5719) great <3173> branches <2798>; so that <5620> the fowls <4071> of the air <3772> may <1410> (5738) lodge <2681> (5721) under <5259> the shadow <4639> of it <846>.

3rd Class – ITC/EC - *otan* = *ote* + *an* with crasis. and the 2APS-3S - *σπαρη* of the protasis. See DM section 265 (2) a. Ref. Mat 13:32.

02-Mrk 05:28 C-3 - ελεγεν <3004> (5707) {V-IAI-3S} γαρ <1063> {CONJ} οτι <3754> {CONJ} **καν <2579> {COND-K} των <3588> {T-GPN} ματιων <2440> {N-GPN} αυτου <846> {P-GSM} αψωμαι <680> (5672) {V-AMS-1S} σωθησομαι <4982> (5701) {V-FPI-1S}**

02-Mrk 05:28 For <1063> she said <3004> (5707), **But even If <3754> <2579> <0> I might touch <680> (5672) ~~but <2579>~~ his <846> clothes <2440>**, I shall be whole <4982> (5701).

3rd Class - *καν* = *και* + *εαν* with crasis.

ATRWPs concurs: “If I touch but his garments (*εαν αψωμαι κ αν των ματιων αυτου*). **She was timid and shy from her disease and did not wish to attract attention. So she crept up in the crowd and touched the hem or border of his garment (*κρασπεδον*) according to #Mt 9:20 Lu 8:44.”**

02-Mrk 05:37 C-1 EXC - BMT - και <2532> {CONJ} ουκ <3756> {PRT-N} αφηκεν <863> (5656) {V-AAI-3S} ουδενα <3762> {A-ASM-N} αυτω <846> {P-DSM} συνακολουθησαι <4870> (5658) {V-AAN} ει <1487> {COND} μη <3361> {PRT-N} πετρον <4074> {N-ASM} και <2532> {CONJ} ιακωβον <2385> {N-ASM} και <2532> {CONJ} ιωαννην <2491> {N-ASM} τον <3588> {T-ASM} αδελφον <80> {N-ASM} ιακωβου <2385> {N-GSM}

02-Mrk 05:37 And <2532> he suffered (*allowed*) <863> (5656) <3756> no man <3762> to follow <4870> (5658) him <846>, **save (*except*) <1508> Peter <4074>, and <2532> James <2385>, and <2532> John <2491> the brother <80> of James <2385>**.

1st Class – EXC – Note: this is a case where the lack of a verb needs to be substituted from the apodosis. An exception clause with the complementary AA infinitive and the AAIndicative from the apodosis. See BMTsections 273. (f) and 274. (g).

ATRWPs suggests: “Save Peter, and James, and John (*ει μη πετρον και ιακωβον και ιωαννην*). Probably the house was too small for the other disciples to come in with the family. **The first instance of this inner circle of three seen again on the Mount of Transfiguration and in the Garden of Gethsemane. The one article in the Greek treats the group as a unit.**”

02-Mrk 06:04 C-1 EXC - BMT - ελεγεν <3004> (5707) {V-IAI-3S} δε <1161> {CONJ} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} οτι <3754> {CONJ} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} προφητης <4396> {N-NSM} ατιμος <820> {A-NSM} ει <1487> {COND} μη <3361> {PRT-N} εν <1722> {PREP} τη <3588> {T-DSF} πατριδι <3968> {N-DSF} αυτου <846> {P-GSM} και <2532> {CONJ} εν <1722> {PREP} τοις <3588> {T-DPM} συγγενεσιν <4773> {A-DPM} και <2532> {CONJ} εν <1722> {PREP} τη <3588> {T-DSF} οικια <3614> {N-DSF} αυτου <846> {P-GSM}

02-Mrk 06:04 But <1161> Jesus <2424> said <3004> (5707) unto them <846> <3754>, A prophet <4396> is <2076> (5748) not <3756> without honour <820>, **but (except) <1508> in <1722> his own <846> country <3968>, and <2532> among <1722> his own kin <4773>, and <2532> in <1722> his own <846> house <3614>.**

1st Class - EXC - Another conditional exception clause – Here the verb must be supplied from the apodosis as: εστιν PAI-3S: I am. “ . . . *He is without honour* in his own country, and . . .” Note: Joh 01:11-12, Mat 13:57, esp. Joh 4:44 See BMTsections 273. (f) and 274. (g).

02-Mrk 06:05 C-1 EXC - BMT - και <2532> {CONJ} ουκ <3756> {PRT-N} ηδυνατο <1410> (5711) {V-INI-3S-ATT} εκει <1563> {ADV} ουδεμιαν <3762> {A-ASF-N} δυναμιν <1411> {N-ASF} ποιησαι <4160> (5658) {V-AAN} ει <1487> {COND} μη <3361> {PRT-N} ολιγοις <3641> {A-DPM} αρρωστοις <732> {A-DPM} επιθεις <2007> (5631) {V-2AAP-NSM} τας <3588> {T-APF} χειρας <5495> {N-APF} εθεραπευσεν <2323> (5656) {V-AAI-3S}

02-Mrk 06:05 And <2532> he could <3756> <1410> (5711) there <1563> do <4160> (5658) no <3762> mighty work <1411>, **save (except) <1508> that he laid <2007> (5631) his hands <5495> upon a few <3641> sick folk <732>, and healed <2323> (5656) them.**

1st Class - EXC - Ref. Mat 13:58 for a parallel account. The aorist participle of the Protasis is used with the imperfect middle/passive indicative in the apodosis (without αν) may be a mixed or a second class condition. See BMTsections 273. (f) and 274. (g).

JND Syn 3/212 reasons: “he could there do no mighty work But, in the following verse, He who could not work mighty works (because His service was dependent on divine conditions, on which God could found and carry on His intercourse with men, in order to reveal Himself) now gives power to others over all unclean spirits, a power which is divine. Any can work miracles, if God gives the power; but God alone can give it. They are to lack nothing, for Emmanuel was there; and to announce judgment if their message was rejected. Divine love had made Him entirely a dependent Servant; but the dependent Servant was God present in grace and righteousness.

02-Mrk 06:08 C-1 - BMT - ADLAE - και <2532> {CONJ} παρηγγειλεν <3853> (5656) {V-AAI-3S} αυτοις <846> {P-DPM} ινα <2443> {CONJ} μηδεν <3367> {A-ASN-N} αιρωσιν <142> (5725) {V-PAS-3P} εις <1519> {PREP} οδον <3598> {N-ASF} ει <1487> {COND} μη <3361> {PRT-N} ραβδον <4464> {N-ASF} μονον <3440> {ADV} μη <3361> {PRT-N} πηραν <4082> {N-ASF} μη <3361> {PRT-N} αρτον <740> {N-ASM} μη <3361> {PRT-N} εις <1519> {PREP} την <3588> {T-ASF} ζωνην <2223> {N-ASF} χαλκον <5475> {N-ASM}

02-Mrk 06:08 And <2532> commanded <3853> (5656) them <846> that <2443> they should take <142> (5725) nothing <3367> for <1519> *their* journey <3598>, **save (except) <1508> a staff <4464> only <3440>; no <3361> scrip <4082>, no <3361> bread <740>, no <3361> money <5475> in <1519> *their* purse <2223>: {money: the word signifieth a piece of brass money, in value somewhat less than a farthing, but here it is taken in general for money}**

1st Class – they can take only a staff for their ‘way’. Note: the verb αιρωσιν PAS-3S: *they should take* is supplied from the apodosis to the protasis, as is discussed in BMT sections 266., 273., and 274.

Note: the πηραν (translated scrip) was a beggar’s bag that was used by many of the “priests” of the demonic cults that permeated the 1st Century A.D. society. These ‘gatherers’ obtained money by promising good favor by the ‘god/goddess’ they represented. (Adolf Deissmann LAE pg 109)

02-Mrk 06:10 C-3 ITC,3 ILOC - DM - και <2532> {CONJ} ελεγεν <3004> (5707) {V-IAI-3S} αυτοις <846> {P-DPM} οπου <3699> {ADV} εαν <1437> {COND} εισελθητε <1525> (5632) {V-2AAS-2P} εις <1519> {PREP} οικιαν <3614> {N-ASF} εκει <1563> {ADV} μενετε <3306> (5720) {V-PAM-2P} εως <2193> {ADV} αν <302> {PRT} εξελθητε <1831> (5632) {V-2AAS-2P} εκειθεν <1564> {ADV}

02-Mrk 06:10 And <2532> he said <3004> (5707) unto them <846>, **In what place soever <3699> <1437> ye enter <1525> (5632) into <1519> an house <3614>**, there <1563> abide <3306> (5720) **until <2193> ever <302> ye depart <1831> (5632) from that place <1564>**.

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-1S, “and the temporal clause presents a future reference relative to the principle clause; **av is omitted.**”

3rd Class - ILOC - See DM section 261. (1).

ATRPW adds and clarifies: “There abide (εκει μενετε). So also #Mt 10:11 Lu 9:4. **Only Matthew has city or village.** {#Mr 10:11} but he mentions house in #Mr 6:12. **They were to avoid a restless and dissatisfied manner and to take pains in choosing a home.** It is not a prohibition against accepting invitations.”

02-Mrk 06:11 C-3 IRC/EC - **και <2532> {CONJ} οσοι <3745> {K-NPM} αν <302> {PRT} μη <3361> {PRT-N} δεξωνται <1209> (5667) {V-ADS-3P} υμας <4771> {P-2AP} μηδε <3366> {CONJ-N} ακουσωσιν <191> (5661) {V-AAS-3P} υμων <4771> {P-2GP} εκπορευομενοι <1607> (5740) {V-PNP-NPM} εκειθεν <1564> {ADV} εκτιναξατε <1621> (5657) {V-AAM-2P} τον <3588> {T-ASM} χουν <5522> {N-ASM} τον <3588> {T-ASM} υποκατω <5270> {ADV} των <3588> {T-GPM} ποδων <4228> {N-GPM} υμων <4771> {P-2GP} εις <1519> {PREP} μαρτυριον <3142> {N-ASN} αυτοις <846> {P-DPM} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ανεκτοτερον <414> {A-NSN-C} εσται <1510> (5695) {V-FDI-3S} σοδομοις <4670> {N-DPN} η <2228> {PRT} γομορροις <1116> {N-DPN} εν <1722> {PREP} ημερα <2250> {N-DSF} κρισεως <2920> {N-GSF} η <2228> {PRT} τη <3588> {T-DSF} πολει <4172> {N-DSF} εκεινη <1565> {D-DSF}**

02-Mrk 06:11 **And <2532> whosoever <3745> <302> shall <1209> <0> not <3361> receive <1209> (5667) you <5209>, nor <3366> hear <191> (5661) you <5216>**, when ye depart <1607> (5740) thence <1564>, shake off <1621> (5657) the dust <5522> under <5270> your <5216> feet <4228> for <1519> a testimony <3142> against them <846>. Verily <281> I say <3004> (5719) unto you <5213>, It shall be <2071> (5704) more tolerable <414> for Sodom <4670> and <2228> Gomorrah <1116> in <1722> the day <2250> of judgment <2920>, than <2228> for that <1565> city <4172>. {and: Gr. or}

3rd Class – IRC/EC See DM sections 253. (1) and 278. (3).

ATRPW: “For a testimony unto them (εις μαρτυριον αυτοις). Not in Matthew. #Lu 9:5 has “for a testimony against them” (εις μαρτυριον επι αυτους). **The dative αυτοις in Mark is the dative of disadvantage and really carries the same idea as επι in Luke.** The dramatic figure of shaking out (εκτιναξατε, effective aorist imperative, Mark and Matthew), shaking off (αποτινασσετε, present imperative, Luke,) is illustrated.”

02-Mrk 06:22 C-3 IRC - DM - **και <2532> {CONJ} εισελθουσης <1525> (5631) {V-2AAP-GSF} της <3588> {T-GSF} θυγατρος <2364> {N-GSF} αυτης <846> {P-GSF} της <3588> {T-GSF} ηρωδιαδος <2266> {N-GSF} και <2532> {CONJ} ορχησαμενης <3738> (5666) {V-ADP-GSF} και <2532> {CONJ} αρεσασης <700> (5660) {V-AAP-GSF} τω <3588> {T-DSM} ηρωδη <2264> {N-DSM} και <2532> {CONJ} τοις <3588> {T-DPM} συνανακειμενοις <4873> (5740) {V-PNP-DPM} ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} βασιλευς <935> {N-NSM} τω <3588> {T-DSN} κορασιω <2877> {N-DSN} αιτησον <154> (5657) {V-AAM-2S} με <1473> {P-1AS} ο <3739> {R-ASN} εαν <1437> {COND} θελης <2309> (5725) {V-PAS-2S} και <2532> {CONJ} δωσω <1325> (5692) {V-FAI-1S} σοι <4771> {P-2DS}**

02-Mrk 06:22 And <2532> when the daughter <2364> of the said <846> Herodias <2266> came in <1525> (5631), and <2532> danced <3738> (5666), and <2532> pleased <700> (5660) Herod <2264> and <2532> them that sat with him <4873> (5740), the king <935> said <2036> (5627) unto the damsel <2877>, Ask <154> (5657) of me <3165> **whatsoever <3739> <1437> thou wilt <2309> (5725)**, and <2532> I will give <1325> (5692) *it* thee <4671>.

3rd Class - IRC. See DM sections 253. (1)

ATRP: “The daughter of Herodias herself (της θυγατρος αυτης ηρωδιαδος). Genitive absolute again. Some ancient manuscripts read αυτου (his, referring to Herod Antipas. So Westcott and Hort) instead of αυτης (herself). In that case the daughter of Herodias would also have the name Herodias as well as Salome, the name commonly given her. That is quite possible in itself. It was toward the close of the banquet, when all had partaken freely of the wine, that Herodias made her daughter come in and dance (εισελθουσης και ορχησαμενης) in the midst (Matthew). “Such dancing was an almost unprecedented thing for women of rank, or even respectability. It was mimetic and licentious, and performed by professionals” (Gould). Herodias stooped thus low to degrade her own daughter like a common εταιρα in order to carry out her set purpose against John.

She pleased Herod and them that sat at meat (ηρεσεν ηρωδη και τοις συνανακειμενοις). The maudlin group lounging on the divans were thrilled by the licentious dance of the half-naked princess.

Whatsoever thou wilt (ο εαν θελης) The drunken Tetrarch had been caught in the net of Herodias. It was a public promise..”

02-Mrk 06:23 C-3 IRC - DM - και <2532> {CONJ} ωμοσεν <3660> (5656) {V-AAI-3S} αυτη <846> {P-DSF} οτι <3754> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} με <1473> {P-1AS} αιτησης <154> (5661) {V-AAS-2S} δωσω <1325> (5692) {V-FAI-1S} σοι <4771> {P-2DS} εως <2193> {ADV} ημισους <2255> {A-GSN} της <3588> {T-GSF} βασιλειας <932> {N-GSF} μου <1473> {P-1GS}

02-Mrk 06:23 And <2532> he swear <3660> (5656) unto her <846>, **Whatsoever <3754> <3739> <1437> thou shalt ask <154> (5661) of me <3165>**, I will give <1325> (5692) *it* thee <4671>, unto <2193> the half <2255> of my <3450> kingdom <932>.

3rd Class - IRC. See DM sections 253. (1)

ATRP gives: “And he swear unto her (και ωμοσεν αυτη). The girl was of marriageable age though called κορασιον. {cf. #Es 2:9} Salome was afterward married to Philip the Tetrarch. The swaggering oath to the half of the kingdom reminds one of #Es 5:3, the same oath made to Esther by Ahasuerus.”

02-Mrk 06:45 C-3 ITC - DM - και <2532> {CONJ} ευθεως <2112> {ADV} ηναγκασεν <315> (5656) {V-AAI-3S} τους <3588> {T-APM} μαθητας <3101> {N-APM} αυτου <846> {P-GSM} εμβηναι <1684> (5629) {V-2AAN} εις <1519> {PREP} το <3588> {T-ASN} πλοιον <4143> {N-ASN} και <2532> {CONJ} προαγειν <4254> (5721) {V-PAN} εις <1519> {PREP} το <3588> {T-ASN} περαν <4008> {ADV} προς <4314> {PREP} βηθσαιδαν <966> {N-PRI} εως <2193> {ADV} αυτος <846> {P-NSM} απολυση <630> (5661) {V-AAS-3S} τον <3588> {T-ASM} οχλον <3793> {N-ASM}

02-Mrk 06:45 And <2532> straightway <2112> he constrained <315> (5656) his <846> disciples <3101> to get <1684> (5629) into <1519> the ship <4143>, and <2532> to go <4254> <0> to <1519> the other side <4008> before <4254> (5721) unto <4314> Bethsaida <966>, **while <2193> he <846> sent away <630> (5661) the people <3793>**. {unto...: or, over against Bethsaida}

3rd Class - ITC - See DM section 265. (2) b. αν omitted when the apodosis has past and the protasis (temporal clause presents a reference future to the apodosis.

02-Mrk 06:56 C-3 IRC,3 IRC - BMT - DM - και <2532> {CONJ} οπου <3699> {ADV} αν <302> {PRT} εισεπορευετο <1531> (5711) {V-INI-3S} εις <1519> {PREP} κωμας <2968> {N-APF} η <2228> {PRT} πολεις <4172> {N-APF} η <2228> {PRT} αγρους <68> {N-APM} εν <1722> {PREP} ταις <3588> {T-DPF} αγοραις <58> {N-DPF} επιθουν <5087> (5707) {V-IAI-3P} τους <3588> {T-APM} ασθενουντας <770> (5723) {V-PAP-APM} και <2532> {CONJ} παρεκαλουν <3870> (5707) {V-IAI-3P} αυτον <846> {P-ASM} ινα <2443> {CONJ} καν <2579> {COND-K} του <3588> {T-GSN} κρασπεδου <2899> {N-GSN} του <3588> {T-GSN} ιματιου <2440> {N-GSN} αυτου <846> {P-GSM} αφωνται <680> (5672) {V-AMS-3P} και <2532> {CONJ} οσοι <3745> {K-NPM} αν <302> {PRT} ηπτοντο <680> (5711) {V-INI-3P} αυτου <846> {P-GSM} εσωζοντο <4982> (5712) {V-IPi-3P}

02-Mrk 06:56 And <2532> **whithersoever <3699> <302> he entered <1531> (5711), into <1519> villages <2968>, or <2228> cities <4172>, or <2228> country <68>**, they laid <5087> (5707) the sick <770>

(5723) in <1722> the streets <58>, and <2532> besought <3870> (5707) him <846> that <2443> they might touch <680> (5672) **if <2579> <0> it were but <2579> the border <2899> of his <846> garment <2440>**: and <2532> as many <3745> as <302> touched <680> (5711) him <846> were made whole <4982> (5712). *{touched him: or, touched it}*

3rd Class - IRC - See DM sections 253. (1) - + 3rd class - IRC - The verb *παρεκαλουν*: *touch*, is a ‘conative’ imperfect^a, and is supplied from the apodosis. BMT sections 21 and 23, and DM section 276. Protasis with *καὶ* = *καὶ* + *εἰ* with crasis

ATRP indicates: “Wheresoever he entered (οπου ἂν εἰσεπορευετο). The imperfect indicative with *ἂν* used to make a general indefinite statement with the relative adverb. See the same construction at the close of the verse, οσοι ἂν ἤψαντο αὐτον (aorist indicative and *ἂν* in a relative clause), as many as touched him. One must enlarge the details here to get an idea of the richness of the healing ministry of Jesus. We are now near the close of the Galilean ministry with its many healing mercies and excitement is at the highest pitch (Bruce).”

02-Mrk 07:03 C-3 EXC - DM - οἱ <3588> {T-NPM} γὰρ <1063> {CONJ} φαρισαῖοι <5330> {N-NPM} καὶ <2532> {CONJ} παντες <3956> {A-NPM} οἱ <3588> {T-NPM} ἰουδαῖοι <2453> {A-NPM} **εἰ** <1437> {COND} **μὴ** <3361> {PRT-N} **πυγμῇ** <4435> {N-DSF} **νιψονται** <3538> (5672) {V-AMS-3P} **τας** <3588> {T-APF} **χειρας** <5495> {N-APF} οὐκ <3756> {PRT-N} ἐσθίουσιν <2068> (5719) {V-PAI-3P} κρατούντες <2902> (5723) {V-PAP-NPM} τὴν <3588> {T-ASF} παραδοσιν <3862> {N-ASF} τῶν <3588> {T-GPM} πρεσβυτερῶν <4245> {A-GPM-C}

02-Mrk 07:03 For <1063> the Pharisees <5330>, and <2532> all <3956> the Jews <2453>, **except (unless) <3362> they wash <3538> (5672) their hands <5495> oft <4435>**, eat <2068> (5719) not <3756>, holding <2902> (5723) the tradition <3862> of the elders <4245>. *{oft: or, diligently: in the original, with the fist: Theophylact, up to the elbow}*

3rd Class - EXC - See DM section 216.

ATRP says: Diligently (πυγμῇ). Instrumental case, with the fist, up to the elbow, rubbing one hand and arm with the other hand clenched. Aleph had *πικνα* probably because of the difficulty about *πυγμῇ* (kin to Latin *pugnis*). Schultess considers it a dry wash or rubbing of the hands without water as a ritualistic concession. The middle voice *νιψονται* means their own hands. This verb is often used for parts of the body while *λουω* is used of the whole body. {#Joh 13:10} On the tradition of the elders See RWP on "Mt 15:2".

02-Mrk 07:04 C-3 EC/EXC - DM - **καὶ** <2532> {CONJ} ἀπο <575> {PREP} ἀγορας <58> {N-GSF} **εἰ** <1437> {COND} **μὴ** <3361> {PRT-N} **βαπτισονται** <907> (5672) {V-AMS-3P} οὐκ <3756> {PRT-N} ἐσθίουσιν <2068> (5719) {V-PAI-3P} καὶ <2532> {CONJ} ἀλλὰ <243> {A-NPN} πολλὰ <4183> {A-NPN} ἐστὶν <1510> (5719) {V-PAI-3S} α <3739> {R-APN} παρελάβον <3880> (5627) {V-2AAI-3P} κρατεῖν <2902> (5721) {V-PAN} βαπτισμούς <909> {N-APM} ποτηρίων <4221> {N-GPN} καὶ <2532> {CONJ} ξέστων <3582> {N-GPM} καὶ <2532> {CONJ} χαλκίων <5473> {N-GPN} καὶ <2532> {CONJ} κλινῶν <2825> {N-GPF}

02-Mrk 07:04 **And <2532> when they come** from <575> the market <58>, **except (unless) <3362> they wash <907> (5672)**, they eat <2068> (5719) not <3756>. And <2532> many <4183> other things <243> there be <2076> (5748), which <3739> they have received <3880> (5627) to hold <2902> (5721), *as* the washing <909> of cups <4221>, and <2532> pots <3582>, <2532> brazen vessels <5473>, and <2532> of tables <2825>. *{pots: sextarius is about a pint and an half} {tables: or, beds}*

3rd Class – EC/EXC. See DM sections 216. and 278. (3).

ATRP cuts to the quick: “From the marketplace (*ἀπ ἀγορας*). Ceremonial defilement was inevitable in the mixing with men in public. This *ἀγορά* from *ἀγειρω* to collect or gather, was a public forum in every town where the people gathered like the

^a A conative imperfect is . . . sometimes used of action attempted but not accomplished.

courthouse square in American towns. The disciples were already ceremonially defiled. Wash themselves (βαπτισωνται). First aorist middle subjunctive of βαπτίζω, dip or immerse. Westcott and Hort put ραντισωνται in the text translated "sprinkle themselves" in the margin of the Revised Version, because Aleph, B, and some of the best cursives have it. Gould terms ραντισωνται "a manifest emendation," to get rid of the difficulty of dipping or bathing the whole body. Meyer says: "The statement proceeds by way of climax: before eating they wash the hands always. When they come from market they take a bath before eating." **This is not the place to enter into any controversy about the meaning of βαπτίζω, to dip, ραντίζω, to sprinkle, and ἐχχεω, to pour, all used in the New Testament.** The words have their distinctive meanings here as elsewhere. Some scribes felt a difficulty about the use of βαπτισωνται here. The Western and Syrian classes of manuscripts add "and couches" (καὶ κλινῶν) at the end of the sentence. Swete considers the immersions of beds (βαπτισμούς κλινῶν) "an incongruous combination." But Gould says: "Edersheim shows that the Jewish ordinance required immersions, βαπτισμούς, of these vessels." We must let the Jewish scrupulosity stand for itself, though "and couches" is not supported by Aleph, B L D Bohairic, probably not genuine. "

02-Mrk 07:11 C-3 ,3 IRC - DM - υμεις <4771> {P-2NP} δε <1161> {CONJ} λεγετε <3004> (5719) {V-PAI-2P} εαν <1437> {COND} επιη <3004> (5632) {V-2AAS-3S} ανθρωπος <444> {N-NSM} τω <3588> {T-DSM} πατρι <3962> {N-DSM} η <2228> {PRT} τη <3588> {T-DSF} μητρι <3384> {N-DSF} κορβαν <2878> {HEB} ο <3739> {R-NSN} εστιν <1510> (5719) {V-PAI-3S} δωρον <1435> {N-NSN} ο <3739> {R-ASN} εαν <1437> {COND} εξ <1537> {PREP} εμου <1473> {P-1GS} ωφεληθης <5623> (5686) {V-APS-2S}

02-Mrk 07:11 But <1161> ye <5210> say <3004> (5719), If <1437> a man <444> shall say <2036> (5632) to his father <3962> or <2228> mother <3384>, It is Corban <2878>, that is to say <3603>, a gift <1435>, whatsoever <3739> <1437> you might be profited <5623> (5686) by <1537> me <1700>; he shall be free.

3rd Class - "... If a man should at anytime say ... " + 3rd Class - IRC. 'Corban': an attempt to 'get around' the 5th Commandment (with promise), Ex. 20:12. See DM section 253. (1).

ATRPW says: "Corban (κορβαν ο εστιν δωρον). See RWP on "Mt 15:5". Mark preserves the Hebrew word for a gift or offering to God, {#Ex 21:17 Le 20:9} indeclinable here, meaning gift (δωρον), but declinable κορβανας in #Mt 27:6, meaning sacred treasury. The rabbis (but ye say, υμεις δε λεγετε) actually allowed the mere saying of this word by an unfaithful son to prevent the use of needed money for the support of father or mother. It was a home thrust to these pettifogging sticklers for ceremonial punctilios. They not only justified such a son's trickery, but held that he was prohibited from using it for father or mother, but he might use it for himself.

02-Mrk 07:16 C-1 - ATRWP - ει <1487> {COND} τις <5100> {X-NSM} χει <2192> (5719) {V-PAI-3S} ωτα <3775> {N-APN} ακουειν <191> (5721) {V-PAN} ακουετω <191> (5720) {V-PAM-3S}

02-Mrk 07:16 If any man <1536> have <2192> (5719) ears <3775> to hear <191> (5721), let him hear <191> (5720).

1st Class – "Since (as is the general status of men) a man has ears (with which) to hear, let him hear." Used similarly in Rev 2-3 to the Churches, and later in Rev 13:09 the information is addressed to only those who have 'hearing ears. As here, the Church is not addressed because it wasn't here! It didn't exist physically, at the time these words were spoken^a, or at the time Rev 13:09 will be spoken. Still addressing Jews/Israel as He also does in Rev 13:9

ATRPW suggests: "Repeats verse #Mrk 4:9 with conditional form instead of a relative clause. Perhaps some inattention was noted."

02-Mrk 08:03 C-3 EC - DM - και <2532> {CONJ} εαν <1437> {COND} απολυσω <630> (5661) {V-AAS-1S} αυτους <846> {P-APM} νηστεις <3523> {A-APM} εις <1519> {PREP} οικον <3624> {N-ASM} αυτων <846> {P-GPM} εκλυθησονται <1590> (5701) {V-FPI-3P} εν <1722> {PREP} τη <3588> {T-

^a The Church starts, physically, on or after Pentecost, and continues on earth only until it is called up unto Him: as in 1 Cor 15:51-53, 1 Thes 04:13-18, 2 The 02:01-03, and Rev 04:01.

02-Mrk 08:03 And <2532> if <1437> I send <630> <0> them <846> away <630> (5661) fasting <3523> to
<1519> their own <846> houses <3624>, they will faint <1590> (5701) by <1722> the way <3598>: for
<1063> divers <5100> of them <846> came <2240> (5758) from far <3113>.

3rd Class - EC - See DM section 278. (3).

02-Mrk 08:12 C-1 - ATRWP - και <2532> {CONJ} αναστεναξας <389> (5660) {V-AAP-NSM} τω <3588>
{T-DSN} πνευματι <4151> {N-DSN} αυτου <846> {P-GSM} λεγει <3004> (5719) {V-PAI-3S} τι <5101>
{I-ASN} η <3588> {T-NSF} γενεα <1074> {N-NSF} αυτη <3778> {D-NSF} σημειον <4592> {N-ASN}
επιζητει <1934> (5719) {V-PAI-3S} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771>
{P-2DP} ει <1487> {COND} δοθησεται <1325> (5701) {V-FPI-3S} τη <3588> {T-DSF} γενεα <1074>
{N-DSF} ταυτη <3778> {D-DSF} σημειον <4592> {N-ASN}

02-Mrk 08:12 And <2532> he sighed deeply <389> (5660) in his <846> spirit <4151>, and saith <3004>
(5719), Why <5101> doth <1934> <0> this <3778> generation <1074> seek after <1934> (5719) a sign
<4592>? verily <281> I say <3004> (5719) unto you <5213>, **There shall no <1487> sign <4592> be
given <1325> (5701) unto this <5026> generation <1074>.**

1st Class – reality, not only our Lord’s supposition, is shown by this phrase Ref. Luk 16:31

ATRWP gives: “He sighed deeply in his spirit (αναστεναξας τω πνευματι). The only instance of this compound in the N.T. though
in the LXX The uncompounded form occurs in #Mr 7:34 and it is common enough. The preposition ανα- intensifies the
meaning of the verb (perfective use). “The sigh seemed to come, as we say, from the bottom of his heart, the Lord’s human
spirit was stirred to its depths” (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against
him and his work. There shall no sign be given unto this generation (ει δοθησεται τη γενεα ταυτη σημειον). #Mt 16:4 has
simply ου δοθησεται, , plain negative with the future passive indicative. **Mark has ει instead of ου, which is technically a
conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of
the Hebrew use of \im This is the only instance in the N.T. except in quotations from the LXX {#Heb 3:11 4:3,5}** It is
very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural
explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which
would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. #Mt 16:4 adds “**but the sign
of Jonah**” mentioned already by Jesus on a previous occasion {#Mt 12:39-41} at more length and to be mentioned again.
{#Lu 11:32} But the mention of the sign of Jonah was “an absolute refusal of signs in their sense” (Bruce). And when he
did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see #Ac 3:1-5:42}

02-Mrk 08:14 C-2 - και <2532> {CONJ} επελαθοντο <1950> (5633) {V-2ADI-3P} λαβειν <2983> (5629)
{V-2AAN} αρτους <740> {N-APM} και <2532> {CONJ} ει <1487> {COND} μη <3361> {PRT-N} ενα
<1520> {A-ASM} αρτον <740> {N-ASM} ουκ <3756> {PRT-N} ειχον <2192> (5707) {V-IAI-3P} μεθ
<3326> {PREP} αυτων <1438> {F-3GPM} εν <1722> {PREP} τω <3588> {T-DSN} πλοιω <4143> {N-
DSN}

02-Mrk 08:14 Now <2532> the disciples had forgotten <1950> (5633) to take <2983> (5629) bread <740>,
**neither <2532> <3756> had <2192> (5707) they in <1722> the ship <4143> with <3326> them <1438>,
~~more than <1508> one~~ <1520> loaf <740>.**

2nd Class – “ . . (since) They didn’t even have one loaf with them in the ship”.

J. Gill says: “for thirteen passengers of them. The Persic version reads the whole thus: “**and they forgot to take bread with them,
not indeed one loaf, and there was no bread with them in the ship**”; see Gill on “Mt 16:5”.

02-Mrk 08:23 C-1 - και <2532> {CONJ} επιλαβομενος <1949> (5637) {V-2ADP-NSM} της <3588> {T-
GSF} χειρος <5495> {N-GSF} του <3588> {T-GSM} τυφλου <5185> {A-GSM} εξηγαγεν <1806> (5627)

{V-2AAI-3S} αυτον <846> {P-ASM} εξω <1854> {ADV} της <3588> {T-GSF} κωμης <2968> {N-GSF} και <2532> {CONJ} πτυσας <4429> (5660) {V-AAP-NSM} εις <1519> {PREP} τα <3588> {T-APN} ομματα <3659> {N-APN} αυτου <846> {P-GSM} επιθεις <2007> (5631) {V-2AAP-NSM} τας <3588> {T-APF} χειρας <5495> {N-APF} αυτω <846> {P-DSM} επηρωτα <1905> (5707) {V-IAI-3S} αυτον <846> {P-ASM} ει <1487> {COND} τι <5100> {X-ASN} βλεπει <991> (5719) {V-PAI-3S}

02-Mrk 08:23 And <2532> he took <1949> (5637) the blind man <5185> by the hand <5495>, and led <1806> (5627) him <846> out of <1854> the town <2968>; and <2532> when he had spit <4429> (5660) on <1519> his <846> eyes <3659>, and put <2007> (5631) his hands <5495> upon him <846>, he asked <1905> (5707) him <846> **if <1536> <0> he sees ~~saw~~ <991> (5719) ~~ought~~ anything <1536>**.

1st Class - τι is an enclitic indefinite pronoun which is better translated ‘anything’. In this indirect question the present active indicative 3rd person singular of βλεπω: *I see*, would be better translated ‘*he sees*’.

ATRP comments: “Brought him out of the village (εξηγεγκεν αυτον εξω της κωμης). It had been a village, but Philip had enlarged it and made it a town or city (πολις), though still called a village. {verses #Mr 8:23,26} As in the case of the deaf and dumb demoniac given also alone by Mark, {#Mr 7:31-37} so here Jesus observes the utmost secrecy in performing the miracle for reasons not given by Mark. It was the season of retirement and Jesus is making the fourth withdrawal from Galilee. That fact may explain it. The various touches here are of interest also. Jesus led him out by the hand, put spittle on his eyes (using the poetical and Koine, papyri word ομματα instead of the usual οθαλμους), and laid his hands upon him, perhaps all this to help the man’s faith.”

02-Mrk 08:34 C-3 - DM - ATRG1 - και <2532> {CONJ} προσκαλεσαμενος <4341> (5666) {V-ADP-NSM} τον <3588> {T-ASM} οχλον <3793> {N-ASM} συν <4862> {PREP} τοις <3588> {T-DPM} μαθηταις <3101> {N-DPM} αυτου <846> {P-GSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} ει <1487> {COND} τις <5100> {X-NSM} θελει <2309> (5719) {V-PAI-3S} οπισω <3694> {ADV} μου <1473> {P-1GS} ελθειν <2064> (5629) {V-2AAN} απαρνησασθω <533> (5663) {V-ADM-3S} εαυτον <1438> {F-3ASM} και <2532> {CONJ} αρατω <142> (5657) {V-AAM-3S} τον <3588> {T-ASM} σταυρον <4716> {N-ASM} αυτου <846> {P-GSM} και <2532> {CONJ} ακολουθειτω <190> (5720) {V-PAM-3S} μοι <1473> {P-1DS} (WH – N26 – A 4th Ed.)

02-Mrk 08:34 And <2532> when he had called <4341> (5666) the people <3793> *unto him* with <4862> his <846> disciples <3101> also, he said <2036> (5627) unto them <846>, **Whosoever <3748> will <2309> (5719) come <2064> (5629) after <3694> me <3450>**, let him deny <533> (5663) himself <1438>, and <2532> take up <142> (5657) his <846> cross <4716>, and <2532> follow <190> (5720) me <3427>.

3rd Class - IRC

Note: this Protasis with ei and the indefinite pronouns τι or τις, is or may be equivalent to ο τι or ος τις, which should be translated as ‘whatever’ or whoever. See DM section 217, and ATRG1 page 956ff. The conditionality is 3rd class – not first class. As Robertson states: “In Mark 8:34 it is not a question of mode or the use of αν, but merely whether the relative describes a definite antecedent or is used in an indefinite sense.” This is a simple condition followed by 3 imperatives (furthest from reality because they demand the acquiescence of the will).

ATRP interprets: “And he called unto him the multitude with his disciples (και προσκαλεσαμενος τον οχλον συν τοις μαθηταις αυτου). Mark alone notes the unexpected presence of a crowd up here near Caesarea Philippi in heathen territory. In the presence of this crowd Jesus explains his philosophy of life and death which is in direct contrast with that offered by Peter and evidently shared by the disciples and the people. So Jesus gives this profound view of life and death to them all. Deny himself (απαρνησασθω εαυτον). Say no to himself, a difficult thing to do. Note reflexive along with the middle voice. Ingressive first aorist imperative. See RWP on “Mt 16:24” about taking up the Cross. The shadow of Christ’s Cross was already on him {#Mr 8:31} and one faces everyone.

02-Mrk 08:35 C-3 IRC,3 IRC - BMT - DM - ATRWP - ος <3739> {R-NSM} γαρ <1063> {CONJ} αν <302> {PRT} θελη <2309> (5725) {V-PAS-3S} την <3588> {T-ASF} ψυχην <5590> {N-ASF} αυτου <846> {P-GSM} σωσαι <4982> (5658) {V-AAN} απολεσει <622> (5692) {V-FAI-3S} αυτην <846> {P-ASF} ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} απολεση <622> (5661) {V-AAS-3S} την <3588>

{T-ASF} εαυτου <1438> {F-3GSM} ψυχην <5590> {N-ASF} ενεκεν <1752> {PREP} εμου <1473> {P-1GS} και <2532> {CONJ} του <3588> {T-GSN} ευαγγελιου <2098> {N-GSN} ουτος <3778> {D-NSM} σωσει <4982> (5692) {V-FAI-3S} αυτην <846> {P-ASF}

02-Mrk 08:35 For <1063> **whosoever** <3739> <302> **will** <2309> (5725) **save** <4982> (5658) **his** <846> **life** <5590> shall lose <622> (5692) it <846>; **but** <1161> **whosoever** <3739> <302> shall lose <622> (5661) **his** <846> **life** <5590> **for** <1752> **my sake** <1700> **and** <2532> **the gospel's** <2098>, the same <3778> shall save <4982> (5692) it <846>.

3rd Class - IRC + 3rd Class – IRC. The paradox in this verse is more completely explained in Rom 04-08. See BMT section 308, and DM section 253. (1)."

ATRPW says: "And the gospel's sake (και του ευαγγελιου). In Mark alone. See RWP on "Mt 16:25" for this paradox. Two senses of "life" and "save." For the last "save" (σωσει) #Mt 16:25 has "find" (ευρησει). See RWP on "Mt 16:26" for "gain," "profit," and "exchange."

Exchange (ανταλλαγμα). As an exchange, accusative in apposition with τι. The soul has no market price, though the devil thinks so. "A man must give, surrender, his life, and nothing less to God; no ανταλλαγμα is possible" (McNeile). This word ανταλλαγμα occurs twice in the Wisdom of Sirach: "There is no exchange for a faithful friend"; {#Mt 6:15} "There is no exchange for a well-instructed soul." {#Mt 26:14}"

02-Mrk 08:36 C-3 - τι <5101> {I-NSN} γαρ <1063> {CONJ} ωφελησει <5623> (5692) {V-FAI-3S} ανθρωπον <444> {N-ASM} εαν <1437> {COND} κερδηση <2770> (5661) {V-AAS-3S} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} ολον <3650> {A-ASM} και <2532> {CONJ} ζημιωθη <2210> (5686) {V-APS-3S} την <3588> {T-ASF} ψυχην <5590> {N-ASF} αυτου <846> {P-GSM}

02-Mrk 08:36 For <1063> what <5101> shall it profit <5623> (5692) a man <444>, if <1437> **he shall gain** <2770> (5661) **the whole** <3650> **world** <2889>, and <2532> **lose** <2210> (5686) **his own** <846> **soul** <5590>?

3rd class -

02-Mrk 08:38 C-3 IRC,3 ITC - DM - ATRWP - ος <3739> {R-NSM} γαρ <1063> {CONJ} εαν <1437> {COND} επαισχυνθη <1870> (5680) {V-AOS-3S} με <1473> {P-1AS} και <2532> {CONJ} τους <3588> {T-APM} εμους <1699> {S-1SAPM} λογους <3056> {N-APM} εν <1722> {PREP} τη <3588> {T-DSF} γενεα <1074> {N-DSF} ταυτη <3778> {D-DSF} τη <3588> {T-DSF} μοιχαλιδι <3428> {N-DSF} και <2532> {CONJ} αμαρτωλω <268> {A-DSF} και <2532> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} επαισχυνθησεται <1870> (5700) {V-FOI-3S} αυτον <846> {P-ASM} οταν <3752> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} εν <1722> {PREP} τη <3588> {T-DSF} δοξη <1391> {N-DSF} του <3588> {T-GSM} πατρος <3962> {N-GSM} αυτου <846> {P-GSM} μετα <3326> {PREP} των <3588> {T-GPM} αγγελων <32> {N-GPM} των <3588> {T-GPM} αγιων <40> {A-GPM}

02-Mrk 08:38 For <1063> **Whosoever** <3739> <302> shall be ashamed <1870> (5680) of me <3165> and <2532> of my <1699> words <3056> in <1722> this <5026> adulterous <3428> and <2532> sinful <268> generation <1074>; of him <846> also <2532> shall <1870> <0> the Son <5207> of man <444> be ashamed <1870> (5700), whenever <3752> he cometh <2064> (5632) in <1722> the glory <1391> of his <846> **Father** <3962> with <3326> the holy <40> angels <32>.

3rd Class – IRC + 3rd Class + 3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis, and the 2AAS-3S of ελθη of the protasis. See DM section 253. (1) and 265 (2) a.,

ATRPW interprets: "For whosoever shall be ashamed of me and my words (ος γαρ εαν επαισχυνθη με και τους εμους λογους). More exactly, whosoever is ashamed (first aorist passive subjunctive with indefinite relative and εαν= αν. See Robertson, Grammar, pp. 957-9.) It is not a statement about the future conduct of one, but about his present attitude toward Jesus. The conduct of men toward Christ now determines Christ's conduct then (επαισχυνθησεται, first future passive indicative). This

passive verb is transitive and uses the accusative (με, αυτον). In this adulterous and sinful generation (εν τη γενεα ταυτη τη μοιχαλιδι και αμαρτωλω). Only in Mark. When he cometh (οταν ελθη). Aorist active subjunctive with reference to the future second coming of Christ with the glory of the Father with his holy angels. {cf. #Mt 16:27} This is a clear prediction of the final eschatological coming of Christ. This verse could not be separated from #Mr 9:1 as the chapter division does. These two verses in #Mr 8:38 9:1 form one paragraph and should go together.

02-Mrk 09:01 C-3 ITC - DM - και <2532> {CONJ} ελεγεν <3004> (5707) {V-IAI-3S} αυτοις <846> {P-DPM} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} εισιν <1510> (5719) {V-PAI-3P} τινες <5100> {X-NPM} των <3588> {T-GPM} ωδε <5602> {ADV} εστηκοτων <2476> (5761) {V-RAP-GPM} οτινες <3748> {R-NPM} ου <3756> {PRT-N} μη <3361> {PRT-N} γευσονται <1089> (5667) {V-ADS-3P} θανατου <2288> {N-GSM} εως <2193> {ADV} αν <302> {PRT} ιδωσιν <3708> (5632) {V-2AAS-3P} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} εληλυθυιαν <2064> (5756) {V-2RAP-ASF} εν <1722> {PREP} δυναμει <1411> {N-DSF}

02-Mrk 09:01 ¶ And <2532> he said <3004> (5707) unto them <846>, Verily <281> I say <3004> (5719) unto you <5213>, That <3754> there be <1526> (5748) some <5100> of them that stand <2476> (5761) here <5602>, which <3748> shall <1089> <0> not <3364> taste <1089> (5667) of death <2288>, **until <2193> ever <302> they have seen <1492> (5632) the kingdom <932> of God <2316> come <2064> (5756) with <1722> power <1411>.**

3rd Class - ITC - See DM section 265. (2) b. Peter, James, and John, will not see death until they see Him come in His Glory. A reference to what comes next; namely, His transfiguration. Mrk 09:01-07, Mat 17:01-08, and Luk 09:27-36. Note: there was no mention of His coming, of angels (or Church saints) with Him. (He was already there). Careful reading is necessary to sort out His subsequent coming in the air (rapture Rev 04:01) versus. seeing the Kingdom of God having come in power (Rev 19:11ff.).

02-Mrk 09:09 C-3 ITC - DM - BMT - καταβαινοντων <2597> (5723) {V-PAP-GPM} δε <1161> {CONJ} αυτων <846> {P-GPM} απο <575> {PREP} του <3588> {T-GSN} ορους <3735> {N-GSN} διεσπειλατο <1291> (5668) {V-AMI-3S} αυτοις <846> {P-DPM} ινα <2443> {CONJ} μηδενι <3367> {A-DSM-N} διηγησονται <1334> (5667) {V-ADS-3P} α <3739> {R-APN} ειδον <3708> (5627) {V-2AAI-3P} ει <1487> {COND} μη <3361> {PRT-N} οταν <3752> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} εκ <1537> {PREP} νεκρων <3498> {A-GPM} αναστη <450> (5632) {V-2AAS-3S}

02-Mrk 09:09 And <1161> as they <846> came down <2597> (5723) from <575> the mountain <3735>, he charged <1291> (5668) them <846> that <2443> they should tell <1334> (5667) no man <3367> what things <3739> they had seen <1492> (5627), **until <1508> <3752> whenever <3752> the Son <5207> of man <444> were risen <450> (5632) from <1537> the dead <3498>.**

3rd Class - ITC - οταν = οτε + αν with crasis, and the 2AAS-3S of anasth of the protasis. See DM section 265 (2) a., and BMT section 471 - ει μη as a fixed phrase without reference to the mood (i.e., indicative, subjunctive, etc.) that would follow it if the ellipsis (don't tell anyone what they had just seen: i.e., the transfiguration) was supplied. ATRWP solves the three-particle Protasis: "Save when (ει μη οταν). Matthew has "until" (εως ου). Should have risen (αναστη). Second aorist active subjunctive. More exactly, "should rise" (punctiliar aorist and futuristic, not with any idea of perfect tense). #Lu 9:36 merely says that they told no man any of these things. It was a high and holy secret experience that the chosen three had had for their future good and for the good of all."

02-Mrk 09:18 C-ILOC/EC? - DM - και <2532> {CONJ} οπου <3699> {ADV} αν <302> {PRT} αυτον <846> {P-ASM} καταλαβη <2638> (5632) {V-2AAS-3S} ρησσει <4486> (5719) {V-PAI-3S} αυτον <846> {P-ASM} και <2532> {CONJ} αφριζει <875> (5719) {V-PAI-3S} και <2532> {CONJ} τριζει <5149> (5719) {V-PAI-3S} τους <3588> {T-APM} οδοντας <3599> {N-APM} αυτου <846> {P-GSM}

και <2532> {CONJ} ξηραινεται <3583> (5743) {V-PPI-3S} και <2532> {CONJ} ειπον <3004> (5627) {V-2AAI-1S} τοις <3588> {T-DPM} μαθηταις <3101> {N-DPM} σου <4771> {P-2GS} ινα <2443> {CONJ} αυτο <846> {P-ASN} εκβαλωσιν <1544> (5632) {V-2AAS-3P} και <2532> {CONJ} ουκ <3756> {PRT-N} ισχυσαν <2480> (5656) {V-AAI-3P}

02-Mrk 09:18 **And <2532> wheresoever <3699> <302> he taketh <2638> (5632) him <846>**, he teareth <4486> (5719) him <846>: and <2532> he foameth <875> (5719), and <2532> gnasheth <5149> (5719) with his <846> teeth <3599>, and <2532> pineth away <3583> (5743): and <2532> I spake <2036> (5627) to thy <4675> disciples <3101> that <2443> they should cast <1544> <0> him <846> out <1544> (5632); and <2532> they could <2480> (5656) not <3756>. {teareth....: or, dasheth him}

3rd Class - ILOC/EC? - See DM section 261. (1).

ATRPW says about this verse: "Wheresoever it taketh him (οπου εαν αυτον καταλαβη). Seizes him down. Our word catalepsy is this same word. The word is used by Galen and Hippocrates for fits. The word is very common in the papyri in various senses as in the older Greek. Each of the verbs here in Mark is a graphic picture. Dashes down (ρησσει). Also ρηγνυμι, μι form. Convulses, rends, tears asunder. Old and common word. Foameth (αφριζει). Here only in the N.T. Poetic and late word. Grindeth (τριζει). Another hapax legomenon in the N.T. Old word for making a shrill cry or squeak. Pineth away (ξηραινεται). Old word for drying or withering as of grass in #Jas 1:11. And they were not able (και ουκ ισχυσαν). They did not have the strength (ισχυς) to handle this case. See #Mt 17:16 Lu 9:40 (και ουκ ηδυνηθησαν, first aorist passive). It was a tragedy."

02-Mrk 09:22 C-1 - ATRWP - και <2532> {CONJ} πολλακις <4178> {ADV} αυτον <846> {P-ASM} και <2532> {CONJ} εις <1519> {PREP} το <3588> {T-ASN} πυρ <4442> {N-ASN} εβαλεν <906> (5627) {V-2AAI-3S} και <2532> {CONJ} εις <1519> {PREP} υδατα <5204> {N-APN} ινα <2443> {CONJ} απολεση <622> (5661) {V-AAS-3S} αυτον <846> {P-ASM} **αλλ <235> {CONJ} ει <1487> {COND} τι <5100> {X-ASN} δυνασαι <1410> (5736) {V-PNI-2S} βοηθησον <997> (5657) {V-AAM-2S} ημιν <1473> {P-1DP} σπλαγχνισθεις <4697> (5679) {V-AOP-NSM} εφ <1909> {PREP} ημας <1473> {P-1AP}**

02-Mrk 09:22 **And <2532> oftentimes <4178> it hath cast <906> (5627) him <846> into <2532> <1519> the fire <4442>, and <2532> into <1519> the waters <5204>, to <2443> destroy <622> (5661) him <846>: **but <235> if <1536> <0> thou canst <1410> (5736) do any thing <1536>**, have compassion <4697> (5679) on <1909> us <2248>, and help <997> (5657) us <2254>.**

1st Class - since You can do *anything*,

ATRPW says: "But if thou canst (αλλ ει τι δυνα). Jesus had asked {verse #Mr 9:21} the history of the case like a modern physician. The father gave it and added further pathetic details about the fire and the water. **The failure of the disciples had not wholly destroyed his faith in the power of Jesus, though the conditional form (first class, assuming it to be true) does suggest doubt whether the boy can be cured at all. It was a chronic and desperate case of epilepsy with the demon possession added.** Help us (βοηθουν νμιν). Ingressive aorist imperative. Do it now. With touching tenderness he makes the boy's case his own as the Syrophenician woman had said, "Have mercy on me." {#Mt 15:21} The leper had said: "If thou wilt." {#Mr 1:40} This father says: "If thou canst."."

02-Mrk 09:23 C-1 - ATRWP - ο <3588> {T-NSM} δε <1161> {CONJ} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} **το <3588> {T-NSN} ει <1487> {COND} δυνα <1410> (5736) {V-PNI-2S} πιστευσαι <4100> (5658) {V-AAN} παντα <3956> {A-NPN} δυνατα <1415> {A-NPN} τω <3588> {T-DSM} πιστευοντι <4100> (5723) {V-PAP-DSM} (WH, etc..)**

02-Mrk 09:23 <1161> Jesus <2424> said <2036> (5627) unto him <846>, **If <1487> thou canst <1410> (5736) believe <4100> (5658)**, all things <3956> *are* possible <1415> to him <846> that believeth <4100> (5723).

1st Class – Note: **δυνατα (5736) {V-PNI-2S}** replaced textually, by δυνα. “since you can (are able to) believe . . .”

ATRPW clarifies: "If thou canst (to ei dunh). **The Greek has a neat idiom not preserved in the English translation. The article (to) takes up the very words of the man and puts the clause in the accusative case of general reference. "As to the 'if thou canst,' all things are possible to the one who believes."** The word for "possible" is δυνατα, the same root as δυνα (canst). This quick turn challenges the father's faith. On this use of the Greek article see Robertson, *Grammar*, p. 766."

02-Mrk 09:29 C-1 EXC - BMT - και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} τουτο <3778> {D-NSN} το <3588> {T-NSN} γενοσ <1085> {N-NSN} εν <1722> {PREP} ουδενι <3762> {A-DSN-N} δυναται <1410> (5736) {V-PNI-3S} εξελθειν <1831> (5629) {V-2AAN} ει <1487> {COND} μη <3361> {PRT-N} εν <1722> {PREP} προσευχη <4335> {N-DSF} και <2532> {CONJ} νηστεια <3521> {N-DSF}

02-Mrk 09:29 And <2532> he said <2036> (5627) unto them <846>, This <5124> kind <1085> can <1410> (5736) come forth <1831> (5629) by <1722> nothing <3762>, **but (except) <1508> by <1722> prayer <4335> and <2532> fasting <3521>.**

1st Class – EXC – The PAIndicative δυναται with the 2AAiNfinitive εξελθειν must be understood as part of this 1st class protasis. See BMT section 273. (f) and 274. (g)

ATRPW corrects the text (removes *and fasting*) [WH, TISH, and Aland texts]: "Save by prayer (ει μη εν προσευχη). The addition of "and of fasting" does not appear in the two best Greek manuscripts (Aleph and B). It is clearly a late addition to help explain the failure. But it is needless and also untrue. Prayer is what the nine had failed to use. They were powerless because they were prayerless. Their self-complacency spelled defeat. #Mt 17:20 has "because of your little faith" (ολιγοπιστιαν). That is true also. They had too much faith in themselves, too little in Christ. "They had trusted to the semi-magical power with which they thought themselves invested" (Swete). "Spirits of such malignity were quick to discern the lack of moral power and would yield to no other" (ibid.).

02-Mrk 09:35 C-1 - και <2532> {CONJ} καθισας <2523> (5660) {V-AAP-NSM} εφωνησεν <5455> (5656) {V-AAI-3S} τους <3588> {T-APM} δωδεκα <1427> {A-NUI} και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτοις <846> {P-DPM} ει <1487> {COND} τις <5100> {X-NSM} θελει <2309> (5719) {V-PAI-3S} πρωτος <4413> {A-NSM-S} ειναι <1510> (5721) {V-PAN} εσται <1510> (5695) {V-FDI-3S} παντων <3956> {A-GPM} εσχατος <2078> {A-NSM-S} και <2532> {CONJ} παντων <3956> {A-GPM} διακονος <1249> {N-NSM}

02-Mrk 09:35 And <2532> he sat down <2523> (5660), and called <5455> (5656) the twelve <1427>, and <2532> saith <3004> (5719) unto them <846>, **If any man <1536> desire <2309> (5719) to be <1511> (5750) first <4413>, the same shall be <2071> (5704) last <2078> of all <3956>, and <2532> servant <1249> of all <3956>.**

1st Class -

ATRPW says: "He sat down and called the twelve (καθισας εφωνησεν τους δωδεκα). Deliberate action of Jesus to handle this delicate situation. Jesus gives them the rule of greatness: "If any man would be first (πρωτος) he shall be last (εσχατος) of all, and minister (διακονος) of all." This saying of Christ, like many others, he repeated at other times. {#Mr 10:43 Mt 23:8 Lu 22:24} #Mt 18:2 says that he called a little child, one there in the house, perhaps Peter's child. #Lu 9:47 notes that he "set him by his side." Then Jesus taking him in his arms (εναγκαλισαμενος, aorist middle participle, late Greek word from αγκαλη as in #Lu 2:28) spoke again to the disciples.

02-Mrk 09:37 C-3 IRC,3 IRC - DM - ος <3739> {R-NSM} εαν <1437> {COND} εν <1520> {A-ASN} των <3588> {T-GPN} τοιουτων <5108> {D-GPN} παιδιων <3813> {N-GPN} δεξεται <1209> (5667) {V-ADS-3S} επι <1909> {PREP} τω <3588> {T-DSN} ονοματι <3686> {N-DSN} μου <1473> {P-1GS} εμε <1473> {P-1AS} δεχεται <1209> (5736) {V-PNI-3S} και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} εμε <1473> {P-1AS} δεξεται <1209> (5667) {V-ADS-3S} ουκ <3756> {PRT-N} εμε <1473> {P-1AS} δεχεται <1209> (5736) {V-PNI-3S} αλλα <235> {CONJ} τον <3588> {T-ASM} αποστειλαντα <649> (5660) {V-AAP-ASM} με <1473> {P-1AS}

02-Mrk 09:37 **Whosoever** <3739> <1437> **shall receive** <1209> (5667) **one** <1520> **of such** <5108> **children** <3813> **in** <1909> **My** <3450> **name** <3686>, receiveth <1209> (5736) **Me** <1691>: **and** <2532> **whosoever** <3739> <1437> **shall receive** <1209> (5667) **Me** <1691>, receiveth <1209> (5736) **not** <3756> **Me** <1691>, but <235> **Him** that sent <649> (5660) **Me** <3165>.

3rd Class – IRC + 3rd Class - IRC - See DM section 253. (1)

ATRP reports: “One of such little children (εν των τοιουτων παιδιων). #Mt 18:5 has “one such little child” and #Lu 9:48 “this little child.” It was an object lesson to the arrogant conceit of the twelve apostles contending for primacy. They did not learn this lesson for they will again wrangle over primacy {#Mr 10:33-45 Mt 20:20-28} and they will be unable to comprehend easily what the attitude of Jesus was toward children. {#Mr 10:13-16 Mt 19:13-15 Lu 8:15-17} The child was used as a rebuke to the apostles.”

02-Mrk 09:41 C-3 IRC - DM - **ος** <3739> {R-NSM} **γαρ** <1063> {CONJ} **αν** <302> {PRT} **ποτιση** <4222> (5661) {V-AAS-3S} **υμας** <4771> {P-2AP} **ποτηριον** <4221> {N-ASN} **υδατος** <5204> {N-GSN} **εν** <1722> {PREP} **ονοματι** <3686> {N-DSN} **μου** <1473> {P-1GS} **οτι** <3754> {CONJ} **χριστου** <5547> {N-GSM} **εστε** <1510> (5719) {V-PAI-2P} **αμην** <281> {HEB} **λεγω** <3004> (5719) {V-PAI-1S} **υμιν** <4771> {P-2DP} **ου** <3756> {PRT-N} **μη** <3361> {PRT-N} **απολεση** <622> (5661) {V-AAS-3S} **τον** <3588> {T-ASM} **μισθον** <3408> {N-ASM} **αυτου** <846> {P-GSM}

02-Mrk 09:41 ¶ **For** <1063> **whosoever** <3739> <302> **shall give** <4222> <0> **you** <5209> **a cup** <4221> **of water** <5204> **to drink** <4222> (5661) **in** <1722> **my** <3450> **name** <3686>, because <3754> ye belong <2075> (5748) to Christ <5547>, verily <281> I say <3004> (5719) unto you <5213>, he shall <622> <0> **not** <3364> **lose** <622> (5661) **his** <846> **reward** <3408>.

3rd Class – IRC – note: αν is used instead of εαν as described in DM section 273. Remember the stirring scene in Ben Hur, when The Lord gives a cup of water to the chained Judah Ben Hur being taken (through Nazareth) to serve as a slave-oarsman on a Roman warship?.

ATRP retorts: “Because ye are Christ’s (οτι χριστου εστε). Predicate genitive, belong to Christ. See #Ro 8:9 1Co 1:12 2Co 10:7. That is the bond of universal brotherhood of the redeemed. It breaks over the lines of nation, race, class, sex, everything. No service is too small, even a cup of cold water, if done for Christ’s sake. See RWP on “Mt 18:6” for discussion on stumbling-blocks for these little ones that believe on Jesus, {#Mr 9:42} a loving term of all believers, not just children.”

02-Mrk 09:42 C-3 IRC/EC,1 - **και** <2532> {CONJ} **ος** <3739> {R-NSM} **εαν** <1437> {COND} **σκανδαλιση** <4624> (5661) {V-AAS-3S} **ενα** <1520> {A-ASM} **των** <3588> {T-GPM} **μικρων** <3398> {A-GPM} **των** <3588> {T-GPM} **πιστευοντων** <4100> (5723) {V-PAP-GPM} **εις** <1519> {PREP} **εμε** <1473> {P-1AS} **καλον** <2570> {A-NSN} **εστιν** <1510> (5719) {V-PAI-3S} **αυτω** <846> {P-DSM} **μαλλον** <3123> {ADV} **ει** <1487> {COND} **περικειται** <4029> (5736) {V-PNI-3S} **λιθος** <3037> {N-NSM} **μυλικος** <3457> {A-NSM} **περι** <4012> {PREP} **τον** <3588> {T-ASM} **τραχηλον** <5137> {N-ASM} **αυτου** <846> {P-GSM} **και** <2532> {CONJ} **βεβληται** <906> (5769) {V-RPI-3S} **εις** <1519> {PREP} **την** <3588> {T-ASF} **θαλασσαν** <2281> {N-ASF}

02-Mrk 09:42 **And** <2532> **whosoever** <3739> <302> **shall offend** <4624> (5661) **one** <1520> **of these** little ones <3398> **that believe** <4100> (5723) **in** <1519> **me** <1691>, it is <2076> (5748) better <2570> <3123> for him <846> ~~that~~ **If (in fact)** <1487> **a millstone** <3037> <3457> **were hanged** <4029> (5736) **about** <4012> **his** <846> **neck** <5137>, and <2532> **he were cast** <906> (5769) **into** <1519> **the sea** <2281>.

3rd Class – IRC/EC + 1st Class – “. . . it is better for him, if (in fact) a millstone is hanged around his neck and he was cast into the sea.”

JFB interprets: “Continuation of Teaching Suggested by the Disciple’s Strife (#Mrk 9:42-50).

What follows appears to have no connection with the incidental reproof of John immediately preceding. As that had interrupted some important teaching, our Lord hastens back from it, as if no such interruption had occurred. 42. For whosoever shall offend one of these little ones that believe in me—or, shall cause them to stumble; referring probably to the effect which such

unsavory disputes as they had held would have upon the inquiring and hopeful who came in contact with them, leading to the belief that after all they were no better than others. it is better for him that a millstone were hanged about his neck—The word here is simply "millstone," without expressing of which kind. **But in #Mt 18:6 it is the "ass-turned" kind, far heavier than the small hand-mill turned by female slaves, as in #Lu 17:35.** It is of course the same which is meant here. and he were cast into the sea—meaning, that if by such a death that stumbling were prevented, and so its eternal consequences averted, it would be a happy thing for them. Here follows a striking verse in #Mt 18:7, "Woe unto the world because of offences!" (There will be stumblings and falls and loss of souls enough from the world's treatment of disciples, without any addition from you: dreadful will be its doom in consequence; see that ye share not in it). "For it must needs be that offences come; but woe to that man by whom the offence cometh!" (The struggle between light and darkness will inevitably cause stumblings, but not less guilty is he who wilfully makes any to stumble)."

02-Mrk 09:43 C-3 EC - και <2532> {CONJ} εαν <1437> {COND} σκανδαλιζη <4624> (5725) {V-PAS-3S} σε <4771> {P-2AS} η <3588> {T-NSF} χειρ <5495> {N-NSF} σου <4771> {P-2GS} αποκοψον <609> (5657) {V-AAM-2S} αυτην <846> {P-ASF} καλον <2570> {A-NSN} σοι <4771> {P-2DS} εστιν <1510> (5719) {V-PAI-3S} κυλλον <2948> {A-ASM} εις <1519> {PREP} την <3588> {T-ASF} ζωην <2222> {N-ASF} εισελθειν <1525> (5629) {V-2AAN} η <2228> {PRT} τας <3588> {T-APF} δυο <1417> {A-NUI} χειρας <5495> {N-APF} εχοντα <2192> (5723) {V-PAP-ASM} απελθειν <565> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} γεενναν <1067> {N-ASF} εις <1519> {PREP} το <3588> {T-ASN} πυρ <4442> {N-ASN} το <3588> {T-ASN} ασβεστον <762> {A-ASN}

02-Mrk 9:43 And <2532> if <1437> thy <4675> hand <5495> offend <4624> (5725) thee <4571>, cut <609> <0> it <846> off <609> (5657): it is <2076> (5748) better <2570> for thee <4671> to enter <1525> (5629) into <1519> life <2222> maimed <2948>, than <2228> having <2192> (5723) two <1417> hands <5495> to go <565> (5629) into <1519> hell <1067>, into <1519> the fire <4442> that never shall be quenched <762>: {offend...: or, cause thee to offend}

3rd Class - EC - See DM section 278. (3).

JFB again suggests: "43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell—See #Mt 5:29,30. The only difference between the words there and here is that there they refer to impure inclinations; here, to an ambitious disposition, an irascible or quarrelsome temper, and the like: and the injunction is to strike at the root of such dispositions and cut off the occasions of them."

ATRWPs then adds: "Into hell, into the unquenchable fire (εις την γεενναν, εις το πυρ το ασβεστον). Not Hades, but Gehenna. ασβεστον is alpha privative and σβεστος from σβεννυμι to quench. It occurs often in Homer. **Our word asbestos is this very word.** #Mt 18:8 has "into the eternal fire." **The Valley of Hinnom had been desecrated by the sacrifice of children to Moloch so that as an accursed place it was used for the city garbage where worms gnawed and fires burned. It is thus a vivid picture of eternal punishment.**"

02-Mrk 09:45 C-3 EC - DM - και <2532> {CONJ} εαν <1437> {COND} ο <3588> {T-NSM} πους <4228> {N-NSM} σου <4771> {P-2GS} σκανδαλιζη <4624> (5725) {V-PAS-3S} σε <4771> {P-2AS} αποκοψον <609> (5657) {V-AAM-2S} αυτον <846> {P-ASM} καλον <2570> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} σοι <4771> {P-2DS} εισελθειν <1525> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} ζωην <2222> {N-ASF} χωλον <5560> {A-ASM} η <2228> {PRT} τους <3588> {T-APM} δυο <1417> {A-NUI} ποδας <4228> {N-APM} εχοντα <2192> (5723) {V-PAP-ASM} βληθηναι <906> (5683) {V-APN} εις <1519> {PREP} την <3588> {T-ASF} γεενναν <1067> {N-ASF} εις <1519> {PREP} το <3588> {T-ASN} πυρ <4442> {N-ASN} το <3588> {T-ASN} ασβεστον <762> {A-ASN}

02-Mrk 09:45 And <2532> if <1437> thy <4675> foot <4228> offend <4624> (5725) thee <4571>, cut <609> <0> it <846> off <609> (5657): it is <2076> (5748) better <2570> for thee <4671> to enter <1525> (5629) halt <5560> into <1519> life <2222>, than <2228> having <2192> (5723) two <1417> feet <4228> to be cast <906> (5683) into <1519> hell <1067>, into <1519> the fire <4442> that never shall be quenched <762>: {offend...: or, cause thee to offend}

3rd Class - EC - See DM section 278. (3)

02-Mrk 09:47 C-3 EC - DM - **και <2532> {CONJ} εαν <1437> {COND} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} σου <4771> {P-2GS} σκανδαλιζη <4624> (5725) {V-PAS-3S} σε <4771> {P-2AS} εκβαλε <1544> (5628) {V-2AAM-2S} αυτον <846> {P-ASM} καλον <2570> {A-NSN} σοι <4771> {P-2DS} εστιν <1510> (5719) {V-PAI-3S} μονοφθαλμον <3442> {A-ASM} εισελθειν <1525> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} η <2228> {PRT} δυο <1417> {A-NUI} οφθαλμους <3788> {N-APM} εχοντα <2192> (5723) {V-PAP-ASM} βληθηναι <906> (5683) {V-APN} εις <1519> {PREP} την <3588> {T-ASF} γεενναν <1067> {N-ASF} του <3588> {T-GSN} πυρος <4442> {N-GSN}**

02-Mrk 09:47 **And <2532> if <1437> thine <4675> eye <3788> offend <4624> (5725) thee <4571>**, pluck <1544> <0> it <846> out <1544> (5628): it is <2076> (5748) better <2570> for thee <4671> to enter <1525> (5629) into <1519> the kingdom <932> of God <2316> with one eye <3442>, than <2228> having <2192> (5723) two <1417> eyes <3788> to be cast <906> (5683) into <1519> hell <1067> fire <4442>:

{offend...: or, cause thee to offend}

3rd Class - EC - See DM section 278. (3)

ATRP suggests: "With one eye (μονοφθαλμον). Literally one-eyed. See also #Mt 18:9. Vernacular Koine, and condemned by the Atticists. See #Mt 18:8. Mark has here "kingdom of God" where #Mt 18:9 has "life.""

02-Mrk 09:50 C-3 - **καλον <2570> {A-NSN} το <3588> {T-NSN} αλας <217> {N-NSN} εαν <1437> {COND} δε <1161> {CONJ} το <3588> {T-NSN} αλας <217> {N-NSN} αναλον <358> {A-NSN} γενηται <1096> (5638) {V-2ADS-3S} εν <1722> {PREP} τινι <5101> {I-DSN} αυτο <846> {P-ASN} αρτυσετε <741> (5692) {V-FAI-2P} εχετε <2192> (5720) {V-PAM-2P} εν <1722> {PREP} εαυτοις <1438> {F-2DPM} αλας <217> {N-ASN} και <2532> {CONJ} ειρηνευετε <1514> (5720) {V-PAM-2P} εν <1722> {PREP} αλληλοις <240> {C-DPM}**

02-Mrk 09:50 Salt <217> **is** good <2570>: **but <1161> if <1437> the salt <217> have lost <1096> (5638) his saltiness <358>**, wherewith <1722> <5101> will ye season <741> (5692) it <846>? Have <2192> (5720) salt <217> in <1722> yourselves <1438>, and <2532> have peace <1514> (5720) one <240> <0> with <1722> another <240>.

3rd Class

ATRP warns: "Have salt in yourselves (εχετε εν εαυτοις αλα). Jesus had once called them the salt of the earth {#Mt 5:13} and had warned them against losing the saltiness of the salt. If it is αναλον, nothing can season (αρτυω) it and it is of no use to season anything else. It is like an exploded shell, a burnt-out crater, a spent force. This is a warning for all Christians. "

02-Mrk 10:02 C-1 - **και <2532> {CONJ} προσελθοντες <4334> (5631) {V-2AAP-NPM} φαρισαιοι <5330> {N-NPM} επηρωτησαν <1905> (5656) {V-AAI-3P} αυτον <846> {P-ASM} ει <1487> {COND} εξεστιν <1832> (5719) {V-PAI-3S} ανδρι <435> {N-DSM} γυναικα <1135> {N-ASF} απολυσαι <630> (5658) {V-AAN} πειραζοντες <3985> (5723) {V-PAP-NPM} αυτον <846> {P-ASM}**

02-Mrk 10:02 **And <2532> the Pharisees <5330> came to him <4334> (5631), and asked <1905> (5656) him <846>, Is it <1487> lawful <1832> (5748) for a man <435> to put away <630> (5658) his wife <1135>?** Tempting (Testing) <3985> (5723) him <846>.

1st Class – In the minds of the religious leaders it was lawful for a man to put-away his wife.

Robertson (ATRP) suggests: "Tempting him (πειραζοντες). As soon as Jesus appears in Galilee the Pharisees attack him again. {cf. #Mr 7:5 8:11} Gould thinks that this is a test, not a temptation. The word means either (See RWP on "Mt 4:1"), but their motive was evil. They had once involved the Baptist with Herod Antipas and Herodias on this subject. They may have some such hopes about Jesus, or their purpose may have been to see if Jesus will be stricter than Moses taught. They knew that he had already spoken in Galilee on the subject. {#Mt 5:31}"

02-Mrk 10:11 C-3 IRC - DM - και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτοις <846> {P-DPM} ος <3739> {R-NSM} εαν <1437> {COND} απολυση <630> (5661) {V-AAS-3S} την <3588> {T-ASF} γυναικα <1135> {N-ASF} αυτου <846> {P-GSM} και <2532> {CONJ} γαμηση <1060> (5661) {V-AAS-3S} αλλην <243> {A-ASF} μοιχεται <3429> (5736) {V-PNI-3S} επ <1909> {PREP} αυτην <846> {P-ASF}

02-Mrk 10:11 And <2532> he saith <3004> (5719) unto them <846>, **Whosoever <3739> <1437> shall put away <630> (5661) his <846> wife <1135>, and <2532> marry <1060> (5661) another <243>**, committeth adultery <3429> (5736) against <1909> her <846>.

3rd Class - IRC - See DM section 253. (1). -Note the absence of the exception clause as ATRWP describes: "Mark does not give the exception stated in #Mt 19:9 "except for fornication" which See RWP on "Mt 19:9" for discussion, though the point is really involved in what Mark does record. Mere formal divorce does not annul actual marriage consummated by the physical union. Breaking that bond does annul it."

02-Mrk 10:12 C-3 EC - ATRWP - και <2532> {CONJ} εαν <1437> {COND} γυνη <1135> {N-NSF} απολυση <630> (5661) {V-AAS-3S} τον <3588> {T-ASM} ανδρα <435> {N-ASM} αυτης <846> {P-GSF} και <2532> {CONJ} γαμηθη <1060> (5686) {V-APS-3S} αλλω <243> {A-DSM} μοιχεται <3429> (5736) {V-PNI-3S}

02-Mrk 10:12 And <2532> if <1437> a woman <1135> shall put away <630> (5661) her <846> husband <435>, and <2532> be married <1060> (5686) to another <243>, she committeth adultery <3429> (5736).

3rd Class - EC - See DM section 278. (3) –

Again ATRWP comes to our aid with: " If she herself shall put away her husband and marry another (εαν αυτη απολυσασα τον ανδρα αυτης γαμηση). **Condition of the third class (undetermined, but with prospect of determination).** Greek and Roman law allowed the divorce of the husband by the wife though not provided for in Jewish law. But the thing was sometimes done as in the case of Herodias and her husband before she married Herod Antipas. So also Salome, Herod's sister, divorced her husband. Both Bruce and Gould think that Mark added this item to the words of Jesus for the benefit of the Gentile environment of this Roman Gospel. But surely Jesus knew that the thing was done in the Roman world and hence prohibited marrying such a "grass widow."

02-Mrk 10:15 C-3 IRC - DM - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ος <3739> {R-NSM} εαν <1437> {COND} μη <3361> {PRT-N} δεξηται <1209> (5667) {V-ADS-3S} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} ως <5613> {ADV} παιδιον <3813> {N-NSN} ου <3756> {PRT-N} μη <3361> {PRT-N} εισελθη <1525> (5632) {V-2AAS-3S} εις <1519> {PREP} αυτην <846> {P-ASF}

02-Mrk 10:15 Verily <281> I say <3004> (5719) unto you <5213>, **Whosoever <3739> shall <1209> <0> not <3362> receive <1209> (5667) the kingdom <932> of God <2316> as <5613> a little child <3813>**, he shall <1525> <0> not <3364> enter <1525> (5632) therein <1519> <846>.

3rd Class - IRC - See DM section 253. (1).

ATRWP states: "As a little child (ως παιδιον). How does a little child receive the kingdom of God? The little child learns to obey its parents simply and uncomplainingly. There are some new psychologists who argue against teaching obedience to children. The results have not been inspiring. Jesus here presents the little child with trusting and simple and loving obedience as the model for adults in coming into the kingdom. Jesus does not here say that children are in the kingdom of God because they are children. "

02-Mrk 10:18 C-1 - BMT - ο <3588> {T-NSM} δε <1161> {CONJ} ιησους <2424> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} τι <5101> {I-ASN} με <1473> {P-1AS} λεγεις <3004>

(5719) {V-PAI-2S} αγαθον <18> {A-ASM} ουδεις <3762> {A-NSM-N} αγαθος <18> {A-NSM} ει <1487> {COND} μη <3361> {PRT-N} εις <1520> {A-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM}

02-Mrk 10:18 And <1161> Jesus <2424> said <2036> (5627) unto him <846>, Why <5101> callest thou <3004> (5719) me <3165> good <18>? *there is* none <3762> good <18> **but <1508> one <1520>, that is, God <2316>.**

1st Class — the condition, here, needs to have verb tense voice, mood of the apodosis verb, which was itself substituted, namely, *that is*, Grk εστιν. — Here, the Lord sets a trap using his (the ruler's) very words, here the word for inherent good, αγαθος (not καλος), is used. Why do you call me good? If the ruler (Lk 18:18) says 'I think you are good'. Then he is prescribing deity to Jesus, which would imply that Jesus is truly the Messiah. Note the ellipsis is added; εστιν {V-PAI-3S}:he, she, it is. See BMT sections 273. (f) and 274. (g)

02-Mrk 10:30 C-3 - εαν <1437> {COND} μη <3361> {PRT-N} λαβη <2983> (5632) {V-2AAS-3S} εκατονταπλασιονα <1542> {A-APN} νυν <3568> {ADV} εν <1722> {PREP} τω <3588> {T-DSM} καιρω <2540> {N-DSM} τουτω <3778> {D-DSM} οικιας <3614> {N-APF} και <2532> {CONJ} αδελφους <80> {N-APM} και <2532> {CONJ} αδελφας <79> {N-APF} και <2532> {CONJ} μητερας <3384> {N-APF} και <2532> {CONJ} τεκνα <5043> {N-APN} και <2532> {CONJ} αγρους <68> {N-APM} μετα <3326> {PREP} διωγων <1375> {N-GPM} και <2532> {CONJ} εν <1722> {PREP} τω <3588> {T-DSM} αιωνι <165> {N-DSM} τω <3588> {T-DSM} ερχομενω <2064> (5740) {V-PNP-DSM} ζωνη <2222> {N-ASF} αιωνιον <166> {A-ASF}

02-Mrk 10:30 **But <3362> he shall receive <2983> (5632) an hundredfold <1542> now <3568> in <1722> this <5129> time <2540>, houses <3614>, and <2532> brethren <80>, and <2532> sisters <79>, and <2532> mothers <3384>, and <2532> children <5043>, and <2532> lands <68>, with <3326> persecutions <1375>; and <2532> in <1722> the world <165> to come <2064> (5740) eternal <166> life <2222>.**

3rd Class – according to DM section 228., “εαν occurs more frequently than αν, but functions as the particle αν as well as a conditional conjunction. Note that εαν = ει+ αν by crasis. But, here, it seems that εαν or αν has formed a close contact with a conjunction or a relative – “*unless (or but) he **may** receive an hundredfold now in this time, . . .*”

ATRP expounds: “With persecutions (μετα διωγων). This extra touch is in Mark alone. There is a reminiscence of some of “the apocalyptic of the familiar descriptions of the blessings of the Messianic kingdom. But Jesus uses such language from the religious idiom of this time only to idealize it” (Gould). The apostles were soon to see the realization of this foreshadowing of persecution. Vincent notes that Jesus omits “a hundred wives” in this list, showing that Julian the Apostate’s sneer on that score was without foundation.”

02-Mrk 10:35 C-3 IRC - και <2532> {CONJ} προσπορευονται <4365> (5736) {V-PNI-3P} αυτω <846> {P-DSM} ιακωβος <2385> {N-NSM} και <2532> {CONJ} ιωαννης <2491> {N-NSM} οι <3588> {T-NPM} υιοι <5207> {N-NPM} ζεβεδαιου <2199> {N-GSM} λεγοντες <3004> (5723) {V-PAP-NPM} διδασκαλε <1320> {N-VSM} θελομεν <2309> (5719) {V-PAI-1P} ινα <2443> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} αιτησωμεν <154> (5661) {V-AAS-1P} ποιησης <4160> (5661) {V-AAS-2S} ημιν <1473> {P-1DP}

02-Mrk 10:35 And <2532> James <2385> and <2532> John <2491>, the sons <5207> of Zebedee <2199>, come <4365> (5736) unto him <846>, saying <3004> (5723), Master <1320>, we would <2309> (5719) that <2443> thou shouldest do <4160> (5661) for us <2254> **whatsoever <3739> <1437> we shall desire <154> (5661).**

3rd Class – IRC – Protasis follows apodosis.

ATRP indicates: “There come near unto him James and John (και προσπορευονται ιακωβος και ιωαννης). Dramatic present tense. Matthew has τότε, , then, showing that the request of the two brothers with their mother {#Mt 20:20} comes immediately after

the talk about Christ's death. We would (θελομεν). We wish, we want, bluntly told. She came worshipping (προσκυνουσα) Matthew says. The mother spoke for the sons. But they try to commit Jesus to their desires before they tell what they are, just like spoiled children."

02-Mrk 10:43 C-3 IRC – DM - ουχ <3756> {PRT-N} ουτως <3779> {ADV} δε <1161> {CONJ} εσται <1510> (5695) {V-FDI-3S} εν <1722> {PREP} υμιν <4771> {P-2DP} αλλ <235> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} θελη <2309> (5725) {V-PAS-3S} γενεσθαι <1096> (5635) {V-2ADN} μεγας <3173> {A-NSM} εν <1722> {PREP} υμιν <4771> {P-2DP} εσται <1510> (5695) {V-FDI-3S} υμων <4771> {P-2GP} διακονος <1249> {N-NSM}

02-Mrk 10:43 But <1161> so <3779> shall it <2071> <0> not <3756> be <2071> (5704) among <1722> you <5213>: **but <235> whosoever <3739> <1437> will <2309> (5725) be <1096> (5635) great <3173> among <1722> you <5213>**, shall be <2071> (5704) your <5216> minister <1249>:

3rd Class – IRC – The protasis of the more probable future condition is expressed by the rel. pronoun ος and the particle εαν which is sometimes replaced by αν See D&M section 253 (1). "will be your deacon – the one who provides for you!"

ATRP says: "See RWP on "Mt 20:23" thorough verse 28 for discussion on these memorable verses {#Mr 10:39-45} identical in both Matthew and Mark. In particular in verse #Mr 10:45 note the language of Jesus concerning his death as "a ransom for many" (λυτρον αντι πολλων), words of the Master that were not understood by the apostles when spoken by Jesus and which have been preserved for us by Peter through Mark. Some today seek to empty these words of all real meaning as if Jesus could not have or hold such a conception concerning his death for sinners".

02-Mrk 10:44 C-3 IRC/EC - και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} θελη <2309> (5725) {V-PAS-3S} υμων <4771> {P-2GP} γενεσθαι <1096> (5635) {V-2ADN} πρωτος <4413> {A-NSM-S} εσται <1510> (5695) {V-FDI-3S} παντων <3956> {A-GPM} δουλος <1401> {N-NSM}

02-Mrk 10:44 And <2532> whosoever <3739> <302> of you <5216> will <2309> (5725) be <1096> (5635) **the chiefest <4413>**, shall be <2071> (5704) servant <1401> of all <3956>.

3rd Class – IRC/EC δουλος = bond-slave. Here in Colorado Springs, we have the Airforce Academy. The freshmen are called douley's from this Greek word. They are physically and mentally conditioned as bondslaves by the upper classmen/women.

02-Mrk 11:03 C-3 IRC/EC - και <2532> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} υμιν <4771> {P-2DP} ειπη <3004> (5632) {V-2AAS-3S} τι <5101> {I-ASN} ποιειτε <4160> (5719) {V-PAI-2P} τουτο <3778> {D-ASN} ειπατε <3004> (5628) {V-2AAM-2P} οτι <3754> {CONJ} ο <3588> {T-NSM} κυριος <2962> {N-NSM} αυτου <846> {P-GSM} χρειαν <5532> {N-ASF} εχει <2192> (5719) {V-PAI-3S} και <2532> {CONJ} ευθεως <2112> {ADV} αυτον <846> {P-ASM} αποστελλει <649> (5719) {V-PAI-3S} ωδε <5602> {ADV}

02-Mrk 11:03 And <2532> if <1437> any man <5100> say <2036> (5632) unto you <5213>, Why <5101> do ye <4160> (5719) this <5124>? say ye <2036> (5628) that <3754> the Lord <2962> hath <2192> (5719) need <5532> of him <846>; and <2532> straightway <2112> he will send <649> (5692) him <846> hither (*here*) <5602>.

3rd Class - IRC/EC -

02-Mrk 11:13 C-1 - και <2532> {CONJ} ιδων <3708> (5631) {V-2AAP-NSM} συκτην <4808> {N-ASF} μακροθεν <3113> {ADV} εχουσιν <2192> (5723) {V-PAP-ASF} φυλλα <5444> {N-APN} ηλθεν <2064> (5627) {V-2AAI-3S} ει <1487> {COND} αρα <687> {PRT-I} ευρησει <2147> (5692) {V-FAI-3S} τι <5100> {X-ASN} εν <1722> {PREP} αυτη <846> {P-DSF} και <2532> {CONJ} ελθων <2064> (5631)

{V-2AAP-NSM} επ <1909> {PREP} αυτην <846> {P-ASF} ουδεν <3762> {A-ASN-N} ευρεν <2147> (5627) {V-2AAI-3S} ει <1487> {COND} μη <3361> {PRT-N} φυλλα <5444> {N-APN} ου <3756> {PRT-N} γαρ <1063> {CONJ} ην <1510> (5707) {V-IAI-3S} καιρος <2540> {N-NSM} συκων <4810> {N-GPN}

02-Mrk 11:13 And <2532> seeing <1492> (5631) a fig tree <4808> afar off <3113> having <2192> (5723) leaves <5444>, he came <2064> (5627), **if <1487> haply <686> he might find <2147> (5692) any thing <5100> thereon <1722> <846>**: and <2532> when he came <2064> (5631) to <1909> it <846>, he found <2147> (5627) nothing <3762> but <1508> leaves <5444>; for <1063> the time <2540> of figs <4810> was <2258> (5713) not <3756> *yet*.

1st Class – It is usual for a fig tree to bear figs, the first of two seasons, before leaves come out. αρα is a particle denoting an interrogation to which a negative answer is presumed; or one which implies anxiety or impatience on the part of the questioner. Ref. Mat 21:19. Our Lord was expectant that the fig tree should have some of the first of the yearly crop available.

ATRPW adds: “If haply he might find anything thereon (ει αρα τι ευρησει εν αυτη). This use of ει and the future indicative for purpose (to see if, a sort of indirect question) as in #Ac 8:22 17:27. Jesus was hungry as if he had had no food on the night before after the excitement and strain of the Triumphal Entry. The early figs in Palestine do not get ripe before May or June, the later crop in August. It was not the season of figs, Mark notes. But this precocious tree in a sheltered spot had put out leaves as a sign of fruit. It had promise without performance..”

02-Mrk 11:23 C-3 IRC,3 IRC - αμην <281> {HEB} γαρ <1063> {CONJ} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ος <3739> {R-NSM} αν <302> {PRT} ειπη <3004> (5632) {V-2AAS-3S} τω <3588> {T-DSN} ορει <3735> {N-DSN} τουτω <3778> {D-DSN} αρθητι <142> (5682) {V-APM-2S} και <2532> {CONJ} βληθητι <906> (5682) {V-APM-2S} εις <1519> {PREP} την <3588> {T-ASF} θαλασσαν <2281> {N-ASF} και <2532> {CONJ} μη <3361> {PRT-N} διακριθη <1252> (5686) {V-APS-3S} εν <1722> {PREP} τη <3588> {T-DSF} καρδια <2588> {N-DSF} αυτου <846> {P-GSM} αλλα <235> {CONJ} πιστευση <4100> (5661) {V-AAS-3S} οτι <3754> {CONJ} α <3739> {R-APN} λεγει <3004> (5719) {V-PAI-3S} γινεται <1096> (5736) {V-PNI-3S} εσται <1510> (5695) {V-FDI-3S} αυτω <846> {P-DSM} ο <3739> {R-ASN} εαν <1437> {COND} ειπη <3004> (5632) {V-2AAS-3S}

02-Mrk 11:23 For <1063> verily <281> I say <3004> (5719) unto you <5213>, That <3754> **whosoever <3739> <302> shall say <2036> (5632) unto this <5129> mountain <3735>**, Be thou removed <142> (5682), and <2532> be thou cast <906> (5682) into <1519> the sea <2281>; and <2532> shall <1252> <0> not <3361> doubt <1252> (5686) in <1722> his <846> heart <2588>, but <235> shall believe <4100> (5661) that <3754> those things which <3739> he saith <3004> (5719) shall come to pass <1096> (5736); he <846> shall have <2071> (5704) **whatsoever <3739> <1437> he shall say <2036> (5632)**.

3rd Class – IRC + 3rd Class – IRC. The following translation by John Nelson Darby and amended by NEC, is suggested. Note: An accomplished Jewish teacher was called “A pulverizer of mountains”.

Mrk 11:23 For verily I say to you, that **whosoever shall say to this mountain**, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, **whatever he shall say**, shall come to pass for him.

02-Mrk 11:24 C-1 - δια <1223> {PREP} τουτο <3778> {D-ASN} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} παντα <3956> {A-APN} οσα <3745> {K-APN} αν <302> {PRT} προσευχομενοι <4336> (5740) {V-PNP-NPM} αιτησθε <154> (5747) {V-PPS-2P} πιστευετε <4100> (5720) {V-PAM-2P} οτι <3754> {CONJ} λαμβανετε <2983> (5719) {V-PAI-2P} και <2532> {CONJ} εσται <1510> (5695) {V-FDI-3S} υμιν <4771> {P-2DP}

02-Mrk 11:24 Therefore <1223> <5124> I say <3004> (5719) unto you <5213>, **What <3745> things <3956> soever <302> ye desire <154> (5731), when ye pray <4336> (5740), believe <4100> (5720) that <3754> ye receive <2983> (5719) them, and <2532> ye <5213> shall have <2071> (5704) them.**

1st Class -

ATRPW says: "Believe that ye have received them (πιστευετε οτι ελαβετε). That is the test of faith, the kind that sees the fulfilment before it happens. ελαβετε is second aorist active indicative, antecedent in time to πιστευετε, unless it be considered the timeless aorist when it is simultaneous with it. For this aorist of immediate consequence see #Joh 15:6.."

ASV Mrk 11:24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye {I} receive them, and ye shall have them. {I} *Gr received*

02-Mrk 11:25 C-1/3 TC,1 – DM - ATRWP - **και <2532> {CONJ} οταν <3752> {CONJ} στηκητε <4739> (5725) {V-PAS-2P} προσευχομενοι <4336> (5740) {V-PNP-NPM} αφιετε <863> (5720) {V-PAM-2P} ει <1487> {COND} τι <5100> {X-ASN} εχετε <2192> (5719) {V-PAI-2P} κατα <2596> {PREP} τινος <5100> {X-GSM} ινα <2443> {CONJ} και <2532> {CONJ} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} υμων <4771> {P-2GP} ο <3588> {T-NSM} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανοις <3772> {N-DPM} αφη <863> (5632) {V-2AAS-3S} υμιν <4771> {P-2DP} τα <3588> {T-APN} παραπτωματα <3900> {N-APN} υμων <4771> {P-2GP}**

02-Mrk 11:25 **And <2532> whenever <3752> ye stand <4739> (5725) praying <4336> (5740), forgive <863> (5720), if <1536> <0> ye have <2192> (5719) ought <1536> against <2596> any <5100>: that <2443> your <5216> Father <3962> also <2532> which <3588> is in <1722> heaven <3772> may forgive <863> (5632) you <5213> your <5216> trespasses <3900>.**

1st /3rd Class - TC – The one word apodosis comes before (for emphasis) the Protasis. “. . . if you have anything against anyone, forgive, . . .” Note: οταν = οτε + αν, with PAS-2P implies a conditional (Temporal) clause in future time; DM section 264-265. The WH, Nestle, Aland text forms show στητε PAI-2P > στηκω stand firm. In such reading it would be a 1st class condition. This states that it is a great sin not to FORGIVE one who sins against you. Ref. Mat 18:15-35! and Luk 17:03-04.

+ 1st Class – a ‘cute’ embedding of the two protases , with the one word apodosis, PAImperative αφιετε: **FORGIVE**, in between.

ATRPW comments: “Whensoever ye stand (οταν στηκετε). Late form of present indicative στηκω, from perfect stem εστηκα. In LXX Note use of οταν as in #Mr 11:19. Jesus does not mean by the use of "stand" here to teach that this is the only proper attitude in prayer. That your Father also may forgive you (ινα και ο πατηρ αφη υμιν). Evidently God’s willingness to forgive is limited by our willingness to forgive others. This is a solemn thought for all who pray. Recall the words of Jesus in #Mt 6:12,14.

02-Mrk 11:26 C-1 - **ει <1487> {COND} δε <1161> {CONJ} υμεις <4771> {P-2NP} ουκ <3756> {PRT-N} αφιετε <863> (5719) {V-PAI-2P} ουδε <3761> {CONJ-N} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} υμων <4771> {P-2GP} ο <3588> {T-NSM} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανοις <3772> {N-DPM} αφησει <863> (5692) {V-FAI-3S} τα <3588> {T-APN} παραπτωματα <3900> {N-APN} υμων <4771> {P-2GP}**

02-Mrk 11:26 **But <1161> if <1487> ye <5210> do <863> <0> not <3756> forgive <863> (5719), neither <3761> will <863> <0> your <5216> Father <3962> which <3588> is in <1722> heaven <3772> forgive <863> (5692) your <5216> trespasses <3900>.**

1st Class – strong warning! The Aland text issues the textual apparatus for dismissal of verse 26 (this verse), that is quoted in the apparatus, verbatim, as above. Ref. Mat 06:15. However, Hodges & Farstad’s HFMNT includes this verse. With only the article τοις as marginal in the expression τοις ουρανοις: (the) heaven.

ATRPW raises a textual comment: “This verse is omitted by Westcott and Hort. The Revised Version puts it in a footnote.

02-Mrk 11:31 C-3 – ATRWP - και <2532> {CONJ} ελογιζοντο <3049> (5711) {V-INI-3P} προς <4314> {PREP} εαυτους <1438> {F-3APM} λεγοντες <3004> (5723) {V-PAP-NPM} **εαν <1437> {COND} ειπωμεν <3004> (5632) {V-2AAS-1P}** εξ <1537> {PREP} ουρανου <3772> {N-GSM} ερει <2046> (5692) {V-FAI-3S} δια <1223> {PREP} τι <5101> {I-ASN} ουν <3767> {CONJ} ουκ <3756> {PRT-N} επιστευσατε <4100> (5656) {V-AAI-2P} αυτω <846> {P-DSM}

02-Mrk 11:31 And <2532> they reasoned <3049> (5711) with <4314> themselves <1438>, saying <3004> (5723), **If <1437> we shall say <2036> (5632)**, From <1537> heaven <3772>; he will say <2046> (5692), Why <1302> then <3767> did ye <4100> <0> not <3756> believe <4100> (5656) him <846>?

3rd Class -

ATRWP agrees: "If we say (εαν ειπωμεν). **Third-class condition with aorist active subjunctive.** The alternatives are sharply presented in their secret conclave. They see the two horns of the dilemma clearly and poignantly. They know only too well what Jesus will say in reply. They wish to break Christ's power with the multitude, but a false step now will turn the laugh on them. They see it..

02-Mrk 11:32 C-3 – ATRWP - **αλλ <235> {CONJ} [εαν <1437> {COND} TR/ ειπωμεν <3004> (5632) {V-2AAS-1P}** εξ <1537> {PREP} ανθρωπων <444> {N-GPM} εφοβουντο <5399> (5711) {V-INI-3P} τον <3588> {T-ASM} λαον <2992> {N-ASM} απαντες <537> {A-NPM} γαρ <1063> {CONJ} ειχον <2192> (5707) {V-IAI-3P} τον <3588> {T-ASM} ιωαννην <2491> {N-ASM} οτι <3754> {CONJ} οντως <3689> {ADV} προφητης <4396> {N-NSM} ην <1510> (5707) {V-IAI-3S}

02-Mrk 11: 32 **But <235> if <1437> we should ~~shall~~ say <2036> (5632)**, Of (From) <1537> men <444>; they feared <5399> (5711) the people <2992>: for <1063> all <537> *men* counted <2192> (5707) John <2491>, that <3754> he was <2258> (5713) a prophet <4396> indeed <3689>.

3rd Class

ATRWP says: "But should we say (αλλα ειπωμεν). Deliberative subjunctive with aorist active subjunctive again. It is possible to supply εαν from verse #Mr 11:31 and treat it as a condition as there. So #Mt 21:26 Lu 20:6. But in Mark the structure continues rugged after "from men" with anacoluthon or even aposiopesis — "they feared the people" Mark adds. Matthew has it: "We fear the multitude." Luke puts it: "all the people will stone us." All three Gospels state the popular view of John as a prophet. Mark's "verily" is οντως really, actually. They feared John though dead as much as Herod Antipas did. His martyrdom had deepened his power over the people and disrespect towards his memory now might raise a storm (Swete)."

02-Mrk 12:19 C-3 - διδασκαλε <1320> {N-VSM} μωσης <3475> {N-NSM} εγραψεν <1125> (5656) {V-AAI-3S} ημιν <1473> {P-1DP} οτι <3754> {CONJ} **εαν <1437> {COND} τινος <5100> {X-GSM} αδελφος <80> {N-NSM} αποθανη <599> (5632) {V-2AAS-3S}** και <2532> {CONJ} καταλιπη <2641> (5632) {V-2AAS-3S} γυναικα <1135> {N-ASF} και <2532> {CONJ} τεκνα <5043> {N-APN} μη <3361> {PRT-N} αφη <863> (5632) {V-2AAS-3S} ινα <2443> {CONJ} λαβη <2983> (5632) {V-2AAS-3S} ο <3588> {T-NSM} αδελφος <80> {N-NSM} αυτου <846> {P-GSM} την <3588> {T-ASF} γυναικα <1135> {N-ASF} αυτου <846> {P-GSM} και <2532> {CONJ} εξαναστηση <1817> (5661) {V-AAS-3S} σπερμα <4690> {N-ASN} τω <3588> {T-DSM} αδελφω <80> {N-DSM} αυτου <846> {P-GSM}

02-Mrk 12:19 Master (*teacher*) <1320>, Moses <3475> wrote <1125> (5656) unto us <2254>, **If <3754> <1437> a man's <5100> brother <80> die <599> (5632)**, and <2532> leave <2641> (5632) *his* wife <1135> *behind him*, and <2532> leave <863> (5632) no <3361> children <5043>, that <2443> his <846> brother <80> should take <2983> (5632) his <846> wife <1135>, and <2532> raise up <1817> (5661) seed <4690> unto his <846> brother <80>.

3rd Class

ATRWP says: "There come unto him Sadducees (ερχονται σαδδουκαιιοι προς αυτον). Dramatic present. The Pharisees and Herodians had had their turn after the formal committee of the Sanhedrin had been so completely routed. It was inevitable that they should feel called upon to show their intellectual superiority to these raw Pharisaic and Herodian theologians. See RWP on

"Mt 22:23" through verse 33 for discussion of details. It was a good time to air their disbelief in the resurrection at the expense of the Pharisees and to score against Jesus where the Sanhedrin and then the Pharisees and Herodians had failed so ignominiously." While NHC adds: "'The Sadducees, were the deists of that age, here attack our Lord Jesus."

02-Mrk 12:23 C-3 ITC - DM - εν <1722> {PREP} τη <3588> {T-DSF} αναστασει <386> {N-DSF} **οταν** <3752> {CONJ} αναστωσιν <450> (5632) {V-2AAS-3P} τινος <5101> {I-GSM} αυτων <846> {P-GPM} εσται <1510> (5695) {V-FDI-3S} γυνη <1135> {N-NSF} οι <3588> {T-NPM} γαρ <1063> {CONJ} επτα <2033> {A-NUI} εσχον <2192> (5627) {V-2AAI-3P} αυτην <846> {P-ASF} γυναικα <1135> {N-ASF}

02-Mrk 12:23 In <1722> the resurrection <386> therefore <3767>, **whenever** <3752> **they shall rise** <450> (5632), whose <5101> wife <1135> shall she be <2071> (5704) of them <846>? for <1063> the seven <2033> had <2192> (5627) her <846> to wife <1135>.

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis, and the AAS-3P of αναστωσιν of the protasis. See DM section 265 (2) a.

ATRPW has: "To wife (γυναικα). Predicate accusative in apposition with "her" (αυτην). So Luke, but Matthew merely has "had her" (εσχον αυτην), constative aorist indicative active."

02-Mrk 12:25 C-3 ITC - DM - **οταν** <3752> {CONJ} γαρ <1063> {CONJ} εκ <1537> {PREP} νεκρων <3498> {A-GPM} αναστωσιν <450> (5632) {V-2AAS-3P} ουτε <3777> {CONJ-N} γαμουσιν <1060> (5719) {V-PAI-3P} ουτε <3777> {CONJ-N} γαμисκονται <1061> (5743) {V-PPI-3P} αλλ <235> {CONJ} εισιν <1510> (5719) {V-PAI-3P} ως <5613> {ADV} αγγελιοι <32> {N-NPM} οι <3588> {T-NPM} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανοις <3772> {N-DPM}

02-Mrk 12:25 **For** <1063> **whenever** <3752> **they shall rise** <450> (5632) **from** <1537> **the dead** <3498>, they neither <3777> marry <1060> (5719), nor <3777> are given in marriage <1061> (5743); but <235> are <1526> (5748) as <5613> the angels <32> which <3588> are in <1722> heaven <3772>.

3rd Class – ITC - οταν = οτε + αν with crasis, and the 2AAS-3P of αναστωσιν of the protasis. See DM section 265 (2) a.

02-Mrk 12:36 C-3 ITC - DM - αυτος <846> {P-NSM} γαρ <1063> {CONJ} δαυιδ <1138> {N-PRI} ειπεν <3004> (5627) {V-2AAI-3S} εν <1722> {PREP} πνευματι <4151> {N-DSN} αγιω <40> {A-DSN} λεγει <3004> (5719) {V-PAI-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} τω <3588> {T-DSM} κυριω <2962> {N-DSM} μου <1473> {P-1GS} καθου <2521> (5737) {V-PNM-2S} εκ <1537> {PREP} δεξιων <1188> {A-GPM} μου <1473> {P-1GS} εως <2193> {ADV} αν <302> {PRT} θω <5087> (5632) {V-2AAS-1S} τους <3588> {T-APM} εχθρους <2190> {A-APM} σου <4771> {P-2GS} υποποδιον <5286> {N-ASN} των <3588> {T-GPM} ποδων <4228> {N-GPM} σου <4771> {P-2GS}

02-Mrk 12:36 For <1063> David <1138> himself <846> said <2036> (5627) by <1722> the Holy <40> Ghost <4151>, The LORD <2962> said <2036> (5627) to my <3450> Lord <2962>, Sit thou <2521> (5737) on <1537> my <3450> right hand <1188>, **until** <2193> **ever** <302> **I make** <5087> (5632) **thine** <4675> **enemies** <2190> **thy** <4675> **footstool** <5286> <4228>.

3rd Class – ITC - Protasis follows apodosis. Note εως and αν with the 2AAS-1S: θω. See DM sections 265. (2) b., and 273. Note apodosis underlined text.

ATRPW comments on: "Ver. 36. Said by the Holy Ghost] The Psalms then are a part of Holy Writ by Christ's own testimony, who also, #Lu 24:44, divideth the Old Testament into the law of Moses, the prophets, and the Psalms. Yea, Psalmorum liber quaecunque utilia sunt ex omnibus confinet, saith Augustine after Basil; the Psalms are a treasury of all holy truths. The footstool (υποποδιον). Westcott and Hort read υποκατω (under) after Aleph B D L. er. 36. For David himself said by the Holy Ghost, &c.] In #Ps 110:1, being inspired by the Spirit of God:

J.Gill replies: "The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool. **This is a proof, that David did call Christ his Lord; and that he called him so in spirit; since these words were delivered by him under the inspiration of the Holy Spirit: that the psalm was written by David, the title shows; and that he spake it as he was**

influenced by the Holy Ghost, our Lord declares: the passage relates to what God the Father said to Christ, when being risen from the dead, he ascended on high, and entered into the most holy place; he bid him sit down at his right hand, as having done the work of man's salvation, he was sent about, to full satisfaction; and as a mark of affection to him, and honour conferred upon him in the human nature; where he should continue, till all his enemies, Jews, Pagans, Papists, and Mahometans, as well as Satan, and all his principalities and powers, were so subdued under him, as to be as a footstool to his throne: and when David prophetically speaks of this, he calls the Messiah his Lord; saying, the "Lord said to my Lord"; on which account the prophecy is cited; who was so, as he is God, and his Creator and Redeemer. That this prophecy is a prophecy of the Messiah, and is applicable to no other but he; and is therefore pertinently cited, and applied to him here, see Gill on "Mt 22:44".

02-Mrk 13:04 C-3 ITC - DM - ειπε <3004> (5628) {V-2AAM-2S} ημιν <1473> {P-1DP} ποτε <4219> {PRT-I} ταυτα <3778> {D-NPN} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} τι <5101> {I-NSN} το <3588> {T-NSN} σημειον <4592> {N-NSN} οταν <3752> {CONJ} μελλη <3195> (5725) {V-PAS-3S} παντα <3956> {A-APN} ταυτα <3778> {D-APN} συντελεισθαι <4931> (5745) {V-PPN}

02-Mrk 13:04 Tell <2036> (5628) us <2254>, when <4219> shall these things <5023> be <2071> (5704)? and <2532> what <5101> shall be the sign <4592> whenever <3752> all <3956> these things <5023> shall <3195> (5725) be fulfilled <4931> (5745)?

3rd Class – ITC - οταν = οτε + αν: whenever, with crasis and the PAS-3S, μελλη of the protasis. See DM section 265 (2) a. Note that the Protasis follows the apodosis. "... Whenever all these things will be fulfilled, what shall be the sign?" Reference Pauls epistles and The Revelation Of Jesus Christ, and Figure 02., below.

ATRPW says: "Tell us, when shall these things be? (ειπον ημιν ποτε ταυτα εσται;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the **when** (ποτε) and the **what** sign (τι σημειον). #Mt 24:3 includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on #Mt 24:3. This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and may be due to Peter. Mark may have given it in order "to forewarn and forearm" (Bruce) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew {#Mt 24} and Luke {#Lu 21:5-36} follow the general line of #Mr 13, though #Mt 24:43-25:46 presents new materials (parables)."

02-Mrk 13:07 C-3 ITC - DM - οταν <3752> {CONJ} δε <1161> {CONJ} ακουσητε <191> (5661) {V-AAS-2P} πολεμους <4171> {N-APM} και <2532> {CONJ} ακουας <189> {N-APF} πολεμων <4171> {N-GPM} μη <3361> {PRT-N} θροεισθε <2360> (5744) {V-PPM-2P} δει <1163> (5719) {V-PAI-3S} γαρ <1063> {CONJ} γενεσθαι <1096> (5635) {V-2ADN} αλλ <235> {CONJ} ουπω <3768> {ADV-N} το <3588> {T-NSN} τελος <5056> {N-NSN}

02-Mrk 13:07 And <1161> whenever <3752> ye shall hear <191> (5661) of wars <4171> and <2532> rumours <189> of wars <4171>, be ye <2360> <0> not <3361> troubled <2360> (5744): for <1063> such things must <1163> (5748) needs be <1096> (5635); but <235> the end <5056> shall not be yet <3768>.

3rd Class - ITC - οταν = οτε + αν: whenever, with crasis^a and the AAS-2P of ακουσητε of the protasis. See DM section 265 (2) a.

ATRPW provides an historical look: "Must needs come to pass (δει γενεσθαι). Already there were outbreaks against the Jews in Alexandria, at Seleucia with the slaughter of more than fifty thousand, at Jamnia, and elsewhere. Caligula, Claudius, Nero will threaten war before it finally comes with the destruction of the city and temple by Titus in A.D. 70. Vincent notes that between this prophecy by Jesus in A.D. 30 (or 29) and the destruction of Jerusalem there was an earthquake in Crete (A.D. 46 or 47), at

^a Crasis A breathing mark may be found in the middle of a word showing that **two words have been contracted into one word**. e.g., The combination of The Greek Word και coupled with the 1st personal pronoun εγω becomes καγω: "And I"

Rome (A.D. 51), at Apamaia in Phrygia (A.D. 60), at Campania (A.D. 63). He notes also four famines during the reign of Claudius A.D. 41-54. One of them was in Judea in A.D. 44 and is alluded to in #Ac 11:28. Tacitus (Annals xvi. 10-13) describes the hurricanes and storms in Campania in A.D. 65.”

02-Mrk 13:11 C-3 ITC,3 IRC - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} αγαγωσιν <71> (5632) {V-2AAS-3P} υμας <4771> {P-2AP} παραδιδοντες <3860> (5723) {V-PAP-NPM} μη <3361> {PRT-N} προμεριμνατε <4305> (5720) {V-PAM-2P} τι <5101> {I-ASN} λαλησητε <2980> (5661) {V-AAS-2P} μηδε <3366> {CONJ-N} μελετατε <3191> (5720) {V-PAM-2P} αλλ <235> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} δοθη <1325> (5686) {V-APS-3S} υμιν <4771> {P-2DP} εν <1722> {PREP} εκεινη <1565> {D-DSF} τη <3588> {T-DSF} ωρα <5610> {N-DSF} τουτο <3778> {D-ASN} λαλειτε <2980> (5720) {V-PAM-2P} ου <3756> {PRT-N} γαρ <1063> {CONJ} εστε <1510> (5719) {V-PAI-2P} υμεις <4771> {P-2NP} οι <3588> {T-NPM} λαλουντες <2980> (5723) {V-PAP-NPM} αλλα <235> {CONJ} το <3588> {T-NSN} πνευμα <4151> {N-NSN} το <3588> {T-NSN} αγιον <40> {A-NSN}**

02-Mrk 13:11 **But <1161> whenever <3752> they shall lead <71> (5632) you, and deliver <3860> <0> you <5209> up <3860> (5723), take <4305> <0> no <3361> thought beforehand <4305> (5720) what <5101> ye shall speak <2980> (5661), neither <3366> do ye premeditate <3191> (5720): but <235> whatsoever <3739> shall be <1437> given <1325> (5686) you <5213> in <1722> that <1565> hour <5610>, that <5124> speak <2980> (5720) ye: for <1063> it is <2075> (5748) not <3756> ye <5210> that speak <2980> (5723), but <235> the Holy <40> Ghost <4151>.**

3rd Class - ITC - οταν = οτε + αν: *whenever*.. As DM 264, “The Nature of the Temporal Idea. (2) Indefinite: The time limit may be stated as a contingency, **carrying a conditional element**, and corresponding in meaning to ‘whenever.’ The indicative with αν is generally used in such clauses for past time, and the subjunctive (**here**) with αν for future time.”

3rd Class - IRC. See DM section 253. (1).

ATRWPs reflects: “Be not anxious beforehand what ye shall speak (μη προμεριμνατε τι λαλησητε). Negative with present imperative to make a general prohibition or habit. Jesus is not here referring to preaching, but to defences made before these councils and governors. A typical example is seen in the courage and skill of Peter and John before the Sanhedrin in Acts. The verb μεριμναω is from μεριζω (μερις), to be drawn in opposite directions, to be distracted. See RWP on "Mt 6:25". They are not to be stricken with fright beforehand, but to face fearlessly those in high places who are seeking to overthrow the preaching of the gospel. There is no excuse here for the lazy preacher who fails to prepare his sermon out of the mistaken reliance upon the Holy Spirit. They will need and will receive the special help of the Holy Spirit (cf. Joh 14-16).”

THE RESURRECTIONS AND JUDGMENTS OF THE BIBLE

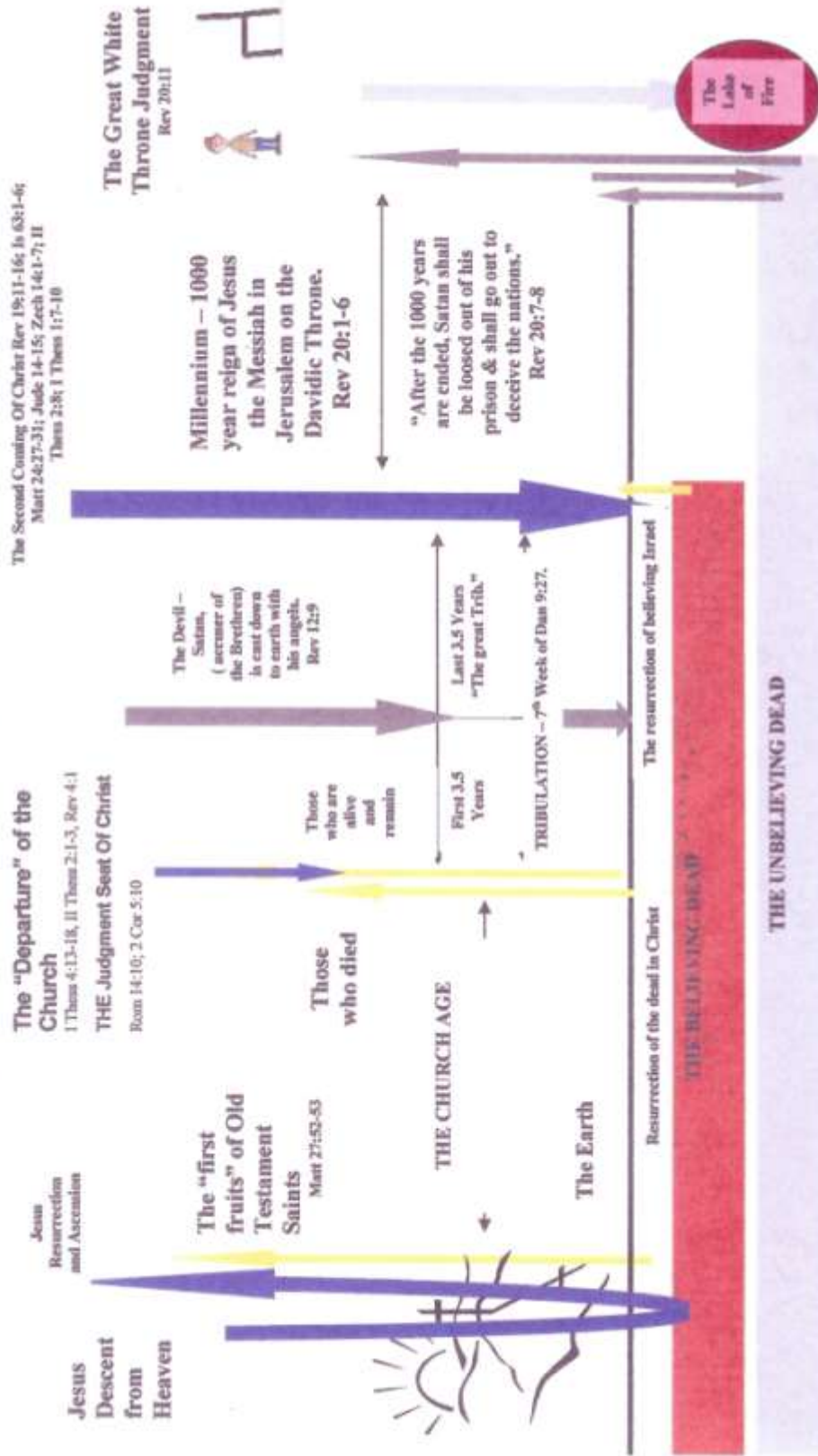


Figure 02. The Resurrections And Judgments Of The Bible

02-Mrk 13:14 C-3 ITC - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} ιδητε <3708> (5632) {V-2AAS-2P} το <3588> {T-ASN} βδελυγμα <946> {N-ASN} της <3588> {T-GSF} ερημωσεως <2050> {N-GSF} το <3588> {T-ASN} ρηθεν <2046> (5685) {V-APP-ASN} υπο <5259> {PREP} δανηλ <1158> {N-PRI} του <3588> {T-GSM} προφητου <4396> {N-GSM} εστω <2476> (5761) {V-RAP-NSM} οπου <3699> {ADV} ου <3756> {PRT-N} δει <1163> (5719) {V-PAI-3S} ο <3588> {T-NSM} αναγνωσκων <314> (5723) {V-PAP-NSM} νοειτω <3539> (5720) {V-PAM-3S} τοτε <5119> {ADV} οι <3588> {T-NPM} εν <1722> {PREP} τη <3588> {T-DSF} ιουδαια <2449> {N-DSF} φευγετωσαν <5343> (5720) {V-PAM-3P} εις <1519> {PREP} τα <3588> {T-APN} ορη <3735> {N-APN}**

02-Mrk 13: 14 **But <1161> whenever <3752> ye shall see <1492> (5632) the abomination <946> of desolation <2050>, spoken <4483> (5685) of by <5259> Daniel <1158> the prophet <4396>, standing <2476> (5756) (5625) <2476> (5761) where <3699> it ought <1163> (5748) not <3756>, (let him that readeth <314> (5723) understand <3539> (5720),) then <5119> let them <5343> <0> that be in <1722> Judea <2449> flee <5343> (5720) to <1519> the mountains <3735>:**

3rd Class - ITC - οταν = οτε + αν: *whenever*.. As DM sections 264. and 265. (2) a. reports. Note the short local clause, εστω οπου ου δει, contained in the protasis.

ATRPW gives background: "Standing where he ought not (εστηκοτα οπου ου δει). #Mt 24:15 has "standing in the holy place" (εστος εν τοποι αγιω), neuter and agreeing with βδελυγμα (abomination), the very phrase applied in #RAPC 1Ma 1:54 to the altar to Zeus erected by Antiochus Epiphanes where the altar to Jehovah was. Mark personifies the abomination as personal (masculine), while #Lu 21:20 defines it by reference to the armies (of Rome, as it turned out). So the words of Daniel find a second fulfilment, Rome taking the place of Syria (Swete). See RWP on "Mt 24:15" for this phrase and the parenthesis inserted in the words of Jesus ("Let him that readeth understand"). See also on "Mt 24:16" through 25 for discussion of details in "Mr 13:14".

02-Mrk 13:20 C-2 EXC - DM - BMT - **και <2532> {CONJ} ει <1487> {COND} μη <3361> {PRT-N} κυριος <2962> {N-NSM} εκολοβωσεν <2856> (5656) {V-AAI-3S} τας <3588> {T-APF} ημερας <2250> {N-APF} ουκ <3756> {PRT-N} αν <302> {PRT} εσωθη <4982> (5681) {V-API-3S} πασα <3956> {A-NSF} σαρχ <4561> {N-NSF} αλλα <235> {CONJ} δια <1223> {PREP} τους <3588> {T-APM} εκλεκτους <1588> {A-APM} ους <3739> {R-APM} εξελεξατο <1586> (5668) {V-AMI-3S} εκολοβωσεν <2856> (5656) {V-AAI-3S} τας <3588> {T-APF} ημερας <2250> {N-APF}**

02-Mrk 13:20 **And <2532> except (unless) <1508> that the Lord <2962> had shortened <2856> (5656) those days <2250>, no <3756> <3956> flesh <4561> should be <302> saved <4982> (5681): but <235> for <1223> the elect's sake <1588>, whom <3739> he hath chosen <1586> (5668), he hath shortened <2856> (5656) the days <2250>.**

2nd Class – EXC - DM section 275. (2) b. See also BMT section 274. (g).

ATRPW clarifies: "Ver. 20. Except the Lord had shortened] Mutilaverat, truncaverat, εκολοβωσε. Not in respect of the divine decree, but, 1. Of the long miseries that the people had deserved. 2. Of the enemies' rage, that would have exceeded. See #Zec 1:13. Whom he chose (ους εξελεξατο). Indirect aorist middle indicative. In Mark alone. Explains the sovereign choice of God in the end by and for himself."

02-Mrk 13:21 C-3 EC - DM - **και <2532> {CONJ} τοτε <5119> {ADV} εαν <1437> {COND} τις <5100> {X-NSM} υμιν <4771> {P-2DP} ειπη <3004> (5632) {V-2AAS-3S} ιδε <3708> (5657) {V-AAM-2S} ωδε <5602> {ADV} ο <3588> {T-NSM} χριστος <5547> {N-NSM} ιδε <3708> (5657) {V-AAM-2S} εκει <1563> {ADV} μη <3361> {PRT-N} πιστευετε <4100> (5720) {V-PAM-2P}**

02-Mrk 13:21 **And <2532> then <5119> if <1437> any man <5100> shall say <2036> (5632) to you <5213>, Lo <2400> (5628), here <5602> is Christ <5547>; or <2228>, lo <2400> (5628), he is there <1563>; believe <4100> (5661) him not <3361>:**

3rd Class - EC - See DM section 278. (3).

JFB says: "—So #Lu 17:23. No one can read JOSEPHUS' account of what took place before the destruction of Jerusalem without seeing how strikingly this was fulfilled.

-To seduce, if it were possible, even the elect—implying that this, though all *but* done, will prove impossible. What a precious assurance! (Compare #2Th 2:9-12).”

02-Mrk 13:22 C-3 - BMT - εγερθησονται <1453> (5701) {V-FPI-3P} γαρ <1063> {CONJ} ψευδοχριστοι <5580> {N-NPM} και <2532> {CONJ} ψευδοπροφηται <5578> {N-NPM} και <2532> {CONJ} δωσουσιν <1325> (5692) {V-FAI-3P} σημεια <4592> {N-APN} και <2532> {CONJ} τερατα <5059> {N-APN} προς <4314> {PREP} το <3588> {T-ASN} αποπλαναν <635> (5721) {V-PAN} ει <1487> {COND} δυνατον <1415> {A-NSN} τους <3588> {T-APM} εκλεκτους <1588> {A-APM}

02-Mrk 13:22 For <1063> false Christs <5580> and <2532> false prophets <5578> shall rise <1453> (5701), and <2532> shall shew <1325> (5692) signs <4592> and <2532> wonders <5059>, to <4314> seduce <635> (5721), **if <1487> it would be possible <1415>**, even <2532> the elect <1588>.

3rd Class – But it may be possible to deceive the very elect! Although a very low probability. Substitution of the FAI-3S εσται: *it shall*. See BTM sections 254.(b), 255., and 273. (f), and 274. (g).

ATRPW reads as: “That they may lead astray (προς το αποπλαναν). With a view to leading off (προς and the infinitive). #Mt 24:24 has ωστε αποπλασθαι, so as to lead off.”

02-Mrk 13:28 C-3 ITC - DM - απο <575> {PREP} δε <1161> {CONJ} της <3588> {T-GSF} συκης <4808> {N-GSF} μαθετε <3129> (5628) {V-2AAM-2P} την <3588> {T-ASF} παραβολην <3850> {N-ASF} **οταν <3752> {CONJ} αυτης <846> {P-GSF} ηδη <2235> {ADV} ο <3588> {T-NSM} κλαδος <2798> {N-NSM} απωλος <527> {A-NSM} γενηται <1096> (5638) {V-2ADS-3S} και <2532> {CONJ} εκφυη <1631> (5725) {V-PAS-3S} τα <3588> {T-APN} φυλλα <5444> {N-APN} γινωσκετε <1097> (5719) {V-PAI-2P} οτι <3754> {CONJ} εγγυς <1451> {ADV} το <3588> {T-NSN} θερος <2330> {N-NSN} εστιν <1510> (5719) {V-PAI-3S}**

02-Mrk 13:28 Now <1161> learn <3129> (5628) a parable <3850> of <575> the fig tree <4808>; **Whenever <3752> her <846> branch <2798> is <1096> (5638) yet <2235> tender <527>, and <2532> putteth forth <1631> (5725) leaves <5444>**, ye know <1097> (5719) that <3754> summer <2330> is <2076> (5748) near <1451>:

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis, and the 2ADS-3S of γενηται, of the protasis. See DM section 265 (2) b. - Ref. Mat 21:19.

02-Mrk 13:29 C-3 ITC - DM - ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} **οταν <3752> {CONJ} ταυτα <3778> {D-APN} ιδητε <3708> (5632) {V-2AAS-2P} γινομενα <1096> (5740) {V-PNP-APN} γινωσκετε <1097> (5720) {V-PAM-2P} οτι <3754> {CONJ} εγγυς <1451> {ADV} εστιν <1510> (5719) {V-PAI-3S} επι <1909> {PREP} θυραις <2374> {N-DPF}**

02-Mrk 13:29 So <3779> ye <5210> in like manner <2532>, **whenever <3752> ye shall see <1492> (5632) these things <5023> come to pass <1096> (5740)**, know <1097> (5720) that <3754> it is <2076> (5748) nigh <1451>, *even* at <1909> the doors <2374>.

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis, and the 2AAS-2P ιδητε, of the protasis. See DM section 265 (2) b.

02-Mrk 13:30 C-3 ITC - DM - ACCGG - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ου <3756> {PRT-N} μη <3361> {PRT-N} παρελθη <3928> (5632) {V-2AAS-3S} η <3588> {T-NSF} γενεα <1074> {N-NSF} αυτη <3778> {D-NSF} **μεχρι <3360> {ADV} ου <3739> {R-GSM} παντα <3956> {A-NPN} ταυτα <3778> {D-NPN} γενηται <1096> (5638) {V-2ADS-3S}**

02-Mrk 13:30 Verily <281> I say <3004> (5719) unto you <5213>, that <3754> this <3778> generation <1074> shall <3928> <0> not <3364> pass <3928> (5632), **until <3360> <3739> all <3956> these things <5023> be done <1096> (5638).**

3rd Class - ITC - μέχρι ου with the 2APS-3S, and as DM section 265. (2) b. explains, “and the temporal clause presents a future reference relative to the principle clause, **av is omitted**.” This section of the Olivet Discourse (Mat 24-25) occurs as the result of the last two of the three questions asked by His disciples in verse 24:03, as follows:

Mat 24:03 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us,

(1) When shall these things be? [i.e.. the woes and lamentations over the nation and Jerusalem which will be destroyed and dispersed and killed by the Roman General Titus in 70 AD.]

and (2) What shall be the sign of thy coming, [These don’t have to do with 70 AD destruction]

and (3) What shall be the sign of the consummation of the age? [These don’t have to do with 70 AD destruction]

Note that this generation refers to those living in the time just preceding and subsequent to the Day Of The

Lord.

ACCGG says: “Verse 30. *This generation γενεα αυτη, This very race of men.* It is certain that this word has *two* meanings in the Scriptures; that given in the text, and that above. *Generation* signifies a period of a certain number of years, sometimes more, sometimes less. In #De 1:35 2:14, Moses uses the word to point out a term of thirty-eight years, which was precisely the number in the present case; for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction. But as there are *other* events in this chapter, which certainly look *beyond* the destruction of Jerusalem, and which were to take place before the Jews should cease to be a *distinct* people, I should therefore prefer the translation given above. See note on “Mt 24:34”.

02-Mrk 13:32 C-1 EXC - BMT - περι <4012> {PREP} δε <1161> {CONJ} της <3588> {T-GSF} ημερας <2250> {N-GSF} εκεινης <1565> {D-GSF} η <2228> {PRT} ωρας <5610> {N-GSF} ουδεις <3762> {A-NSM-N} ουδεν <1492> (5758) {V-RAI-3S} ουδε <3761> {CONJ-N} οι <3588> {T-NPM} αγγελτοι <32> {N-NPM} οι <3588> {T-NPM} εν <1722> {PREP} ουρανω <3772> {N-DSM} ουδε <3761> {CONJ-N} ο <3588> {T-NSM} υιος <5207> {N-NSM} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} πατηρ <3962> {N-NSM}

02-Mrk 13:32 But <1161> of <4012> that <1565> day <2250> and <2532> *that* hour <5610> knoweth <1492> (5758) no man <3762>, no, not <3761> the angels <32> which <3588> are in <1722> heaven <3772>, neither <3761> the Son <5207>, **but (except) <1508> the Father <3962>.**

1st Class - EXC - a short conditional exception clause. The verb, a perfect indicative ουδεν RAI-3S, needs to be supplied to obtain: “. . . No one knows, . . . except the Father knows.” BMT sections 470.-471. See Phil 2:5-8.

ATRPW clarifies the time aspect: “Not even the Son ουδε ο υιος). There is no doubt as to the genuineness of these words here such as exists in #Mt 24:36. This disclaimer of knowledge naturally interpreted applies to the second coming, not to the destruction of Jerusalem which had been definitely limited to that generation as it happened in A.D. 70.

02-Mrk 14:07 C-3 ITC/EC? - DM - παντοτε <3842> {ADV} γαρ <1063> {CONJ} τους <3588> {T-APM} πτωχους <4434> {A-APM} εχετε <2192> (5719) {V-PAI-2P} μεθ <3326> {PREP} εαυτων <1438> {F-2GPM} και <2532> {CONJ} οταν <3752> {CONJ} θελητε <2309> (5725) {V-PAS-2P} δυνασθε <1410> (5736) {V-PNI-2P} αυτους <846> {P-APM} ευ <2095> {ADV} ποιησαι <4160> (5658) {V-AAN} εμε <1473> {P-1AS} δε <1161> {CONJ} ου <3756> {PRT-N} παντοτε <3842> {ADV} εχετε <2192> (5719) {V-PAI-2P}

02-Mrk 14:07 For <1063> ye have <2192> (5719) the poor <4434> with <3326> you <1438> always <3842>, **and <2532> whenever <3752> ye will <2309> (5725)** you are able <1410> (5736) do <4160> (5658) them <846> good <2095>: but <1161> me <1691> you have <2192> (5719) not <3756> always <3842>.

3rd Class - ITC/EC? - οταν = οτε + αν: *whenever*, with crasis, and the PAS-2P θελητε, of the protasis. See DM section 265 (2) b.

02-Mrk 14:09 C-3 ILOC - DM - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οπου <3699> {ADV} εαν <1437> {COND} κηρυχθη <2784> (5686) {V-APS-3S} το <3588> {T-NSN} ευαγγελιον <2098> {N-NSN} τουτο <3778> {D-NSN} εις <1519> {PREP} ολον <3650> {A-ASM} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} και <2532> {CONJ} ο <3739> {R-ASN} εποησεν <4160> (5656) {V-AAI-3S} αυτη <3778> {D-NSF} λαληθησεται <2980> (5701) {V-FPI-3S} εις <1519> {PREP} μνημοσυνον <3422> {N-ASN} αυτης <846> {P-GSF}

02-Mrk 14:09 Verily <281> I say <3004> (5719) unto you <5213>, **Wheresoever <3699> <302> this <5124> gospel <2098> shall be preached <2784> (5686) throughout <1519> the whole <3650> world <2889>, this also <2532> that <3739> she <3778> (5625) <846> hath done <4160> (5656) shall be spoken <2980> (5701) of for <1519> a memorial <3422> of her <846>.**

3rd Class - ILOC - Indefinite Local Conditional clause (ILOC). See DM sections 260. 261. (1), and 262. (2).

ATRP gives us charge: “For a memorial of her^a (εις μνημοσυνον αυτης). So in #Mt 26:13. There are many mausoleums that crumble to decay. But this monument to Jesus fills the whole world still with its fragrance. **What a hint there is here for those who wish to leave permanent memorials.**”

02-Mrk 14:14 C-3 LOC/EC? – DM - και <2532> {CONJ} οπου <3699> {ADV} εαν <1437> {COND} εισελθη <1525> (5632) {V-2AAS-3S} ειπατε <3004> (5628) {V-2AAM-2P} τω <3588> {T-DSM} οικοδεσποτη <3617> {N-DSM} οτι <3754> {CONJ} ο <3588> {T-NSM} διδασκαλος <1320> {N-NSM} λεγει <3004> (5719) {V-PAI-3S} που <4226> {ADV-I} εστιν <1510> (5719) {V-PAI-3S} το <3588> {T-NSN} καταλυμα <2646> {N-NSN} οπου <3699> {ADV} το <3588> {T-ASN} πασχα <3957> {ARAM} μετα <3326> {PREP} των <3588> {T-GPM} μαθητων <3101> {N-GPM} μου <1473> {P-1GS} φαγω <5315> (5632) {V-2AAS-1S}

02-Mrk 14:14 **And <2532> wheresoever <3699> <1437> he shall go in <1525> (5632),** say ye <2036> (5628) to the goodman of the house <3617>, <3754> The Master <1320> saith <3004> (5719), Where <4226> is <2076> (5748) the guest chamber <2646>, where <3699> I shall eat <5315> (5632) the Passover <3957> with <3326> my <3450> disciples <3101>?

3rd Class – LOC/EC? – Local Conditional clause (LOC). See DM sections 260. 261. (1), and 262. (2); and 278. (3).

ATRP adds: “The goodman of the house (τω οικοδεσποτη). A non-classical word, but in late papyri. It means master (despot) of the house, householder. The usual Greek has two separate words, οικον δεσποτης (master of the house). My guest-chamber (το καταλυμα μου). In LXX, papyri, and modern Greek for lodging-place (inn, as in #Lu 2:7 or guest-chamber as here). It was used for καν or χαρνανσεραι. I shall eat (φαγω). Futuristic aorist subjunctive with οπου.

02-Mrk 14:21C -2 –BMT - ο <3588> {T-NSM} μεν <3303> {PRT} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} υπαγει <5217> (5719) {V-PAI-3S} καθως <2531> {ADV} γεγραπται <1125> (5769) {V-RPI-3S} περι <4012> {PREP} αυτου <846> {P-GSM} ουαι <3759> {INJ} δε <1161> {CONJ} τω <3588> {T-DSM} ανθρωπω <444> {N-DSM} εκεινω <1565> {D-DSM} δι <1223> {PREP} ου <3739> {R-GSM} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} παραδιδεται <3860> (5743) {V-PPI-3S} καλον <2570> {A-NSN} ην <1510> (5707) {V-IAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} ουκ <3756> {PRT-N} εγεννηθη <1080> (5681) {V-API-3S} ο <3588> {T-NSM} ανθρωπος <444> {N-NSM} εκεινος <1565> {D-NSM}

02-Mrk 14:21 The Son <5207> of man <444> indeed <3303> goeth <5217> (5719), as <2531> it is written <1125> (5769) of <4012> him <846>: but <1161> woe <3759> to that <1565> man <444> by <1223> whom <3739> the Son <5207> of man <444> is betrayed <3860> (5743)! good <2570> were it <2258> (5713) for that <1565> man <444> **if <1487> he <846> had <1080> <0> never <3756> been born <1080> (5681).**

^a Mary of Bethany, Martha ‘the server’ her sister, John 11:1 whose brother was Lazarus (Who Jesus raised from the dead).

02-Mrk 14:25 C-3 ITC - DM - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ουκει <3765> {ADV-N} ου <3756> {PRT-N} μη <3361> {PRT-N} πιω <4095> (5632) {V-2AAS-1S} εκ <1537> {PREP} του <3588> {T-GSN} γενηματος <1081> {N-GSN} της <3588> {T-GSF} αμπελου <288> {N-GSF} εως <2193> {ADV} της <3588> {T-GSF} ημερας <2250> {N-GSF} εκεινης <1565> {D-GSF} **οταν <3752> {CONJ} αυτο <846> {P-ASN} πινω <4095> (5725) {V-PAS-1S} καινον <2537> {A-ASN} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} του <3588> {T-GSM} θεου <2316> {N-GSM}**

02-Mrk 14:25 Verily <281> I say <3004> (5719) unto you <5213>, I will <3364> drink <4095> (5632) no more <3754> <3765> of <1537> the fruit <1081> of the vine <288>, until <2193> that <1565> day <2250> **whenever <3752> I drink <4095> (5725) it <846> new <2537> in <1722> the kingdom <932> of God <2316>.**

3rd Class – ITC οταν = οτε + αν: *whenever*, with crasis and the PAS-1S πινω, of the protasis. See DM section 265 (2)
a. He will, in fact, drink it new, but the condition is when that will be.

02-Mrk 14:29 C-1 EC – DM - ο <3588> {T-NSM} δε <1161> {CONJ} πετρος <4074> {N-NSM} εφη <5346> (5707) {V-IAI-3S} αυτω <846> {P-DSM} **και <2532> {CONJ} ει <1487> {COND} παντες <3956> {A-NPM} σκανδαλισθησονται <4624> (5701) {V-FPI-3P} αλλ <235> {CONJ} ουκ <3756> {PRT-N} εγω <1473> {P-1NS}**

02-Mrk 14:29 But <1161> Peter <4074> said <5346> (5713) unto him <846>, **Although <2532> <1487> all <3956> shall be offended <4624> (5701)**, yet <235> *will* not <3756> I <1473>.

1st Class – EC – DM section 278. (3)

ATRPW says: "Yet will not I (αλλ ουκ εγω). Mark records here Peter's boast of loyalty even though all desert him. All the Gospels tell it. See RWP on "Mt 26:33". "

02-Mrk 14:31 C-3 - ο <3588> {T-NSM} δε <1161> {CONJ} εκπερισσου <0> <4053> {ADV} ελεγεν <3004> (5707) {V-IAI-3S} μαλλον <3123> {ADV} **εαν <1437> {COND} με <1473> {P-1AS} δεη <1163> (5725) {V-PAS-3S} συναποθανειν <4880> (5629) {V-2AAN} σοι <4771> {P-2DS} ου <3756> {PRT-N} μη <3361> {PRT-N} σε <4771> {P-2AS} απαρνησωμαι <533> (5667) {V-ADS-1S} ωσαντως <5615> {ADV} δε <1161> {CONJ} και <2532> {CONJ} παντες <3956> {A-NPM} ελεγον <3004> (5707) {V-IAI-3P}**

02-Mrk 14:31 But <1161> he spake <3004> (5707) the more <3123> vehemently <1537> <4053>, **If <1437> I <3165> should <1163> (5753) die with <4880> (5629) thee <4671>**, I will not <3364> <0> deny <533> (5695) thee <4571> in any wise <3364>. Likewise <5615> also <1161> <2532> said they <3004> (5707) all <3956>.

3rd Class

ATRPW reads as: "Exceeding vehemently (εκπερισσως). This strong compounded adverb only in Mark and probably preserves Peter's own statement of the remark. About the boast of Peter See RWP on "Mt 26:35". "

02-Mar 14:32 C-3 ITC - DM - και <2532> {CONJ} ερχονται <2064> (5736) {V-PNI-3P} εις <1519> {PREP} χωριον <5564> {N-ASN} ου <3739> {R-GSN} το <3588> {T-NSN} ονομα <3686> {N-NSN} γεθησμενη <1068> {N-PRI} και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} τοις <3588> {T-DPM} μαθηταις <3101> {N-DPM} αυτου <846> {P-GSM} καθισατε <2523> (5657) {V-AAM-2P} ωδε <5602> {ADV} εως <2193> {ADV} **προσευξωμαι <4336> (5667) {V-ADS-1S}**

02-Mar 14:32 And <2532> they came <2064> (5736) to <1519> a place <5564> which <3739> was named <3686> Gethsemane <1068>; and <2532> he saith <3004> (5719) to his <846> disciples <3101>, Sit ye <2523> (5657) here <5602>, **while <2193> I shall pray <4336> (5667).**

3rd Class - ITC – A temporal clause with εως *until*, with the APS-1S, “and the temporal clause presents a future reference relative to the principle clause; **av is omitted.**” A similar but shorter reading occurs in Mat 26:36.

02-Mrk 14:35 C-1 MXC - DM - και <2532> {CONJ} προσελθων <4334> (5631) {V-2AAP-NSM} μικρον <3398> {A-ASN} επεσεν <4098> (5627) {V-2AAI-3S} επι <1909> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF} και <2532> {CONJ} προσηυχето <4336> (5711) {V-INI-3S} ινα <2443> {CONJ} ει <1487> {COND} δυνατον <1415> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} παρελθι <3928> (5632) {V-2AAS-3S} απ <575> {PREP} αυτου <846> {P-GSM} η <3588> {T-NSF} ωρα <5610> {N-NSF}

02-Mrk 14:35 And <2532> he went forward <4281> (5631) a little <3397>, and fell <4098> (5627) on <1909> the ground <1093>, and <2532> prayed <4336> (5711) that <2443>, **if <1487> it were <2076> (5748) possible <1415>**, the hour <5610> might pass <3928> (5632) from <575> him <846>.

1st Class – MXC - The Protasis is of a 1st class condition, while the apodosis is (with the 2AAS-3S of parelyh: might pass) of a second class condition. This is a mixed condition (MXC). DM section 276. (1).

ATRPW: “Fell on the ground (επιπτεν επι της γης). Descriptive imperfect. See him falling. Matthew has the aorist επεσεν. Prayed (προσηυχето). Imperfect, prayed repeatedly or inchoative, began to pray. Either makes good sense. The hour (η ωρα). Jesus had long looked forward to this “hour” and had often mentioned it. {#Joh 7:30 8:20 12:23,27 13:1} See again in #Mr 14:41. Now he dreads it, surely a human trait that all can understand.

02-Mrk 14:44 C-3 IRC - DM - δεδωκει <1325> (5715) {V-LAI-3S-ATT} δε <1161> {CONJ} ο <3588> {T-NSM} παραδιδους <3860> (5723) {V-PAP-NSM} αυτον <846> {P-ASM} συσσημον <4953> {N-ASN} αυτοις <846> {P-DPM} λεγων <3004> (5723) {V-PAP-NSM} ον <3739> {R-ASM} αν <302> {PRT} φιλησω <5368> (5661) {V-AAS-1S} αυτος <846> {P-NSM} εστιν <1510> (5719) {V-PAI-3S} κρατησατε <2902> (5657) {V-AAM-2P} αυτον <846> {P-ASM} και <2532> {CONJ} απαγαγετε <520> (5628) {V-2AAM-2P} ασφαλως <806> {ADV}

02-Mrk 14:44 And <1161> he that betrayed <3860> (5723) him <846> had given <1325> (5715) them <846> a token <4953>, saying <3004> (5723), **Whoever <3739> <302> I shall kiss <5368> (5661)**, that same <846> is he <2076> (5748); take <2902> (5657) him <846>, and <2532> lead *him* away <520> (5628) safely <806>.

3rd Class - IRC - See DM section 253. (1).

ATRPW once again: “Token (συσσημον). A common word in the ancient Greek for a concerted signal according to agreement. It is here only in the New Testament. #Mt 26:48 has σημειον, sign. The signal was the kiss by Judas, a contemptible desecration of a friendly salutation.

And lead him away safely (και απαγετε ασφαλως). Only in Mark. Judas wished no slip to occur. Mark and Matthew do not tell of the falling back upon the ground when Jesus challenged the crowd with Judas. It is given by John alone. {#Joh 18:4-9}

02-Mrk 15:36 C-1 MXC - DM - δραμων <5143> (5631) {V-2AAP-NSM} δε <1161> {CONJ} εις <1520> {A-NSM} και <2532> {CONJ} γεμισας <1072> (5660) {V-AAP-NSM} σπογγον <4699> {N-ASM} οξους <3690> {N-GSN} περιθεις <4060> (5631) {V-2AAP-NSM} τε <5037> {PRT} καλαμω <2563> {N-DSM} εποτιζεν <4222> (5707) {V-IAI-3S} αυτον <846> {P-ASM} λεγων <3004> (5723) {V-PAP-NSM} αφετε <863> (5628) {V-2AAM-2P} ιδωμεν <3708> (5632) {V-2AAS-1P} ει <1487> {COND} ερχεται <2064> (5736) {V-PNI-3S} ηλιας <2243> {N-NSM} καθελειν <2507> (5629) {V-2AAN} αυτον <846> {P-ASM}

02-Mrk 15:36 And <1161> one <1520> ran <5143> (5631) and <2532> filled <1072> <0> a sponge <4699> full <1072> (5660) of vinegar <3690>, and <5037> put it on <4060> (5631) a reed <2563>, and gave <4222> <0> him <846> to drink <4222> (5707), saying <3004> (5723), Let alone <863> (5628); let us see

<1492> (5632) **whether** <1487> **Elias** <2243> **will come** <2064> **(5736) to take** <2507> <0> **him** <846> **down** <2507> **(5629)**.

1st Class - MXC - The Protasis is of a 1st class condition, while the apodosis is (with ἰδωμεν 2AAS-1P of οραω: see, look, perceive) of a third class condition. This is a mixed condition (MXC). DM section 276. (1).
 ATRWP adds: "To take him down (καθελειν αυτον). #Mt 27:49 has "to save him" (σωσων), which see for discussion.

02-Mrk 15:42 C-1 - και <2532> {CONJ} ηδη <2235> {ADV} οντας <3798> {A-GSF} γενομενης <1096> (5637) {V-2ADP-GSF} **επει** <1893> {CONJ} **ην** <1510> **(5707) {V-IAI-3S} παρασκευη** <3904> {N-NSF}, **ο** <3739> {R-NSN} **εστιν** <1510> **(5719) {V-PAI-3S} προσαββατον** <4315> {N-NSN},
 15:43 ηλθεν <2064> (5627) {V-2AAI-3S} ιωσηφ <2501> {N-PRI} ο <3588> {T-NSM} απο <575> {PREP} αριμαθαιας <707> {N-GSF} ευσημων <2158> {A-NSM} βουλευτης <1010> {N-NSM} ος <3739> {R-NSM} και <2532> {CONJ} αυτος <846> {P-NSM} ην <1510> (5707) {V-IAI-3S} προσδεχομενος <4327> (5740) {V-PNP-NSM} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} τολμησας <5111> (5660) {V-AAP-NSM} εισηλθεν <1525> (5627) {V-2AAI-3S} προς <4314> {PREP} πιλατον <4091> {N-ASM} και <2532> {CONJ} ητησατο <154> (5668) {V-AMI-3S} το <3588> {T-ASN} σωμα <4983> {N-ASN} του <3588> {T-GSM} ιησου <2424> {N-GSM}

02-Mrk 15:42 And <2532> now <2235> when the even <3798> was come <1096> (5637), **because** <1893> **it was** <2258> **(5713) the preparation** <3904>, **that** <3603> **is** <2076> **(5748), the day before the Sabbath** <4315>,

15:43 Joseph <2501> of <575> Arimathaea <707>, an honourable <2158> counsellor <1010>, which <3739> also <2532> <846> waited <4327> (5740) for <2258> (5713) the kingdom <932> of God <2316>, came <2064> (5627), and went in <1525> (5627) boldly <5111> (5660) unto <4314> Pilate <4091>, and <2532> craved <154> (5668) the body <4983> of Jesus <2424>.

1st Class – The protasis with **επει** = **επι**+ **ει** with crasis, (preceded by a temporal clause with the 2ADPtcpl) and the IAAIndic, the apodosis is expressed in verse 43. The sentence thus reads: "And now, evening having come, since it was *"the preparation"*, which is the day before the Sabbath (Friday evening), (*then*) Joseph of Arimathaea, an honorable counselor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and asked for the body of Jesus." See Mat 27:57

02-Mrk 15:44 C-1 - ο <3588> {T-NSM} δε <1161> {CONJ} πιλατος <4091> {N-NSM} εθαυμασεν <2296> (5656) {V-AAI-3S} **ει** <1487> {COND} **ηδη** <2235> {ADV} **τεθνηκεν** <2348> **(5758) {V-RAI-3S} και** <2532> {CONJ} προσκαλεσαμενος <4341> (5666) {V-ADP-NSM} τον <3588> {T-ASM} κεντυριωνα <2760> {N-ASM} επηρωτησεν <1905> (5656) {V-AAI-3S} αυτον <846> {P-ASM} **ει** <1487> {COND} **παλαι** <3819> {ADV} **απεθανεν** <599> (5627) {V-2AAI-3S}

02-Mrk 15:44 And <1161> Pilate <4091> marvelled <2296> (5656) **if** <1487> **he were** <2348> <0> **already** <2235> **dead** <2348> **(5758)**: and <2532> calling <4341> (5666) *unto him* the centurion <2760>, he asked <1905> (5656) him <846> whether <1487> he had been <599> <0> any while <3819> dead <599> (5627).

1st Class – "since He was already dead:"

ATRWP suggests: "If he were already dead (ει ηδη τεθνηκεν). Perfect active indicative with ει after a verb of wondering, a classical idiom, a kind of indirect question just as we say "I wonder if." Usually death by crucifixion was lingering. This item is only in Mark.

Whether he had been any while dead (ει παλαι απεθανεν). B D read ηδη (already) again here instead of παλαι (a long time). Mark does not tell the request of the Jews to Pilate that the legs of the three might be broken. {#Joh 19:31-37} Pilate wanted to make sure that Jesus was actually dead by official report.."

03-Luke

03-Luk 1:34 C-1 - ειπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} μαριαμ <3137> {N-PRI} προς <4314> {PREP} τον <3588> {T-ASM} αγγελον <32> {N-ASM} πως <4459> {ADV-I} εσται <1510> (5695) {V-FDI-3S} τουτο <3778> {D-NSN} επει <1893> {CONJ} ανδρα <435> {N-ASM} ου <3756> {PRT-N} γινωσκω <1097> (5719) {V-PAI-1S}

03-Luk 1:34 Then <1161> said <2036> (5627) Mary <3137> unto <4314> the angel <32>, How <4459> shall <2071> <0> this <5124> be <2071> (5704), **seeing <1893> I know <1097> (5719) not <3756> a man <435>?**

1st Class – The protasis with επει = επι + ει with crasis, with the PAI, preceded by a question in the apodosis; reads as follows. “Because (since) I know not a man (and I don’t), how shall this *happen*. The angel answers her in verse 35. And as Barnes writes: “35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called^a the Son of God.

The power of the Highest, &c. This evidently means that the body of Jesus would be created by the direct power of God. It was not by ordinary generation; but, as the Messiah came to redeem sinners — to make atonement for others, and not for himself — it was necessary that his human nature should be pure, and free from the corruption of the fall. God therefore prepared him a body by direct creation that should be pure and holy. See #Heb 10:5. That holy thing, &c. That holy progeny or child, Shall be called the Son of God. This is spoken in reference to the human nature of Christ, and this passage proves, beyond controversy, that one reason why Jesus was called the Son of God was because he was begotten in a supernatural manner. He is also called the Son of God on account of his resurrection, #Ro 1:4 Ac 13:33 Ps 2:7.

03-Luk 01:62 C-4 - DM - BMT - ATRWP - ενεενουν <1770> (5707) {V-IAI-3P} δε <1161> {CONJ}τω <3588> {T-DSM} πατρι <3962> {N-DSM} αυτου <846> {P-GSM} το <3588> {T-ASN} τι <5101> {I-ASN} αν <302> {PRT} θελοι <2309> (5722) {V-PAO-3S} καλεισθαι <2564> (5745) {V-PPN} αυτον <846> {P-ASM}

03-Luk 01:62 And <1161> they made signs <1770> (5707) to his <846> father <3962>, **how (what) <5101> <302> he would have <2309> (5722) him <846> called <2564> (5745).**

4th Class - apodosis with the optative – Protasis missing. Trying to get speech out of a ‘dumb’ man (see vs. 20) is like buying a chance at Powerball. See DM section 275. (d), BMT section 273. (f).

ATRWP is exacting: “Made signs (ενεενουν). Imperfect tense, repeated action as usual when making signs. In #Lu 1:22 the verb used of Zacharias is διανεων.

What he would have him called (το τι αν θελοι καλεισθαι αυτο). Note article το with the indirect question, accusative of general reference. The optative with αν is here because it was used in the direct question, {cf. #Ac 17:18} and is simply retained in the indirect. What would he wish him to be called? (if he could speak), **a conclusion of the fourth-class condition.**”

03-Luk 02:35 C-3 - DM - και <2532> {CONJ} σου <4771> {P-2GS} δε <1161> {CONJ} αυτης <846> {P-GSF} την <3588> {T-ASF} ψυχην <5590> {N-ASF} διελευσεται <1330> (5695) {V-FDI-3S} ρομφαια <4501> {N-NSF} οπως <3704> {ADV} αν <302> {PRT} αποκαλυφθωσιν <601> (5686) {V-APS-3P} εκ <1537> {PREP} πολλων <4183> {A-GPF} καρδιων <2588> {N-GPF} διαλογισμοι <1261> {N-NPM}

03-Luk 02:35 (Yea <1161>, a sword <4501> shall pierce through <1330> (5695) thy <4675> own <846> soul <5590> also <2532>), **however <3704> <302> the thoughts <1261> of <1537> many <4183> hearts <2588> <302> may be revealed <601> (5686).**

^a the Son of God" #Mrk 1:1; Joh 1:34.

3rd Class – protasis, 3rd class with the indefinite relative adv. Of manner, *οπως*, *how*, with *αν* and the APS-3P: *may be revealed*. The Protasis follows the Apodosis. Verse 34 must be read with this verse to get the import (and apodosis) of this thought: For A purpose clause with *οπως* see DM section 268. (1), (5)?

Luk 02:34 And Simeon blessed them, and said unto Mary his mother, Behold, **this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against**; The parenthesis includes Mary, so that ALL may be made aware of the Son of God! (**javelin**) The same kind of weapon that was thrust into the side of the Lord at His Crucifixion

ATRP expounds: “A sword (*ρομφαία*). A large sword, properly a long Thracian javelin. It occurs in the LXX of Goliath’s sword. {#1Sa 17:51} How little Mary understood the meaning of Simeon’s words that seemed so out of place in the midst of the glorious things already spoken, a sharp thorn in their roses, a veritable bitter-sweet. But one day Mary will stand by the Cross of Christ with this Thracian javelin clean through her soul, *stabat Mater Dolorosa*. {#Joh 19:25} It is only a parenthesis here, and a passing cloud perhaps passed over Mary’s heart already puzzled with rapture and ecstasy.



Figure 03. DRAWING OF A WARRIOR WITH A THACIAN SWORD (**javelin**)

Courtesy of Jeff Burn, p50 *Warfare in the Classical World*

May be revealed (*αποκαλυφθωσιν*). Unveiled. First aorist passive subjunctive after *οπως αν* and expresses God’s purpose in the mission of the Messiah. He is to test men’s thoughts (*διαλογισμοι*) and purposes. They will be compelled to take a stand for Christ or against him. That is true today. “

03-Luk 03:15 C-4 - apodosis only-protasis missing - προσδοκωντος <4328> (5723) {V-PAP-GSM} δε <1161> {CONJ} του <3588> {T-GSM} λαου <2992> {N-GSM} και <2532> {CONJ} διαλογιζομενων <1260> (5740) {V-PNP-GPM} παντων <3956> {A-GPM} εν <1722> {PREP} ταις <3588> {T-DPF} καρδιας <2588> {N-DPF} αυτων <846> {P-GPM} περι <4012> {PREP} του <3588> {T-GSM} ιωαννου <2491> {N-GSM} **μηποτε** <3379> {ADV-N} **αυτος** <846> {P-NSM} **ειη** <1510> (5722) {V-PAO-3S} **ο** <3588> {T-NSM} **χριστος** <5547> {N-NSM}

03-Luk 03:15 And <1161> as the people <2992> were in expectation <4328> (5723), and <2532> all men <3956> mused <1260> (5740) in <1722> their <846> hearts <2588> of (*concerning*) <4012> John <2491>, **whether** <3379> <0> **he** <846> **might be (but unlikely)** <1498> (5751) **the Christ** <5547>, or not <3379>; {*in expectation: or, in suspense*} {*mused: or, reasoned, or, debated*}

4th class - without the *αν* but is a supposition that refers to a future event (i.e., the musing in expectation of who is John the Baptist (baptizing John). See DM section 284. (1), for *μηποτε* in an indirect question with the optative. See also, AGBGEL

ATRP contributes Were in expectation (*προσδοκωντος*). Genitive absolute of this striking verb already seen in #Lu 1:21. Reasoned (*διαλογιζομενων*). Genitive absolute again. John’s preaching about the Messiah and the kingdom of God stirred the people deeply and set them to wondering. Whether haply he were the Christ (*μηποτε αυτος ειη ο χριστος*). **Optative ειη in indirect question changed from the indicative in the direct (Robertson, Grammar, p. 1031)**. John wrought no miracles and was not in David’s line and yet he moved people so mightily that they began to suspect that he himself (*αυτος*) was the Messiah. The Sanhedrin will one day send a formal committee to ask him this direct question. {#Joh 1:19}

03-Luk 04:03 C-1 - ATRWP - και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} διαβολος <1228> {A-NSM} **ει** <1487> {COND} **υιος** <5207> {N-NSM} **ει** <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} ειπε <3004> (5628) {V-

2AAM-2S} τω <3588> {T-DSM} λιθω <3037> {N-DSM} τουτω <3778> {D-DSM} ινα <2443> {CONJ} γηνεται <1096> (5638) {V-2ADS-3S} αρτος <740> {N-NSM}

03-Luk 04:03 And <2532> the devil <1228> said <2036> (5627) unto him <846>, **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, command <2036> (5628) this <5129> stone <3037> that <2443> it be made <1096> (5638) bread <740>.

1st Class – “. . . Since you are *the* Son of God, . . .” See note in Mat 04:09.

ATRP clarifies: “The Son of God (υιος του θεου). No article as in #Mt 4:3. So refers to the relationship as Son of God rather than to the office of Messiah. Manifest reference to the words of the Father in #Lu 3:22. **Condition of the first class as in Matthew. The devil assumes that Jesus is Son of God.**

This stone (τω λιθω τουτω). Perhaps pointing to a particular round stone that looked in shape and size like a loaf of bread. Stanley (Sinai and Palestine, p. 154) on Mt. Carmel found crystallizations of stones called "Elijah's melons." The hunger of Jesus opened the way for the diabolic suggestion designed to inspire doubt in Jesus toward his Father. Matthew has "these stones."

Bread (αρτος). Better "loaf." For discussion of this first temptation See RWP on "Mt 4:3". Jesus felt the force of each of the temptations without yielding at all to the sin involved. See discussion on Matthew also for reality of the devil and the objective and subjective elements in the temptations. **Jesus quotes #De 8:3 in reply to the devil.**

03-Luk 04:06 C-3 IRC/EC - και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} διαβολος <1228> {A-NSM} σοι <4771> {P-2DS} δωσω <1325> (5692) {V-FAI-1S} την <3588> {T-ASF} εξουσιαν <1849> {N-ASF} ταυτην <3778> {D-ASF} απασαν <537> {A-ASF} και <2532> {CONJ} την <3588> {T-ASF} δοξαν <1391> {N-ASF} αυτων <846> {P-GPF} οτι <3754> {CONJ} εμοι <1473> {P-1DS} παραδεδοται <3860> (5769) {V-RPI-3S} **και <2532> {CONJ} ω <3739> {R-DSM} εαν <1437> {COND} θελω <2309> (5725) {V-PAS-1S} διδωμι <1325> (5719) {V-PAI-1S} αυτην <846> {P-ASF}**

03-Luk 04:06 And <2532> the devil <1228> said <2036> (5627) unto him <846>, All <537> this <5026> power <1849> will I give <1325> (5692) thee <4671>, and <2532> the glory <1391> of them <846>: for <3754> that is delivered <3860> (5769) unto me <1698>; **and <2532> to <3739> whoever <1437> I will <2309> (5725) I give <1325> (5719) it <846>**.

3rd Class – IRC/EC – See note in Mat 04:09. See DM sections 253. (1) and 278. (3).

ATRP says: “All this authority (την εξουσιαν ταυτην απασαν). #Mt 4:9 has "all these things." Luke's report is more specific. And the glory of them (και την δοξαν αυτων). #Mt 4:8 has this in the statement of what the devil did, not what he said. For it hath been delivered unto me (οτι εμοι παραδεδοται). Perfect passive indicative. Satan here claims possession of world power and Jesus does not deny it. It may be due to man's sin and by God's permission. Jesus calls Satan the ruler of this world. {#Joh 12:31 14:30 16:11}

To whomsoever I will (οι αν θελω). Present subjunctive with αν in an indefinite relative sentence. This audacious claim, if allowed, makes one wonder whether some of the world rulers are not, consciously or unconsciously, agents of the devil. In several American cities there has been proven a definite compact between the police and the underworld of crime. But the tone of Satan here is one of superiority to Jesus in world power. He offers him a share in it on one condition..”

03-Luk 04:07 C-3 - ATRWP - συ <4771> {P-2NS} ουν <3767> {CONJ} εαν <1437> {COND} προσκυνησης <4352> (5661) {V-AAS-2S} ενωπιον <1799> {ADV} εμου <1473> {P-1GS} εσται <1510> (5695) {V-FDI-3S} σου <4771> {P-2GS} πασα <3956> {A-NSF}

03-Luk 04:07 **If <1437> thou <4771> therefore <3767> wilt worship <4352> (5661) me <1799> <3450>**, all <3956> shall be <2071> (5704) thine <4675>. {*worship me: or, fall down before me*}

3rd Class - See note in Mat 04:09.

ATRP specifies: “Wilt worship before me (προσκυνησης ενωπιον εμου). #Mt 4:9 has it more bluntly "worship me." That is what it really comes to, though in Luke the matter is more delicately put. **It is a condition of the third class (εαν and the subjunctive). Luke has it "thou therefore if" (συ ουν εαν), in a very emphatic and subtle way. It is the ingressive aorist (προσκυνησης), just bow the knee once up here in my presence.** The temptation was for Jesus to admit Satan's authority by this act of prostration (fall down and worship), a recognition of authority rather than of personal merit.

It shall all be thine (εσται σου πασα). Satan offers to turn over all the keys of world power to Jesus. It was a tremendous grandstand play, but Jesus saw at once that in that case he would be the agent of Satan in the rule of the world by bargain and graft instead of the Son of God by nature and world ruler by conquest over Satan. The heart of Satan's program is here laid bare. Jesus here rejected the Jewish idea of the Messiah as an earthly ruler merely. "He rejects Satan as an ally, and thereby has him as an implacable enemy" (Plummer.)."

03-Luk 04:09 C-1 - και <2532> {CONJ} ηγαγεν <71> (5627) {V-2AAI-3S} αυτον <846> {P-ASM} εις <1519> {PREP} ιερουσαλημ <2419> {N-PRI} και <2532> {CONJ} εστησεν <2476> (5656) {V-AAI-3S} αυτον <846> {P-ASM} επι <1909> {PREP} το <3588> {T-ASN} περυγιον <4419> {N-ASN} του <3588> {T-GSN} ιερου <2411> {N-GSN} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} υιος <5207> {N-NSM} ει <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} βαλε <906> (5628) {V-2AAM-2S} σεαυτον <4572> {F-2ASM} εντευθεν <1782> {ADV} κατω <2736> {ADV}

03-Luk 04:09 And <2532> he brought <71> (5627) him <846> to <1519> Jerusalem <2419>, and <2532> set <2476> (5656) him <846> on <1909> a pinnacle <4419> of the temple <2411>, and <2532> said <2036> (5627) unto him <846>, **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, cast <906> (5628) thyself <4572> down <2736> from hence <1782>:

1st Class – “ . . . **Since you are *the* Son of God, . . .**” See note in Mat 04:09. (**Forget about the natural law of gravity which you set in order at the creation.**)

ATRPW continues: “Led him (ηγαγεν). Aorist active indicative of αγω. #Mt 4:5 has παραλαμβανει (dramatic present). The wing of the temple (το περυγιον του ιερου). See RWP on "Mt 4:5". It is not easy to determine precisely what it was. From hence (εντευθεν). This Luke adds to the words in Matthew, which see. To guard thee (του διαφυλαξαι σε). Not in #Mt 4:6 quoted by Satan from #Ps 91:11,12. **Satan does not misquote this Psalm, but he misapplies it and makes it mean presumptuous reliance on God.** This compound verb is very old, but occurs here alone in the N.T. and that from the LXX Luke repeats οτι (recitative οτι after γεγραπται, is written) after this part of the quotation.”

03-Luk 04:26 C-1 EXC - BMT - και <2532> {CONJ} προς <4314> {PREP} ουδεμιαν <3762> {A-ASF-N} αυτων <846> {P-GPF} επεμφοθη <3992> (5681) {V-API-3S} ηλιας <2243> {N-NSM} ει <1487> {COND} μη <3361> {PRT-N} εις <1519> {PREP} σαρεπτα <4558> {N-APN} της <3588> {T-GSF} σιδωνος <4605> {N-GSF} προς <4314> {PREP} γυναικα <1135> {N-ASF} χηραν <5503> {N-ASF}

03-Luk 04:26 But <2532> unto <4314> none <3762> of them <846> was <3992> <0> Elias <2243> sent <3992> (5681), **save (except) <1508> unto <1519> Sarepta <4558>, a city of Sidon <4605>, unto <4314> a woman <1135> *that was a widow* <5503>**.

1st Class – EXC - An exception clause! Verb supplied from apodosis (epemfyt *API-3S: sent*). See BMT sections 273. (f) and 274. (g).

ATRPW: : “Unto Zarephath (εις σαρεπτα). The modern village Surafend on the coast road between Tyre and Sidon. Unto a woman that was a widow (προς γυναικα χηραν). Literally, unto a woman a widow (like our vernacular widow woman). This is an illustration of the proverb from the life of Elijah. {#1Ki 17:8,9} This woman was in the land of Sidon or Phoenicia, a heathen, where Jesus himself will go later.”

03-Luk 04:27 C-1 EXC - BMT - και <2532> {CONJ} πολλοι <4183> {A-NPM} λεπροι <3015> {A-NPM} ησαν <1510> (5707) {V-IAI-3P} επι <1909> {PREP} ελισσαιου <1666> {N-GSM} του <3588> {T-GSM} προφητου <4396> {N-GSM} εν <1722> {PREP} τω <3588> {T-DSM} ισραηλ <2474> {N-PRI} και <2532> {CONJ} ουδεις <3762> {A-NSM-N} αυτων <846> {P-GPM} εκαθαρισθη <2511> (5681) {V-API-3S} ει <1487> {COND} μη <3361> {PRT-N} νεεμαν <3497> {N-PRI} ο <3588> {T-NSM} συρος <4948> {N-NSM}

03-Luk 04:27 And <2532> many <4183> lepers <3015> were <2258> (5713) in <1722> Israel <2474> in the time <1909> of Eliseus <1666> the prophet <4396>; and <2532> none <3762> of them <846> was cleansed <2511> (5681), **saving (except) <1508> Naaman <3497> the Syrian <4948>**.

1st Class – EXC – Verb supplied from apodosis εκαθαρισθη *API-3S: was cleansed*). See BMT sections 273. (f) and 274. (g)

ATRPW adds: “In the time of Elisha the prophet (ἐπὶ ἐλισαίου τοῦ προφήτου). This use of ἐπὶ with the genitive for “in the time of” is a good Greek idiom. The second illustration of the proverb is from the time of Elisha and is another heathen, Naaman the Syrian (ναῖμαν ὁ σφορ). He was the lone leper that was cleansed by Elisha. {#2Ki 5:1,14}

03-Luk 05:12 C-3 - ATRWP - και <2532> {CONJ} ἐγενετο <1096> (5633) {V-2ADI-3S} ἐν <1722> {PREP} τῷ <3588> {T-DSN} εἶναι <1510> (5721) {V-PAN} αὐτον <846> {P-ASM} ἐν <1722> {PREP} μιᾷ <1520> {A-DSF} τῶν <3588> {T-GPF} πόλεων <4172> {N-GPF} και <2532> {CONJ} ἰδου <3708> (5640) {V-2AMM-2S} ἀνὴρ <435> {N-NSM} πλήρης <4134> {A-NSM} λέπρας <3014> {N-GSF} και <2532> {CONJ} ἰδων <3708> (5631) {V-2AAP-NSM} τον <3588> {T-ASM} ἰησουν <2424> {N-ASM} πεσων <4098> (5631) {V-2AAP-NSM} ἐπὶ <1909> {PREP} προσωπον <4383> {N-ASN} ἐδεηθη <1189> (5681) {V-API-3S} αὐτου <846> {P-GSM} λεγων <3004> (5723) {V-PAP-NSM} κυριε <2962> {N-VSM} εἰαν <1437> {COND} θελῆς <2309> (5725) {V-PAS-2S} δυνασαι <1410> (5736) {V-PNI-2S} με <1473> {P-1AS} καθαρισαι <2511> (5658) {V-AAN}

03-Luk 05:12 ¶ And <2532> it came to pass <1096> (5633), when he <846> was <1511> (5750) <1722> in <1722> a certain <3391> city <4172>, <2532> behold <2400> (5628) a man <435> full <4134> of leprosy <3014>: who <2532> seeing <1492> (5631) Jesus <2424> fell <4098> (5631) on <1909> *his* face <4383>, and besought <1189> (5681) him <846>, saying <3004> (5723), Lord <2962>, **if <1437> thou wilt <2309> (5725)**, thou canst <1410> (5736) make <2511> <0> me <3165> clean <2511> (5658).

3rd Class. Not if (since) You can (1st Class), but, if You will (3rd Class).

ATRPW describes: “Behold (καὶ ἰδου). Quite a Hebraistic idiom, this use of καὶ after ἐγενετο (almost like οὐτι) with ἰδου (interjection) and no verb. Full of leprosy (πλήρης λέπρας). #Mr 1:40 Mt 8:2 have simply “a leper” which see. Evidently a bad case full of sores and far advanced as Luke the physician notes. The law {#Le 13:12} curiously treated advanced cases as less unclean than the earlier stages. Fell on his face (πεσων ἐπὶ προσωπον). Second aorist active participle of πίπτω, common verb. #Mr 1:40 has “kneeling” (γονυπετων) and #Mt 8:2 “worshipped” (προσεκυνει). All three attitudes were possible one after the other. All three Synoptics quote the identical language of the leper and the identical answer of Jesus. **His condition of the third class turned on the “will” (θελῆς) of Jesus who at once asserts his will (θελω) and cleanses him.** All three likewise mention the touch (ἡψατο, verse #Lu 5:13) of Christ’s hand on the unclean leper and the instantaneous cure.”

03-Luk 05:21 C-1 EXC - BMT - και <2532> {CONJ} ἤρξαντο <756> (5662) {V-ADI-3P} διαλογιζεσθαι <1260> (5738) {V-PNN} οἱ <3588> {T-NPM} γραμματεῖς <1122> {N-NPM} και <2532> {CONJ} οἱ <3588> {T-NPM} φαρισαῖοι <5330> {N-NPM} λεγοντες <3004> (5723) {V-PAP-NPM} τις <5101> {I-NSM} ἐστιν <1510> (5719) {V-PAI-3S} ουτος <3778> {D-NSM} ος <3739> {R-NSM} λαλει <2980> (5719) {V-PAI-3S} βλασφημιας <988> {N-APF} τις <5101> {I-NSM} δυναται <1410> (5736) {V-PNI-3S} αφιεναι <863> (5721) {V-PAN} αμαρτιας <266> {N-APF} εἰ <1487> {COND} μὴ <3361> {PRT-N} μονος <3441> {A-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM}

03-Luk 05:21 And <2532> the scribes <1122> and <2532> the Pharisees <5330> began <756> (5662) to reason <1260> (5738), saying <3004> (5723), Who <5101> is <2076> (5748) this <3778> which <3739> speaketh <2980> (5719) blasphemies <988>? Who <5101> can <1410> (5736) forgive <863> (5721) sins <266>, **but (except) <1508> God <2316> alone <3441>?**

1st Class – EXC – The verbs (δυναται *PNI-3S: is able*, αφιεναι *PAN: to forgive (sins)*) from the apodosis needs to be supplied as described in BMT sections 273.(f) and 274 (g).

ATRPW quips: But God alone (εἰ μὴ μονος ὁ θεος). Mark has εἰς (one) instead of μονος (alone).

03-Luk 05:35 C-3 ITC - DM - ἐλευσονται <2064> (5695) {V-FDI-3P} δε <1161> {CONJ} ἡμεραι <2250> {N-NPF} και <2532> {CONJ} οταν <3752> {CONJ} απαρθῇ <522> (5686) {V-APS-3S} απ <575> {PREP} αυτων <846> {P-GPM} ο <3588> {T-NSM} νυμφιος <3566> {N-NSM} τοτε <5119> {ADV}

νηστεουσιν <3522> (5692) {V-FAI-3P} εν <1722> {PREP} εκειναις <1565> {D-DPF} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF}

03-Luk 05:35 But <1161> the days <2250> will come <2064> (5695), **whenever** <3752> <2532> **the bridegroom** <3566> **shall be taken away** <522> (5686) **from** <575> **them** <846>, and then <5119> shall they fast <3522> (5692) in <1722> those <1565> days <2250>.

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis, and the APS-3S *απαρθη* of the protasis. See DM section 265 (2) b

ATRP: "Then in those days (τοτε εν εκειναις ταις ημεραις). Here #Mr 2:20 has "then in that day," and #Mt 9:15 only "then." ""

03-Luk 05:36 C-1- BMT - ελεγεν <3004> (5707) {V-IAI-3S} δε <1161> {CONJ} και <2532> {CONJ} παραβολην <3850> {N-ASF} προς <4314> {PREP} αυτους <846> {P-APM} οτι <3754> {CONJ} ουδεις <3762> {A-NSM-N} επιβλημα <1915> {N-ASN} ιματιου <2440> {N-GSN} καινου <2537> {A-GSN} επιβαλλει <1911> (5719) {V-PAI-3S} επι <1909> {PREP} ιματιον <2440> {N-ASN} παλαιον <3820> {A-ASN} ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} και <2532> {CONJ} το <3588> {T-ASN} καινον <2537> {A-ASN} σχιζει <4977> (5719) {V-PAI-3S} και <2532> {CONJ} τω <3588> {T-DSN} παλαιω <3820> {A-DSN} ου <3756> {PRT-N} συμφωνει <4856> (5719) {V-PAI-3S} το <3588> {T-NSN} απο <575> {PREP} του <3588> {T-GSN} καινου <2537> {A-GSN}

03-Luk 05:36 And <1161> he spake <3004> (5707) also <2532> a parable <3850> unto <4314> them <846>; <3754> No man <3762> putteth <1911> (5719) a piece <1915> of a new <2537> garment <2440> upon <1909> an old <2440> <3820>; **if otherwise**, then <1490> both <2532> the new <2537> maketh a rent <4977> (5719), and <2532> the piece <1915> that was *taken* out of <575> the new <2537> agreeth <4856> (5719) not <3756> with the old <3820>.

1st Class — Notice the apodosis verb επιβαλλει *PAI-3S*: puts (*upon*), is used in the Protasis. See BMT section 273. (f) and 275. (h) which states: "ει δε μη and ει δε μηγε are used elliptically in the sense of otherwise, *if so*, or *if not*, to introduce an alternative statement or command. Having become fixed phrases, they are used even when the preceding sentence is negative (our case, here); also when the **nature of the condition** would naturally call for εαν (not here) rather than ει. Mat 09:17; Luk 10:06; 13:09; Rev 02:05."

ATRP then expounds: "Also a parable (και παραβολην). There are three parables here in the answer of Jesus (the bridegroom, the patch on the garment, the wineskin). They are not called parables save here, but they are parables and Luke's language means that. Rendeth (σχισας). This in Luke alone. Common verb. Used of splitting rocks. (#Mt 27:51) Our word schism comes from it. Putteth it (επιβαλλει). So #Mt 9:16 when #Mr 2:21 has επιραπτει (sews on). The word for "piece" or "patch" (επιβλημα) in all the three Gospels is from the verb επιβαλλω, to clap on, and is in Plutarch, Arrian, LXX, though the verb is as old as Homer. See on Matthew and Mark for distinction between καινος (fresh), νεος (new), and παλαιος (old). He will rend the new (και το καινον σχισει). Future active indicative. So the best MSS. Will not agree (ου συμφωνησει). Future active indicative. So the best manuscripts again. With the old (τω παλαιω). Associative instrumental case. Instead of this phrase in Luke, #Mr 2:21 Mt 9:16 have "a worse rent" (χειρον σχισμα)."

03-Luk 05:37 C-1 - BMT - και <2532> {CONJ} ουδεις <3762> {A-NSM-N} βαλλει <906> (5719) {V-PAI-3S} οινον <3631> {N-ASM} νεον <3501> {A-ASM} εις <1519> {PREP} ασκους <779> {N-APM} παλαιους <3820> {A-APM} ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} ρηξει <4486> (5692) {V-FAI-3S} ο <3588> {T-NSM} νεος <3501> {A-NSM} οινος <3631> {N-NSM} τους <3588> {T-APM} ασκους <779> {N-APM} και <2532> {CONJ} αυτος <846> {P-NSM} εκχυθησεται <1632> (5701) {V-FPI-3S} και <2532> {CONJ} οι <3588> {T-NPM} ασκοι <779> {N-NPM} απολουνται <622> (5698) {V-FMI-3P}

03-Luk 05:37 And <2532> no man <3762> putteth <906> (5719) new <3501> wine <3631> into <1519> old <3820> bottles <779>; **else** <1490> the new <3501> wine <3631> will burst <4486> (5692) the bottles <779>, and <2532> <846> be spilled <1632> (5701), and <2532> the bottles <779> shall perish <622> (5698).

1st Class -- Notice the apodosis verb βαλλει PAI-3S: puts, is used in the Protasis. See BMT section 273. (f) and BMT section 275. (h) states: “ει δε μη and ει δε μηγε are used elliptically in the sense of otherwise, *if so*, or *if not*, to introduce an alternative statement or command. Having become fixed phrases, they are used even when the preceding sentence is negative (our case, here); also when the **nature of the condition** would naturally call for εαν (not here) rather than ει. Mat 09:17; Luk 10:06; 13:09; Rev 02:05.”

03-Luk 06:04 C-1 EXC - BMT - ως <5613> {ADV} εισηλθεν <1525> (5627) {V-2AAI-3S} εις <1519> {PREP} τον <3588> {T-ASM} οικον <3624> {N-ASM} του <3588> {T-GSM} θεου <2316> {N-GSM} και <2532> {CONJ} τους <3588> {T-APM} αρτους <740> {N-APM} της <3588> {T-GSF} προθεσεως <4286> {N-GSF} ελαβεν <2983> (5627) {V-2AAI-3S} και <2532> {CONJ} εφαγεν <5315> (5627) {V-2AAI-3S} και <2532> {CONJ} εδωκεν <1325> (5656) {V-AAI-3S} και <2532> {CONJ} τοις <3588> {T-DPM} μετ <3326> {PREP} αυτου <846> {P-GSM} ους <3739> {R-APM} ουκ <3756> {PRT-N} εξεστιν <1832> (5719) {V-PAI-3S} φαγειν <5315> (5629) {V-2AAN} ει <1487> {COND} μη <3361> {PRT-N} μονους <3441> {A-APM} τους <3588> {T-APM} ιερεις <2409> {N-APM}

03-Luk 06:04 How <5613> he went <1525> (5627) into <1519> the house <3624> of God <2316>, and <2532> did take <2983> (5627) and <2532> eat <5315> (5627) the shewbread <740> <4286>, and <2532> gave <1325> (5656) also <2532> to them that were with <3326> him <846>; which <3739> it is <1832> <0> not <3756> lawful <1832> (5748) to eat <5315> (5629) **but for <1508> the priests <2409> alone <3441>?**

1st Class – EXC. BMT section 274. indicates “ει μη without a dependant verb occurs very frequently in the sense of ‘except’. It may be followed by any form of expression which could have stood as subject or as limitation of the principle predicate. **The origin of this usage was of course in a conditional clause, the verb of which was omitted because it was identical with the verb of the apodosis.** Both in Classical and New Testament Greek the ellipsis is unconscious, and the limitation is not strictly conditional, but ‘exceptive’. Like the English ‘except’ it states not a condition on fulfillment of which the apodosis is true or its action takes place, **but a limitation of the principal statement.** It is, however, never in the New Testament purely adversative” “ει μη in the sense of ‘except’ is used as a fixed phrase, without reference to the mood which would follow it if the ellipsis were supplied.”” BMT section 471.

ATRPW indicates that: “Did take (λαβων). Second aorist active participle of λαμβανω. Not in Mark and Matthew. See #Mt 12:1-8 Mr 2:23-28 for discussion of details about the shewbread and the five arguments in defence of his conduct on the sabbath (example of David, work of the priests on the sabbath, prophecy of #Ho 6:6, purpose of the sabbath for man, the Son of Man lord of the sabbath). **It was an overwhelming and crushing reply to these pettifogging ceremonialists to which they could not reply, but which increased their anger.** Codex D transfers verse #Lu 6:5 to after verse #Lu 6:10 and puts here the following: “On the same day beholding one working on the sabbath he said to him: Man, if you know what you are doing, happy are you; but if you do not know, cursed are you and a transgressor of the law.”

3-Luk 06:07 C-1 - BMT - παρετηρουν <3906> (5707) {V-IAI-3P} δε <1161> {CONJ} οι <3588> {T-NPM} γραμματαις <1122> {N-NPM} και <2532> {CONJ} οι <3588> {T-NPM} φαρισαι <5330> {N-NPM} ει <1487> {COND} εν <1722> {PREP} τω <3588> {T-DSN} σαββατω <4521> {N-DSN} θεραπευσει <2323> (5692) {V-FAI-3S} ινα <2443> {CONJ} ευρωσιν <2147> (5632) {V-2AAS-3P} κατηγοριαν <2724> {N-ASF} αυτου <846> {P-GSM}

03-Luk 06:07 And <1161> the scribes <1122> and <2532> Pharisees <5330> watched <3906> (5707) him <846>, **whether <1487> he would heal <2323> (5692) on <1722> the Sabbath day <4521>**; that <2443> they might find <2147> (5632) an accusation <2724> against him <846>.

1st Class - See BMT section 246.

ATRPW says: “They beckoned (κατενευσαν). Possibly they were too far away for a call to be understood. Simon alone had been ordered to put out into the deep. So they used signs. Unto their partners (τοις μετεχοις). This word μετοχος, from μετεχω, to have with, means participation with one in common blessings. {#Heb 3:1,14 6:4 12:8} While κοινωνας {#Lu 5:10 here of James and John also} has the notion of personal fellowship, partnership. Both terms are here employed of the two pairs of brothers who have a business company under Simon’s lead. Help them (συνλαβεσθαι). Second aorist middle infinitive. Take

hold together with and so to help. Paul uses it in #Php 4:3. It is an old word that was sometimes employed **for seizing a prisoner** {#Lu 22:54} and for conception (con-capio) by a woman. {#Lu 1:24} So that they began to sink (ωστε βυθιζεσθαι αυτα). Consecutive use of ωστε and the infinitive (present tense, inchoative use, beginning to sink). An old verb from βυθος. In the N.T. only here and #1Ti 6:9.”

03-Luk 06:11 C-4 MXC - DM - BMT - αυτοι <846> {P-NPM} δε <1161> {CONJ} επλησθησαν <4130> (5681) {V-API-3P} ανοιας <454> {N-GSF} και <2532> {CONJ} διελαλουν <1255> (5707) {V-IAI-3P} προς <4314> {PREP} αλληλους <240> {C-APM} τι <5101> {I-ASN} αν <302> {PRT} ποιησειαν <4160> (5659) {V-AAO-3P} τω <3588> {T-DSM} ιησου <2424> {N-DSM}

03-Luk 06:11 And <1161> they <846> were filled <4130> (5681) with madness <454>; and <2532> communed <1255> (5707) one with another <4314> <240> **whatever** <5101> <302> **they might do** <4160> (5659) **to Jesus** <2424>.

4th Class - MXC - A mixed condition – DM section 278. (1) - apodosis with no protasis. An indirect question? As BMT section 259. D., says: “There is no perfect example of this form in the New Testament. Protases occur in 1 Cor and 1 Pet, but never with a regular and fully expressed apodosis. Apodosis in Luke and Acts, but never with a regular protasis.”

ATRPW explains: “They were filled with madness (επλησθησαν ανοιας) First aorist passive (effective) with genitive: In #Lu 5:26 we saw the people filled with fear. Here is rage that is kin to insanity, for ανοιας is lack of sense (α privative and νους, mind). An old word, but only here and #2Ti 3:9 in the N.T. Communed (διελαλουν), imperfect active, picturing their excited counsellings with one another. #Mr 3:6 notes that they bolted out of the synagogue and outside plotted even with the Herodians how to destroy Jesus, strange co-conspirators these against the common enemy. What they might do to Jesus (τι αν ποιησειαν ιησου). Luke puts it in a less damaging way than #Mr 3:6 Mt 12:14. This aorist optative with αν is the deliberative question like that in #Ac 17:18 retained in the indirect form here. **Perhaps Luke means, not that they were undecided about killing Jesus, but only as to the best way of doing it. Already nearly two years before the end we see the set determination to destroy Jesus.** We see it here in Galilee. We have already seen it at the feast in Jerusalem {#Joh 5:18} where “the Jews sought the more to kill him.” **John and the Synoptics are in perfect agreement as to the Pharisaic attitude toward Jesus.**”

03-Luk 06:22 C-3 ITC,3 ITC - DM - BMT - μακαριοι <3107> {A-NPM} εστε <1510> (5719) {V-PAI-2P} οταν <3752> {CONJ} μισησωσιν <3404> (5661) {V-AAS-3P} υμας <4771> {P-2AP} οι <3588> {T-NPM} ανθρωποι <444> {N-NPM} και <2532> {CONJ} οταν <3752> {CONJ} αφορισωσιν <873> (5661) {V-AAS-3P} υμας <4771> {P-2AP} και <2532> {CONJ} ονειδισωσιν <3679> (5661) {V-AAS-3P} και <2532> {CONJ} εκβαλωσιν <1544> (5632) {V-2AAS-3P} το <3588> {T-ASN} ονομα <3686> {N-ASN} υμων <4771> {P-2GP} ως <5613> {ADV} πονηρον <4190> {A-ASN} ενεκα <1752> {PREP} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM}

03-Luk 06:22 Blessed <3107> are ye <2075> (5748), **whenever** <3752> **men** <444> **shall hate** <3404> (5661) **you** <5209>, and <2532> **whenever** <3752> **they shall separate** <873> (5661) **you** <5209> **from their company**, and <2532> **shall reproach** <3679> (5661) **you**, and <2532> **cast out** <1544> (5632) **your** <5216> **name** <3686> **as** <5613> **evil** <4190>, **for the Son** <5207> **of man's** <444> **sake** <1752>.

3rd Class – ITC - οταν = οτε + αν *whenever*, with crasis + 3rd Class – ITC – Multiple verbs with second οταν, all with subjunctive mood. See DM section 265. (2) a. Another portion of text is germane to both sets and belongs with both sets, namely, “for the Son of man’s sake”. The Apodosis being “Blessed (joyful) are you (all). For multiple protasis see BMT section 268. (b). Note: the apodosis is underlined.

ATRPW responds hysterically (an anti- Thurberism as in ‘The lady was historical.’): “When they shall separate you (οταν αφορισωσιν υμας). First aorist active subjunctive, from αφοριζω, common verb for marking off a boundary. So either in good sense or bad sense as here. The reference is to excommunication from the congregation as well as from social intercourse. Cast out your name as evil (εκβαλωσιν το ονομα υμων ως πονηρον). Second aorist active subjunctive of εκβαλλω, common verb. The verb is used in Aristophanes, Sophocles, and Plato of hissing an actor off the stage. The name of Christian or disciple or Nazarene came to be a byword of contempt as shown in the Acts. It was even unlawful in the Neronian persecution when Christianity was not a religio licita. For the Son of man’s sake (ενεκα του υιου του ανθρωπου). **Jesus foretold what will befall those who are loyal to him. The Acts of the Apostles is a commentary on this prophecy.** This is Christ’s common designation of himself, never of others save by Stephen {#Ac 7:56} and in the Apocalypse. {#Re 1:13 14:14} But **both Son of**

God and Son of man apply to him. {#Joh 1:50-51 Mt 26:63} Christ was a real man though the Son of God. He is also the representative man and has authority over all men.”

03-Luk 06:26 C-3 ITC - DM - οναι <3759> {INJ} **οταν <3752> {CONJ} καλως <2573> {ADV} υμας <4771> {P-2AP} ειπωσιν <3004> (5632) {V-2AAS-3P} οι <3588> {T-NPM} ανθρωποι <444> {N-NPM} κατα <2596> {PREP} ταυτα <3778> {D-APN} γαρ <1063> {CONJ} εποιουν <4160> (5707) {V-IAI-3P} τοις <3588> {T-DPM} ψευδοπροφηταις <5578> {N-DPM} οι <3588> {T-NPM} πατερες <3962> {N-NPM} αυτων <846> {P-GPM}**

03-Luk 06:26 Woe <3759> unto you <5213>, **whenever <3752> all <3956> men <444> shall speak <2036> (5632) well <2573> of you <5209>!** for <1063> so <5024> <2596> did <4160> (5707) their <846> fathers <3962> to the false prophets <5578>.

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis, with the subjunctive. See DM section 265. (2) a. Apodosis is “Woe unto you(all)”. Abe Lincoln was quoted as saying: “You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.” **So preacher, keep on with your studies and STOP placating the people. Make sure your calling and election is sure 2 Pe 1:10.**

ATRWP adds: “In the same manner did their fathers (τα αυτα εποιουν οι πατερες αυτων). Literally, their fathers did the same things to the false prophets. That is they spoke well (καλως), finely of false prophets. **Praise is sweet to the preacher but all sorts of preachers get it.**

Of you (υμας). Accusative case after words of speaking according to regular Greek idiom, to speak one fair, to speak well of one.

03-Luk 06:32 C-1 EC - DM - **και <2532> {CONJ} ει <1487> {COND} αγαπατε <25> (5719) {V-PAI-2P} τους <3588> {T-APM} αγαπωντας <25> (5723) {V-PAP-APM} υμας <4771> {P-2AP} ποια <4169> {I-NSF} υμιν <4771> {P-2DP} χαρις <5485> {N-NSF} εστιν <1510> (5719) {V-PAI-3S} και <2532> {CONJ} γαρ <1063> {CONJ} οι <3588> {T-NPM} αμαρτωλοι <268> {A-NPM} τους <3588> {T-APM} αγαπωντας <25> (5723) {V-PAP-APM} αυτους <846> {P-APM} αγαπωσιν <25> (5719) {V-PAI-3P}**

03-Luk 06:32 **For/And <2532> if <1487> ye love <25> (5719) them which love <25> (5723) you <5209>**, what <4169> thank <5485> have <2076> (5748) ye <5213>? for <1063> sinners <268> also <2532> love <25> (5723) those that love <25> (5719) them <846>.

1st Class – assumed as true. (but is it true?) See DM section 278. (3).

ATRWP again: “What thank have ye? (ποια υμιν χαρις εστιν;). What grace or gratitude is there to you? #Mt 5:46 has μισθον (reward).”

03-Luk 06:33 C-3 EC - DM - **και <2532> {CONJ} εαν <1437> {COND} αγαθοποιητε <15> (5725) {V-PAS-2P} τους <3588> {T-APM} αγαθοποιουντας <15> (5723) {V-PAP-APM} υμας <4771> {P-2AP} ποια <4169> {I-NSF} υμιν <4771> {P-2DP} χαρις <5485> {N-NSF} εστιν <1510> (5719) {V-PAI-3S} και <2532> {CONJ} γαρ <1063> {CONJ} οι <3588> {T-NPM} αμαρτωλοι <268> {A-NPM} το <3588> {T-ASN} αυτο <846> {P-ASN} ποιουσιν <4160> (5719) {V-PAI-3P}**

03-Luk 06:33 **And <2532> if <1437> ye do good <15> (5725) to them which do good <15> (5723) to you <5209>**, what <4169> thank <5485> have <2076> (5748) ye <5213>? for <1063> sinners <268> also do <4160> (5719) even <2532> the same <846>.

3rd Class – EC (But do we do good, even to those who do good to us?) See DM section 278. (3).

03-Luk 06:34 C-3 - DM - ATRWP - **και <2532> {CONJ} εαν <1437> {COND} δανειζητε <1155> (5725) {V-PAS-2P} παρ <3844> {PREP} ων <3739> {R-GPM} ελπιζετε <1679> (5719) {V-PAI-2P} απολαβειν <618> (5629) {V-2AAN} ποια <4169> {I-NSF} υμιν <4771> {P-2DP} χαρις <5485> {N-NSF} εστιν <1510> (5719) {V-PAI-3S} και <2532> {CONJ} γαρ <1063> {CONJ} αμαρτωλοι <268> {A-NPM} αμαρτωλοις <268> {A-DPM} δανειζουσιν <1155> (5719) {V-PAI-3P} ινα <2443> {CONJ} απολαβωσιν <618> (5632) {V-2AAS-3P} τα <3588> {T-APN} ισα <2470> {A-APN}**

03-Luk 06:34 **And** <2532> **if** <1437> **ye lend** <1155> (5725) *to them* of <3844> whom <3739> ye hope <1679> (5719) (5625) <1679> (5725) to receive <618> (5629), what <4169> thank <5485> have <2076> (5748) ye <5213>? for <1063> sinners <268> also <2532> lend <1155> (5719) to sinners <268>, to <2443> receive <618> <0> as much <2470> again <618> (5632).

3rd Class - EC - See DM section 278. (3).

ATR comes to the rescue: "If ye lend (εαν δανισητε). **Third-class condition, first aorist active subjunctive** from δανίζω (old form δανειζω) to lend for interest in a business transaction (here in active to lend and #Mt 5:42 middle to borrow and nowhere else in N.T.), whereas κίχρημι {only #Lu 11:5 in N.T.} means to loan as a friendly act. **To receive again as much** (ινα απολαβωσιν τα ισα). Second aorist active subjunctive of απολαμβάνω, old verb, to get back in full like απεχω in #Lu 6:24. Literally here, **"that they may get back the equal"** (principal and interest, apparently). It could mean "equivalent services." No parallel in Matthew."

03-Luk 07:01 C-1 TC – DM 265 (1) - **επει** <1893> {CONJ} **δε** <1161> {CONJ} **επληρωσεν** <4137> (5656) {V-AAI-3S} **παντα** <3956> {A-APN} **τα** <3588> {T-APN} **ρηματα** <4487> {N-APN} **αυτου** <846> {P-GSM} **εις** <1519> {PREP} **τας** <3588> {T-APF} **ακοας** <189> {N-APF} **του** <3588> {T-GSM} **λαου** <2992> {N-GSM} **εισηλθεν** <1525> (5627) {V-2AAI-3S} **εις** <1519> {PREP} **καπερναουμ** <2584> {N-PRI}

03-Luk 07:01 **Now** <1161> **when** <1893> **he had ended** <4137> (5656) **all** <3956> **his** <846> **sayings** <4487> **in** <1519> **the audience** <189> **of the people** <2992>, he entered <1525> (5627) into <1519> Capernaum <2584>.

1st Class – The protasis with **επει** = **επι**+ **ει** with crasis, with the AAI, the apodosis follows. It then reads as shown, above.

03-Luk 07:23 C-3 IRC - DM - **και** <2532> {CONJ} **μακαριος** <3107> {A-NSM} **εστιν** <1510> (5719) {V-PAI-3S} **ος** <3739> {R-NSM} **εαν** <1437> {COND} **μη** <3361> {PRT-N} **σκανδαλισθη** <4624> (5686) {V-APS-3S} **εν** <1722> {PREP} **εμοι** <1473> {P-1DS}

03-Luk 07:23 **And** <2532> **blessed** <3107> **is** <2076> (5748) *he*, **whoever** <3739> **shall** <4624> <0> **not** <3362> **be offended** <4624> (5686) **in** <1722> **me** <1698>.

3rd Class - IRC - See DM section 253. (1)

03-Luk 07:39 C-2 - ATRWP - **ιδων** <3708> (5631) {V-2AAP-NSM} **δε** <1161> {CONJ} **ο** <3588> {T-NSM} **φαρισαιος** <5330> {N-NSM} **ο** <3588> {T-NSM} **καλεσας** <2564> (5660) {V-AAP-NSM} **αυτον** <846> {P-ASM} **ειπεν** <3004> (5627) {V-2AAI-3S} **εν** <1722> {PREP} **εαυτω** <1438> {F-3DSM} **λεγων** <3004> (5723) {V-PAP-NSM} **ουτος** <3778> {D-NSM} **ει** <1487> {COND} **ην** <1510> (5707) {V-IAI-3S} **προφητης** <4396> {N-NSM} **εγινωσκεν** <1097> (5707) {V-IAI-3S} **αν** <302> {PRT} **τις** <5101> {I-NSF} **και** <2532> {CONJ} **ποταπη** <4217> {A-NSF} **η** <3588> {T-NSF} **γυνη** <1135> {N-NSF} **ητις** <3748> {R-NSF} **απτεται** <680> (5731) {V-PMI-3S} **αυτου** <846> {P-GSM} **οτι** <3754> {CONJ} **αμαρτωλος** <268> {A-NSF} **εστιν** <1510> (5719) {V-PAI-3S}

03-Luk 07:39 **Now** <1161> **when** the Pharisee <5330> which <3588> had bidden <2564> (5660) him <846> saw <1492> (5631) *it*, he spake <2036> (5627) within <1722> himself <1438>, saying <3004> (5723), This man <3778>, **if** <1487> **he were** <2258> (5713) **a prophet** <4396>, <302> would have known <1097> (5707) who <5101> and <2532> what manner <4217> of woman <1135> *this is* that <3748> toucheth <680> (5731) him <846>: for <3754> she is <2076> (5748) a sinner <268>.

2nd Class – The Pharisee thought that Jesus wasn't a prophet, so says the second class condition.

ATRWP: "This man (ουτος). Contemptuous, this fellow.

If he were a (the) prophet (ει ην [ο] προφητης). **Condition of the second class, determined as unfulfilled. The Pharisee assumes that Jesus is not a prophet (or the prophet, reading of B, that he claims to be). A Greek condition puts the thing from**

the standpoint of the speaker or writer. It does not deal with the actual facts, but only with the statement about the facts. Would have perceived (εγινώσκεν αν). Wrong translation, **would now perceive or know (which he assumes that Jesus does not do).** The protasis is false and the conclusion also. He is wrong in both. The conclusion (apodosis), like the condition, deals here with the present situation and so both use the imperfect indicative (αν in the conclusion, a mere device for making it plain that it is not a condition of the first class). Who and what manner of woman (τις και ποταπη η γυνη). She was notorious in person and character.

03-Luk 08:13 C-3 ITC - DM - οι <3588> {T-NPM} δε <1161> {CONJ} επι <1909> {PREP} της <3588> {T-GSF} πετρας <4073> {N-GSF} οι <3739> {R-NPM} **οταν <3752> {CONJ} ακουσωσιν <191> (5661) {V-AAS-3P}** μετα <3326> {PREP} χαρας <5479> {N-GSF} δεχονται <1209> (5736) {V-PNI-3P} τον <3588> {T-ASM} λογον <3056> {N-ASM} και <2532> {CONJ} ουτοι <3778> {D-NPM} ριζαν <4491> {N-ASF} ουκ <3756> {PRT-N} εχουσιν <2192> (5719) {V-PAI-3P} οι <3739> {R-NPM} προς <4314> {PREP} καιρον <2540> {N-ASM} πιστευουσιν <4100> (5719) {V-PAI-3P} και <2532> {CONJ} εν <1722> {PREP} καιρω <2540> {N-DSM} πειρασμου <3986> {N-GSM} αφιστανται <868> (5736) {V-PNI-3P}

03-Luk 08:13 <1161> They on <1909> the rock <4073> *are they*, which <3739>, **whenever <3752> they hear <191> (5661)**, receive <1209> (5736) the word <3056> with <3326> joy <5479>; and <2532> these <3778> have <2192> (5719) no <3756> root <4491>, which <3739> for <4314> a while <2540> believe <4100> (5719), and <2532> in <1722> time <2540> of temptation <3986> fall away <868> (5736).

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis and the AAS-3P of ακουσωσιν of the protasis. See DM section 265 (2) b. **This is a verse that should be taught in any discipleship program we engage in. These are some of those in Paul's definition of the "Gospel" "Unless you have believed in vain – εκτος: empty as to the correct faith in the person and work of Jesus Christ. 1 Cor 15:2**

ATRPW preaches: **"Which for a while believe** (οι προς καιρον πιστευουσιν). Ostensibly they are sincere and have made a real start in the life of faith. They fall away (αφιστανται). Present middle indicative. **They stand off, lose interest, stop coming to church, drop out of sight. It is positively amazing the number of new church members who "stumble"** as #Mr 4:17 has it (σκανδαλιζονται), do not like the pastor, take offence at something said or done by somebody, object to the appeals for money, feel slighted. The "season of trial" becomes a "season of temptation" (εν καιρω πειρασμου) for these superficial, emotional people who have to be periodically rounded up if kept within the fold."

03-Luk 08:18 C-3 IRC, 3 IRC - DM - βλεπετε <991> (5720) {V-PAM-2P} ουν <3767> {CONJ} πως <4459> {ADV} ακουετε <191> (5719) {V-PAI-2P} ος <3739> {R-NSM} **γαρ <1063> {CONJ} εαν <1437> {COND} εχη <2192> (5725) {V-PAS-3S}** δοθησεται <1325> (5701) {V-FPI-3S} αυτω <846> {P-DSM} και <2532> {CONJ} ος <3739> {R-NSM} **εαν <1437> {COND} μη <3361> {PRT-N} εχη <2192> (5725) {V-PAS-3S}** και <2532> {CONJ} ο <3739> {R-ASN} δοκει <1380> (5719) {V-PAI-3S} εχειν <2192> (5721) {V-PAN} αρθησεται <142> (5701) {V-FPI-3S} απ <575> {PREP} αυτου <846> {P-GSM}

03-Luk 08:18 Take heed <991> (5720) therefore <3767> how <4459> ye hear <191> (5719): **for <1063> whosoever <3739> <302> hath <2192> (5725)**, to him <846> shall be given <1325> (5701); **and <2532> whosoever <3739> <302> hath <2192> (5725) not <3361>**, from <575> him <846> shall be taken <142> (5701) even <2532> that which <3739> he seemeth <1380> (5719) to have <2192> (5721). *{seemeth....: or, thinketh that he hath}*

3rd Class - IRC – The accepted reading is an for εαν = ει+ αν by crasis. In both conditions. See DM sections 253. (1) and 273. + 3rd Class - IRC –Please read carefully ATR's note below along with 1 Co 15:2 b "Unless you believed in vain." ATRWP says: "How ye hear (πως ακουετε). The manner of hearing. #Mr 4:24 has "what ye hear" (τι ακουετε), the matter that is heard. **Both are supremely important. Some things should not be heard at all. Some that are heard should be forgotten. Others should be treasured and practised.** For whosoever hath (ος αν γαρ εχη). Present active subjunctive of the common verb εχω which may mean "keep on having" or "acquiring." See on "Mr 4:25" for discussion. Thinketh he hath (δοκει εχειν), or seems to acquire or to hold. Losses in business illustrate this saying as when we see their riches take wings and fly away. So it is with hearing and heeding. Self-deception is a common complaint."

03-Luk 08:51 C-1 EXC - BMT - ελθων <2064> (5631) {V-2AAP-NSM} δε <1161> {CONJ} εις <1519> {PREP} την <3588> {T-ASF} οικιαν <3614> {N-ASF} ουκ <3756> {PRT-N} αφηκεν <863> (5656) {V-AAI-3S} εισελθειν <1525> (5629) {V-2AAN} ουδενα <3762> {A-ASM-N} ει <1487> {COND} μη <3361> {PRT-N} πετρον <4074> {N-ASM} και <2532> {CONJ} ιωαννην <2491> {N-ASM} και <2532> {CONJ} ιακωβον <2385> {N-ASM} και <2532> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} της <3588> {T-GSF} παιδος <3816> {N-GSF} και <2532> {CONJ} την <3588> {T-ASF} μητερα <3384> {N-ASF}

03-Luk 08:51 And <1161> when he came <1525> (5631) into <1519> the house <3614>, he suffered (*allowed*) <863> (5656) no <3756> man <3762> to go in <1525> (5629), *save* (*except*) <1508> Peter <4074>, and <2532> James <2385>, and <2532> John <2491>, and <2532> the father <3962> and <2532> the mother <3384> of the maiden <3816>.

1st Class - EXC - The verb(s) (all indicatives), need(s) to be supplied to complete the ellipse(s). See BMT section 273. (f), and 274. (g).

03-Luk 09:04 C-3 IRC/EC? - και <2532> {CONJ} εις <1519> {PREP} ην <3739> {R-ASF} αν <302> {PRT} οικιαν <3614> {N-ASF} εισελθητε <1525> (5632) {V-2AAS-2P} εκει <1563> {ADV} μενετε <3306> (5720) {V-PAM-2P} και <2532> {CONJ} εκειθεν <1564> {ADV} εξερχεσθε <1831> (5737) {V-PNM-2P}

03-Luk 09:04 And <2532> whatsoever <3739> <302> house <3614> ye enter <1525> (5632) into <1519>, there <1563> abide <3306> (5720), and <2532> thence <1564> depart <1831> (5737).

3rd Class - IRC/EC? - DM sections 253. (1) and 278 (3)?.

03-Luk 09:05 C-3 IRC/EC? - DM - και <2532> {CONJ} οσοι <3745> {K-NPM} εαν <1437> {COND} μη <3361> {PRT-N} δεξωνται <1209> (5667) {V-ADS-3P} υμας <4771> {P-2AP} εξερχομενοι <1831> (5740) {V-PNP-NPM} απο <575> {PREP} της <3588> {T-GSF} πολεως <4172> {N-GSF} εκεινης <1565> {D-GSF} και <2532> {CONJ} τον <3588> {T-ASM} κονιορτον <2868> {N-ASM} απο <575> {PREP} των <3588> {T-GPM} ποδων <4228> {N-GPM} υμων <4771> {P-2GP} αποτιναξατε <660> (5657) {V-AAM-2P} εις <1519> {PREP} μαρτυριον <3142> {N-ASN} επ <1909> {PREP} αυτους <846> {P-APM}

03-Luk 09:05 And <2532> whosoever <3745> <302> will <1209> <0> not <3361> receive <1209> (5667) you <5209>, when ye go <1831> (5740) out of <575> that <1565> city <4172>, shake off <660> (5657) the very <2532> dust <2868> from <575> your <5216> feet <4228> for <1519> a testimony <3142> against <1909> them <846>.

3rd Class – IRC/EC? - DM sections 253. (1) and 278 (3)?.

03-Luk 09:13 C-3 EXC - DM - BMT - ειπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} προς <4314> {PREP} αυτους <846> {P-APM} δοτε <1325> (5628) {V-2AAM-2P} αυτοις <846> {P-DPM} υμεις <4771> {P-2NP} φαγειν <5315> (5629) {V-2AAN} οι <3588> {T-NPM} δε <1161> {CONJ} ειπον <3004> (5627) {V-2AAI-3P} ουκ <3756> {PRT-N} εισιν <1510> (5719) {V-PAI-3P} ημιν <1473> {P-1DP} πλειον <4119> {A-NSN-C} η <2228> {PRT} πεντε <4002> {A-NUI} αρτοι <740> {N-NPM} και <2532> {CONJ} ιχθυες <2486> {N-NPM} δυο <1417> {A-NUI} ει <1487> {COND} μητι <3385> {PRT-I} πορευθεντες <4198> (5679) {V-AOP-NPM} ημεις <1473> {P-1NP} αγορασωμεν <59> (5661) {V-AAS-1P} εις <1519> {PREP} παντα <3956> {A-ASM} τον <3588> {T-ASM} λαον <2992> {N-ASM} τουτον <3778> {D-ASM} βρωματα <1033> {N-APN}

03-Luk 09:13 But <1161> he said <2036> (5627) unto <4314> them <846>, Give <1325> (5628) ye <5210> them <846> to eat <5315> (5629). And <1161> they said <2036> (5627), We <2254> have no <3756> <1526> (5748) more <4119> but <2228> five <4002> loaves <740> and <2532> two <1417> fishes <2486>; **except (unless) <1509> we <2249> should go <4198> (5679) and buy <59> (5661) meat <1033> for <1519> all <3956> this <5126> people <2992>.**

3rd Class - EXC - See DM section 216., and BMT sections 252. (a) and 274. (g)

ATRP gives: "Except we should go and buy food (ει μητι πορευθεντες ημεις αγορασωμεν βρωματα). **This is a condition of the third class with the aorist subjunctive (αγορασωμεν), where the conjunction is usually εαν (with negative εαν μη), but not always or necessarily so especially in the Koine.. So in #1Co 14:5 ει μη διερμηνευει, and in #Php 3:12 ει και καταλαβω.** "Unless" is better here than "except." Food (βρωματα), means eaten pieces from βιβρωσκω, to eat, somewhat like our "edibles" or vernacular "eats."

03-Luk 09:23 C-3 - BMT - DM - ATRWP - ελεγεν {V-IAI-3S} δε {CONJ} προς {PREP} παντας {A-APM} ει {COND} τις {X-NSM} θελει {V-PAI-3S} οπισω {ADV} μου {P-1GS} ελθειν {V-2AAN} απαρνησασθω {V-ADM-3S} εαυτον {F-3ASM} και {CONJ} αρατω {V-AAM-3S} τον {T-ASM} σταυρον {N-ASM} αυτου {P-GSM} και {CONJ} ακολουθειτω {V-PAM-3S} μοι {P-1DS}

03-Luk 09:23 And <1161> he said <3004> (5707) to <4314> *them* all <3956>, **If any *man* <1536> will <2309> (5719) come <2064> (5629) after <3694> me <3450>**, let him deny <533> (5663) himself <1438>, and <2532> take up <142> (5657) his <846> cross <4716> daily <2250> <2596>, and <2532> follow <190> (5720) me <3427>.

3rd Class – Note: this Protasis with ει and the indefinite pronouns τι or τις, is or may be equivalent to ο τι or ος τις, which should be translated as ‘whatever’ or whoever. See BMT section 252. (a), DM section 217, and ATRG1 page 956ff. **The conditionality is 3rd class – not first class. This is a simple condition followed by 3 imperatives (furthest from reality because they demand the acquiescence of the will). . See Mat 16:24, Mrk 08:24.**

ATRP suggests: "He said unto all (ελεγεν δε προς παντας). This is like Luke (cf. verse #43). Jesus wanted all (the multitude with his disciples, as #Mr 8:34 has it) to understand the lesson of self-sacrifice. They could not yet understand the full meaning of Christ's words as applied to his approaching death of which he had been speaking. But certainly the shadow of the cross is already across the path of Jesus as he is here speaking. For details (soul, life, forfeit, gain, profit, lose, world) see discussion on #Mt 16:24-26; Mr 8:34-37. The word for lose (απολεσει, from απολλυμι, a very common verb) is used in the sense of destroy, kill, lose, as here. Note the mercantile terms in this passage (gain, lose, fine or forfeit, exchange). Daily (καθ ημεραν). Peculiar to Luke in this incident. Take up the cross (his own cross) daily (aorist tense, αρατω), but keep on following me (ακολουθειτω, present tense). The cross was a familiar figure in Palestine. It was rising before Jesus as his destiny. Each man has his own cross to meet and bear."

03-Luk 09:24 C-3 IRC,3 IRC - DM - ος {R-NSM} γαρ {CONJ} εαν {COND} θελη {V-PAS-3S} την {T-ASF} ψυχην {N-ASF} αυτου {P-GSM} σωσαι {V-AAN} απολεσει {V-FAI-3S} αυτην {P-ASF} ος {R-NSM} δ {CONJ} αν {PRT} απολεση {V-AAS-3S} την {T-ASF} ψυχην {N-ASF} αυτου {P-GSM} ενεκεν {PREP} εμου {P-1GS} ουτος {D-NSM} σωσει {V-FAI-3S} αυτην {P-ASF}

03-Luk 09:24 **For <1063> whosoever <3739> <302> will <2309> (5725) save <4982> (5658) his <846> life <5590> shall lose <622> (5692) it <846>: but <1161> whosoever <3739> <302> will lose <622> (5661) his <846> life <5590> for my <1700> sake <1752>**, the same <3778> shall save <4982> (5692) it <846>.

3rd Class – IRC + 3rd Class - IRC. See DM section 253. (1).

03-Luk 09:26 C-3 IRC,3 ITC - DM - ος {R-NSM} γαρ {CONJ} αν {PRT} επαισχυνθη {V-AOS-3S} με {P-1AS} και {CONJ} τους {T-APM} εμους {S-1SAPM} λογους {N-APM} τουτον {D-ASM} ο {T-NSM} υιος {N-NSM} του {T-GSM} ανθρωπου {N-GSM} επαισχυνθησεται {V-FOI-3S} οταν {CONJ} ελθη {V-2AAS-3S} εν {PREP} τη {T-DSF} δοξη {N-DSF} αυτου {P-GSM} και {CONJ} του {T-GSM} πατρος {N-GSM} και {CONJ} των {T-GPM} αγιων {A-GPM} αγγελων {N-GPM}

03-Luk 09:26 For <1063> **whosoever** <3739> <302> **shall be ashamed** <1870> (5680) **of me** <3165> **and** <2532> **of my** <1699> **words** <3056>, of him <5126> shall <1870> <0> the Son <5207> of man <444> be ashamed <1870> (5700), **whenever** <3752> **he shall come** <2064> (5632) **in** <1722> **his own** <846> **glory** <1391>, **and** <2532> **in his Father's** <3962>, **and** <2532> **of the holy** <40> **angels** <32>.

3rd Class – IRC - See DM section 253. (1). + 3rd Class – ITC - *οταν* = *οτε* + *αν*: *whenever*, with crasis and the 2AAS-3S *ελθη* of the protasis. See DM section 265 (2) b.

ATRPW contributes: “Whosoever shall be ashamed (*ος αν επαισχυνθη*). Rather, Whosoever is ashamed as in #Mr 8:38. The first aorist passive subjunctive in an indefinite relative clause with *αν*. The passive verb is transitive here also. This verb is from *επι* and *αισχυνη*, shame (in the eyes of men). Jesus endured the shame of the cross (#Heb 12:2). The man at the feast who had to take a lower seat did it with shame (#Lu 14:9). Paul is not ashamed of the Gospel (#Ro 1:16). Onesiphorus was not ashamed of Paul (#2Ti 1:16). In his own glory (*εν τη δοξη αυτου*). This item added to what is in #Mr 8:38; Mt 16:27.”

03-Luk 09:27 C-3 ITC - DM - *λεγω* {V-PAI-1S} *δε* {CONJ} *υμιν* {P-2DP} *αληθως* {ADV} *εισιν* {V-PAI-3P} *τινες* {X-NPM} *των* {T-GPM} *ωδε* {ADV} *εστωτων* {V-RAP-GPM} *οι* {R-NPM} *ου* {PRT-N} *μη* {PRT-N} *γευσονται* {V-ADS-3P} *θανατου* {N-GSM} *εως* {ADV} *αν* {PRT} *ιδωσιν* {V-2AAS-3P} *την* {T-ASF} *βασιλειαν* {N-ASF} *του* {T-GSM} *θεου* {N-GSM}

03-Luk 09:27 But <1161> I tell <3004> (5719) you <5213> of a truth <230>, there be <1526> (5748) some <5100> standing <2476> (5761) here <5602>, which <3739> shall <1089> <0> not <3364> taste <1089> (5695) of death <2288>, **until** <2193> **ever** <302> **they see** <1492> (5632) **the kingdom** <932> **of God** <2316>.

3rd Class - ITC - For *εως* and *αν* with subjunctive, see DM section 265. (2) b.

03-Luk 09:46 C-4 - apodosis only/or 3 if direct Question - DM - BMT - *εισηλθεν* {V-2AAI-3S} *δε* {CONJ} *διαλογισμος* {N-NSM} *εν* {PREP} *αυτοις* {P-DPM} *το* {T-NSN} *τις* {I-NSM} *αν* {PRT} *ειη* {V-PAO-3S} *μειζων* {A-NSM-C} *αυτων* {P-GPM}

03-Luk 09:46 Then <1161> there arose <1525> (5627) a reasoning <1261> among <1722> them <846>, **which** <5101> **ever** <302> **of them** <846> **should be** <1498> (5751) **greatest** <3187>.

4th Class apodosis with the optative – Protasis missing. See DM section 275. (d), BMT section 273. (f). As ATRWP indicates, this is a direct question that was changed to an indirect one (a common classical phenomenon), whereby the verb changes to the optative mood. Optative apodoses without protases are found mainly in Luke and Acts. Or as a direct question it could have been written as a third class condition, the optative verb, *ειη*, replaced by the subjunctive, *ῆ*

ATRPW adds: “A reasoning (*διαλογισμος*). A dispute. The word is from *διαλογιζομαι*, the verb used in #Mr 9:33 about this incident. In Luke this dispute follows immediately after the words of Jesus about his death. They were afraid to ask Jesus about that subject, but #Mt 18:1 states that they came to Jesus to settle it.

Which of them should be greatest (*το τις αν ειη μειζων αυτων*). Note the article with the indirect question, the clause being in the accusative of general reference. The optative with *αν* is here because it was so in the direct question (potential optative with *αν* retained in the indirect). But Luke makes it plain that it was not an abstract problem about greatness in the kingdom of heaven as they put it to Jesus (#Mt 18:1), **but a personal problem in their own group. Rivalries and jealousies had already come and now sharp words. By and by James and John will be bold enough to ask for the first places for themselves in this political kingdom which they expect** (#Mr 10:35; Mt 20:20). It is a sad spectacle.”

03-Luk 09:48 C-3 IRC,3 IRC - DM - *και* {CONJ} *ειπεν* {V-2AAI-3S} *αυτοις* {P-DPM} *ος* {R-NSM} *εαν* {COND} *δεξεται* {V-ADS-3S} *τουτο* {D-ASN} *το* {T-ASN} *παιδιον* {N-ASN} *επι* {PREP} *τω* {T-DSN} *ονοματι* {N-DSN} *μου* {P-1GS} *εμε* {P-1AS} *δεχεται* {V-PNI-3S} *και* {CONJ} *ος* {R-NSM} *εαν* {COND} *εμε* {P-1AS} *δεξεται* {V-ADS-3S} *δεχεται* {V-PNI-3S} *τον* {T-ASM} *αποστειλαντα* {V-AAP-ASM} *με* {P-1AS} *ο* {T-NSM} *γαρ* {CONJ} *μικροτερος* {A-NSM-C} *εν* {PREP} *πασιν* {A-DPM} *υμιν* {P-2DP} *υπαρχων* {V-PAP-NSM} *ουτος* {D-NSM} *εσται* {V-FDI-3S} *μεγας* {A-NSM}

03-Luk 09:48 And <2532> said <2036> (5627) unto them <846>, **Whosoever <3739> <1437> shall receive <1209> (5667) this <5124> child <3813> in <1909> my <3450> name <3686> receiveth <1209> (5736) me <1691>: and <2532> whosoever <3739> <1437> shall receive <1209> (5667) me <1691> receiveth him <1209> (5736) that sent <649> (5660) me <3165>: for <1063> he that is <5225> (5723) least <3398> among <1722> you <5213> all <3956>, the same <3778> shall be <2071> (5704) great <3173>.**

3rd Class – IRC + 3rd Class – IRC. Not only children to ‘Sunday School’, but new believers (Grk. παιδιον: little children, Ref. 1 Joh 2:13, 18), we **must** receive. See DM section 253. (1).

ATRPW, again, suggests: “This little child (τουτο το παιδιον). As Jesus spoke he probably had his hand upon the head of the child. #Mt 18:5 has “one such little child.” The honoured disciple, Jesus holds, is the one who welcomes little children “in my name” (επι τω ονοματι μου), upon the basis of my name and my authority. It was a home-thrust against the selfish ambition of the Twelve. Ministry to children is a mark of greatness. Have preachers ever yet learned how to win children to Christ? They are allowed to slip away from home, from Sunday school, from church, from Christ.

For he that is least among you all (ο γαρ μικροτερος εν πασιν υμιν υπαρχων). Note the use of υπαρχω as in #8:41; 23:50. The comparative μικροτερος is in accord with the Koine, idiom where the superlative is vanishing (nearly gone in modern Greek). But great (μεγας) is positive and very strong. This saying peculiar to Luke here. “

03-Luk 09:57 C-3 ILOC - DM - και <2532> {CONJ} πορευομενων <4198> (5740) {V-PNP-GPM} αυτων <846> {P-GPM} εν <1722> {PREP} τη <3588> {T-DSF} οδω <3598> {N-DSF} ειπεν <3004> (5627) {V-2AAI-3S} τις <5100> {X-NSM} προς <4314> {PREP} αυτον <846> {P-ASM} ακολουθησω <190> (5692) {V-FAI-1S} σοι <4771> {P-2DS} οπου <3699> {ADV} εαν <1437> {COND} απερχη <565> (5741) {V-PNS-2S} (WH)

03-Luk 09:57 ¶ And <1161>, as they went <4198> (5740) on <1722> their <846> way <3598>, a certain <5100> *man* said <2036> (5627) unto <4314> him <846>, Lord <2962>, I will follow <190> (5692) thee <4671> **wherever <3699> <1437> you might go <565> (5741).**

3rd Class - ILOC - See DM sections 261.(1), and 262. (2).

ATRPW adds: “A certain man (τις). #Mt 8:19 calls him “a scribe.” #Lu 9:57-60; Mt 8:19-22, but not in Mark and so from Q or the Logia.

Wherever you go (οπου εαν απερχη) is the present middle subjunctive with the indefinite relative adverb \εαν\, common Greek idiom. See on Matthew for “holes,” “nests,” “Son of man.” The idiom “where to lay his head” (που την κεφαλην κλινη) is the same in both, the deliberative subjunctive retained in the indirect question. “Jesus knows the measure of the scribe’s enthusiasm” (Plummer). The wandering life of Jesus explains this statement.

03-Luk 10:05 C-3 IRC - DM - εις <1519> {PREP} ην <3739> {R-ASF} δ <1161> {CONJ} αν <302> {PRT} οικιαν <3614> {N-ASF} εισερχησθε <1525> (5741) {V-PNS-2P} πρωτον <4412> {ADV-S} λεγετε <3004> (5720) {V-PAM-2P} ειρηνη <1515> {N-NSF} τω <3588> {T-DSM} οικω <3624> {N-DSM} τουτω <3778> {D-DSM}

03-Luk 10:05 **And <1161> into <1519> whatsoever <3739> <302> house <3614> ye enter <1525> (5741), first <4412> say <3004> (5720), Peace <1515> be to this <5129> house <3624>.**

3rd Class - IRC - See DM section 253. (1). Probably a metonymy of the place for the inhabitants.

John Gill says: “first say, peace be to this house: salute the inhabitants in the usual form, saying, peace be to you; wishing them all happiness and prosperity, temporal, spiritual, and eternal. This shows our Lord did not disapprove of civil salutations.

03-Luk 10:06 C-3 EC,3 - BMT - DM - και <2532> {CONJ} εαν <1437> {COND} η <1510> (5725) {V-PAS-3S} εκει <1563> {ADV} υιος <5207> {N-NSM} ειρηνης <1515> {N-GSF} επαναπαυσεται <1879> (5695) {V-FDI-3S} επ <1909> {PREP} αυτον <846> {P-ASM} η <3588> {T-NSF} ειρηνη <1515> {N-NSF} υμων <4771> {P-2GP} ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} εφ <1909> {PREP} υμας <4771> {P-2AP} ανακαμψει <344> (5692) {V-FAI-3S}

03-Luk 10:06 **And <2532> if <1437> <3303> the son <5207> of peace <1515> be <5600> (5753) there <1563>, your <5216> peace <1515> shall rest <1879> (5695) upon <1909> it <846>: but if (*the Son of***

Peace is) not <1490> (there), it (i.e., your peace) shall turn <344> <0> to <1909> you <5209> again <344> (5692).

3rd Class – EC + 3rd Class – no apodosis, ellipsis here. Must add the PAS 3S verb etc., to complete the Protasis. ει δε μηγε following the (positive) affirmation (ASMGL). Note: ει with the (added) subjunctive. See BMT sections 271. (e), 275. (h), and 276. (i), along with DM section 278. (3).

ATRPW clarifies: “A son of peace (υιος ειρηνης). A Hebraism, though some examples occur in the vernacular Koine, papyri. It means one inclined to peace, describing the head of the household. Shall rest (επαναπασηται). Second future passive of επαναπαυω, a late double compound (επι, ανα) of the common verb παυω. It shall turn to you again (εφ υμας ανακαμψει). Common verb ανακαμπω, to bend back, return. The peace in that case will bend back with blessing upon the one who spoke it..”

03-Luk 10:08 C-3 IRC - DM - και <2532> {CONJ} εις <1519> {PREP} ην <3739> {R-ASF} αν <302> {PRT} πολιν <4172> {N-ASF} εισερχησθε <1525> (5741) {V-PNS-2P} και <2532> {CONJ} δεχωνται <1209> (5741) {V-PNS-3P} υμας <4771> {P-2AP} εσθιετε <2068> (5720) {V-PAM-2P} τα <3588> {T-APN} παρατιθεμενα <3908> (5746) {V-PPP-APN} υμιν <4771> {P-2DP}

03-Luk 10:08 And <2532> into <1519> whatsoever <1161> <3739> <302> city <4172> ye enter <1525> (5741), and <2532> they receive <1209> (5741) you <5209>, eat such things <2068> (5720) as are set before <3908> (5746) you <5213>:

3rd Class – IRC – Ref. Act 10:09-17. Peter had to be shown this again, later. Paul discusses this subject in Rom 14:13-21, 1 Cor 06:12-13, and 10:23-32. See DM section 253. (1). **Avast, me hearties! those who would be Disciplers!**

ATRPW counsels: “Such things as are set before you (τα παρατιθεμενα υμιν). The things placed before you from time to time (present passive participle, repetition). **Every preacher needs this lesson of common politeness. These directions may seem perfunctory and even commonplace, but every teacher of young preachers knows how necessary they are. Hence they were given both to the Twelve and to the Seventy.**

03-Luk 10:10 C-3 IRC - DM - εις <1519> {PREP} ην <3739> {R-ASF} δ <1161> {CONJ} αν <302> {PRT} πολιν <4172> {N-ASF} εισερχησθε <1525> (5741) {V-PNS-2P} και <2532> {CONJ} μη <3361> {PRT-N} δεχωνται <1209> (5741) {V-PNS-3P} υμας <4771> {P-2AP} εξελθοντες <1831> (5631) {V-2AAP-NPM} εις <1519> {PREP} τας <3588> {T-APF} πλατειας <4113> {N-APF} αυτης <846> {P-GSF} ειπατε <3004> (5628) {V-2AAM-2P}

03-Luk 10:10 But <1161> into <1519> whatsoever <3739> <302> city <4172> ye enter <1525> (5741), and <2532> they receive <1209> (5741) you <5209> not <3361>, go your ways out <1831> (5631) into <1519> the streets <4113> of the same <846>, and say <2036> (5628),

3rd Class – IRC – The protasis is extended by another short clause, both with the subjunctive mood. Included, below is verse 11, to complete the underlined apodosis: See DM section 253. (1).

03-Luk 10:11 και <2532> {CONJ} τον <3588> {T-ASM} κονιορτον <2868> {N-ASM} τον <3588> {T-ASM} κολληθεντα <2853> (5685) {V-APP-ASM} ημιν <1473> {P-1DP} εκ <1537> {PREP} της <3588> {T-GSF} πολεως <4172> {N-GSF} υμων <4771> {P-2GP} απομασσομεθα <631> (5731) {V-PMI-1P} υμιν <4771> {P-2DP} πλην <4133> {ADV} τουτο <3778> {D-ASN} γνωσκετε <1097> (5720) {V-PAM-2P} οτι <3754> {CONJ} ηγγικεν <1448> (5758) {V-RAI-3S} εφ <1909> {PREP} υμας <4771> {P-2AP} η <3588> {T-NSF} βασιλεια <932> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM}

03-Luk 10:11 Even <2532> the very dust <2868> of <1537> your <5216> city <4172>, which <3588> cleaveth <2853> (5685) on us <2254>, we do wipe off <631> (5731) against you <5213>: notwithstanding <4133> be ye sure <1097> (5720) of this <5124>, that <3754> the kingdom <932> of God <2316> ~~is~~ has come near <1448> (5758) unto <1909> you <5209>.

Finally, ATRPW gives some finer points of Hebrew history and Greek grammar: “Into the streets thereof (εις τας πλατειας αυτης). Out of the inhospitable houses into the broad open streets. Even the dust (και τον κονιορτον). Old word from κονις, dust, and ορνυμι, to stir up. We have seen it already in #Mt 10:14; Lu 9:5. Dust is a plague in the east. Shake off even that. Cleaveth (κολληθεντα). First aorist passive participle of κολλαω, to cling as dust and mud do to shoes. Hence the orientals took off the

sandals on entering a house. We wipe off (απομασσομεθα). Middle voice of an old verb απομασσω, to rub off with the hands. Nowhere else in the N.T. But εκμασσω, occurs in #Lu 7:38,44. Against you (υμιν). Fine example of the dative of disadvantage (the case of personal interest, the dative)."

03-Luk 10:13 C-2 - ATRWP - ουαι <3759> {INJ} σοι <4771> {P-2DS} χοραζιν <5523> {N-PRI} ουαι <3759> {INJ} σοι <4771> {P-2DS} βηθσαιδα <966> {N-PRI} οτι <3754> {CONJ} ει <1487> {COND} εν <1722> {PREP} τυρω <5184> {N-DSF} και <2532> {CONJ} σιδωνι <4605> {N-DSF} εγενοντο <1096> (5633) {V-2ADI-3P} αι <3588> {T-NPF} δυναμεις <1411> {N-NPF} αι <3588> {T-NPF} γενομεναι <1096> (5637) {V-2ADP-NPF} εν <1722> {PREP} υμιν <4771> {P-2DP} παλαι <3819> {ADV} αν <302> {PRT} εν <1722> {PREP} σακκω <4526> {N-DSM} και <2532> {CONJ} σποδω <4700> {N-DSF} καθημεναι <2521> (5740) {V-PNP-NPF} μετενοησαν <3340> (5656) {V-AAI-3P}

03-Luk 10:13 Woe <3759> unto thee <4671>, Chorazin <5523>! woe <3759> unto thee <4671>, Bethsaida <966>! for <3754> if <1487> the mighty works <1411> had been done <1096> (5633) in <1722> Tyre <5184> and <2532> Sidon <4605>, which <3588> have been done <1096> (5637) in <1722> you <5213>, they had <3340> <0> a great while ago <3819> repented <3340> (5656), sitting <2521> (5740) in <302> <1722> sackcloth <4526> and <2532> ashes <4700>.

2nd Class - ει with the 2AAI-3P in protasis and αν with the AAI-3P.

ATRWP presents: "Would have repented (αν μετενοησαν). Conclusion (αποδοσις) of second-class condition, determined as unfulfilled. Long ago (παλαι). Implies a considerable ministry in these cities of which we are not told. Chorazin not mentioned save here and #Mt 11:21. Perhaps καταξε near Tell Hum (Capernaum). Sitting in sackcloth and ashes (εν σακκω και σποδοι καθημενοι). Pictorial and graphic. The σακκος (sackcloth) was dark coarse cloth made of goat's hair and worn by penitents, mourners, suppliants. It is a Hebrew word, sag. The rough cloth was used for sacks or bags. To cover oneself with ashes was a mode of punishment as well as of voluntary humiliation.

03-Luk 10:15 C-3 ITC - DM - και <2532> {CONJ} συ <4771> {P-2NS} καπερναουμ <2584> {N-PRI} η <3588> {T-NSF} μη <3361> {PRT-N} εως <2193> {ADV} του <3588> {T-GSM} ουρανου <3772> {N-GSM} υψωθεισα <5312> (5685) {V-APP-NSF} εως <2193> {ADV} αδου <86> {N-GSM} καταβιβασηση <2601> (5701) {V-FPI-2S} The μη <3361> {PRT-N} is not in the OLB TR or Byz^a, but is in the older Greek manuscripts. This is one of the reason why every serious disciple should get a course in NT Textual Criticism under his/her belt.

03-Luk 10:15 And <2532> thou <4771>, Capernaum <2584>, which <3588> art exalted <5312> (5685) to <2193> heaven <3772>? shalt be thrust down <2601> (5701) to <2193> hell <86>.

1st Class - ITC - A temporal clause with εως: *until*, with the FPI-2S, "and the temporal clause presents a future reference relative to the principle clause; αν is omitted."

ATR Says: Shalt thou be exalted? (μη υψωθης;). μη expects the answer No. The verb is future passive indicative second singular of υψωω, to lift up, a late verb from υψος, height. It is used by Jesus of the Cross (#Joh 12:32).

Unto Hades (εως αιδου). See on "Mt 16:18" for this word which is here in contrast to Heaven as in #Isa 14:13-15. Hades is not Gehenna. "The desolation of the whole neighbourhood, and the difficulty of identifying even the site of these flourishing towns, is part of the fulfilment of this prophecy" (Plummer). Ragg notes the omission of Nazareth from this list of cities of neglected privilege and opportunity. "Is it the tender memories of boyhood that keep from His lips the name of the arch-rejector (#4:28 sqq.) Nazareth?"

03-Luk 10:22 C-1 EXC,1 EXC,3 IRC - BMT - DM - και <2532> {CONJ} στραφεις <4762> (5651) {V-2APP-NSM} προς <4314> {PREP} τους <3588> {T-APM} μαθητας <3101> {N-APM} ειπεν <3004> (5627) {V-2AAI-3S} παντα <3956> {A-NPN} μοι <1473> {P-1DS} παρεδοθη <3860> (5681) {V-API-3S} υπο <5259> {PREP} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} και <2532> {CONJ} ουδεις <3762> {A-NSM-N} γνωσκει <1097> (5719) {V-PAI-3S} τις <5101> {I-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} ει <1487> {COND} μη <3361>

^a The Hodges & Farstad majority text has the μη footnoted as appearing in several old manuscripts.

{PRT-N} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} και <2532> {CONJ} τις <5101> {I-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} υιος <5207> {N-NSM} και <2532> {CONJ} ω <3739> {R-DSM} εαν <1437> {COND} βουληται <1014> (5741) {V-PNS-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} αποκαλυσαι <601> (5658) {V-AAN}

03-Luk 10:22 All things <3956> are delivered <3860> (5681) to me <3427> of <5259> my <3450> Father <3962>: and <2532> no man <3762> knows <1097> (5719) who <5101> the Son <5207> is <2076> (5748), **but (except) <1508> the Father <3962>**; and <2532> who <5101> the Father <3962> is <2076> (5748), **but (except) <1508> the Son <5207>**, and <2532> **he to whom <3739> <1437> the Son <5207> will <1014> (5741) reveal <601> (5658) him.** {many ancient copies add these words at the beginning of verse, and <2532> turning <4762> (5651) to <4314> his disciples <3101>, he said <2036> (5627)}

1st Class – EXC - by substitution from the apodosis, of the ellipsis (verb) Grk. γινωσκει: knows {V-PAI-3S} > γινωσκω : I know.}. See BMT section 273. (f) and 274.(g).

+ 1st Class – EXC - by substitution from the apodosis, of the ellipsis (verb) Grk. γινωσκει: knows {V-PAI-3S} > γινωσκω : I know.}. See BMT section 273. (f) and 274.(g).

+ 3rd Class - IRC See DM section 253. (1).

ATRPW learnedly says: “Knoweth who the Son is (γινωσκει τις εστιν ο υιος). **Knows by experience, γινωσκει.** Here #Mt 11:27 has επιγινωσκει (fully knows) and simply τον υιον (the Son) instead of the "who" (τις) clause. So also in "who the Father is" (τις εστιν ο πατερ). But the same use and contrast of "the Father," "the Son." in both Matthew and Luke, "an aerolite from the Johannean heaven" (Hase). No sane criticism can get rid of this Johannine bit in these Gospels written long before the Fourth Gospel was composed. We are dealing here with the oldest known document about Christ (the Logia) and the picture is that drawn in the Fourth Gospel (see my The Christ of the Logia). It is idle to try to whittle away by fantastic exegesis the high claims made by Jesus in this passage. It is an ecstatic prayer in the presence of the Seventy under the rapture of the Holy Spirit on terms of perfect equality and understanding between the Father and the Son in the tone of the priestly **prayer in #Joh 17. We are justified in saying that this prayer of supreme Fellowship with the Father in contemplation of final victory over Satan gives us a glimpse of the prayers with the Father when the Son spent whole nights on the mountain alone with the Father. Here is the Messianic consciousness in complete control and with perfect confidence in the outcome. Here as in #Mt 11:27 by the use of (Ref Eph 2:1, 8-9.) willeth to reveal him (βουληται αποκαλυσαι). The Son claims the power to reveal the Father "to whomsoever he wills" (ω αν βουληται, indefinite relative and present subjunctive of βουλομαι, to will, not the future indicative). This is divine sovereignty most assuredly. Human free agency is also true, but it is full divine sovereignty in salvation that is here claimed along with possession (παρεδοθη, timeless aorist passive indicative) of all power from the Father. Let that supreme claim stand.”**

03-Luk 10:35 C-3 IRC - DM - και <2532> {CONJ} επι <1909> {PREP} την <3588> {T-ASF} αυριον <839> {ADV} εξελθων <1831> (5631) {V-2AAP-NSM} εκβαλων <1544> (5631) {V-2AAP-NSM} δυο <1417> {A-NUI} δηναρια <1220> {N-APN} εδωκεν <1325> (5656) {V-AAI-3S} τω <3588> {T-DSM} πανδοχει <3830> {N-DSM} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} επιμεληθητι <1959> (5682) {V-APM-2S} αυτου <846> {P-GSM} και <2532> {CONJ} ο <3739> {R-ASN} τι <5100> {X-ASN} αν <302> {PRT} προσδαπανησης <4325> (5661) {V-AAS-2S} εγω <1473> {P-INS} εν <1722> {PREP} τω <3588> {T-DSN} επανερχεσθαι <1880> (5738) {V-PNN} με <1473> {P-1AS} αποδωσω <591> (5692) {V-FAI-1S} σοι <4771> {P-2DS}

03-Luk 10:35 And <2532> on <1909> the morrow <839> when he departed <1831> (5631), he took out <1544> (5631) two <1417> pence <1220>, and gave <1325> (5656) *them* to the host <3830>, and <2532> said <2036> (5627) unto him <846>, Take care <1959> (5682) of him <846>; **and <2532> whatsoever <3748> <302> thou spendest more <4325> (5661),** when I <3165> come again <1722> <1880> (5738), I <1473> will repay <591> (5692) thee <4671>.

3rd Class - IRC - See DM section 253. (1).

ATRPW says: “On the morrow (επι την αυριον). Towards the morrow as in #Ac 4:5. (Cf. also #Ac 3:1). Syriac Sinaitic has it "at dawn of the day." An unusual use of επι. Took out (εκβαλων). Second aorist active participle of εκβαλλω. It could mean, "fling

out," but probably only means "drew out." Common verb. Two pence (δύο δηνάρια). About thirty-five cents, but worth more in purchasing power. To the host (τῷ πανδοχεί). The innkeeper. Here only in the N.T. Whatsoever thou spendest more (ὅτι ἂν προσδαπανήσῃς). Indefinite relative clause with ἂν and the aorist active subjunctive of προσδαπανᾶω, to spend besides (πρός), a late verb for the common προσαναλίσκω and here only in the N.T. I will repay (ἐγὼ ἀποδώσω). Emphatic. What he had paid was merely by way of pledge. He was a man of his word and known to the innkeeper as reliable. When I come back again (ἐν τῷ ἐπανερχέσθαι με). Luke's favourite idiom of ἐν and the articular infinitive with accusative of general reference. Double compound verb ἐπανέρχομαι. "

03-Luk 11:02 C-3 ITC - DM - εἶπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} αυτοῖς <846> {P-DPM} **ὅταν <3752> {CONJ} προσευχησθε <4336> (5741) {V-PNS-2P} λεγετε <3004> (5720) {V-PAM-2P} πατερ <3962> {N-VSM} ἡμῶν <1473> {P-1GP} ὁ <3588> {T-NSM} ἐν <1722> {PREP} τοῖς <3588> {T-DPM} οὐρανοῖς <3772> {N-DPM} αἰγιασθῆτω <37> (5682) {V-APM-3S} το <3588> {T-NSN} ὄνομα <3686> {N-NSN} σου <4771> {P-2GS} ἐλθετω <2064> (5628) {V-2AAM-3S} ἡ <3588> {T-NSF} βασιλεία <932> {N-NSF} σου <4771> {P-2GS} γενηθῆτω <1096> (5676) {V-AOM-3S} το <3588> {T-NSN} θελημα <2307> {N-NSN} σου <4771> {P-2GS} ὡς <5613> {ADV} ἐν <1722> {PREP} οὐρανῷ <3772> {N-DSM} καὶ <2532> {CONJ} ἐπὶ <1909> {PREP} τῆς <3588> {T-GSF} γῆς <1093> {N-GSF}**

03-Luk 11:02 And <1161> he said <2036> (5627) unto them <846>, **Whenever <3752> ye pray <4336> (5741)**, say <3004> (5720), Our <2257> Father <3962> which <3588> art in <1722> heaven <3772>, Hallowed be <37> (5682) thy <4675> name <3686>. Thy <4675> kingdom <932> come <2064> (5628). Thy <4675> will <2307> be done <1096> (5676), as <5613> in <1722> heaven <3772>, so <2532> in (on) <1909> earth <1093>.

3rd Class – ITC - ὅταν = ὅτε + ἂν: *whenever*, with crasis and the PMS-2P of προσευχησθε of the protasis. See DM section 265 (2) a.

03-Luk 11:08 C-1 LC - DM - ATRWP - λεγὼ <3004> (5719) {V-PAI-1S} ὑμῖν <4771> {P-2DP} **εἰ <1487> {COND} καὶ <2532> {CONJ} οὐ <3756> {PRT-N} δώσει <1325> (5692) {V-FAI-3S} αὐτῷ <846> {P-DSM} ἀναστάς <450> (5631) {V-2AAP-NSM} δια <1223> {PREP} το <3588> {T-ASN} εἶναι <1510> (5721) {V-PAN} αὐτοῦ <846> {P-GSM} φίλον <5384> {A-ASM} δια <1223> {PREP} γε <1065> {PRT} τῇν <3588> {T-ASF} ἀναιδείαν <335> {N-ASF} αὐτοῦ <846> {P-GSM} ἐγερθεὶς <1453> (5685) {V-APP-NSM} δώσει <1325> (5692) {V-FAI-3S} αὐτῷ <846> {P-DSM} ὅσον <3745> {K-ASM} χρῆζει <5535> (5719) {V-PAI-3S}**

03-Luk 11:08 I **say** <3004> (5719) unto you <5213>, **Though <1499> he will <1453> <0> not <3756> rise <1453> (5685)** and give <1325> (5692) him <846>, because <1223> he is <1511> (5750) his <846> friend <5384>, yet <1065> because <1223> of his <846> importunity <335> he will rise <450> (5631) and give <1325> (5692) him <846> as many as <3745> he needeth <5535> (5719).

1st Class - LC - I say to you, **though he will not rise to give to him (his temporary mind set)**, because he is his friend, indeed (because) of his shamelessness, he will rise and give him as many (loaves) as he needs. This is a first class condition in a clause of logical concession. See DM section 278. (1).

ATRWP suggests: "Of which of you that is a father (τίνα δὲ ἐξ ὑμῶν τὸν πατέρα). There is a decided anacoluthon here. The MSS. differ a great deal. The text of Westcott and Hort makes τὸν πατέρα (the father) in apposition with τίνα (of whom) and in the accusative the object of αἰτησεῖ (shall ask) which has also another accusative (both person and thing) "a loaf." So far so good. But the rest of the sentence is, will ye give him a stone? (μὴ λίθον ἐπιδώσει αὐτῷ;). μὴ shows that the answer No is expected, but the trouble is that the interrogative τίνα in the first clause is in the accusative the object of αἰτησεῖ while here the same man (he) is the subject of ἐπιδώσει. It is a very awkward piece of Greek and yet it is intelligible. Some of the old MSS. do not have the part about "loaf" and "stone," but only the two remaining parts about "fish" and "serpent," "egg" and "scorpion." The same difficult construction is carried over into these questions also."

03-Luk 11:12 C-3 - ἡ <2228> {PRT} καὶ <2532> {CONJ} **εἰν <1437> {COND} αἰτηση <154> (5661) {V-AAS-3S} ὧν <5609> {N-ASN} μὴ <3361> {PRT-N} ἐπιδώσει <1929> (5692) {V-FAI-3S} αὐτῷ <846> {P-DSM} σκορπιον <4651> {N-ASM}**

03-Luk 11:12 Or <2228> <2532> **if** <1437> **he shall ask** <154> **(5661) an egg** <5609>, will he offer <3361> <1929> (5692) him <846> a scorpion <4651>? *{offer: Gr. give}*
3rd Class -

03-Luk 11:13 C-1 - BMT - **ει** <1487> {COND} **ουν** <3767> {CONJ} **υμεις** <4771> {P-2NP} **πονηροι** <4190> {A-NPM} **υπαρχοντες** <5225> (5723) {V-PAP-NPM} **οιδατε** <1492> (5758) {V-RAI-2P} **δοματα** <1390> {N-APN} **αγαθα** <18> {A-APN} **διδοναι** <1325> (5721) {V-PAN} **τοις** <3588> {T-DPN} **τεκνοις** <5043> {N-DPN} **υμων** <4771> {P-2GP} **ποσω** <4214> {Q-DSN} **μαλλον** <3123> {ADV} **ο** <3588> {T-NSM} **πατηρ** <3962> {N-NSM} **ο** <3588> {T-NSM} **εξ** <1537> {PREP} **ουρανου** <3772> {N-GSM} **δωσει** <1325> (5692) {V-FAI-3S} **πνευμα** <4151> {N-ASN} **αγιον** <40> {A-ASN} **τοις** <3588> {T-DPM} **αιτουσιν** <154> (5723) {V-PAP-DPM} **αυτον** <846> {P-ASM}

03-Luk 11:13 **If** <1487> **ye** <5210> **then** <3767>, **being** <5225> (5723) **evil** <4190>, know <1492> (5758) how to give <1325> (5721) good <18> gifts <1390> unto your <5216> children <5043>: how much <4214> more <3123> shall <1325> <0> *your* heavenly <3772> Father <3962> <1537> give <1325> (5692) the Holy <40> Spirit <4151> to them that ask <154> (5723) him <846>?

1st Class - perhaps/probably a reference to our Adamic Nature. “Therefore, since you (all) being evil,” . . . Ref BMT section 269. (c), for the PAP (participle) NMP as part of a conditional protasis.

ATRPW: “Know how to give (οιδατε διδοναι). See on #Mt 7:11 for this same saying. Only here Jesus adds the Holy Spirit (πνευμα αγιον) as the great gift (the summum bonum) that the Father is ready to bestow. Jesus is fond of “how much more” (ποσω μαλλον, by how much more, instrumental case).”

03-Luk 11:18 C-1 - ATRWP - **ει** <1487> {COND} **δε** <1161> {CONJ} **και** <2532> {CONJ} **ο** <3588> {T-NSM} **σατανας** <4567> {N-NSM} **εφ** <1909> {PREP} **εαυτον** <1438> {F-3ASM} **διεμερισθη** <1266> (5681) {V-API-3S} **πως** <4459> {ADV-I} **σταθησεται** <2476> (5701) {V-FPI-3S} **η** <3588> {T-NSF} **βασιλεια** <932> {N-NSF} **αυτου** <846> {P-GSM} **οτι** <3754> {CONJ} **λεγετε** <3004> (5719) {V-PAI-2P} **εν** <1722> {PREP} **βεελζεβουλ** <954> {N-PRI} **εκβαλλειν** <1544> (5721) {V-PAN} **με** <1473> {P-1AS} **τα** <3588> {T-APN} **δαιμονια** <1140> {N-APN}

03-Luk 11:18 **If** <1161> <1499> <0> **Satan** <4567> **also** <1499> **be divided** <1266> (5681) **against** <1909> **himself** <1438>, how <4459> shall <2476> <0> his <846> kingdom <932> stand <2476> (5701)? because <3754> ye say <3004> (5719) that I <3165> cast out <1544> (5721) devils <1140> through <1722> Beelzebub <954>.

1st Class – “But, since Satan is also divided against himself, . . .” Answer, ‘It won’t! The Lord Jesus is using this argument against that of the Pharisees who are accusing Him of casting out demons by/through Beelzebub/Satan. Ref Mat 12:24-30, and Mrk 03:22-30, for the “unpardonable Sin”.

ATRPW agrees: “Because ye say (οτι λεγετε). Jesus here repeats in indirect discourse (accusative and infinitive) the charge made against him in verse #15. **The condition is of the first class, determined as fulfilled.**”

03-Luk 11:19 C-1 - ATRWP - **ει** <1487> {COND} **δε** <1161> {CONJ} **εγω** <1473> {P-1NS} **εν** <1722> {PREP} **βεελζεβουλ** <954> {N-PRI} **εκβαλλω** <1544> (5719) {V-PAI-1S} **τα** <3588> {T-APN} **δαιμονια** <1140> {N-APN} **οι** <3588> {T-NPM} **υιοι** <5207> {N-NPM} **υμων** <4771> {P-2GP} **εν** <1722> {PREP} **τινι** <5101> {I-DSM} **εκβαλλουσιν** <1544> (5719) {V-PAI-3P} **δια** <1223> {PREP} **τουτο** <3778> {D-ASN} **κριται** <2923> {N-NPM} **υμων** <4771> {P-2GP} **αυτοι** <846> {P-NPM} **εσονται** <1510> (5695) {V-FDI-3P}

03-Luk 11:19 **And** <1161> **if** <1487> **I** <1473> **by** <1722> **Beelzebub** <954> **cast out** <1544> (5719) **devils** <1140>, by <1722> whom <5101> do <1544> <0> your <5216> sons <5207> cast *them* out <1544> (5719)? therefore <1223> <5124> shall they <846> be <2071> (5704) your <5216> judges <2923>.

1st Class - assumed true for the sake of argument.

ATRP agrees: “And if I by Beelzebub (εἰ δὲ ἐγὼ ἐν βεελζεβούλ). Also **a condition of the first class, determined as fulfilled**. A Greek condition deals only with the statement, not with the actual facts. For sake of argument, Jesus here assumes that he casts out demons by Beelzebub. The conclusion is a *reductio ad absurdum*^a. The Jewish exorcists practiced incantations against demons (#Ac 19:13).

03-Luk 11:20 C-1 - εἰ <1487> {COND} δὲ <1161> {CONJ} ἐν <1722> {PREP} δακτυλῷ <1147> {N-DSM} θεοῦ <2316> {N-GSM} ἐκβαλλῶ <1544> (5719) {V-PAI-1S} τὰ <3588> {T-APN} δαιμόνια <1140> {N-APN} ἀρα <686> {PRT} ἐφθασεν <5348> (5656) {V-AAI-3S} ἐφ' <1909> {PREP} ὑμᾶς <4771> {P-2AP} ἡ <3588> {T-NSF} βασιλεία <932> {N-NSF} τοῦ <3588> {T-GSM} θεοῦ <2316> {N-GSM}

03-Luk 11:20 **But <1161> if <1487> I with <1722> the finger <1147> of God <2316> cast out <1544> (5719) devils <1140>**, no doubt <686> the kingdom <932> of God <2316> is come <5348> (5656) upon <1909> you <5209>.

1st Class – “**And since with the Finger Of God, I am casting out demons**, . . .” Here is a possible claim for His Deity.

ATRP again: “By the finger of God (ἐν δακτυλῷ θεοῦ). In distinction from the Jewish exorcists. #Mt 12:28 has “by the Spirit of God.”

Then is come (ἀρα ἐφθασεν). φθάνω in late Greek comes to mean simply to come, not to come before. The aorist indicative tense here is timeless. Note ἀρα (accordingly) in the conclusion (ἀποδοσις).”

03-Luk 11:21 C-3 ITC - DM - BMT - ATRWP - ὅταν <3752> {CONJ} ὁ <3588> {T-NSM} ἰσχυρὸς <2478> {A-NSM} καθωπλισμένος <2528> (5772) {V-RPP-NSM} φυλάσσει <5442> (5725) {V-PAS-3S} τὴν <3588> {T-ASF} αὐτοῦ <1438> {F-3GSM} αὐλὴν <833> {N-ASF} ἐν <1722> {PREP} εἰρήνῃ <1515> {N-DSF} ἐστὶν <1510> (5719) {V-PAI-3S} τὰ <3588> {T-NPN} ὑπαρχοντα <5225> (5723) {V-PAP-NPN} αὐτοῦ <846> {P-GSM}

03-Luk 11:21 **Whenever <3752> a strong man <2478> armed <2528> (5772) keepeth <5442> (5725) his <833> palace <1438>**, his <846> goods <5224> (5723) are <2076> (5748) in <1722> peace <1515>:

3rd Class - ITC - ὅταν = ὅτε + ἀν: *whenever*, with crasis and the RAP-NMS of *kaywplismenon* of the protasis. See DM section 265 (2) b. Ref BMT section 269. (c), for the PAP (participle) NMP as part of a conditional protasis. – *whenever!*

ATRP says: “Fully armed (καθωπλισμένος). Perfect passive participle of καθοπλιζω, an old verb, but here only in the N.T. Note perfective use of *κατα* in composition with *οπλιζω*, to arm (from *οπλα*, arms). **Note indefinite temporal clause (ὅταν and present subjunctive φυλάσσει).** His own court (τὴν αὐτοῦ αὐλὴν). His own homestead. #Mr 3:27; Mt 12:29 has “house” (οἰκίαν). *αὐλή* is used in the N.T. in various senses (the court in front of the house, the court around which the house is built, then the house as a whole). His goods (τὰ ὑπαρχοντα αὐτοῦ). “His belongings.” Neuter plural present active participle of *υπαρχω* used as substantive with genitive.”

03-Luk 11:22 C-3 ITC - DM - ἐπὶ <1875> {CONJ} δὲ <1161> {CONJ} ὁ <3588> {T-NSM} ἰσχυροτέρος <2478> {A-NSM-C} αὐτοῦ <846> {P-GSM} ἐπελθὼν <1904> (5631) {V-2AAP-NSM} νικῆσει <3528> (5661) {V-AAS-3S} αὐτὸν <846> {P-ASM} τὴν <3588> {T-ASF} πανοπλίαν <3833> {N-ASF} αὐτοῦ <846> {P-GSM} αἰρεῖ <142> (5719) {V-PAI-3S} ἐφ' <1909> {PREP} ἡ <3739> {R-DSF} ἐπεποιθεῖ <3982> (5714) {V-2LAI-3S} καὶ <2532> {CONJ} τὰ <3588> {T-APN} σκυλὰ <4661> {N-APN} αὐτοῦ <846> {P-GSM} διαδιδῶσιν <1239> (5719) {V-PAI-3S}

03-Luk 11:22 **But <1161> whenever <1875> a stronger <2478> than he <846> shall come upon him <1904> (5631), and overcome <3528> (5661) him <846>**, he taketh <142> (5719) from him <846> all his

^a A reduction to an absurdity; the refutation of a proposition by demonstrating the inevitably absurd conclusion to which it would logically lead.

armour <3833> wherein <1909> <3739> he trusted <3982> (5714), and <2532> divideth <1239> (5719) his <846> spoils <4661>.

3rd Class - ITC - επαν = επι+αν: *whenever*, with crasis, with the AAS-3S. (Ref. Section 1.10.4.2.1...Introduced by *Whenever*)

ATRPW says: "But when (επαν δε). Note οταν in verse #21. Stronger than he (ισχυροτερος αυτου). Comparative of ισχυρος followed by the ablative. **Come upon him and overcome him** (επελθων νικηση αυτον). Second aorist active participle of επερχομαι and first aorist active subjunctive of νικαω. Aorist tense here because a single onset while in verse #22 the guarding (φυλασση, present active subjunctive) is continuous. **His whole armour (την πανοπλιαν αυτου). An old and common word for all the soldier's outfit (shield, sword, lance, helmet, greaves, breastplate).** Tyndale renders it "his harness." In the N.T. only here and #Eph 6:11, 13 where the items are given. Wherein he trusted (εφ η επεποιθει). Second past perfect active of πειθω, to persuade. The second perfect πεποιθα is intransitive, to trust. Old and common verb. He trusted his weapons which had been so efficacious. His spoils (τα σκυλα αυτου). It is not clear to what this figure refers. **Strong as Satan is Jesus is stronger and wins victories over him as he was doing then. In #Col 2:15 Christ is pictured as triumphing openly over the powers of evil by the Cross."**

03-Luk 11:24 C-3 ITC - DM - οταν <3752> {CONJ} το <3588> {T-NSN} ακαθαρτον <169> {A-NSN} πνευμα <4151> {N-NSN} εξελθη <1831> (5632) {V-2AAS-3S} απο <575> {PREP} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} διερχεται <1330> (5736) {V-PNI-3S} δι <1223> {PREP} ανυδρων <504> {A-GPM} τοπων <5117> {N-GPM} ζητουν <2212> (5723) {V-PAP-NSN} αναπαυσιν <372> {N-ASF} και <2532> {CONJ} μη <3361> {PRT-N} ευρισκον <2147> (5723) {V-PAP-NSN} λεγει <3004> (5719) {V-PAI-3S} υποστρεψω <5290> (5692) {V-FAI-1S} εις <1519> {PREP} τον <3588> {T-ASM} οικον <3624> {N-ASM} μου <1473> {P-1GS} οθεν <3606> {ADV} εξηλθον <1831> (5627) {V-2AAI-1S}

03-Luk 11:24 **Whenever <3752> the unclean <169> spirit <4151> is gone <1831> (5632) out of <575> a man <444>**, he walketh <1330> (5736) through <1223> dry <504> places <5117>, seeking <2212> (5723) rest <372>; and <2532> finding <2147> (5723) none <3361>, he saith <3004> (5719), I will return <5290> (5692) unto <1519> my <3450> house <3624> whence <3606> I came out <1831> (5627).

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis See DM section 253. (1).

03-Luk 11:29 C-1 EXC - BMT - των <3588> {T-GPM} δε <1161> {CONJ} οχλων <3793> {N-GPM} επαθροιζομενων <1865> (5746) {V-PPP-GPM} ηρξατο <756> (5662) {V-ADI-3S} λεγειν <3004> (5721) {V-PAN} η <3588> {T-NSF} γενεα <1074> {N-NSF} αυτη <3778> {D-NSF} πονηρα <4190> {A-NSF} εστιν <1510> (5719) {V-PAI-3S} σημειον <4592> {N-ASN} επιζητει <1934> (5719) {V-PAI-3S} και <2532> {CONJ} σημειον <4592> {N-NSN} ου <3756> {PRT-N} δοθησεται <1325> (5701) {V-FPI-3S} αυτη <846> {P-DSF} ει <1487> {COND} μη <3361> {PRT-N} το <3588> {T-NSN} σημειον <4592> {N-NSN} ιωνα <2495> {N-GSM} του <3588> {T-GSM} προφητου <4396> {N-GSM}

03-Luk 11:29 And <1161> when the people <3793> were gathered thick together <1865> (5746), he began <756> (5662) to say <3004> (5721), This <3778> is <2076> (5748) an evil <4190> generation <1074>: they seek <1934> (5719) a sign <4592>; and <2532> there shall <1325> <0> no <3756> sign <4592> be given <1325> (5701) it <846>, **but (except) <1508> the sign <4592> of Jonas <2495> the prophet <4396>**.

1st Class - EXC - The FPI-3S verb δοθησεται: *shall be given*, is substituted from the apodosis, into the protasis due to the verbal paucity of the protasis. See BMT section 273. (f) and 274.(g).

ATRPW says: "Were gathering together unto him (επαθροιζομενων). Genitive absolute present middle participle of επαθροιζω, a rare verb, Plutarch and here only in the N.T., from επι and αθροιζω (a common enough verb). It means to throng together (αθροος, in throngs). Vivid picture of the crowds around Jesus.

But the sign of Jonah (ει μη το σημειον ιωνα). Luke does not give here the burial and resurrection of Jesus of which Jonah's experience in the big fish was a type (#Mt 12:39), but that is really implied (Plummer argues) by the use here of "shall be given" (δοθησεται) and "shall be" (εσται), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been

sign enough as in the case of Jonah, but the resurrection will be given. Luke's report is much briefer and omits what is in #Mt 12:41."

03-Luk 11:34 C-3 ITC,3 ITC – DM - ο <3588> {T-NSM} λυχνος <3088> {N-NSM} του <3588> {T-GSN} σωματος <4983> {N-GSN} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} **οταν** <3752> {CONJ} ουν <3767> {CONJ} ο <3588> {T-NSM} οφθαλμος <3788> {N-NSM} σου <4771> {P-2GS} απλους <573> {A-NSM} η <1510> (5725) {V-PAS-3S} και <2532> {CONJ} ολον <3650> {A-NSN} το <3588> {T-NSN} σωμα <4983> {N-NSN} σου <4771> {P-2GS} φωτεινον <5460> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} επαν <1875> {CONJ} δε <1161> {CONJ} πονηρος <4190> {A-NSM} η <1510> (5725) {V-PAS-3S} και <2532> {CONJ} το <3588> {T-NSN} σωμα <4983> {N-NSN} σου <4771> {P-2GS} σκοτεινον <4652> {A-NSN}

03-Luk 11:34 The light <3088> of the body <4983> is <2076> (5748) the eye <3788>: **therefore** <3767> **whenever** <1875> **thine** <4675> **eye** <3788> **is** <5600> (5753) **single** <573>, thy <4675> whole <3650> body <4983> also <2532> is <2076> (5748) full of light <5460>; **but** <1161> **whenever** <3752> **thine eye** **is** <5600> (5753) **evil** <4190>, thy <4675> body <4983> also <2532> *is* full of darkness <4652>.

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis and the PAS-3S η: *whenever*, of the protasis. See DM section 265 (2) a.

+ 3rd Class – ITC - επαν = επι+αν: *whenever*, with crasis and the PAS-3S of η: *whenever*, of the protasis. See DM section 265 (2) a., or (Ref. Section 1.10.4.2.1 Introduced by *Whenever*)

John Darby reflects: "**when thine eye is single,**" But there was another point connected with (Christ come as Light) -the motives. This Light, when really received, became the motives of conduct and way. The truth presented tried the motives; if objects other than following God were in the mind, it became an instant stumbling block. The light of the body was the eye; there might be plenty of light in the world, but the light of the body was the eye. If there was simplicity of intention, if the heart was simply directed to God Himself thus manifested, the whole body was light. It was not each part having light for itself. This it was as the light of the whole. But if what our mind was directed to, the object in our eye, was not simple and consequently necessarily evil, the whole body was full of darkness; all went wrong. This governed and characterised all, was the moral character of the whole, whatever its form or appearance might be, were it truth and purity itself. Motives, i.e., God Himself thus revealed, formed the whole principle of understanding, judgment and light. It is a completely new broad moral principle of all possible importance-no question of Jewish ordinances and privileges, but of light come in, and singleness of purpose which received the light because (through grace) Light was its object-light not abstractedly previously, but light by grace loved when light came. For here is a mistake. Little light may be received candidly, but often candour and readiness to receive the truth is boasted of previous to any light being there. This supposes light **in se** in the man, and good, and is only the pride of the supremacy of mind. It is willing subjection to light produced by the Lord which is here spoken of, not abstract goodness and sincerity which would not, in fact, need light. There is an object, a candle lighted, something shining and receiving, i.e., singleness, and sincerity of heart, for God's truth and authority are in it. There may be other objects, other light, and so the light in me be darkness, false instruction, passions and affections determined on an object which distracts and ends in self and Satan, but there is no abstract singleness of eye without an object, for where is the simplicity where there is nothing at all? This however it is, or evil. But we have to take heed not merely that our passions or personal objects do not hinder the light, for these are not called light, but that the very instruction, religious system be not formed for the sanctioning of these evil objects by Satan. The eye is then evil, but it is evil, having the authority of light by the system we are in, supposed light. But if indeed the eye be single, then the whole body is full of light, and if the whole body be full of light-blessed consequence! no part is dark. This may seem tautology to man, but the Lord knew the value of His words. When the Spirit stamps them to us, no darkness shall be there, it is a complete deliverance-the whole shall be light, positive light. It may seem tautology to say: Heaven is heavenly. But to those to whom what is heavenly is known, it conveys everything. Those who know the light, and God is in the light, will know what it is to say: It shall be all light, actively, actually light, and everything enlightened as when the bright shining of a candle gives light."JND N&C 6.302f

03-Luk 11:36 C-1 ,3 ITC - BTM - DM - ει <1487> {COND} ουν <3767> {CONJ} το <3588> {T-NSN} σωμα <4983> {N-NSN} σου <4771> {P-2GS} ολον <3650> {A-NSN} φωτεινον <5460> {A-NSN} μη <3361> {PRT-N} εχον <2192> (5723) {V-PAP-NSN} τι <5100> {X-ASN} μερος <3313> {N-ASN} σκοτεινον <4652> {A-ASN} εσται <1510> (5695) {V-FDI-3S} φωτεινον <5460> {A-NSN} ολον <3650> {A-NSN} ως <5613> {ADV} οταν <3752> {CONJ} ο <3588> {T-NSM} λυχνος <3088> {N-NSM} τη <3588> {T-DSF} αστραπη <796> {N-DSF} φωτιζη <5461> (5725) {V-PAS-3S} σε <4771> {P-2AS}

03-Luk 11:36 **If** <1487> **thy** <4675> **whole** <3650> **body** <4983> **therefore** <3767> **be (is)** full of light <5460>, **having** <2192> (5723) **no** <3361> <5100> **part** <3313> **dark** <4652>, the whole <3650> shall be <2071> (5704) full of light <5460>, **as** <5613> **whenever** <3752> **the bright shining** <796> **of a candle** <3088> **doth give** <5461> <0> **thee** <4571> **light** <5461> (5725). *{the bright...: Gr. a candle by its bright shining}*

1st Class – The verb substituted is “*is*”^a (i.e., the PAI 3S of *εἰμι*: *I am*). This is a very common procedure when translating from Greek to English. See BTM section 273. (f). Note *οταν*: as shown and discussed before, but here, inside a simile, could be under consideration as the word *οτε*: *when* and the conditional particle *αν*: *if, ever*.

3rd Class - ITC - *οταν* = *οτε* + *αν*: *whenever*, with crasis with the PA Subjunctive 3S, *φωτιζη*: (*does give*) gives light, along with the rest of this clause, **as a conditional clause of the 3rd Class**. See DM section 265 (2) b.

LNTC expands: “[*The whole shall be full of light.*] This clause seems so much the same with the former, as if there were something of tautology; *If thy whole body therefore be full of light*, &c. Our Saviour speaketh of the eye, after the manner of the schools, where the *evil eye*, or the *eye not single*, signified the covetous, envious, and malicious mind: ‘Do not bring such a mind along with thee, but a candid, benign, gentle mind; then thou wilt be all bright and clear thyself, and all things will be bright and clear to thee. If you had but such a mind, O ye carping, blasphemous Jews, you would not frame so sordid and infamous a judgment of my miracles; but you would have a clear and candid opinion concerning them.’”

03-Luk 12:08 C-3 IRC - DM - *λεγω* <3004> (5719) {V-PAI-1S} *δε* <1161> {CONJ} *υμιν* <4771> {P-2DP} *πας* <3956> {A-NSM} *ος* <3739> {R-NSM} *αν* <302> {PRT} *ομολογηση* <3670> (5661) {V-AAS-3S} *εν* <1722> {PREP} *εμοι* <1473> {P-1DS} *εμπροσθεν* <1715> {PREP} *των* <3588> {T-GPM} *ανθρωπων* <444> {N-GPM} *και* <2532> {CONJ} *ο* <3588> {T-NSM} *υιος* <5207> {N-NSM} *του* <3588> {T-GSM} *ανθρωπου* <444> {N-GSM} *ομολογησει* <3670> (5692) {V-FAI-3S} *εν* <1722> {PREP} *αυτω* <846> {P-DSM} *εμπροσθεν* <1715> {PREP} *των* <3588> {T-GPM} *αγγελων* <32> {N-GPM} *του* <3588> {T-GSM} *θεου* <2316> {N-GSM}

03-Luk 12:08 Also <1161> I say <3004> (5719) unto you <5213>, **Whosoever** <3956> <3739> <302> **shall confess** <3670> (5661) <1722> **me** <1698> **before** <1715> **men** <444>, <1722> him <846> shall <3670> <0> the Son <5207> of man <444> also <2532> confess <3670> (5692) before <1715> the angels <32> of God <2316>:

3rd Class - IRC - DM section 253. (1).

ATRWP illucidates: “Everyone who shall confess me (*πας ος αν ομολογησει εν εμοι*). Just like #Mt 10:32 except the use of *αν* here which adds nothing. The Hebraistic use of *εν* after *ομολογεω* both here and in Matthew is admitted by even Moulton (Prolegomena, p. 104). The Son of man (*ο υιος του ανθρωπου*). Here #Mt 10:32 has *καγω* (I also) as the equivalent.”

03-Luk 12:11 C-3 ITC - DM - *οταν* <3752> {CONJ} *δε* <1161> {CONJ} *εισφερωσιν* <1533> (5725) {V-PAS-3P} *υμας* <4771> {P-2AP} *επι* <1909> {PREP} *τας* <3588> {T-APF} *συναγωγας* <4864> {N-APF} *και* <2532> {CONJ} *τας* <3588> {T-APF} *αρχας* <746> {N-APF} *και* <2532> {CONJ} *τας* <3588> {T-APF} *εξουσιας* <1849> {N-APF} *μη* <3361> {PRT-N} *μεριμνατε* <3309> (5720) {V-PAM-2P} *πως* <4459> {ADV-I} *η* <2228> {PRT} *τι* <5101> {I-ASN} *απολογησησθε* <626> (5667) {V-ADS-2P} *η* <2228> {PRT} *τι* <5101> {I-ASN} *ειπητε* <3004> (5632) {V-2AAS-2P} {WH}

03-Luk 12:11 **And** <1161> **whenever** <3752> **they bring** <4374> (5725) **you** <5209> **unto** <1909> **the synagogues** <4864>, **and** <2532> **unto** **magistrates** <746>, **and** <2532> **powers** <1849>, take <3309> <0> ye no <3361> thought <3309> (5720) how <4459> or <2228> what thing <5101> ye shall answer <626> (5667), or <2228> what <5101> ye shall say <2036> (5632):

3rd Class – ITC - *οταν* = *οτε* + *αν* with crasis: *whenever*, of the protasis and the PAS-3P of *εισφερωσιν* See DM section 265 (2) b.

^a Hmmm? I wonder where I heard is, is???

ATRPW says: “ Take ye no thought] See the note on #Mt 10:19, and #Mr 13:11. Alice Driver, martyr, at her examination, put all the doctors to silence, so that they had not a word to say, but one looked upon another. Then she said, Have ye no more to say? God be honoured; you be not able to resist the Spirit of God in me, a poor woman. I was an honest poor man’s daughter, never brought up in the university as you have been. But I have driven the plough many a time before my father, I thank God; yet notwithstanding in the defence of God’s truth, and in the cause of my Master, Christ, by his grace I will set my foot against the foot of any of you all, in the maintenance and defence of the same. And if I had a thousand lives it should go for payment thereof. So the chancellor condemned her, and she returned to the prison as joyful as the bird of the day. (Acts and Mon.)

03-Luk 12:26 C-1 - ATRWP - **ει <1487> {COND} ουν <3767> {CONJ} ουτε <3777> {CONJ-N} ελαχιστον <1646> {A-ASN-S} δυνασθε <1410> (5736) {V-PNI-2P} τι <5101> {I-ASN} περι <4012> {PREP} των <3588> {T-GPN} λοιπων <3062> {A-GPN} μεριμνατε <3309> (5719) {V-PAI-2P}**

03-Luk 12:26 **If <1487> ye then <3767> be <1410> <0> not <3777> able to do <1410> (5736) that thing which is least <1646>, why <5101> take ye thought <3309> (5719) for <4012> the rest <3062>?**

1st Class - “Since, therefore, you are not able to do *the* least thing, . . .”

ATRPW says: “Not able to do even that which is least (ουδε ελαχιστον δυνασθε). **Negative ουδε in the condition of the first class. Elative superlative, very small.** This verse not in Matthew and omitted in D. Verse #27 as in #Mt 6:28, save that the verbs for toil and spin are plural in Matthew and singular here (neuter plural subject, τα κρινα).”

03-Luk 12:28 C-1 - ATRWP - **ει <1487> {COND} δε <1161> {CONJ} τον <3588> {T-ASM} χορτον <5528> {N-ASM} εν <1722> {PREP} τω <3588> {T-DSM} αγρω <68> {N-DSM} σημερον <4594> {ADV} οντα <1510> (5723) {V-PAP-ASM} και <2532> {CONJ} αυριον <839> {ADV} εις <1519> {PREP} κλιβανον <2823> {N-ASM} βαλλομενον <906> (5746) {V-PPP-ASM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ουτως <3779> {ADV} αμφιεζει <294> (5719) {V-PAI-3S} ποσow <4214> {Q-DSN} μαλλον <3123> {ADV} υμας <4771> {P-2AP} ολιγοπιστοι <3640> {A-VPM}**

03-Luk 12:28 **If <1487> then <1161> God <2316> so <3779> clothe <294> (5719) the grass <5528>, which is <1510> (5723) <5607> (5752) to day <4594> in <1722> the field <68>, and <2532> tomorrow <839> is cast <906> (5746) into <1519> the oven <2823>; how much <4214> more <3123> will he clothe you <5209>, O ye of little faith <3640>?**

1st Class – The Byzantine text is chosen with the article *tw* in the phrase *εν τω αγρω* *in the field*, but with the newer koine verb *αμφιεζει*: *clothed*, as opposed to the older *Mat 06:30*, *αμφιεννυσιν*, which, by the way is 3rd person plural, not singular!

ATRPW adds: “Clothe (*αμφιαζει*). Late Greek verb in the Koine, (papyri) for the older form *αμφιεννυμι* (#Mt 6:30). See Matthew for discussion of details. Matthew has “the grass of the field” instead of “the grass in the field” as here.”

03-Luk 12:38 C-3 EC? - ATRWP - **και <2532> {CONJ} εαν <1437> {COND} ελθη <2064> (5632) {V-2AAS-3S} εν <1722> {PREP} τη <3588> {T-DSF} δευτερα <1208> {A-DSF} φυλακη <5438> {N-DSF} και <2532> {CONJ} εν <1722> {PREP} τη <3588> {T-DSF} τριτη <5154> {A-DSF} φυλακη <5438> {N-DSF} ελθη <2064> (5632) {V-2AAS-3S} και <2532> {CONJ} ευρη <2147> (5632) {V-2AAS-3S} ουτως <3779> {ADV} μακαριοι <3107> {A-NPM} εισιν <1510> (5719) {V-PAI-3P} οι <3588> {T-NPM} δουλοι <1401> {N-NPM} εκεινοι <1565> {D-NPM}**

03-Luk 12:38 **And <2532> if <1437> he shall come <2064> (5632) in <1722> the second <1208> watch <5438>, or <2532> come <2064> (5632) in <1722> the third <5154> watch <5438>, and <2532> find <2147> (5632) them so <3779>, blessed <3107> are <1526> (5748) those <1565> servants <1401>.**

3rd Class - EC? - See DM section 278. (3)? The answer to; ‘and find them so,’ is found in the previous verse 37, namely: “ Blessed <3107> *are* those <1565> servants <1401>, whom <3739> the lord <2962> when he cometh <2064> (5631) **shall find <2147> (5692) watching <1127> (5723):**” Note what these servants (bond slaves) receive:

The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but **unto all them also that love his appearing**. See Figure 20 for The Believer's Crowns.

ATRPW adds: "And if (και = και + εαν). **Repeated. ελθῃ and εὐρη, both second aorist subjunctive with εαν, condition of the third class, undetermined, but with prospect of being determined.** Blessed (μακαριοι). Beatitude here as in verse #37.

03-Luk 12:39 C-2 - ATRWP - τουτο <3778> {D-ASN} δε <1161> {CONJ} γινωσκετε <1097> (5720) {V-PAM-2P} οτι <3754> {CONJ} ει <1487> {COND} ηδει <1492> (5715) {V-LAI-3S} ο <3588> {T-NSM} οικοδεσποτης <3617> {N-NSM} ποια <4169> {I-DSF} ωρα <5610> {N-DSF} ο <3588> {T-NSM} κλεπτης <2812> {N-NSM} ερχεται <2064> (5736) {V-PNI-3S} ερηγορησεν <1127> (5656) {V-AAI-3S} αν <302> {PRT} και <2532> {CONJ} ουκ <3756> {PRT-N} αν <302> {PRT} αφηκεν <863> (5656) {V-AAI-3S} διορυγηται <1358> (5650) {V-2APN} τον <3588> {T-ASM} οικον <3624> {N-ASM} αυτου <846> {P-GSM}

03-Luk 12:39 And <1161> this <5124> know <1097> (5720), that <3754> **if <1487> the goodman of the house <3617> had known <1492> (5715) what <4169> hour <5610> the thief <2812> would come <2064> (5736)**, <302> he would have watched <1127> (5656), and <2532> **<302> not <3756> have suffered <863> (5656) his <846> house <3624> to be broken through <1358> (5650).**

2nd Class – "But he didn't." See Mat 24:43 for a low probability of occurrence.

ATRPW agrees: "The thief (ο κλεπτης). **The change here almost makes a new parable to illustrate the other**, the parable of the housebreaking (verses #39,40) to illustrate the parable of the waiting servants (#35-38). This same language appears in #Mt 24:43. "The Master returning from a wedding is replaced by a thief whose study it is to come to the house he means to plunder at an unexpected time" (Bruce). The parallel in #Mt 24:43-51 with #Luk 12:39-46 does not have the interruption by Peter. He would have watched (ερηγορησεν αν). **Apodosis of second-class condition, determined as unfulfilled, made plain by use of αν with aorist indicative which is not repeated with ουκ αφηκεν (first aorist active indicative of αφημι, κ aorist), though it is sometimes repeated (#Mt 24:43).**

03-Luk 12:45 C-3 - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} ειπη <3004> (5632) {V-2AAS-3S} ο <3588> {T-NSM} δουλος <1401> {N-NSM} εκεινος <1565> {D-NSM} εν <1722> {PREP} τη <3588> {T-DSF} καρδια <2588> {N-DSF} αυτου <846> {P-GSM} χρονιζει <5549> (5719) {V-PAI-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} μου <1473> {P-1GS} ερχεσθαι <2064> (5738) {V-PNN} και <2532> {CONJ} αρχηται <756> (5672) {V-AMS-3S} τυπτειν <5180> (5721) {V-PAN} τους <3588> {T-APM} παιδας <3816> {N-APM} και <2532> {CONJ} τας <3588> {T-APF} παιδισκας <3814> {N-APF} εσθιειν <2068> (5721) {V-PAN} τε <5037> {PRT} και <2532> {CONJ} πινειν <4095> (5721) {V-PAN} και <2532> {CONJ} μεθυσκεσθαι <3182> (5745) {V-PPN}

03-Luk 12:45 **But and <1161> if <1437> that <1565> servant <1401> say <2036> (5632) in <1722> his <846> heart <2588>**, My <3450> lord <2962> delayeth <5549> (5719) his coming <2064> (5738); and <2532> shall begin <756> (5672) to beat <5180> (5721) the menservants <3816> and <2532> maidens <3814>, and <5037> to eat <2068> (5721) and <2532> drink <4095> (5721), and <2532> to be drunken <3182> (5745);

3rd Class -

ATRPW agrees: "Shall say (ειπη). **Second aorist subjunctive, with εαν, condition of the third class, undetermined, but with prospect of being determined.** Delayeth (χρονιζει). From \chronos\, time, spends time, lingers. Shall begin (αρχηται). First aorist middle subjunctive with εαν and the same condition as ειπη, above. The menservants (τους παιδας) and the maidservants (και τας παιδισκας). παιδισκη is a diminutive of παις for a young female slave and occurs in the papyri, originally just a damsel. Here παις can mean slave also though strictly just a boy."

03-Luk 12:49 C-1 - ATRWP - πυρ <4442> {N-ASN} ηλθον <2064> (5627) {V-2AAI-1S} βαλειν <906> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} γην <1093> {N-ASF} και <2532> {CONJ} τι <5101> {I-ASN} θελω <2309> (5719) {V-PAI-1S} ει <1487> {COND} ηδη <2235> {ADV} ανηφθη <381> (5681) {V-API-3S}

03-Luk 12:49 I am come <2064> (5627) to send <906> (5629) fire <4442> on <1519> the earth <1093>; and <2532> what <5101> will I <2309> (5719), **if <1487> it be <381> <0> already <2235> kindled <381> (5681)?**

1st Class - "It already was kindled!" Note the fire, here, in context, refers to judgement. Also see: Mat 03:11, Luk 03:16.

ATRPW contributes: "I came to cast fire (πῦρ ἡλθὼν βαλεῖν). Suddenly Jesus lets the volcano in his own heart burst forth. The fire was already burning. "Christ came to set the world on fire, and the conflagration had already begun" (Plummer). The very passion in Christ's heart would set his friends on fire and his foes in opposition as we have just seen (#Lu 11:53). It is like the saying of Jesus that he came to bring not peace, but a sword, to bring cleavage among men (#Mt 10:34-36). And what will I, if it is already kindled? (καὶ τί θέλω εἰ ἤδη ἀνηφθῆ;). It is not clear what this passage means. Probably τί is be taken in the sense of "how" (πῶς). How I wish. Then εἰ can be taken as equal to οὐ. How I wish that it were already kindled. ἀνηφθῆ is first aorist passive of ἀναπῶ, to set fire to, to kindle, to make blaze. Probably Luke means the conflagration to come by his death on the Cross for he changes the figure and refers to that more plainly. "

03-Luk 12:50 C-3 ITC - DM - βαπτισμα <908> {N-ASN} δε <1161> {CONJ} εχω <2192> (5719) {V-PAI-1S} βαπτισθῆναι <907> (5683) {V-APN} και <2532> {CONJ} πως <4459> {ADV} συνεχομαι <4912> (5743) {V-PPI-1S} εως <2193> {ADV} ου <3739> {R-GSM} τελεσθῆ <5055> (5686) {V-APS-3S}

03-Luk 12:50 But <1161> I have <2192> (5719) a baptism <908> to be baptized with <907> (5683); and <2532> how <4459> am I straitened <4912> (5743) **until <2193> <3739> it be accomplished <5055> (5686)! {straitened: or, pained}**

3rd Class - ITC - A temporal clause with εως: *until*, with the APS-3S, "and the temporal clause presents a future reference relative to the principle clause, **av is omitted.**"

ATRPW Completes: "I have a baptism (βαπτισμα δε εχω). Once again Jesus will call his baptism the baptism of blood and will challenge James and John to it (#Mr 10:32; Mt 20:22). So here. "Having used the metaphor of fire, Christ now uses the metaphor of water. The one sets forth the result of his coming as it affects the world, the other as it affects himself. The world is lit up with flames and Christ is bathed in blood" (Plummer). And how I am straitened (και πως συνεχομαι). See this same vivid verb συνεχομαι in #Lu 8:37; Ac 18:5; Php 1:23 where Paul uses it of his desire for death just as Jesus does here. The urge of the Cross is upon Jesus at the moment of these words. We catch a glimpse of the tremendous passion in his soul that drove him on. Till it be accomplished (εως οτου τελεσθῆ). First aorist passive subjunctive of τελεω with εως οτου (until which time), the common construction for the future with this conjunction."

03-Luk 12:54 C-3 ITC - DM - ελεγεν <3004> (5707) {V-IAI-3S} δε <1161> {CONJ} και <2532> {CONJ} τοις <3588> {T-DPM} οχλοις <3793> {N-DPM} **οταν <3752> {CONJ} ιδητε <3708> (5632) {V-2AAS-2P} την <3588> {T-ASF} νεφελην <3507> {N-ASF} ανατελλουσας <393> (5723) {V-PAP-ASF} απο <575> {PREP} δυσμων <1424> {N-GPF} ευθεως <2112> {ADV} λεγετε <3004> (5719) {V-PAI-2P} ομβρος <3655> {N-NSM} ερχεται <2064> (5736) {V-PNI-3S} και <2532> {CONJ} γινεται <1096> (5736) {V-PNI-3S} ουτως <3779> {ADV}**

03-Luk 12:54 And <1161> he said <3004> (5707) also <2532> to the people <3793>, **Whenever <3752> ye see <1492> (5632) a cloud <3507> rise <393> (5723) out of <575> the west <1424>**, straightway <2112> ye say <3004> (5719), There cometh <2064> (5736) a shower <3655>; and <2532> so <3779> it is <1096> (5736).

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis and the 2AAS-2P ιδητε in the protasis. See DM section 265 (2) b.

ATRPW adds: "To the multitudes also (και τοις οχλοις). After the strong and stirring words just before with flash and force Jesus turns finally in this series of discourses to the multitudes again as in verse #15. There are similar sayings to these verses #54-59 in #Mt 16:1; 5:25. There is a good deal of difference in phraseology whether that is due to difference of source or different use of the same source (Q or Logia) we do not know. Not all the old MSS. give #Mt 16:2,3. In Matthew the Pharisees and Sadducees were asking for a sign from heaven as they often did. These signs of the weather, "a shower" (ομβρος, #Lu 12:54) due to clouds in the west, "a hot wave" (καυσων, verse 55) due to a south wind (votov) blowing, "fair weather" (ευδια, #Mt

16:2) when the sky is red, are appealed to today. They have a more or less general application due to atmospheric and climatic conditions.”

03-Luk 12:55 C-3 TC - DM - και <2532> {CONJ} **οταν <3752> {CONJ} νοτον <3558> {N-ASM} πνεοντα <4154> (5723) {V-PAP-ASM} λεγετε <3004> (5719) {V-PAI-2P} οτι <3754> {CONJ} καυσων <2742> {N-NSM} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} γινεται <1096> (5736) {V-PNI-3S}**

03-Luk 12: 55 And <2532> **whenever <3752> ye see the south wind <3558> blow <4154> (5723)**, ye say <3004> (5719), <3754> There will be <2071> (5704) heat <2742>; and <2532> it cometh to pass <1096> (5736).

3rd Class – TC - οταν = οτε + αν: *whenever*, with crasis and the implied protasis with the PAP- AMS of the verb <4154> πνεω: (1) to breathe, to blow, or of the wind to blow. This is coupled with the 2AAS-2P ιδητε: *ye see* of the protasis from the previous verse. See DM section 265 (2) b., and 276. (2).

03-Luk 12:59 C-3 ITC - DM - λεγω <3004> (5719) {V-PAI-1S} σοι <4771> {P-2DS} ου <3756> {PRT-N} μη <3361> {PRT-N} εξελθης <1831> (5632) {V-2AAS-2S} εκειθεν <1564> {ADV} εως <2193> {ADV} ου <3739> {R-GSM} και <2532> {CONJ} τον <3588> {T-ASM} εσχατον <2078> {A-ASN-S} λεπτον <3016> {N-ASN} αποδως <591> (5632) {V-2AAS-2S}

03-Luk 12:59 I tell <3004> (5719) thee <4671>, thou shalt <1831> <0> not <3364> depart <1831> (5632) thence <1564>, <2532> **until <2193> <3739> thou hast paid <591> (5632) the very last <2078> mite <3016>**.

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-1S, “and the temporal clause presents a future reference relative to the principle clause, **αν is omitted.**”

ATRPW again indicates: “Till thou have paid (εως αποδως). Second aorist active subjunctive of αποδιδωμι, to pay back in full. The last mite (το εσχατον λεπτον). From λεπω, to peel off the bark. Very small brass coin, one-eighth of an ounce. In the N.T. only here and #Lu 21:2; Mr 12:42 (the poor widow’s mite) which see.”

03-Luk 13:03 C-3 EXC - DM - ATRWP - ουχι <3780> {PRT-N} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} αλλ <235> {CONJ} εαν <1437> {COND} μη <3361> {PRT-N} μετανοητε <3340> (5725) {V-PAS-2P} παντες <3956> {A-NPM} ωσαυτως <5615> {ADV} απολεισθε <622> (5698) {V-FMI-2P}

03-Luk 13:03 I tell <3004> (5719) you <5213>, Nay <3780>: but <235>, **except (unless) <3362> ye repent <3340> (5725)**, ye shall <622> <0> all <3956> likewise <5615> perish <622> (5698).

3rd Class - EXC - see DM section 216.

ATRPW agrees: “Except ye repent (εαν μη μετανοητε). Present active subjunctive of μετανοεω, to change mind and conduct, linear action, keep on changing. **Condition of third class, undetermined, but with prospect of determination.** Ye shall perish (απολεισθε). Future middle indicative of απολλυμι and intransitive. Common verb.

03-Luk 13:05 C-3 EXC - DM - ουχι <3780> {PRT-N} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} αλλ <235> {CONJ} εαν <1437> {COND} μη <3361> {PRT-N} μετανοητε <3340> (5725) {V-PAS-2P} παντες <3956> {A-NPM} ομοιως <3668> {ADV} απολεισθε <622> (5698) {V-FMI-2P}

03-Luk 13:05 I tell <3004> (5719) you <5213>, Nay <3780>: but <235>, **except (unless) <3362> ye repent <3340> (5725)**, ye shall <622> <0> all <3956> likewise <3668> perish <622> (5698).

3rd Class - EXC - see DM section 216. – here the repentance is the Greek word metanohte PAS-2P > metanoew: to change one’s mind/with result that the path is caused to change. When Judas ‘repented’ in Mat 27:03, the word used was, metamelhyeiv, AMP-NSM > metamelomai: to feel sorry. Here the idea is to keep on repenting of the sins that “so easily beset us.” Heb 12:1

03-Luk 13:08 C-3 ITC - DM - ο <3588> {T-NSM} δε <1161> {CONJ} αποκριθεις <611> (5679) {V-AOP-NSM} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} κυριε <2962> {N-VSM} αφες <863> (5628) {V-2AAM-2S} αυτην <846> {P-ASF} και <2532> {CONJ} τουτο <3778> {D-ASN} το <3588> {T-ASN} ετος <2094> {N-ASN} εως <2193> {ADV} οτου <3755> {R-GSN-ATT} σκαψω <4626> (5661) {V-AAS-1S} περι <4012> {PREP} αυτην <846> {P-ASF} και <2532> {CONJ} βαλω <906> (5632) {V-2AAS-1S} κοπρια <0> <2874> {N-APN}

03-Luk 13:08 And <1161> he answering <611> (5679) said <3004> (5719) unto him <846>, Lord <2962>, let <863> <0> it <846> alone <863> (5628) this <5124> year <2094> also <2532>, until <2193> <3755> **I shall dig <4626> (5661) about <4012> it <846>, and <2532> dung <906> (5632) <2874> it:**

3rd Class - ITC - A temporal clause with εως: *until*, with the AAS-1S verb skaqw: *I shall dig*; with the relative adverb otou: *while, until*. As DM section 265. (2) b. explains: “when the principal clause is past,” (αφες 2AAiMperitive-2S > <863> αφημι: let alone, “and the temporal clause presents a future reference relative to the principle clause; αν is omitted.” Ref. Mat 18:30. . . , Luk 12:59

LNTC explains: “[*I will dig about it, and dung it.*] *They dung it and dig it* &c. The Gloss is; ‘They lay dung in their gardens to moisten the earth. They dig about the roots of their trees, **they pluck up the suckers**, they take off the leaves, they sprinkle ashes, and they smoke under the trees to kill worms.’”

ATRPW gives grammatical help: “Till I shall dig (εως οτου σκαψω). First aorist active subjunctive like βαλω (second aorist active subjunctive of βαλλω), both common verbs.

Dung it (βαλω κοπρια). Cast dung around it, manure it. κοπρια, late word, here alone in the N.T.

03-Luk 13:09 C-3 ELC - DM - BMT - ATRG1 - καν <2579> {COND-K} μεν <3303> {PRT} ποιηση <4160> (5661) {V-AAS-3S} καρπον <2590> {N-ASM} ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} εις <1519> {PREP} το <3588> {T-ASN} μελλον <3195> (5723) {V-PAP-ASN} εκκοψεις <1581> (5692) {V-FAI-2S} αυτην <846> {P-ASF}

03-Luk 13:09 And if <2579> <3303> it bear <4160> (5661) fruit <2590>, well: but if not <1490>, then after that <1519> <3195> (5723) thou shalt cut <1581> <0> it <846> down <1581> (5692).

3rd Class - the 3rd class Protasis with καν = και + εαν with crasis and the PAS-3S, ποιηση: *bear fruit*. In accordance with aposiopesis, the apodosis is missing (see DM section 271. (e)). *Well* is the supplied apodosis, see BTM sections 271. (e) and 276. (i). + 3rd Class - ELC -- ει δε μηγε following the (positive) affirmation (ASMG1). The ellipsis *bear fruit* of the first protasis, completes the thought of this 3rd class Protasis (see BMT section 275. (h)).

ATRPW furnishes this comment: “And if it bear fruit thenceforth (καν μεν ποιηση καρπον εις το μελλον). Aposiopesis, sudden breaking off for effect (Robertson, Grammar, p. 1203). See it also in #Mr 11:32; Ac 23:9. Trench (Parables) tells a story like this of intercession for the fig tree for one year more which is widely current among the Arabs today who say that it will certainly bear fruit this time.”

03-Luk 13:21 C-1 TC - DM - BMT - ομοια <3664> {A-NSF} εστιν <1510> (5719) {V-PAI-3S} ζυμη <2219> {N-DSF} ην <3739> {R-ASF} λαβουσα <2983> (5631) {V-2AAP-NSF} γυνη <1135> {N-NSF} ενεκρυψεν <1470> (5656) {V-AAI-3S} εις <1519> {PREP} αλευρου <224> {N-GSN} σατα <4568> {N-APN} τρια <5140> {A-APN} εως <2193> {ADV} ου <3739> {R-GSM} εξυμωθη <2220> (5681) {V-API-3S} ολον <3650> {A-ASN}

03-Luk 13:21 It is <2076> (5748) like <3664> leaven <2219>, which <3739> a woman <1135> took <2983> (5631) and hid <1470> (5656) in <1519> three <5140> measures <4568> of meal <224>, until <2193> <3739> the whole <3650> was leavened <2220> (5681).

1st Class - TC - εως and the rel. pronoun ου with the API-3S, but no αν. See DM sections 264. and 265. (1) d. See, also, BMT section 269. (c). Here in Luk 13:20-21, the Kingdom of God is likened to leaven. In Mat 13:33 it is the Kingdom of Heaven that is likened unto leaven. From this we can draw at least two incontrovertible

conclusions: (1) The kingdom of Heaven and the Kingdom of God are equivalent. Otherwise^a the inspired Scripture would have maintained the difference in meaning by isolation of each. (2) Leaven is NOT ALWAYS SIN, for that would break down the Kingdom of God and the Kingdom of Heaven. Leaven was used in Israel 51 weeks a year except for the week of the feast of unleavened bread. These kingdoms grow not by an outward force but by an inward growth (leaven).

03-Luk 13:23 C-1 - BMT - DM - ειπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} τις <5100> {X-NSM} αυτω <846> {P-DSM} κυριε <2962> {N-VSM} ει <1487> {COND} ολιγοι <3641> {A-NPM} οι <3588> {T-NPM} σωζομενοι <4982> (5746) {V-PPP-NPM} ο <3588> {T-NSM} δε <1161> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} προς <4314> {PREP} αυτους <846> {P-APM}

03-Luk 13:23 ¶ Then <1161> said <2036> (5627) one <5100> unto <4314> him <846>, Lord <2962>, **are there few <1487> <3641> that are being saved <4982> (5746)?** And <1161> he said <2036> (5627) unto them <846>,

1st Class - “There are few that are being saved, (aren’t there?)!” See BMT section 269.. Here, the Pres. Passive Participle, and the question, are supplied to be suggestive of a supposition. They are used here to take the place of the protasis with ει or εαν. (see BMT section 273. (f), and DM section 276. (2)). Or, is ATRWP correct?

ATRWP corrects: “Are they few that be saved? (ει ολιγοι οι σωζομενοι;).. Note use of ει as an interrogative which can be explained as ellipsis or as ει=h (Robertson, *Grammar*, p. 1024). This was an academic theological problem with the rabbis, the number of the elect.

03-Luk 13:25 C-3 RC - an extended protasis - αφ <575> {PREP} ου <3739> {R-GSM} αν <302> {PRT} εγερθη <1453> (5686) {V-APS-3S} ο <3588> {T-NSM} οικοδεσποτης <3617> {N-NSM} και <2532> {CONJ} αποκλειση <608> (5661) {V-AAS-3S} την <3588> {T-ASF} θυραν <2374> {N-ASF} και <2532> {CONJ} αρξησθε <756> (5672) {V-AMS-2P} εξω <1854> {ADV} εσταναι <2476> (5760) {V-RAN} και <2532> {CONJ} κρουειν <2925> (5721) {V-PAN} την <3588> {T-ASF} θυραν <2374> {N-ASF} λεγοντες <3004> (5723) {V-PAP-NPM} κυριε <2962> {N-VSM} κυριε <2962> {N-VSM} ανοιζον <455> (5657) {V-AAM-2S} ημιν <1473> {P-1DP} και <2532> {CONJ} αποκριθεις <611> (5679) {V-AOP-NSM} ερει <2046> (5692) {V-FAI-3S} υμιν <4771> {P-2DP} ουκ <3756> {PRT-N} οιδα <1492> (5758) {V-RAI-1S} υμας <4771> {P-2AP} ποθεν <4159> {ADV-I} εστε <1510> (5719) {V-PAI-2P}

03-Luk 13:25 **Whenever once <575> <3739> <302> the master of the house <3617> is risen up <1453> (5686), and <2532> has (slammed) shut <608> (5661) the door <2374>, and <2532> ye begin <756> (5672) to stand <2476> (5760) without (outside) <1854>, and <2532> to knock <2925> (5721) at the door <2374>, saying <3004> (5723), Lord <2962>, Lord <2962>, open <455> (5657) unto us <2254>; and <2532> he shall answer <611> (5679) and say <2046> (5692) unto you <5213>, I know <1492> (5758) you <5209> not <3756> whence [from where; from what place]^b <4159> ye are <2075> (5748):** Or “I don’t know where you are from.” *A preposition is not the correct part of speech to end a sentence with.*

3rd Class – Notice the several (6) clauses with definite verbal forms. The first 3 are related as aorist subjunctives, the voice^c(s) of the three are: (1) Passive, (2) Active, and (3) Middle voices, resp. In this collection, there are 6 protases. The apodosis for this collection is: “and he shall answer and say unto you, I know you not whence you are.

ATRWP contributes with: “When once (αφ ου αν). Possibly to be connected without break with the preceding verse (so Westcott and Hort), though Bruce argues for two parables here, the former (verse #24) about being in earnest, while this one (verses #25-

^a unless one is contained within the other.

^b ASMGL

^c Voice: is that aspect (property) of the verbal idea that relates how the subject of the verb is related to the action of the verb. (1) Active voice – the subject is the doer of the action. (2) Middle voice – is that use of the verb which describes the subject as participating in the results of the action (for the subject’s benefit. Ref. Joh 15:16 *You have not chosen Me (for your benefit), but I have chosen you (for my benefit), . . .*” (3) Passive voice – is that use of the verb which denotes the subject as receiving the action.

30) about not being too late. The two points are here undoubtedly. It is an awkward construction, *αφ ου = απο τουτου οτε* with *αν* and the aorist subjunctive (*εγερθη* and *αποκλειση*). See Robertson, Grammar, p. 978. Hath shut to (*αποκλειση*), first aorist active subjunctive of *αποκλειω*, old verb, but only here in the N.T. Note effective aorist tense and perfective use of *\απο*, slammed the door fast. And ye begin (*και αρχησθε*). First aorist middle subjunctive of *αρχομαι* with *αφ ου αν* like *εγερθη* and *αποκλειση*. To stand (*εσταναι*). Second perfect active infinitive of *ιστημι*, intransitive tense and to knock (*και κρουειν*). Present active infinitive, to keep on knocking. Open to us (*ανοιξον ημιν*). First aorist active imperative, at once and urgent. He shall say (*επει*). Future active of *ειπον* (defective verb). This is probably the apodosis of the *αφ ου* clause.

03-Luk 13:28 C-3 ITC – DM - *εκει* <1563> {ADV} *εσται* <1510> (5695) {V-FDI-3S} *ο* <3588> {T-NSM} *κλαυθμος* <2805> {N-NSM} *και* <2532> {CONJ} *ο* <3588> {T-NSM} *βρυγμος* <1030> {N-NSM} *των* <3588> {T-GPM} *οδοντων* <3599> {N-GPM} **οταν** <3752> {CONJ} **οψησθε** <3708> (5667) {V-ADS-2P} **αβρααμ** <11> {N-PRI} *και* <2532> {CONJ} **ισαακ** <2464> {N-PRI} *και* <2532> {CONJ} **ιακωβ** <2384> {N-PRI} *και* <2532> {CONJ} **παντας** <3956> {A-APM} *τους* <3588> {T-APM} **προφητας** <4396> {N-APM} *εν* <1722> {PREP} **τη** <3588> {T-DSF} **βασιλεια** <932> {N-DSF} *του* <3588> {T-GSM} **θεου** <2316> {N-GSM} **υμας** <4771> {P-2AP} **δε** <1161> {CONJ} **εκβαλλομενους** <1544> (5746) {V-PPP-APM} **εξω** <1854> {ADV}

03-Luk 13:28 There <1563> shall be <2071> (5704) weeping <2805> and <2532> gnashing <1030> of teeth <3599>, **whenever** <3752> ye shall see <3700> (5667) Abraham <11>, and <2532> Isaac <2464>, and <2532> Jacob <2384>, and <2532> all <3956> the prophets <4396>, in <1722> the kingdom <932> of God <2316>, and <1161> you <5209> yourselves thrust <1544> (5746) out <1854>.

3rd Class - ITC - *οταν* = *οτε* + *αν*: *whenever*, with crasis, See DM section 265. (2) a.

ATRPW says: "There (*εκει*). Out there, outside the house whence they are driven. When ye shall see (*οταν οψησθε*). First aorist middle subjunctive (of a late aorist *ωπαμην*) of *οραω*, though *οψεσθε* (future middle) in margin of Westcott and Hort, unless we admit here a "future" subjunctive like Byzantine Greek (after Latin). And yourselves cast forth without (*υμας δε εκβαλλομενους εξω*). Present passive participle, continuous action, "you being cast out" with the door shut. See on "Mt 8:11" for this same picture.

03-Luk 13:35 C-3 ITC - DM - *ιδου* <3708> (5640) {V-2AMM-2S} *αφιεται* <863> (5743) {V-PPI-3S} *υμιν* <4771> {P-2DP} *ο* <3588> {T-NSM} *οικος* <3624> {N-NSM} *υμων* <4771> {P-2GP} *ερημος* <2048> {A-NSM} *λεγω* <3004> (5719) {V-PAI-1S} **δε** <1161> {CONJ} *υμιν* <4771> {P-2DP} **οτι** <3754> {CONJ} *ου* <3756> {PRT-N} **μη** <3361> {PRT-N} **με** <1473> {P-1AS} *ιδητε* <3708> (5632) {V-2AAS-2P} **εως** <2193> {ADV} **αν** <302> {PRT} **ηξει** <2240> (5692) {V-FAI-3S} **οτε** <3753> {ADV} **ειπητε** <3004> (5632) {V-2AAS-2P} *ευλογημενος* <2127> (5772) {V-RPP-NSM} *ο* <3588> {T-NSM} *ερχομενος* <2064> (5740) {V-PNP-NSM} *εν* <1722> {PREP} *ονοματι* <3686> {N-DSN} *κυριου* <2962> {N-GSM}

03-Luk 13:35 Behold <2400> (5628), your <5216> house <3624> is left <863> (5743) unto you <5213> desolate <2048>: and <1161> verily <281> I say <3004> (5719) unto you <5213>, <3754> Ye shall <1492> <0> not <3364> see <1492> (5632) me <3165>, **until** <2193> <302> **the time come** <2240> (5661) **when** <3753> **ye shall say** <2036> (5632), Blessed <2127> (5772) *is* he that cometh <2064> (5740) in <1722> the name <3686> of the Lord <2962>.

3rd Class ITC – See DM section 265. (2) b. For a 'large' 'synopsis' of this verse, see LNTC.

03-Luk 14:03 C-1 - *και* <2532> {CONJ} *αποκριθεις* <611> (5679) {V-AOP-NSM} *ο* <3588> {T-NSM} *ιησους* <2424> {N-NSM} *ειπεν* <3004> (5627) {V-2AAI-3S} *προς* <4314> {PREP} *τους* <3588> {T-APM} *νομικους* <3544> {A-APM} *και* <2532> {CONJ} *φαρισαιους* <5330> {N-APM} *λεγων* <3004> (5723) {V-PAP-NSM} **ει** <1487> {COND} **εξεστιν** <1832> (5719) {V-PAI-3S} **τω** <3588> {T-DSN} **σαββατω** <4521> {N-DSN} **θεραπευειν** <2323> (5721) {V-PAN}

03-Luk 14:03 And <2532> Jesus <2424> answering <611> (5679) spake <2036> (5627) unto <4314> the lawyers <3544> and <2532> Pharisees <5330>, saying <3004> (5723), **Is it <1487> lawful <1832> (5748) to heal <2323> (5721) on the Sabbath day <4521>?**

1st Class – “It is lawful to heal on the Sabbath day, isn’t it? – The answer is found in the next verse:

The ASV (1901) records: Luk 14:04 *But they held their peace. And he took him, and healed him, and let him go.*

ATRW expounds: “Answering (ἀποκριθεις). First aorist passive participle without the passive meaning. Jesus answered the thoughts of those mentioned in verse #1. Here “lawyers and Pharisees” are treated as one class with one article (τους) whereas in #7:30 they are treated as two classes with separate articles. Or not (η ου). The dilemma forestalled any question by them. They held their peace (ἡσυχασαν). Ingressive aorist active of old verb ἡσυχάζω. They became silent, more so than before.”

03-Luk 14:08 C-3 ITC - DM - **οταν <3752> {CONJ} κληθης <2564> (5686) {V-APS-2S} υπο <5259> {PREP} τινος <5100> {X-GSM} εις <1519> {PREP} γαμους <1062> {N-APM} μη <3361> {PRT-N} κατακλιθης <2625> (5686) {V-APS-2S} εις <1519> {PREP} την <3588> {T-ASF} πρωτοκλισιαν <4411> {N-ASF-S} μηποτε <3379> {ADV-N} εντιμωτερος <1784> {A-NSM-C} σου <4771> {P-2GS} η <1510> (5725) {V-PAS-3S} κεκλημενος <2564> (5772) {V-RPP-NSM} υπ <5259> {PREP} αυτου <846> {P-GSM}**

03-Luk 14:08 **Whenever <3752> thou art bidden <2564> (5686) of <5259> any <5100> man to <1519> a wedding <1062>, sit <2625> <0> not <3361> down <2625> (5686) in <1519> the highest place ~~room~~ <4411>; lest <3379> a more honourable man <1784> than thou <4675> be <5600> (5753) bidden <2564> (5772) of <5259> him <846>;**

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis. See DM section 265. (2) a.

ATRW says: “Sit not down (μη κατακλιθης). First aorist (ingressive) passive subjunctive of κατακλινω, to recline. Old verb, but peculiar to Luke in the N.T. (#7:36; 9:14; 14:8; 24:30). Be bidden (η κεκλημενος). Periphrastic perfect passive subjunctive of \kale“\ after μη ποτε.

03-Luk 14:10 C-3 ITC,3 ITC - DM - **αλλ <235> {CONJ} οταν <3752> {CONJ} κληθης <2564> (5686) {V-APS-2S} πορευθεις <4198> (5679) {V-AOP-NSM} αναπεσε <377> (5628) {V-2AAM-2S} εις <1519> {PREP} τον <3588> {T-ASM} εσχατον <2078> {A-ASM-S} τοπον <5117> {N-ASM} ινα <2443> {CONJ} οταν <3752> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} ο <3588> {T-NSM} κεκληκως <2564> (5761) {V-RAP-NSM} σε <4771> {P-2AS} ειπη <3004> (5632) {V-2AAS-3S} σοι <4771> {P-2DS} φιλε <5384> {N-VSM} προσαναβηθι <4320> (5628) {V-2AAM-2S} ανωτερον <511> {A-ASN-C} τοτε <5119> {ADV} εσται <1510> (5695) {V-FDI-3S} σοι <4771> {P-2DS} δοξα <1391> {N-NSF} ενωπιον <1799> {ADV} των <3588> {T-GPM} συνανακειμενων <4873> (5740) {V-PNP-GPM} σοι <4771> {P-2DS}**

03-Luk 14:10 But <235> **whenever <3752> thou art bidden <2564> (5686)**, go <4198> (5679) and sit down <377> (5657) in <1519> the lowest <2078> place ~~room~~ <5117>; that <2443> **whenever <3752>, he that bade <2564> (5761) thee <4571> cometh <2064> (5632), he may say <2036> (5632) unto thee <4671>, Friend <5384>, go up <4320> (5628) higher <511>: then <5119> shalt thou <4671> have <2071> (5704) worship <1391> in the presence <1799> of them that sit at meat <4873> (5740) with thee <4671>.**

3rd Class - ITC + 3rd Class - ITC. οταν = οτε + αν: *whenever*, with crasis, with the subjunctive in both protases See DM section 265. (2) a.

ATRW comments: “Sit down (αναπεσε). Second aorist active imperative of αναπτω, to fall up or back, to lie back or down. Late Greek word for ανακλινω (cf. κατακλινω in verse #8). He that hath bidden thee (ο κεκληκως σε). Perfect active participle as in verse #12 (τω κεκληκοτι) with which compare ο καλεσας in verse #9 (first aorist active participle). He may say (επει). The future indicative with ινα does occur in the Koine, (papyri) and so in the N.T. (Robertson, Grammar, p. 984). Go up higher (προσαναβηθι). Second aorist active imperative second singular of προσαναβαινω, an old double compound verb, but here only in the N.T. Probably, “Come up higher,” because the call comes from the host and because of προς..”

03-Luk 14:12 C-3 ITC - DM - ελεγεν <3004> (5707) {V-IAI-3S} δε <1161> {CONJ} και <2532> {CONJ} το <3588> {T-DSM} κεκληροτι <2564> (5761) {V-RAP-DSM} αυτον <846> {P-ASM} **οταν <3752> {CONJ} ποιης <4160> (5725) {V-PAS-2S} αριστον <712> {N-ASN} η <2228> {PRT} δειπνον <1173> {N-ASN} μη <3361> {PRT-N} φωνει <5455> (5720) {V-PAM-2S} τους <3588> {T-APM} φιλους <5384> {A-APM} σου <4771> {P-2GS} μηδε <3366> {CONJ-N} τους <3588> {T-APM} αδελφους <80> {N-APM} σου <4771> {P-2GS} μηδε <3366> {CONJ-N} τους <3588> {T-APM} συγγενεις <4773> {A-APM} σου <4771> {P-2GS} μηδε <3366> {CONJ-N} γειτονας <1069> {N-APM} πλουσιους <4145> {A-APM} μηποτε <3379> {ADV-N} και <2532> {CONJ} αυτοι <846> {P-NPM} σε <4771> {P-2AS} αντικαλεσωσιν <479> (5661) {V-AAS-3P} και <2532> {CONJ} γενηται <1096> (5638) {V-2ADS-3S} σοι <4771> {P-2DS} ανταποδομα <468> {N-ASN}**

03-Luk 14:12 Then <1161> said he <3004> (5707) also <2532> to him that bade <2564> (5761) him <846>, **Whenever <3752> thou makest <4160> (5725) a breakfast/dinner <712> or <2228> a supper <1173>**, call <5455> (5720) not <3361> thy <4675> friends <5384>, nor <3366> thy <4675> brethren <80>, neither <3366> thy <4675> kinsmen <4773>, nor <3366> *thy* rich <4145> neighbours <1069>; lest <3379> they <846> also <2532> bid <479> <0> thee <4571> again <479> (5661), and <2532> a recompense <468> be made <1096> (5638) thee <4671>.

3rd Class - ITC. οταν = οτε + αν: *whenever*, with crasis, with the subjunctive in the protasis See DM section 265. (2) a. ATRWP comments: "A dinner or a supper (αριστον η δειπνον). More exactly, a breakfast or a dinner with distinction between them as already shown. This is a parable for the host as one had just been given for the guests, though Luke does not term this a parable. Call not (μη φωνει). μη and the present imperative active, prohibiting the habit of inviting only friends. It is the exclusive invitation of such guests that Jesus condemns. There is a striking parallel to this in Plato's Phaedrus 233. Recompense (ανταποδομα). In the form of a return invitation. Like αντι in "bid thee again" (αντικαλεσωσιν).

03-Luk 14:13 C-3 ITC - DM - αλλ <235> {CONJ} **οταν <3752> {CONJ} ποιης <4160> (5725) {V-PAS-2S} δοχην <1403> {N-ASF} καλει <2564> (5720) {V-PAM-2S} πτωχους <4434> {A-APM} αναπηρους <376> {A-APM} χωλους <5560> {A-APM} τυφλους <5185> {A-APM}**

03-Luk 14:13 But <235> **whenever <3752> thou makest <4160> (5725) a feast <1403>**, call <2564> (5720) the poor <4434>, the maimed <376>, the lame <5560>, the blind <5185>:

3rd Class - TC. οταν = οτε + αν: *whenever*, with crasis, with the subjunctive in the protasis See DM section 265. (2) a. ATRWP says: "When thou makest a feast (οταν δοχην ποιης). οταν and the present subjunctive in an indefinite temporal clause. δοχη means reception as in #Lu 5:29, late word, only in these two passages in the N.T. Note absence of article with these adjectives in the Greek (poor people, maimed folks, lame people, blind people)."

03-Luk 14:26 C-1 - ει <1487> {COND} τις <5100> {X-NSM} ερχεται <2064> (5736) {V-PNI-3S} προς <4314> {PREP} με <1473> {P-1AS} και <2532> {CONJ} ου <3756> {PRT-N} μισει <3404> (5719) {V-PAI-3S} τον <3588> {T-ASM} πατερα <3962> {N-ASM} αυτου <846> {P-GSM} και <2532> {CONJ} την <3588> {T-ASF} μητερα <3384> {N-ASF} και <2532> {CONJ} την <3588> {T-ASF} γυναικα <1135> {N-ASF} και <2532> {CONJ} τα <3588> {T-APN} τεκνα <5043> {N-APN} και <2532> {CONJ} τους <3588> {T-APM} αδελφους <80> {N-APM} και <2532> {CONJ} τας <3588> {T-APF} αδελφας <79> {N-APF} επι <2089> {ADV} δε <1161> {CONJ} και <2532> {CONJ} την <3588> {T-ASF} εαυτου <1438> {F-3GSM} ψυχην <5590> {N-ASF} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} μου <1473> {P-1GS} μαθητης <3101> {N-NSM} ειναι <1510> (5721) {V-PAN}

03-Luk 14:26 If any <1536> *man* come <2064> (5736) to <4314> me <3165>, and <2532> hate <3404> (5719) not <3756> his <1438> father <3962>, and <2532> mother <3384>, and <2532> wife <1135>, and <2532> children <5043>, and <2532> brethren <80>, and <2532> sisters <79>, yea <2089>, and <1161> his own <1438> life <5590> also <2532>, he cannot <3756> <1410> (5736) be <1511> (5750) my <3450> disciple <3101>.

1st Class – A protasis containing many sub-clauses. Probably a larger statement of comparison. Remember ‘Corban’.
 ATRWP comments: “Hateth not (ου μισεi). An old and very strong verb μισεω, to hate, detest. The orientals use strong language where cooler spirits would speak of preference or indifference. But even so Jesus does not here mean that one must hate his father or mother of necessity or as such, for #Mt 15:4 proves the opposite. It is only where the element of choice comes in (cf. #Mt 6:24) as it sometimes does, when father or mother opposes Christ. Then one must not hesitate. The language here is more sharply put than in #Mt 10:37. The ου here coalesces with the verb μισεi **in this conditional clause of the first class determined as fulfilled**. It is the language of exaggerated contrast, it is true, but it must not be watered down till the point is gone. **In mentioning "and wife" Jesus has really made a comment on the excuse given in verse #20 (I married a wife and so I am not able to come).** And his own life also (ετι τε και την ψυχην εαυτου). Note τε και, both — and. "The τε (B L) binds all the particulars into one bundle of renuncianda" (Bruce). Note this same triple group of conjunctions (ετι τε και) in #Ac 21:28, "And moreover also," "even going as far as his own life." Martyrdom should be an ever-present possibility to the Christian, not to be courted, but not to be shunned. Love for Christ takes precedence "over even the elemental instinct of self-preservation" (Ragg).

03-Luk 14:28 C-1 - DM - τις <5101> {I-NSM} γαρ <1063> {CONJ} εξ <1537> {PREP} υμων <4771> {P-2GP} ο <3588> {T-NSM} θελων <2309> (5723) {V-PAP-NSM} πυργον <4444> {N-ASM} οικοδομησαι <3618> (5658) {V-AAN} ουχι <3780> {PRT-I} πρωτον <4412> {ADV-S} καθισας <2523> (5660) {V-AAP-NSM} ψηφιζει <5585> (5719) {V-PAI-3S} την <3588> {T-ASF} δαπανην <1160> {N-ASF} ει <1487> {COND} εχει <2192> (5719) {V-PAI-3S} τα <3588> {T-APN} εις <1519> {PREP} απαρτισμων <535> {N-ASM}

03-Luk 14:28 For <1063> which <5101> of <1537> you <5216>, intending <2309> (5723) to build <3618> (5658) a tower <4444>, sitteth <2523> <0> not <3780> down <2523> (5660) first <4412>, and counteth <5585> (5719) the cost <1160>, **whether <1487> he have <2192> (5719) sufficient to <4314> finish <535> it?**

1st Class - an indirect question with ει and the PAI-3S, *whether* or *if*. See DM section 217. He assumes the individual will count the cost!

ATRWP says: “Build a tower (πυργον οικοδομησαι). A common metaphor, either a tower in the city wall like that by the Pool of Siloam (#Lu 13:4) or a watchtower in a vineyard (#Mt 21:33) or a tower-shaped building for refuge or ornament as here. This parable of the rash builder has the lesson of counting the cost. Sit down (καθισας). Attitude of deliberation. First (πρωτον). First things first. So in verse #31. Count (ψηφιζει). Common verb in late writers, but only here and #Re 13:18 in the N.T. The verb is from ψηφος, a stone, which was used in voting and so counting. Calculate is from the Latin calculus, a pebble. To vote was to cast a pebble (τιθημι ψηφον). Luke has Paul using "deposit a pebble" for casting his vote (#Ac 26:10). The cost (την δαπανην). Old and common word, but here only in the N.T. from δαπτω, to tear, consume, devour. Expense is something which eats up one's resources. Whether he hath wherewith to complete it (ει εχει εις απαρτισμων). If he has anything for completion of it. απαρτισμων is a rare and late word (in the papyri and only here in the N.T.). It is from απαρτιζω, to finish off (απ- and αρτιζω like our articulate), to make even or square. Cf. εξηρτισμενος in #2Ti 3:17.”

03-Luk 14:31 C-1 - η <2228> {PRT} τις <5101> {I-NSM} βασιλευς <935> {N-NSM} πορευομενος <4198> (5740) {V-PNP-NSM} συμβαλιν <4820> (5629) {V-2AAN} ετερω <2087> {A-DSM} βασιλει <935> {N-DSM} εις <1519> {PREP} πολεμον <4171> {N-ASM} ουχι <3780> {PRT-I} καθισας <2523> (5660) {V-AAP-NSM} πρωτον <4412> {ADV-S} βουλευεται <1011> (5736) {V-PNI-3S} ει <1487> {COND} δυνατος <1415> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} δεκα <1176> {A-NUI} χιλιασιν <5505> {N-DPF} απαντησαι <528> (5658) {V-AAN} τω <3588> {T-DSM} μετα <3326> {PREP} εικοσι <1501> {A-NUI} χιλιαδων <5505> {N-GPF} ερχομενω <2064> (5740) {V-PNP-DSM} επ <1909> {PREP} αυτον <846> {P-ASM}

03-Luk 14:31 Or <2228> what <5101> king <935>, going <4198> (5740) to make <4820> (5629) war <4171> against <1519> another <2087> king <935>, sitteth <2523> <0> not <3780> down <2523> (5660) first <4412>, and consulteth <1011> (5736) **whether <1487> he is <2076> (5748) able <1415> with <1722> ten <1176> thousand <5505> to meet <528> (5658) him that cometh <2064> (5740) against <1909> him <846> with <3326> twenty <1501> thousand <5505>?**

1st Class - Any military leader worth his salt (that's another verse), will always make battle plans – A real true assumption. The conclusion, unknown, (apodosis) is left to that leader (and his staff).

ATRPW Takes a military approach: “To encounter (συνβαλεῖν). Second aorist active infinitive of συνβαλλω, old and common verb, to throw or bring together, to dispute, to clash in war as here. Another king (ετερω βασιλει), to grapple with another king in war or for war (εις πολεμον). Associative instrumental case. Take counsel (βουλευσεται). Future middle indicative of old and common verb βουλευω, from βουλη, will, counsel. The middle means to take counsel with oneself, to deliberate, to ponder. With ten thousand (εν δεκα χιλιασιν). Literally, in ten thousand. See this so-called instrumental use of εν in #Jude 1:14. Equipped in or with ten thousand. See #Lu 1:17. Note μετα εικοσι χιλιαδων just below (midst of twenty thousand). To meet (υπαντησαι). Common verb (like απανταω) from ανταω (αντα, end, face to face, from which αντι) with preposition υπο (or απο), to go to meet. Here it has a military meaning.”

03-Luk 14:32 C-1- BMT - DM - ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} ετι <2089> {ADV} πορρω <4206> {ADV} αυτου <846> {P-GSM} οντος <1510> (5723) {V-PAP-GSM} πρεσβειαν <4242> {N-ASF} αποστειλας <649> (5660) {V-AAP-NSM} ερωτα <2065> (5719) {V-PAI-3S} τα <3588> {T-APN} προς <4314> {PREP} ειρηνην <1515> {N-ASF}

03-Luk 14:32 **Or since (he is not able)<1490>, while the other <846> is <5607> (5752) yet <2089> a great way off <4206>**, he sendeth <649> (5660) an embassy <4242>, and desireth <2065> (5719) conditions <4314> of peace <1515>.

1st Class — “Or since *he is not able*,” – ellipsis here. Must add the two verbals and the adjective from the previous verse, “**he is <2076> (5748) able <1415>**” etc., to complete the Protasis. Note also the negation (*not*), with the ει δε μηγε following the negative clause (ASMG1). Note: ει with the (added) δυνατος <1415> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} απαντησαι <528> (5658) {V-AAN} with the *not* from this clause mhge <3361> {PRT-N} produces: *he is not able*.

From Barnes Notes: “Verse 32. Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

Ver. 32. Or else. If he is not able. **If he is satisfied that he would be defeated.** See BMT section 273. (f) and 275. (h) An embassy. Persons to treat with an enemy and propose terms of peace. These expressions are not to be improperly pressed in order to obtain from them a spiritual signification. The general scope of the parable is to be learned from the connection, and may be thus expressed: 1st. **Every man who becomes a follower of Jesus should calmly and deliberately look at all the consequences of such an act and be prepared to meet them.** 2nd. Men in other things act with prudence and forethought. They do not begin to build without a reasonable prospect of being able to finish. They do not go to war when there is every prospect that they will be defeated. 3rd. Religion is a work of soberness, of thought, of calm and fixed purpose, and no man can properly enter on it who does not resolve by the grace of God to fulfil all its requirements and make it the business of his life. 4th. We are to expect difficulties in religion. It will cost us the mortification of our sins, and a life of self-denial, and a conflict with our lusts, and the enmity and ridicule of the world. Perhaps it may cost us our reputation, or possibly our lives and liberties, and all that is dear to us; but we must cheerfully undertake all this, and be prepared for it all. 5th. If we do not deliberately resolve to leave all things, to suffer all things that may be laid on us, and to persevere to the end of our days in the service of Christ, we cannot be his disciples. No man can be a Christian who, when he makes a profession, is resolved after a while to turn back to the world; nor can he be a true Christian if he expects that he will turn back. If he comes not with a full purpose always to be a Christian; if he means not to persevere, by the grace of God, through all hazards, and trials, and temptations; if he is not willing to bear his cross, and meet contempt, and poverty, and pain, and death, without turning back, he cannot be a disciple of the Lord Jesus.”

03-Luk 14:34 C-3 - καλον <2570> {A-NSN} το <3588> {T-NSN} αλας <217> {N-NSN} εαν <1437> {COND} δε <1161> {CONJ} το <3588> {T-NSN} αλας <217> {N-NSN} μωρανθη <3471> (5686) {V-APS-3S} εν <1722> {PREP} τινη <5101> {I-DSN} αρτυθησεται <741> (5701) {V-FPI-3S}

03-Luk 14:34 Salt <217> **is good <2570>: but <1161> if <1437> the salt <217> have lost his savour <3471> (5686)**, wherewith <1722> <5101> shall it be seasoned <741> (5701)?

3rd Class – How much must us’ins the anti-type of the church of Laodacia, should consider this verse. Have we lost it??? ATRWP says: “This saying about salt is another of Christ’s repeated sayings (#Mt 5:13; Mrk 9:50).”

03-Luk 15:04 C-3 ITC - DM - BMT - τις <5101> {I-NSM} ανθρωπος <444> {N-NSM} εξ <1537> {PREP} υμων <4771> {P-2GP} εχων <2192> (5723) {V-PAP-NSM} εκατον <1540> {A-NUI} προβατα <4263>

{N-APN} και <2532> {CONJ} απολεσας <622> (5660) {V-AAP-NSM} εν <1520> {A-ASN} εξ <1537> {PREP} αυτων <846> {P-GPN} ου <3756> {PRT-N} καταλειπει <2641> (5719) {V-PAI-3S} τα <3588> {T-APN} ενενηκοντα <0> <1768> {A-NUI} εννεα <1767> {A-NUI} εν <1722> {PREP} τη <3588> {T-DSF} ερημω <2048> {A-DSF} και <2532> {CONJ} πορευεται <4198> (5736) {V-PNI-3S} επι <1909> {PREP} το <3588> {T-ASN} απολωλος <622> (5756) {V-2RAP-ASN} εως <2193> {ADV} ευρη <2147> (5632) {V-2AAS-3S} αυτο <846> {P-ASN}

03-Luk 15:04 What <5101> man <444> of <1537> you <5216>, having <2192> (5723) an hundred <1540> sheep <4263>, if <2532> he lose <622> (5660) one <1520> of <1537> them <846>, doth <2641> <0> not <3756> leave <2641> (5719) the ninety and nine <1768> in <1722> the wilderness <2048>, and <2532> go <4198> (5736) after <1909> that which is lost <622> (5756), **until <2193> he find <2147> (5632) it <846>?**

3rd Class - ITC - ewv with the 2AAS-3S. See DM sections 264., 265. (2) b, and BMT section 269. (c).

03-Luk 15:08 C-3 ,3 ITC - DM - η <2228> {PRT} τις <5101> {I-NSF} γυνη <1135> {N-NSF} δραχμας <1406> {N-APF} εχουσα <2192> (5723) {V-PAP-NSF} δεκα <1176> {A-NUI} **εαν <1437> {COND} απολεση <622> (5661) {V-AAS-3S} δραχμην <1406> {N-ASF} μιαν <1520> {A-ASF} ουχι <3780> {PRT-I} απτει <681> (5719) {V-PAI-3S} λυχνον <3088> {N-ASM} και <2532> {CONJ} σαροι <4563> (5719) {V-PAI-3S} την <3588> {T-ASF} οικιαν <3614> {N-ASF} και <2532> {CONJ} ζητει <2212> (5719) {V-PAI-3S} επιμελως <1960> {ADV} εως <2193> {ADV} οτου <3755> {R-GSN-ATT} ευρη <2147> (5632) {V-2AAS-3S}**

03-Luk 15:08 Either <2228> what <5101> woman <1135> having <2192> (5723) ten <1176> pieces of silver <1406>, **if <1437> she lose <622> (5661) one <3391> piece <1406>**, doth not <3780> light <681> (5719) a candle <3088>, and <2532> sweep <4563> (5719) the house <3614>, and <2532> seek <2212> (5719) diligently <1960> **until <2193> <3755> she find <2147> (5632) if? {pieces...: drachma, here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence halfpenny, and is equal to the Roman penny}**

3rd Class - + 3rd Class ITC - See DM section 265. (2) b. See also BMT section 269. (c).

ATRPW says: “**Ten pieces of silver** (δραχμας δεκα). The only instance in the N.T. of this old word for a coin of 65.5 grains about the value of the common δηναρις (about eighteen cents), a quarter of a Jewish shekel. The double drachma (διδραχμων) occurs in the N.T. only in #Mt 17:24. The root is from δρασσομαι, to grasp with the hand (#1Co 3:19), and so a handful of coin. Ten drachmas would be equal to nearly two dollars, but in purchasing power much more. Sweep (σαροι). A late colloquial verb σαρωω for the earlier σαιρω, to clear by sweeping. Three times in the N.T. (#Lu 11:25; 15:8; Mt 12:44). The house was probably with out windows (only the door for light and hence the lamp lit) and probably also a dirt floor. Hence Bengel says: non sine pulvere. **This parable is peculiar to Luke.**”

03-Luk 15:26 C-4 - BMT - ATRWP - ATRG1 - και <2532> {CONJ} προσκαλεσαμενος <4341> (5666) {V-ADP-NSM} ενα <1520> {A-ASM} των <3588> {T-GPM} παιδων <3816> {N-GPM} επυνθανετο <4441> (5711) {V-INI-3S} **τι <5101> {I-NSN} ειη <1510> (5722) {V-PAO-3S} ταυτα <3778> {D-NPN}**

03-Luk 15:26 And <2532> he called <4341> (5666) one <1520> of the servants <3816>, and asked <4441> (5711) **whatever <5101> these things <5023> mean <1498> (5751).**

4th Class? – actually, as Robertson suggests, an indirect question. But, the conditional aspect is still contained in this question as: What(ever) do these things mean? See BMT section 269. (c).

ATRPW considers: “Servants (παιδων). Not δουλοι (bondslaves) as in verse #22. The Greeks often used παις for servant like the Latin puer. It could be either a hired servant (μισθιος, verse #17) or slave (δουλος). He inquired (επυνθανετο). Imperfect middle, inquired repeatedly and eagerly. What these things might be (τι αν ειη ταυτα). Not "poor" Greek as Easton holds, but simply the form of the direct question retained in the indirect. **See the direct form as the apodosis of a condition of the fourth class in #Ac 17:18. In #Ac 10:17** we have the construction with αν ειη of the direct retained in the indirect question. So also in #Lu 1:62: See Robertson, Grammar, p. 1044.

03-Luk 16:04 C-3 ITC - DM - εγνων <1097> (5627) {V-2AAI-1S} τι <5101> {I-ASN} ποιησω <4160> (5661) {V-AAS-1S} ινα <2443> {CONJ} **οταν <3752> {CONJ} μετασταθω <3179> (5686) {V-APS-1S} της <3588> {T-GSF} οικονομιας <3622> {N-GSF} δεξωνται <1209> (5667) {V-ADS-3P} με <1473> {P-1AS} εις <1519> {PREP} τους <3588> {T-APM} οικους <3624> {N-APM} αυτων <846> {P-GPM}**

03-Luk 16:04 I am resolved <1097> (5627) what <5101> to do <4160> (5692), that <2443>, **whenever <3752> I am put out <3179> (5686) of the stewardship <3622>**, they may receive <1209> (5667) me <3165> into <1519> their <846> houses <3624>.

3rd Class - ITC. οταν = οτε + αν: *whenever*, with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a.

ATRP conditions: “I am resolved (εγνων). Second aorist active indicative of γινωσκω. A difficult tense to reproduce in English. I knew, I know, I have known, all miss it a bit. It is a burst of daylight to the puzzled, darkened man: I’ve got it, I see into it now, a sudden solution. What to do (τι ποιησω). Either deliberative first aorist active subjunctive or deliberative future active indicative. When I am put out (οταν μετασταθω). First aorist passive subjunctive of μεθιστημι, (μετα, ιστημι), old verb, to transpose, transfer, remove. He is expecting to be put out. They may receive me (δεξωνται). First aorist middle subjunctive of δεχομαι, common verb. Subjunctive with final particle ινα. He wishes to put the debtors under obligation to himself. Debtors (των χρεοφιλων). A late word. In the N.T. only here and #Lu 7:41 from χρεος, loan, and οφειλετης, debtor. It is probable that he dealt with "each one" separately.

03-Luk 16:09 C-3 ITC - DM - καγω <2504> {P-1NS-K} υμιν <4771> {P-2DP} λεγω <3004> (5719) {V-PAI-1S} ποιησατε <4160> (5657) {V-AAM-2P} εαυτοις <1438> {F-2DPM} φιλους <5384> {A-APM} εκ <1537> {PREP} του <3588> {T-GSM} μαμωνα <3126> {N-GSM} της <3588> {T-GSF} αδικιας <93> {N-GSF} ινα <2443> {CONJ} **οταν <3752> {CONJ} εκλιπητε <1587> (5632) {V-2AAS-2P} δεξωνται <1209> (5667) {V-ADS-3P} υμας <4771> {P-2AP} εις <1519> {PREP} τας <3588> {T-APF} αιωνιους <166> {A-APF} σκηνας <4633> {N-APF}**

03-Luk 16:09 And I <2504> say <3004> (5719) unto you <5213>, Make <4160> (5657) to yourselves <1438> friends <5384> of <1537> the mammon <3126> of unrighteousness <93>; that <2443>, **whenever <3752> ye fail <1587> (5632)**, they may receive <1209> (5667) you <5209> into <1519> everlasting <166> habitations <4633>. *{mammon: or, riches}*

3rd Class - ITC. οταν = οτε + αν with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a. Note also καγω: *and I*. this verse and verse 11 are a great sin I and many others have been guilty. How about you??

ATRP says: “By the mammon of unrighteousness (εκ του μαμωνα της αδικιας). By the use of what is so often evil (money). In #Mt 6:24 mammon is set over against God as in #Lu 16:13 below. Jesus knows the evil power in money, but servants of God have to use it for the kingdom of God. They should use it discreetly and it is proper to make friends by the use of it. When it shall fail (οταν εκλιπη). Second aorist active subjunctive with οταν, future time. The mammon is sure to fail. That they may receive you into the eternal tabernacles (ινα δεξωνται υμας εις τας αιωνιους σκηνας). This is the purpose of Christ in giving the advice about their making friends by the use of money. The purpose is that those who have been blessed and helped by the money may give a welcome to their benefactors when they reach heaven. There is no thought here of purchasing an entrance into heaven by the use of money. That idea is wholly foreign to the context. These friends will give a hearty welcome when one gives him mammon here. The wise way to lay up treasure in heaven is to use one’s money for God here on earth. That will give a cash account there of joyful welcome, not of purchased entrance.”

03-Luk 16:11 C-1 – ATRWP - ει <1487> {COND} ουν <3767> {CONJ} εν <1722> {PREP} τω <3588> {T-DSM} αδικω <94> {A-DSM} μαμωνα <3126> {N-DSM} πιστοι <4103> {A-NPM} ουκ <3756> {PRT-N} εγενεσθε <1096> (5633) {V-2ADI-2P} το <3588> {T-ASN} αληθινον <228> {A-ASN} τις <5101> {I-NSM} υμιν <4771> {P-2DP} πιστευσει <4100> (5692) {V-FAI-3S}

03-Luk 16:11 **If <1487> therefore <3767> ye have <1096> <0> not <3756> been <1096> (5633) faithful <4103> in <1722> the unrighteous <94> mammon <3126>**, who <5101> will commit <4100> <0> to your <5213> trust <4100> (5692) the true <228> *riches? {mammon: or, riches}*

1st Class – “Since, therefore, you have not been faithful in unrighteous mammon (money), . . .”

ATRPW agrees: “Faithful in the unrighteous mammon (εν τῷ ἀδίκῳ μαμωνᾷ). **In the use of what is considered "unrighteous" as it so often is. Condition of the first class, "if ye did not prove to be" (εἰ οὐκ ἐγενεσθε).** Failure here forfeits confidence in "the true riches" (το ἀληθινόν). **There is no sadder story than to see a preacher go down by the wrong use of money, caught in this snare of the devil.**

03-Luk 16:12 C-1 EC? - DM - **καὶ <2532> {CONJ} εἰ <1487> {COND} ἐν <1722> {PREP} τῷ <3588> {T-DSM} ἀλλοτρίῳ <245> {A-DSM} πιστοὶ <4103> {A-NPM} οὐκ <3756> {PRT-N} ἐγενεσθε <1096> (5633) {V-2ADI-2P} το <3588> {T-ASN} ὑμετέρον <5212> {S-2PASN} τις <5101> {I-NSM} ὑμῖν <4771> {P-2DP} δώσει <1325> (5692) {V-FAI-3S}**

03-Luk 16:12 **And <2532> if <1487> ye have <1096> <0> not <3756> been <1096> (5633) faithful <4103> in <1722> that which is another man's <245>, who <5101> shall give <1325> (5692) you <5213> that <3588> {T-ASN} which is your own <5212>?**

1st Class – EC? See DM section 278. (3).

ATRPW says: “That which is your own (το ὑμετέρον). But Westcott and Hort read το ἡμετέρον (our own) because of B L Origen. The difference is due to itacism in the pronunciation of υ- and η alike (long i). But the point in the passage calls for "yours" as correct. Earthly wealth is ours as a loan, a trust, withdrawn at any moment. It belongs to another (εν τῷ ἀλλοτρίῳ). If you did not prove faithful in this, who will give you what is really yours forever? **Compare "rich toward God" (#Lu 12:21).**”

03-Luk 16:30 C-3 - ο <3588> {T-NSM} δε <1161> {CONJ} εἶπεν <3004> (5627) {V-2AAI-3S} οὐχί <3780> {PRT-N} πατὴρ <3962> {N-VSM} ἀβραάμ <11> {N-PRI} ἀλλ <235> {CONJ} εἰ <1437> {COND} τις <5100> {X-NSM} ἀπο <575> {PREP} νεκρῶν <3498> {A-GPM} πορευθῇ <4198> (5680) {V-AOS-3S} πρὸς <4314> {PREP} αὐτοὺς <846> {P-APM} μετανοήσουσιν <3340> (5692) {V-FAI-3P}

03-Luk 16:30 **And <1161> he said <2036> (5627), Nay <3780>, father <3962> Abraham <11>: but <235> if <1437> one <5100> went <4198> (5680) unto <4314> them <846> from <575> the dead <3498>, they will repent <3340> (5692).**

3rd Class -

ATRPW says: “They will repent (μετανοήσουσιν). The Rich Man had failed to do this and he now sees that it is the one thing lacking. It is not wealth, not poverty, not alms, not influence, but repentance that is needed. He had thought repentance was for others, not for all..”

03-Luk 16:31 C-1 ,3 - εἶπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} αὐτῷ <846> {P-DSM} εἰ <1487> {COND} μωσέως <3475> {N-GSM} καὶ <2532> {CONJ} τῶν <3588> {T-GPM} προφητῶν <4396> {N-GPM} οὐκ <3756> {PRT-N} ἀκούουσιν <191> (5719) {V-PAI-3P} οὐδε <3761> {CONJ-N} εἰ <1437> {COND} τις <5100> {X-NSM} ἐκ <1537> {PREP} νεκρῶν <3498> {A-GPM} ἀναστή <450> (5632) {V-2AAS-3S} πεισθῇσονται <3982> (5701) {V-FPI-3P}

03-Luk 16:31 **And <1161> he said <2036> (5627) unto him <846>, If <1487> they hear <191> (5719) not <3756> Moses <3475> and <2532> the prophets <4396>, neither <3761> will they be persuaded <3982> (5701), ~~though~~ **even if <1437> one <5100> rose <450> (5632) from <1537> the dead <3498>.****

1st Class - ei with the Present Active Indicative. + 3rd Class

ATRPW preaches: “Neither will they be persuaded (οὐδὲ πεισθῇσονται). First future passive of πείθω. Gressmann calls attention to the fact that Jesus is saying this in the conclusion of the parable. It is a sharp discouragement against efforts today to communicate with the dead. "Saul was not led to repentance when he saw Samuel at Endor nor were the Pharisees when they saw Lazarus come forth from the tomb. **The Pharisees tried to put Lazarus to death and to explain away the resurrection of Jesus" (Plummer).** Alford comments on the curious fact that **Lazarus was the name of the one who did rise from the dead but whose return from the dead "was the immediate exciting cause of their (Pharisees) crowning act of unbelief."**

03-Luk 17:02 C-1 - ATRWP - λυσιτελει <3081> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} μυλος <3458> {N-NSM} ονικος <3684> {A-NSM} περικειται <4029> (5736) {V-PNI-3S} περι <4012> {PREP} τον <3588> {T-ASM} τραχηλον <5137> {N-ASM} αυτου <846> {P-GSM} και <2532> {CONJ} ερριπται <4496> (5769) {V-RPI-3S} εις <1519> {PREP} την <3588> {T-ASF} θαλασσαν <2281> {N-ASF} η <2228> {PRT} ινα <2443> {CONJ} σκανδαλιση <4624> (5661) {V-AAS-3S} ενα <1520> {A-ASM} των <3588> {T-GPM} μικρων <3398> {A-GPM} τουτων <3778> {D-GPM}

03-Luk 17:02 It were better <3081> (5719) for him <846> **that (if) <1487> a millstone <3458> <3684> were hanged <4029> (5736) about <4012> his <846> neck <5137>**, and <2532> he cast <4496> (5769) into <1519> the sea <2281>, than <2228> that <2443> he should offend <4624> (5661) one <1520> of these <5130> little ones <3398>.

1st Class

ATRWP again replies: "It were well for him (λυσιτελει αυτω). An old word, but only here in the N.T., from λυσιτελης and this from λωω, to pay, and τα τελη, the taxes. So it pays the taxes, it returns expenses, it is profitable. Literally here, "It is profitable for him" (dative case, αυτω). Matthew has συμφερει (it is advantageous, bears together for). If a millstone were hanged (ει λιθος μυλικος περικειται). Literally, "if a millstone is hanged." Present passive indicative from περικειμαι (to lie or be placed around). It is used as a perfect passive of περιτιθημι. So it is a first-class condition, determined as fulfilled, not second-class as the English translations imply. μυλικος is simply a stone (λιθος), belonging to a mill. Here only in the text of Westcott and Hort, not in #Mr 9:42 which is like #Mt 18:6 μυλος ονικος where the upper millstone is turned by an ass, which see. Were thrown (ερριπται). Perfect passive indicative from ριπτω, old verb. Literally, is thrown or has been thrown or cast or hurled. Mark has βεβληται and Matthew καταποντισθη, which see, all three verbs vivid and expressive. Rather than (η). The comparative is not here expressed before η as one would expect. It is implied in λυσιτελει. See the same idiom in #Lu 15:7. "

03-Luk 17:03 C-3 ,3 EC - DM - ATRWP - προσεχετε <4337> (5720) {V-PAM-2P} εαυτοις <1438> {F-2DPM} εαν <1437> {COND} δε <1161> {CONJ} αμαρτη <264> (5632) {V-2AAS-3S} εις <1519> {PREP} σε <4771> {P-2AS} ο <3588> {T-NSM} αδελφος <80> {N-NSM} σου <4771> {P-2GS} επιτιμησον <2008> (5657) {V-AAM-2S} αυτω <846> {P-DSM} και <2532> {CONJ} εαν <1437> {COND} μετανοηση <3340> (5661) {V-AAS-3S} αφες <863> (5628) {V-2AAM-2S} αυτω <846> {P-DSM}

03-Luk 17:03 Take heed <4337> (5720) to yourselves <1438>: **If <1161> <1437> thy <4675> brother <80> trespass (sin) <264> (5632) against <1519> thee <4571>**, rebuke <2008> (5657) him <846>; **and <2532> {CONJ} if <1437> he repent <3340> (5661)**, forgive <863> (5628) him <846>.

3rd Class - + 3rd Class - EC - See DM section 278. (3).

ATRWP responds, partially: "If thy brother sin (εαν αμαρτη). **Second aorist (ingressive)^a subjunctive in condition of third class.**

03-Luk 17:04 C-3 EC - DM - και <2532> {CONJ} εαν <1437> {COND} επτακις <2034> {ADV} της <3588> {T-GSF} ημερας <2250> {N-GSF} αμαρτη <264> (5632) {V-2AAS-3S} εις <1519> {PREP} σε <4771> {P-2AS} και <2532> {CONJ} επτακις <2034> {ADV} της <3588> {T-GSF} ημερας <2250> {N-GSF} επιστρεψη <1994> (5661) {V-AAS-3S} λεγων <3004> (5723) {V-PAP-NSM} μετανοω <3340> (5719) {V-PAI-1S} αψησεις <863> (5692) {V-FAI-2S} αυτω <846> {P-DSM}

03-Luk 17:04 And <2532> **if <1437> he trespass <264> (5632) against <1519> thee <4571> seven times <2034> in a day <2250>**, and <2532> **seven times <2034> in a day <2250> turn again <1994> (5661) to**

^a The present imperative is progressive or durative, referring to an action already in progress. The aorist is indefinite or "ingressive", referring, usually, to an action, which is to be commenced. This distinction is expressed in the English translations by paraphrases: present: *keep on loosing, keep on having set free, keep on being* - aorist: *set free, start setting free*, etc.! Excerpt from pg 291 of NEC, *An Exegetical Greek Grammar Of The New Testament* (and LXX)

<1909> **thee** <4571>, **saying** <3004> (5723), **I repent** <3340> (5719); thou shalt forgive <863> (5692) him <846>.

3rd Class – EC – this concession with the added thought that the supposed assumption has no likelihood of fulfillment.

DM section 278. (3).

ATRP says: “Seven times in a day (επτακις της ημερας). Seven times within the day. On another occasion Peter’s question (#Mt 18:21) brought Christ’s answer “seventy times seven” (verse #Lu 17:22), which see. Seven times during the day would be hard enough for the same offender.

03-Luk 17:06 C-1 ,2 MXC – DM – ATRG1 - ειπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} ο <3588> {T-NSM} κυριος <2962> {N-NSM} ει <1487> {COND} εχετε <2192> (5719) {V-PAI-2P} πιστιν <4102> {N-ASF} ως <5613> {ADV} κοκκον <2848> {N-ASM} σιναπεως <4615> {N-GSN} ελεγετε <3004> (5707) {V-IAI-2P} αν <302> {PRT} τη <3588> {T-DSF} συκαμινω <4807> {N-DSF} ταυτη <3778> {D-DSF} εκριζωθητι <1610> (5682) {V-APM-2S} και <2532> {CONJ} φυτευθητι <5452> (5682) {V-APM-2S} εν <1722> {PREP} τη <3588> {T-DSF} θαλασση <2281> {N-DSF} και <2532> {CONJ} υπηκουσεν <5219> (5656) {V-AAI-3S} αν <302> {PRT} υμιν <4771> {P-2DP}.

03-Luk 17:06 And <1161> the Lord <2962> said <2036> (5627), **If** <1487> **ye had** <2192> (5707) **faith** <4102> **as** <5613> **a grain** <2848> **of mustard seed** <4615>, **ye might** <302> **say** <3004> (5707) **unto this** <5026> **sycamine** <4807> **tree**, **Be thou plucked up by the root** <1610> (5682), **and** <2532> **be thou planted** <5452> (5682) **in** <1722> **the sea** <2281>; **and** <2532> **it should** <302> **obey** <5219> (5656) **you** <5213>.

1st Class - MXC – protasis + 2nd Class – apodosis. A Mixed Condition – DM section 276 (1), ATRG1 page 1022,

Prot.= 1 class, Appod= 2 class

03-Luk 17:06 And the Lord said, (*because or since*) **you have faith as a mustard seed, you could say (but you won’t) to this sycamine tree, Be plucked up by the root and be planted in the sea; and it would obey you.**

ATRP agrees: “If ye have (ει εχετε). **Condition of the first class, assumed to be true.** Ye would say (ελεγετε αν). Imperfect active **with αν and so a conclusion (apodosis) of the second class, determined as unfulfilled, a mixed condition therefore.** Sycamine tree (συκαμινω). At the present time both the black mulberry (sycamine) and the white mulberry (sycamore) exist in Palestine. Luke alone in the N.T. uses either word, the sycamine here, the sycamore in #19:4. The distinction is not observed in the LXX, but it is observed in the late Greek medical writers for both trees have medicinal properties. Hence it may be assumed that Luke, as a physician, makes the distinction. Both trees differ from the English sycamore. In #Mt 17:20 we have “mountain” in place of “sycamine tree.” Be thou rooted up (εκριζωθητι). First aorist passive imperative as is φυτευθητι. Would have obeyed (υπηκουσεν αν). **First aorist active indicative with αν, apodosis of a second-class condition (note aorist tense here, imperfect ελεγετε).**”

03-Luk 17:08 C-3? ITC - BMT - DM - αλλ <235> {CONJ} ουχι <3780> {PRT-I} ερει <2046> (5692) {V-FAI-3S} αυτω <846> {P-DSM} ετοιμασον <2090> (5657) {V-AAM-2S} τι <5101> {I-ASN} δειπνησω <1172> (5661) {V-AAS-1S} και <2532> {CONJ} περιωσαμενος <4024> (5671) {V-AMP-NSM} διακονει <1247> (5720) {V-PAM-2S} μοι <1473> {P-IDS} εως <2193> {ADV} φαγω <5315> (5632) {V-2AAS-1S} και <2532> {CONJ} πιω <4095> (5632) {V-2AAS-1S} και <2532> {CONJ} μετα <3326> {PREP} ταυτα <3778> {D-APN} φαγεσαι <5315> (5695) {V-FDI-2S} και <2532> {CONJ} πιεσαι <4095> (5695) {V-FDI-2S} συ <4771> {P-2NS}

03-Luk 17:08 And <235> will not <3780> rather say <2046> (5692) unto him <846>, **Make ready** <2090> (5657) **wherewith** <5101> **I may sup** <1172> (5661), **and** <2532> **gird thyself** <4024> (5671), **and serve** <1247> (5720) **me** <3427>, **until** <2193> **I have eaten** <5315> (5632) **and** <2532> **drunken** <4095> (5632); **and** <2532> **afterward** <3326> <5023> **thou** <4771> **shalt eat** <5315> (5695) **and** <2532> **drink** <4095> (5695)?

3rd Class - ITC – A temporal clause with εως; *until*, with the 2AAS-3S, “and when the temporal clause presents a future reference relative to the principle clause; **αν is omitted.**” DM section 265. (2) b.

03-Luk 17:10 C-3 ITC - DM - οὕτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} **οταν <3752> {CONJ} ποιησητε <4160> (5661) {V-AAS-2P} παντα <3956> {A-APN} τα <3588> {T-APN} διαταχθεντα <1299> (5685) {V-APP-APN} υμιν <4771> {P-2DP} λεγετε <3004> (5720) {V-PAM-2P} οτι <3754> {CONJ} δουλοι <1401> {N-NPM} αχρειοι <888> {A-NPM} εσμεν <1510> (5719) {V-PAI-1P} οτι <3754> {CONJ} ο <3739> {R-ASN} ΙΙ οφειλομεν <3784> (5719) {V-PAI-1P} ΙΙ <οφειλομεν> <3784> (5719) {V-PAI-1P} VAR: οφειλομεν <3784> (5707) {V-IAI-1P}:END ΙΙ ποιησαι <4160> (5658) {V-AAN} πεποικαμεν <4160> (5758) {V-RAI-1P}**

03-Luk 17: 10 So <3779> likewise <2532> ye <5210>, **whenever <3752> ye should have done <4160> (5661) all <3956> those things which are commanded <1299> (5685) you <5213>**, say <3004> (5720), <3754> We are <2070> (5748) unprofitable <888> servants <1401>: <3754> we have done <4160> (5658) that which <3739> was our duty <3784> (5707) to do <4160> (5758).

3rd Class - ITC. οταν = οτε + αν: *whenever*, with crasis, , with the subjunctive in the protasis See DM section 265. (2) a. ATRWP responds: "Unprofitable (αχρειοι). The Syriac Sinaitic omits "unprofitable." The word is common in Greek literature, but in the N.T. only here and #Mt 25:30 where it means "useless" (α privative and χρειος from χραιομαι, to use). The slave who only does what he is commanded by his master to do has gained no merit or credit. "In point of fact it is not commands, but demands we have to deal with, arising out of special emergencies" (Bruce). The slavish spirit gains no promotion in business life or in the kingdom of God."

03-Luk 17:18 C-1 EXC - BMT - ουχ <3756> {PRT-N} ευρεθησαν <2147> (5681) {V-API-3P} υποστρεψαντες <5290> (5660) {V-AAP-NPM} δουναι <1325> (5629) {V-2AAN} δοξαν <1391> {N-ASF} τω <3588> {T-DSM} θεω <2316> {N-DSM} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} αλλογενης <241> {A-NSM} ουτος <3778> {D-NSM}

03-Luk 17:18 There are <2147> <0> not <3756> found <2147> (5681) that returned <5290> (5660) to give <1325> (5629) glory <1391> to God <2316>, **save (except was found that returned) <1508> this <3778> stranger <241>**.

1st Class - EXC – The phrase ει μη has an accepted translation of *except*. As BMT section 274., "It may be followed by any form of expression which could have stood as subject or as limitation of the principle predicate. The origin of this usage was of course in a conditional clause the verb of which was omitted because it was identical with the verb(s) of the apodosis. Both in classical and New Testament Greek the (*this*) ellipsis is unconscious, and the limitation is not strictly conditional, but exceptive. . . It is, however, never in the New Testament purely adversative. (*so a conditional aspect remains*).

03-Luk 17:33 C-3 IRC,3 IRC - ος <3739> {R-NSM} εαν <1437> {COND} ζητηση <2212> (5661) {V-AAS-3S} την <3588> {T-ASF} ψυχην <5590> {N-ASF} αυτου <846> {P-GSM} σωσαι <4982> (5658) {V-AAN} απολεσει <622> (5692) {V-FAI-3S} αυτην <846> {P-ASF} και <2532> {CONJ} ος <3739> {R-NSM} εαν <1437> {COND} απολεση <622> (5661) {V-AAS-3S} αυτην <846> {P-ASF} ζωογονησει <2225> (5692) {V-FAI-3S} αυτην <846> {P-ASF}

03-Luk 17:33 **Whosoever <3739> <1437> shall seek <2212> (5661) to save <4982> (5658) his <846> life <5590> shall lose <622> (5692) it <846>; and <2532> whosoever <3739> <1437> shall lose <622> (5661) his <846> life^a shall preserve <2225> (5692) it <846>**.

3rd Class – IRC + 3rd Class – IRC. The near-context verse 32, should be read prior to this verse: 17:32 Remember Lot's wife (Gen 19:29, 2Pe 02:06-07) See DM section 253. (1).

ATRWP provides: "Shall preserve it (ζωογονησει αυτην). Or save it alive. Here only in the N.T. except #1Ti 6:13; Ac 7:19. It is a late word and **common in medical writers, to bring forth alive (ζωος, γενω) and here to keep alive.**"

^a ψυχην αυτου: his soul (life) must be substituted from the previous protasis.

03-Luk 18:04 C-1 LC - apodosis in verse 05 - DM - και <2532> {CONJ} ουκ <3756> {PRT-N} ηθελησεν <2309> (5656) {V-AAI-3S} επι <1909> {PREP} χρονον <5550> {N-ASM} μετα <3326> {PREP} δε <1161> {CONJ} ταυτα <3778> {D-APN} ειπεν <3004> (5627) {V-2AAI-3S} εν <1722> {PREP} εαυτω <1438> {F-3DSM} ει <1487> {COND} και <2532> {CONJ} τον <3588> {T-ASM} θεον <2316> {N-ASM} ου <3756> {PRT-N} φοβουμαι <5399> (5736) {V-PNI-1S} και <2532> {CONJ} ανθρωπον <444> {N-ASM} ουκ <3756> {PRT-N} εντρεπομαι <1788> (5743) {V-PPI-1S}

03-Luk 18:05 δια <1223> {PREP} γε <1065> {PRT} το <3588> {T-ASN} παρεχειν <3930> (5721) {V-PAN} μοι <1473> {P-1DS} κοπον <2873> {N-ASM} την <3588> {T-ASF} χηραν <5503> {N-ASF} ταυτην <3778> {D-ASF} εκδικησω <1556> (5692) {V-FAI-1S} αυτην <846> {P-ASF} ινα <2443> {CONJ} μη <3361> {PRT-N} εις <1519> {PREP} τελος <5056> {N-ASN} ερχομενη <2064> (5740) {V-PNP-NSF} υποπιαζη <5299> (5725) {V-PAS-3S} με <1473> {P-1AS}

03-Luk 18:04 And <2532> he would <2309> (5656) not <3756> for <1909> a while <5550>: but <1161> afterward <5023> <3326> he said <2036> (5627) within <1722> himself <1438>, **Though <1499> I fear <5399> (5736) not <3756> God <2316>, nor <2532> <3756> regard <1788> (5743) man <444>;**

03-Luk 18:05 Yet <1065> because <1223> this <5026> widow <5503> troubleth <3930> (5721) <2873> me <3427>, **I will avenge <1556> (5692) her <846>**, lest <3363> by <1519> her continual <5056> coming <2064> (5740) she weary <5299> (5725) me <3165>.

1st Class – LC – Protasis in verse 4, the apodosis follows in verse 5. DM section 278. (1)

03-Luk 18:17 C-3 IRC/EXC - DM - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ος <3739> {R-NSM} εαν <1437> {COND} μη <3361> {PRT-N} δεξεται <1209> (5667) {V-ADS-3S} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} ως <5613> {ADV} παιδιον <3813> {N-NSN} ου <3756> {PRT-N} μη <3361> {PRT-N} εισελθη <1525> (5632) {V-2AAS-3S} εις <1519> {PREP} αυτην <846> {P-ASF}

03-Luk 18:17 Verily <281> I say <3004> (5719) unto you <5213>, **Whoever <3739> shall <1209> <0> not <3362> receive <1209> (5667) the kingdom <932> of God <2316> as <5613> a little child <3813> shall <1525> <0> in no wise <3364> enter <1525> (5632) therein <1519> <846>.**

3rd Class - EXC - See DM sections 216., and 253. (1).

ATRPW replies: “As a little child (ως παιδιον). Jesus makes the child the model for those who seek entrance into the kingdom of God, not the adult the model for the child. He does not say that the child is already in the kingdom without coming to him.

Jesus has made the child’s world by understanding the child and opening the door for him.”

Here is the Hymn a child easily learns when quite young (I did). It should be learned by every Teknion of God.

JESUS LOVES ME

Jesus loves me!
This I know,
For the Bible tells me so.
Little ones to Him belong;
They are weak but He is strong.

Jesus loves me!
Loves me still,
Tho I'm very weak and ill,
That I might from sin be free,
Bled and died upon the tree.

Jesus loves me!
He who died
Heaven's gate to open wide;

He will wash away my sin,
Let His little child come in.

Jesus loves me!
He will stay
Close beside me all the way.
Thou hast bled and died for me;
I will henceforth live for Thee.

Chorus:

Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so.
--Anna B. Warner, 1820 -1915

03-Luk 18:19 C-1 EXC - BMT - ειπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} τι <5101> {I-ASN} με <1473> {P-1AS} λεγεις <3004> (5719) {V-PAI-2S} αγαθον <18> {A-ASM} ουδεις <3762> {A-NSM-N} αγαθος <18> {A-NSM} ει <1487> {COND} μη <3361> {PRT-N} εις <1520> {A-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM}

03-Luk 18:19 And <1161> Jesus <2424> said <2036> (5627) unto him <846>, Why <5101> callest thou <3004> (5719) me <3165> good <18>? none <3762> is good <18>, **save (except) <1508> one <1520>, that is, God <2316>.**

1st Class - EXC - The phrase ει μη has an accepted translation of *except*. As BMT section 273. (f) and 274. (g), explain, the verb of the protasis may need to be supplied, here, the often supplied State Of Being (SOB) verb, ει PAI 3S > ειμι: I am.

ATRPW discusses the previous verse 18 as it applies to this verse 19: "Ruler (αρχων). Not in #Mr 10:17; Mt 19:16. What shall I do to inherit? (τι ποιησας κληρονομησω;). doing what shall I inherit?" Aorist active participle and future active indicative. Precisely the same question is asked by the lawyer in #Lu 10:25. This young man probably thought that by some one act he could obtain eternal life. He was ready to make a large expenditure for it. Good (αγαθον). See on "Mr 10:17"; see on "Mt 19:16" for discussion of this adjective for absolute goodness. Plummer observes that no Jewish rabbi was called "good" in direct address. **The question of Jesus will show whether it was merely fulsome flattery on the part of the young man or whether he really put Jesus on a par with God. He must at any rate define his attitude towards Christ."**

03-Luk 19:08 C-1 EC? - DM - σταθεις <2476> (5685) {V-APP-NSM} δε <1161> {CONJ} ζακχαιος <2195> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} προς <4314> {PREP} τον <3588> {T-ASM} κυριον <2962> {N-ASM} ιδου <3708> (5640) {V-2AMM-2S} τα <3588> {T-APN} ημιση <2255> {A-APN} των <3588> {T-GPN} υπαρχοντων <5225> (5723) {V-PAP-GPN} μου <1473> {P-1GS} κυριε <2962> {N-VSM} διδωμι <1325> (5719) {V-PAI-1S} τοις <3588> {T-DPM} πτωχοις <4434> {A-DPM} και <2532> {CONJ} ει <1487> {COND} τινος <5100> {X-GSM} τι <5100> {X-ASN} εσυκοφαντησα <4811> (5656) {V-AAI-1S} αποδιδωμι <591> (5719) {V-PAI-1S} τετραπλουν <5073> {A-ASN}

03-Luk 19:08 And <1161> Zacchaeus <2195> stood <2476> (5685), and said <2036> (5627) unto <4314> the Lord <2962>; Behold <2400> (5628), Lord <2962>, the half <2255> of my <3450> goods <5224> (5723) I give <1325> (5719) to the poor <4434>; **and <2532> if <1536> <0> I have taken <4811> <0> anything <1536> from any man <5100> by false accusation <4811> (5656),** I restore <591> (5719) *him* fourfold <5073>.

1st Class - EC? - In his mind Zacchaeus had taken things (by false accusation), at least the crowd thought so. DM section 278 (3).

ATRPW expands: "Stood (σταθεις). Apparently Jesus and Zacchaeus had come to the house of Zacchaeus and were about to enter when the murmur became such a roar that Zacchaeus turned round and faced the crowd. If I have wrongfully exacted aught of any man (ει τινος τι εσυκοφαντησα). A most significant admission and confession. **It is a condition of the first class (ει and the aorist active indicative) that assumes it to be true.** His own conscience was at work. He may have heard audible murmurs from the crowd. For the verb συκοφαντειν, see discussion on "Lk 3:14", the only two instances in the N.T. He had extorted money wrongfully as they all knew. **I return fourfold** (αποδιδωμι τετραπλουν). I offer to do it here and now on this spot. This was the Mosaic law (#Ex 22:1; Nu 5:6). Restitution is good proof of a change of heart. D. L. Moody used to preach it with great power. Without this the offer of Zacchaeus to give half his goods to the poor would be less effective. "It is an odd coincidence, nothing more, that the fig-mulberry (sycamore) should occur in connexion with the fig-shower (sycophant)."

03-Luk 19:23 C-2 - BMT - ATRWP - και <2532> {CONJ} δια <1223> {PREP} τι <5101> {I-ASN} ουκ <3756> {PRT-N} εδωκας <1325> (5656) {V-AAI-2S} το <3588> {T-ASN} αργυριον <694> {N-ASN} μου <1473> {P-1GS} επι <1909> {PREP} τραπεζαν <5132> {N-ASF} και <2532> {CONJ} εγω <1473> {P-1NS} ελθων <2064> (5631) {V-2AAP-NSM} συν <4862> {PREP} τοκω <5110> {N-DSM} αν <302> {PRT} επραξα <4238> (5656) {V-AAI-1S} αυτο <846> {P-ASN}

03-Luk 19:23 **Wherefore (why) <1302> then <2532> gavest <1325> <0> not <3756> thou <1325> (5656) my <3450> money <694> into <1909> the bank <5132>, that <2532> at my coming <2064> (5631) I <1473> might <302> have required <4238> (5656) mine own <846> with <4862> usury <5110>? {money: Gr. silver}**

2nd Class - BMT section 269. "The place of the protasis is sometimes supplied by a . . . form of expression suggesting a supposition." The conditional 'protasis' with the aorist active indicative. The apodosis with *αν* and the aorist active indicative is a standard form. Note *δια τι* regularly means *why*.

ATRPW also suggests: "Then wherefore (*και δια τι*). Note this inferential use of *και*- in that case. Into the bank (*επι τραπεζαν*). Literally, upon a table. This old word *τραπεζα*, from *τετραπεζα* (*τετρα*, four, *πους*, foot). It means then any table (#Mr 7:28), food on the table (#Ac 16:34), feast or banquet (#Ro 11:9), table of the money-changers (#Joh 2:15; Mr 11:15; Mt 21:12), or bank as here. Our word bank is from Old English bench. With interest (*συν τοκο*). Not usury, but proper and legal interest. Old word from *τικτω*, to bring forth. In the N.T. only here and #Mt 25:27. Should have required it (*αν αυτο επραξα*).

Conclusion of second-class condition the condition or apodosis being implied in the participle "coming" (*ελθων*), and the previous question. On this technical use of *πρασσω* (*επραξα*) see #Lu 3:13.

03-Luk 19:31 C-3 - **και <2532> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} υμας <4771> {P-2AP} ερωτα <2065> (5725) {V-PAS-3S} δια <1223> {PREP} τι <5101> {I-ASN} λυετε <3089> (5719) {V-PAI-2P} ουτως <3779> {ADV} ερειτε <2046> (5692) {V-FAI-2P} αυτω <846> {P-DSM} οτι <3754> {CONJ} ο <3588> {T-NSM} κυριος <2962> {N-NSM} αυτου <846> {P-GSM} χρειαν <5532> {N-ASF} εχει <2192> (5719) {V-PAI-3S}**

03-Luk 19:31 **And <2532> if <1437> any man <5100> ask <2065> (5725) you <5209>, Why <1302> do ye loose <3089> (5719) him? thus <3779> shall ye say <2046> (5692) unto him <846>, Because <3754> the Lord <2962> hath <2192> (5719) need <5532> of him <846>.**

3rd Class - Note *δια τι*, in the apodosis, regularly means *why*.

03-Luk 19:40 C-3/1??? - **και <2532> {CONJ} αποκριθεις <611> (5679) {V-AOP-NSM} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} λεγων <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} εαν <1437> {COND} ουτοι <3778> {D-NPM} σιωπησωσιν <4623> (5661) {V-AAS-3P} [σιωπησουσιν {V-PAI-3P}] οι <3588> {T-NPM} λιθοι <3037> {N-NPM} κεκραξονται <2896> (5688) {V-2FDI-3P}**

03-Luk 19:40 **And <2532> he answered <611> (5679) and said <2036> (5627) unto them <846>, I tell <3004> (5719) you <5213> that <3754>, if <1437> these <3778> should hold their peace <4623> (5661), the stones <3037> would immediately cry out <2896> (5688).**

3rd Class – Maybe a copiest error replacing *ω* for *ου*. But still *ean* is a tipoff.

ATRPW disagrees because he uses the WH/Nestle/Aland texts. i.e., *σιωπησωσιν* {V-FAI-3P} instead of the Byzantine *σιωπησωσιν* {V-AAS-3P}. "If these shall hold their peace (*εαν ουτοι σιωπησουσιν*). A condition of the first class, determined as fulfilled. The use of *εαν* rather than *ει* cuts no figure in the case (see #Ac 8:31; 1Th 3:8; 1Jo 5:15). The kind of condition is determined by the mode which is here indicative. The future tense by its very nature does approximate the aorist subjunctive, but after all it is the indicative. The stones will cry out (*οι λιθοι κραξουσιν*). A proverb for the impossible happening."

03-Luk 19:42 C-2 - ATRWP - **λεγων <3004> (5723) {V-PAP-NSM} οτι <3754> {CONJ} ει <1487> {COND} εγνως <1097> (5627) {V-2AAI-2S} και <2532> {CONJ} συ <4771> {P-2NS} και <2532> {CONJ} γε <1065> {PRT} εν <1722> {PREP} τη <3588> {T-DSF} ημερα <2250> {N-DSF} σου <4771> {P-2GS} ταυτη <3778> {D-DSF} τα <3588> {T-APN} προς <4314> {PREP} ειρηνην <1515> {N-ASF} σου <4771> {P-2GS} νυν <3568> {ADV} δε <1161> {CONJ} εκρυβη <2928> (5648) {V-2API-3S} απο <575> {PREP} οφθαλμων <3788> {N-GPM} σου <4771> {P-2GS}**

03-Luk 19:42 **Saying <3004> (5723), If <3754> <1487> thou hadst known <1097> (5627), even <2532> thou <4771>, at least <2534> in <1722> this <5026> thy <4675> day <2250>, the things <3588> which**

belong unto <4314> thy <4675> peace <1515>! but <1161> now <3568> they are hid <2928> (5648) from <575> thine <4675> eyes <3788>.

2nd Class - “If you had known, (but you didn’t) . . .” Note, no *αν* in the apodosis.

ATRPW says: “If thou hadst known (ει εγnows). Second aorist active indicative of γνωσκω. Second-class condition, determined as unfulfilled. Even thou (και συ). Emphatic position of the subject. But now (νυν δε). Aposiopesis. The conclusion is not expressed and the sudden breaking off and change of structure is most impressive. They are hid (εκρυβη). Second aorist passive indicative of κρυπτω, common verb, to hide.”

03-Luk 20:05 C-3 - ATRWP - οι <3588> {T-NPM} δε <1161> {CONJ} συνελογισαντο <4817> (5662) {V-ADI-3P} προς <4314> {PREP} εαυτους <1438> {F-3APM} λεγοντες <3004> (5723) {V-PAP-NPM} οτι <3754> {CONJ} **εαν <1437> {COND} ειπωμεν <3004> (5632) {V-2AAS-1P}** εξ <1537> {PREP} ουρανου <3772> {N-GSM} ερει <2046> (5692) {V-FAI-3S} δια <1223> {PREP} τι <5101> {I-ASN} ουκ <3756> {PRT-N} πιστευσατε <4100> (5656) {V-AAI-2P} αυτω <846> {P-DSM}

03-Luk 20:05 And <1161> they reasoned <4817> (5662) with <4314> themselves <1438>, saying <3004> (5723), <3754> **If <1437> we shall say <2036> (5632)**, From <1537> heaven <3772>; he will say <2046> (5692), Why <1302> then <3767> believed ye <4100> (5656) him <846> not <3756>?

3rd Class -

ATRPW pronounces: “They reasoned with themselves (συνελογισαντο). First aorist middle of συλλογιζομαι, to bring together accounts, an old word, only here in the N.T. Mark and Matthew have διελογιζοντο (imperfect middle of διαλογιζομαι, a kindred verb, to reckon between one another, confer). This form (διελογιζοντο) in verse #14 below. If we shall say (εαν ειπωμεν). **Third-class condition with second aorist active subjunctive. Suppose we say! So in verse #6.**

03-Luk 20:06 C-3 – ATRWP(See vs.5) - **εαν <1437> {COND} δε <1161> {CONJ} ειπωμεν <3004> (5632) {V-2AAS-1P}** εξ <1537> {PREP} ανθρωπων <444> {N-GPM} πας <3956> {A-NSM} ο <3588> {T-NSM} λαος <2992> {N-NSM} καταλιθασει <2642> (5692) {V-FAI-3S} ημας <1473> {P-1AP} πεπεισμενος <3982> (5772) {V-RPP-NSM} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} ιωαννην <2491> {N-ASM} προφητην <4396> {N-ASM} ειναι <1510> (5721) {V-PAN}

03-Luk 20:06 **But <1161> if <1437> we say <2036> (5632), Of <1537> men <444>;** all <3956> the people <2992> will stone <2642> (5692) us <2248>: for <1063> they be <2076> (5748) persuaded <3982> (5772) that John <2491> was <1511> (5750) a prophet <4396>.

3rd Class -

ATRPW says: “Will stone us (καταλιθασει). Late verb and here only in the N.T. Literally, will throw stones down on us, stone us down, overwhelm us with stones. They be persuaded (πεπεισμενος εστιν). Periphrastic perfect passive indicative of πειθω, to persuade, a settled state of persuasion, "is persuaded" (no reason for use of "be" here). That John was a prophet (ιωαννην προφητην ειναι). Accusative and infinitive in indirect assertion.

03-Luk 20:18 C-3 IRC - DM - πας <3956> {A-NSM} ο <3588> {T-NSM} πεσων <4098> (5631) {V-2AAP-NSM} επ <1909> {PREP} εκεινον <1565> {D-ASM} τον <3588> {T-ASM} λιθον <3037> {N-ASM} συνθλασθησεται <4917> (5701) {V-FPI-3S} **εφ <1909> {PREP} ον <3739> {R-ASM} δ <1161> {CONJ} αν <302> {PRT} πεση <4098> (5632) {V-2AAS-3S}** λικμησει <3039> (5692) {V-FAI-3S} αυτον <846> {P-ASM}

03-Luk 20:18 Whosoever <3956> shall fall <4098> (5631) upon <1909> that <1565> stone <3037> shall be broken <4917> (5701); **but <1161> on <1909> whomsoever <3739> <302> it shall fall <4098> (5632)**, it will grind <3039> <0> him <846> to powder <3039> (5692).

3rd Class - IRC - αν with the 2 aorist subjunctive. See DM section 253. (1).

ATRPW says: “Shall be broken to pieces (συνθλασθησεται). Future passive indicative of συνθλαω, a rather late compound, only here in the N.T. unless #Mt 21:44 is genuine. It means to shatter. Will scatter him as dust (λικμησει). From λικμαω, an old verb to winnow and then to grind to powder. Only here in the N.T. unless in #Mt 21:44 is genuine, which see.”

03-Luk 20:28 C-3 - λεγοντες <3004> (5723) {V-PAP-NPM} διδασκαλε <1320> {N-VSM} μωσης <3475> {N-NSM} εγραψεν <1125> (5656) {V-AAI-3S} ημιν <1473> {P-1DP} **εαν <1437> {COND} τινος <5100> {X-GSM} αδελφος <80> {N-NSM} αποθανη <599> (5632) {V-2AAS-3S} εχων <2192> (5723) {V-PAP-NSM} γυναικα <1135> {N-ASF} και <2532> {CONJ} ουτος <3778> {D-NSM} ατεκνος <815> {A-NSM} αποθανη <599> (5632) {V-2AAS-3S} ινα <2443> {CONJ} λαβη <2983> (5632) {V-2AAS-3S} ο <3588> {T-NSM} αδελφος <80> {N-NSM} αυτου <846> {P-GSM} την <3588> {T-ASF} γυναικα <1135> {N-ASF} και <2532> {CONJ} εξαναστηση <1817> (5661) {V-AAS-3S} σπερμα <4690> {N-ASN} τω <3588> {T-DSM} αδελφω <80> {N-DSM} αυτου <846> {P-GSM}**

03-Luk 20:28 Saying <3004> (5723), Master <1320>, Moses <3475> wrote <1125> (5656) unto us <2254>, **If <1437> any man's <5100> brother <80> die <599> (5632), having <2192> (5723) a wife <1135>, and <2532> he <3778> die <599> (5632) without children <815>**, that <2443> his <846> brother <80> should take <2983> (5632) his wife <1135>, and <2532> raise up <1817> (5661) seed <4690> unto his <846> brother <80>.

3rd Class - Ref Deu 25:05-10, for this law - also see Ruth 03-04.

03-Luk 20:42 C-3 – Apodosis of verse 43 - και <2532> {CONJ} αυτος <846> {P-NSM} δαυιδ <1138> {N-PRI} λεγει <3004> (5719) {V-PAI-3S} εν <1722> {PREP} βιβλω <976> {N-DSF} ψαλμων <5568> {N-GPM} ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} τω <3588> {T-DSM} κυριω <2962> {N-DSM} μου <1473> {P-1GS} καθου <2521> (5737) {V-PNM-2S} εκ <1537> {PREP} δεξιων <1188> {A-GPM} μου <1473> {P-1GS}

03-Luk 20:42 And <2532> David <1138> himself <846> saith <3004> (5719) in <1722> the book <976> of Psalms <5568>, The LORD <2962> said <2036> (5627) unto my <3450> Lord <2962>, Sit thou <2521> (5737) on <1537> my <3450> right hand <1188>,

Apodosis of 3rd Class condition (underlined). Protasis occurs in next verse.

03-Luk 20:43 C-3 ITC – DM - εως <2193> {ADV} αν <302> {PRT} **θω <5087> (5632) {V-2AAS-1S} τους <3588> {T-APM} εχθρους <2190> {A-APM} σου <4771> {P-2GS} υποποδιον <5286> {N-ASN} των <3588> {T-GPM} ποδων <4228> {N-GPM} σου <4771> {P-2GS}**

03-Luk 20:43 **Until <2193> <302> I make <5087> (5632) thine <4675> enemies <2190> thy <4675> footstool <4228> <5286>**.

3rd Class - ITC – A temporal clause with εως; *until*, with the 2AAS-1S, DM section 265. (2) b. Protasis only.

Apodosis occurs (underlined) in previous verse.

03-Luk 21:07 C-3 ITC - DM - επηρωτησαν <1905> (5656) {V-AAI-3P} δε <1161> {CONJ} αυτον <846> {P-ASM} λεγοντες <3004> (5723) {V-PAP-NPM} διδασκαλε <1320> {N-VSM} ποτε <4219> {PRT-I} ουν <3767> {CONJ} ταυτα <3778> {D-NPN} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} τι <5101> {I-NSN} το <3588> {T-NSN} σημειον <4592> {N-NSN} **οταν <3752> {CONJ} μελλη <3195> (5725) {V-PAS-3S} ταυτα <3778> {D-NPN} γινεσθαι <1096> (5738) {V-PNN}**

03-Luk 21:07 And <1161> they asked <1905> (5656) him <846>, saying <3004> (5723), Master <1320>, but <3767> when <4219> shall <2071> <0> these things <5023> be <2071> (5704)? and <2532> what <5101> sign <4592> **will there be whenever <3752> these things <5023> shall <3195> (5725) come to pass <1096> (5738)?**

3rd Class - ITC. οταν = οτε + αν with crasis, ‘*whenever*’, with the subjunctive in the protasis. See DM section 265. (2)

a. See Mat 24:3ff, for these three questions (and answers). For this, the Olivet Discourse, see Mrk 13:1-37, Luk .21:5-38.

03-Luk 21:09 C-3 ITC - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} ακουσητε <191> (5661) {V-AAS-2P} πολεμους <4171> {N-APM} και <2532> {CONJ} ακαταστασιας <181> {N-APF} μη <3361> {PRT-N} πτοηθητε <4422> (5686) {V-APS-2P} δει <1163> (5719) {V-PAI-3S} γαρ <1063> {CONJ} ταυτα <3778> {D-APN} γενεσθαι <1096> (5635) {V-2ADN} πρωτον <4412> {ADV-S} αλλ <235> {CONJ} ουκ <3756> {PRT-N} ευθεως <2112> {ADV} το <3588> {T-NSN} τελος <5056> {N-NSN}**

03-Luk 21:09 **But <1161> whenever <3752> ye shall hear <191> (5661) of wars <4171> and <2532> commotions <181>**, be <4422> <0> not <3361> terrified <4422> (5686): for <1063> these things <5023> must <1163> (5748) first <4412> come to pass <1096> (5635); but <235> the end <5056> *is* not <3756> by and by <2112>.

3rd Class - TC. οταν = οτε + αν: with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a. ATRWP says: “Be not terrified (μη πτοηθητε). First aorist passive subjunctive with μη from πτοεω an old verb to terrify, from πτοα, terror. In the N.T. only here and #Lu 24:37. First (πρωτον). It is so easy to forget this and to insist that the end is “immediately” in spite of Christ’s explicit denial here. See #Mt 24:4-42; Mr 13:1-37 for discussion of details for #Lu 21:8-36, the great eschatological discourse of Jesus.” Here vs. 20-21 with Mat 24:15-20, Mrk 13:14-18 describes the middle of the 70th week of Dan 9:24-27; Rev 4:1-19:21.

03-Luk 21:20 C-3 ITC - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} ιδητε <3708> (5632) {V-2AAS-2P} κυκλουμενην <2944> (5746) {V-PPP-ASF} υπο <5259> {PREP} στρατοπεδων <4760> {N-GPN} την <3588> {T-ASF} ιερουσαλημ <2419> {N-PRI} τοτε <5119> {ADV} γνωτε <1097> (5628) {V-2AAM-2P} οτι <3754> {CONJ} ηγγικεν <1448> (5758) {V-RAI-3S} η <3588> {T-NSF} ερημωσις <2050> {N-NSF} αυτης <846> {P-GSF}**

03-Luk 21:20 **And <1161> whenever <3752> ye shall see <1492> (5632) Jerusalem <2419> compassed <2944> (5746) with <5259> armies <4760>**, then <5119> know <1097> (5628) that <3754> the desolation <2050> thereof <846> is nigh <1448> (5758).

3rd Class - ITC. οταν = οτε + αν with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a. ATRWP says: “Compassed with armies (κυκλουμενην υπο στρατοπεδων). Present passive participle of κυκλοω, to circle, encircle, from \kuklos\, circle. Old verb, but only four times in N.T. The point of this warning is the present tense, being encircled. It will be too late after the city is surrounded. It is objected by some that Jesus, not to say Luke, could not have spoken (or written) these words before the Roman armies came. One may ask why not, if such a thing as predictive prophecy can exist and especially in the case of the Lord Jesus. The word στρατοπεδων (στρατος, army, πεδον, plain) is a military camp and then an army in camp. Old word, but only here in the N.T. Then know (τοτε γνωτε). Second aorist active imperative of γινωσκω. Christians did flee from Jerusalem to Pella before it was too late as directed in #Lu 21:21; Mr 13:14; Mt 24:16.”

03-Luk 21:30 C-3 ITC - DM - **οταν <3752> {CONJ} προβαλωσιν <4261> (5632) {V-2AAS-3P} ηδη <2235> {ADV} βλεποντες <991> (5723) {V-PAP-NPM} αφ <575> {PREP} εαυτων <1438> {F-2GPM} γινωσκετε <1097> (5719) {V-PAI-2P} οτι <3754> {CONJ} ηδη <2235> {ADV} εγγυς <1451> {ADV} το <3588> {T-NSN} θερος <2330> {N-NSN} εστιν <1510> (5719) {V-PAI-3S}**

03-Luk 21:30 **Whenever <3752> they now <2235> shoot forth <4261> (5632)**, ye see <991> (5723) and know <1097> (5719) of <575> your own selves <1438> that <3754> summer <2330> is <2076> (5748) now <2235> nigh at hand <1451>.

3rd Class - ITC. οταν = οτε + αν with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a. ATRWP says: “Shoot forth (προβαλωσιν). Second aorist active subjunctive of proballw, common verb, but in the N.T. only here and #Ac 19:33. Summer (θερος). Not harvest, but summer. Old word, but in the N.T. only here 21:24-27, Mrk 13:28; Mt 24:32).”

03-Luk 21:31 C-3 ITC - DM - **ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} οταν <3752> {CONJ} ιδητε <3708> (5632) {V-2AAS-2P} ταυτα <3778> {D-APN} γινομενα <1096> (5740)**

{V-PNP-APN} γινώσκετε <1097> (5720) {V-PAM-2P} οτι <3754> {CONJ} εγγυς <1451> {ADV} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} βασιλεια <932> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM}

03-Luk 21:31 So <3779> likewise <2532> ye <5210>, **when <3752> ye see <1492> (5632) these things <5023> come to pass <1096> (5740)**, know ye <1097> (5720) that <3754> the kingdom <932> of God <2316> is <2076> (5748) nigh at hand <1451>.

3rd Class - ITC. οταν = οτε + αν with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2)
a. Here are the Mat 24 texts by Luke. The Kingdom for Jews/Israel is the Millenium (Rev 20:5-7. ATR is no help here because of his non-dispensational approach. Here 21:7, Mrk 13:3-4, Dan 9:27

03-Luk 21:32 C-3 ITC - DM - αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ου <3756> {PRT-N} μη <3361> {PRT-N} παρελθη <3928> (5632) {V-2AAS-3S} η <3588> {T-NSF} γενεα <1074> {N-NSF} αυτη <3778> {D-NSF} εως <2193> {ADV} αν <302> {PRT} παντα <3956> {A-NPN} γενηται <1096> (5638) {V-2ADS-3S}

03-Luk 21:32 Verily <281> I say <3004> (5719) unto you <5213>, <3754> This <3778> generation <1074> shall <3928> <0> not <3364> pass away <3928> (5632), <302> **until <2193> ever <302> all <3956> be fulfilled <1096> (5638)**.

3rd Class - ITC - See DM section 265. (2) b. In order to properly interpret this classic passage we need to establish (1) who comprises ‘this’ generation’ It must be that generation that is alive in the last paragraph (When they shall see the Son of Man coming in His Glory (21:27)) He covered the destruction of Jerusalem in the paragraph prior to 21:25-28. Finally, (2), The ‘all things’ include just that. The destruction of Jerusalem (21:20-24) whereupon the Jews shall be led away captive UNTIL the times of the Gentiles be fulfilled (21:24). We are still in this great time period. The major difference is that since 1948, Israel is back in the land. Christians should be eagerly awaiting the Rapture which will signal the restart of the Jewish time clock.

03-Luk 22:16 C-3 ITC - DM - λεγω <3004> (5719) {V-PAI-1S} γαρ <1063> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ουκει <3765> {ADV-N} ου <3756> {PRT-N} μη <3361> {PRT-N} φαγω <5315> (5632) {V-2AAS-1S} εξ <1537> {PREP} αυτου <846> {P-GSN} εως <2193> {ADV} οτου <3755> {R-GSN-ATT} πληρωθη <4137> (5686) {V-APS-3S} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} του <3588> {T-GSM} θεου <2316> {N-GSM}

03-Luk 22:16 For <1063> I say <3004> (5719) unto you <5213>, <3754> I will <5315> <0> not <3765> any more <3364> eat <5315> (5632) thereof <846> <1537>, **until <2193> <3755> it be fulfilled <4137> (5686) in <1722> the kingdom <932> of God <2316>**.

3rd Class - ITC – A temporal clause with εως:: *until*, with the APS-3S, “and when the temporal clause presents a future reference relative to the principle clause; **αν is omitted.**”

03-Luk 22:18 C-3 ITC - DM - λεγω <3004> (5719) {V-PAI-1S} γαρ <1063> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ου <3756> {PRT-N} μη <3361> {PRT-N} πω <4095> (5632) {V-2AAS-1S} απο <575> {PREP} του <3588> {T-GSN} γενηματος <1081> {N-GSN} της <3588> {T-GSF} αμπελου <288> {N-GSF} εως <2193> {ADV} οτου <3755> {R-GSN-ATT} η <3588> {T-NSF} βασιλεια <932> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} ελθη <2064> (5632) {V-2AAS-3S}

03-Luk 22:18 For <1063> I say <3004> (5719) unto you <5213>, <3754> I will <4095> <0> not <3364> drink <4095> (5632) of <575> the fruit <1081> of the vine <288>, **until <2193> <3755> the kingdom <932> of God <2316> shall come <2064> (5632)**.

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-3S, “and when the temporal clause presents a future reference relative to the principle clause; **αν is omitted.**”

03-Luk 22:42 C-1 - λεγων <3004> (5723) {V-PAP-NSM} πατερ <3962> {N-VSM} ει <1487> {COND} βουλει <1014> (5736) {V-PNI-2S} παρενεγκειν <3911> (5629) {V-2AAN} το <3588> {T-ASN} ποτηριον <4221> {N-ASN} τουτο <3778> {D-ASN} απ <575> {PREP} εμου <1473> {P-1GS} πλην <4133> {ADV} μη <3361> {PRT-N} το <3588> {T-NSN} θελημα <2307> {N-NSN} μου <1473> {P-1GS} αλλα <235> {CONJ} το <3588> {T-NSN} σον <4674> {S-2SNSN} γενεσθω <1096> (5634) {V-2ADM-3S}

03-Luk 22:42 Saying <3004> (5723), Father <3962>, **if <1487> you are willing <1014> (5736) to remove <3911> (5629) this <5124> cup <4221> from <575> me <1700>**: nevertheless <4133> not <3361> my <3450> will <2307>, but <235> thine <4674>, be done <1096> (5634). {willing, remove: Gr. willing to remove}

1st Class –: the complimentary infinitive 2 AA infinitive parenegkein: remove, to remove. As opposed to the Nestle Aland reading, παρενεγκε <3911> (5628) {V-2AAM-2S}, the reading above seems better to explain the construction. And the fact that our LORD didn't demand (2AAM-2S) You Take This Cup.

ATRPW writes: "If thou be willing (ει βουλει). This condition is in the first petition at the start. Be done (γινεσθω). Present middle imperative, keep on being done, the Father's will.

03-Luk 22:49 C-1 - ιδοντες <3708> (5631) {V-2AAP-NPM} δε <1161> {CONJ} οι <3588> {T-NPM} περι <4012> {PREP} αυτον <846> {P-ASM} το <3588> {T-ASN} εσομενον <1510> (5697) {V-FDP-ASN} ειπον <3004> (5627) {V-2AAI-3P} αυτω <846> {P-DSM} κυριε <2962> {N-VSM} ει <1487> {COND} παταξομεν <3960> (5692) {V-FAI-1P} εν <1722> {PREP} μαχαيرا <3162> {N-DSF}

03-Luk 22:49 When <1161> they which were about <4012> him <846> saw <1492> (5631) what would follow <2071> (5706), they said <2036> (5627) unto him <846>, Lord <2962>, <1487> **shall we smite <3960> (5692) with <1722> the sword <3162>?**

1st Class - “ . . we shall smite them with the sword, won't we?

ATRPW suggests: “What would follow (το εσομενον). Article and the future middle participle of επι, to be. Shall we smite with a sword? (ει παταξομεν εν μαχαيره;). Note ει in a direct question like the Hebrew. Luke alone gives this question. Instrumental use of εν. They had the two swords already mentioned (#22:38).

03-Luk 22:67 C-1 ,3 - ATRWP - ει <1487> {COND} συ <4771> {P-2NS} ει <1510> (5719) {V-PAI-2S} ο <3588> {T-NSM} χριστος <5547> {N-NSM} ειπε <3004> (5628) {V-2AAM-2S} ημιν <1473> {P-1DP} ειπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} αυτοις <846> {P-DPM} εαν <1437> {COND} υμιν <4771> {P-2DP} επω <3004> (5632) {V-2AAS-1S} ου <3756> {PRT-N} μη <3361> {PRT-N} πιστευσητε <4100> (5661) {V-AAS-2P}

03-Luk 22:67 <1487> **Are <1488> (5748) you <4771> the Christ <5547>?** tell <2036> (5628) us <2254>.

And <1161> he said <2036> (5627) unto them <846>, **If <1437> I tell <2036> (5632) you <5213>**, ye will <4100> <0> not <3364> believe <4100> (5661):

1st Class - “You are the Christ, aren't you?” + 3rd Class

ATRPW clarifies: “If thou art the Christ (ει συ ει ο χριστος). The Messiah, they mean. **The condition is the first class, assuming it to be true.** If I tell you (εαν υμιν επω). **Condition of the third class, undetermined, but with likelihood of being determined.** This is the second appearance of Jesus before the Sanhedrin merely mentioned by #Mr 15:1; Mt 27:1 who give in detail the first appearance and trial. Luke merely gives this so-called ratification meeting after daybreak to give the appearance of legality to their vote of condemnation already taken (#Mr 14:64; Mt 26:66). Ye will not believe (ου μη πιστευσητε). Double negative with the aorist subjunctive, strongest possible negative. So as to verse #68.”

03-Luk22:68 C-3 DC - DM - εαν <1437> {COND} δε <1161> {CONJ} και <2532> {CONJ} ερωτησω <2065> (5661) {V-AAS-1S} ου <3756> {PRT-N} μη <3361> {PRT-N} αποκριθητε <611> (5680) {V-AOS-2P} μοι <1473> {P-1DS} η <2228> {PRT} απολυσητε <630> (5661) {V-AAS-2P}

03-Luk22:68 **And <1161> also even <2532> if <1437> I ask <2065> (5661) you**, ye will <611> <0> not <3364> answer <611> (5676) me <3427>, nor <2228> let me go <630> (5661).

03-Luk 23:06 C-1 - BMT - πῖλατος <4091> {N-NSM} δε <1161> {CONJ} ἀκούσας <191> (5660) {V-AAP-NSM} γαλιλαίαν <1056> {N-ASF} ἐπηρώτησεν <1905> (5656) {V-AAI-3S} εἰ <1487> {COND} ο <3588> {T-NSM} ἀνθρώπος <444> {N-NSM} γαλιλαῖος <1057> {N-NSM} ἐστὶν <1510> (5719) {V-PAI-3S}

03-Luk 23:06 When <1161> Pilate <4091> heard <191> (5660) of Galilee <1056>, he asked <1905> (5656) **whether <1487> the man <444> were <2076> (5748) a Galilean <1057>.**

1st Class – See BMT section 245. “. . . conditional clauses of the first class may be used of what is regarded by the speaker as an unfulfilled condition. But this also is not expressed or supplied by the form of the sentence, which is in itself wholly colorless, suggesting nothing as to the fulfilment of the condition.” Luk 23:35, 37; Joh 18:23; Rom 04:02; Gal 05:11. Note an indirect question the translation changes from a PAI-3S to a PAS-3S. ATRWP quips: “A Galilean (γαλιλαῖος). If so, here was a way out for Herod without going back on his own decision.”

03-Luk 23:31 C-1 - οτι <3754> {CONJ} εἰ <1487> {COND} ἐν <1722> {PREP} τῷ <3588> {T-DSN} ὑγρῷ <5200> {A-DSN} ξύλῳ <3586> {N-DSN} ταῦτα <3778> {D-APN} ποιοῦσιν <4160> (5719) {V-PAI-3P} ἐν <1722> {PREP} τῷ <3588> {T-DSN} ξηρῷ <3584> {A-DSN} τι <5101> {I-NSN} γένηται <1096> (5638) {V-2ADS-3S}

03-Luk 23:31 For <3754> **if <1487> they do <4160> (5719) these things <5023> in <1722> a green <5200> tree <3586>**, what <5101> shall be done <1096> (5638) in <1722> the dry <3584>?

1st Class – “For since they are doing these things in a green tree, . . . ?” ATRWP says: “In the green tree (ἐν ὑγρῷ ξύλῳ). Green wood is hard to burn and so is used for the innocent. In the dry (ἐν ξηρῷ). Dry wood kindles easily and is a symbol for the guilty. This common proverb has various applications. Here the point is that if they can put Jesus to death, being who he is, what will happen to Jerusalem when its day of judgment comes? What shall be done (τι γένηται). Deliberative subjunctive.”

03-Luk 23:35 C-1 - BMT - καὶ <2532> {CONJ} εἰστήκει <2476> (5715) {V-LAI-3S} ὁ <3588> {T-NSM} λαός <2992> {N-NSM} θεωρῶν <2334> (5723) {V-PAP-NSM} ἐξεμυκτηρίζον <1592> (5707) {V-IAI-3P} δε <1161> {CONJ} καὶ <2532> {CONJ} οἱ <3588> {T-NPM} ἀρχόντες <758> {N-NPM} συν <4862> {PREP} αὐτοῖς <846> {P-DPM} λεγόντες <3004> (5723) {V-PAP-NPM} ἀλλοὺς <243> {A-APM} ἐσώσεν <4982> (5656) {V-AAI-3S} σῶσατο <4982> (5657) {V-AAM-3S} εαυτὸν <1438> {F-3ASM} εἰ <1487> {COND} οὗτος <3778> {D-NSM} ἐστὶν <1510> (5719) {V-PAI-3S} ὁ <3588> {T-NSM} χριστός <5547> {N-NSM} ὁ <3588> {T-NSM} τοῦ <3588> {T-GSM} θεοῦ <2316> {N-GSM} ἐκλεκτός <1588> {A-NSM}

03-Luk 23:35 And <2532> the people <2992> stood <2476> (5715) beholding <2334> (5723). And <1161> the rulers <758> also <2532> with <4862> them <846> derided <1592> (5707) *him*, saying <3004> (5723), He saved <4982> (5656) others <243>; let him save <4982> (5657) himself <1438>, **if <1487> he <3778> be <2076> (5748) Christ <5547>, the chosen <1588> of God <2316>.**

1st Class - See BMT section 245. “. . . conditional clauses of the first class may be used of what is regarded by the speaker as an unfulfilled condition. But this also is not expressed or supplied by the form of the sentence, which is in itself wholly colorless, suggesting nothing as to the fulfilment of the condition.” Luk 23:35, 37; Joh 18:23; Rom 04:02; Gal 05:11. It's the same sort of speech (same condition) that was said by Satan in Mat 4:3 and 6. HMMN, I wonder where they got it???

ATRWP comments: “The people stood beholding (ἰσθῆκει). Past perfect active of ἰσθῆμι, intransitive and like imperfect. A graphic picture of the dazed multitude, some of whom may have been in the Triumphal Entry on Sunday morning. Scoffed (ἐξεμυκτηρίζον). Imperfect active, perhaps inchoative, began to turn up (out, ἐξ) at the dying Christ. The language comes from #Ps 22:7. The Christ of God (ὁ χριστός τοῦ θεοῦ). He had claimed to be just this (#22:67,70). The sarcastic sneer (he saved others; let him save others, for himself he cannot save) is in #Mr 15:31; Mt 27:42. Luke alone gives the contemptuous use of οὗτος (this fellow) and the fling in “the elect” (ὁ ἐκλεκτός). These rulers were having their day at last.

03-Luk 23:37 C-1 - BMT - ATRWP - και <2532> {CONJ} λεγοντες <3004> (5723) {V-PAP-NPM} ει <1487> {COND} συ <4771> {P-2NS} ει <1510> (5719) {V-PAI-2S} ο <3588> {T-NSM} βασιλευς <935> {N-NSM} των <3588> {T-GPM} ιουδαιων <2453> {A-GPM} σωσον <4982> (5657) {V-AAM-2S} σεαυτον <4572> {F-2ASM}

03-Luk 23:37 And <2532> saying <3004> (5723), **If <1487> thou <4771> be <1488> (5748) the king <935> of the Jews <2453>**, save <4982> (5657) thyself <4572>.

1st Class - See BMT section 245. “ . . conditional clauses of the first class may be used of what is regarded by the speaker as an unfulfilled condition. But this also is not expressed or supplied by the form of the sentence, which is in itself wholly colorless, suggesting nothing as to the fulfilment of the condition.” Luk 23:35, 37; Joh 18:23; Rom 04:02; Gal 05:11.

ATRWP expands” If (ει). Condition of the first class as is text in verse #35 used by the rulers. The soldiers pick out "the king of the Jews" as the point of their sneer, the point on which Jesus was condemned. But both soldiers and rulers fail to understand that Jesus could not save himself if he was to save others.”

03-Luk 23:39 C-1 - ATRWP - εις <1520> {A-NSM} δε <1161> {CONJ} των <3588> {T-GPM} κρεμασθεντων <2910> (5685) {V-APP-GPM} κακουργων <2557> {A-GPM} εβλασφημει <987> (5707) {V-IAI-3S} αυτον <846> {P-ASM} λεγων <3004> (5723) {V-PAP-NSM} ει <1487> {COND} συ <4771> {P-2NS} ει <1510> (5719) {V-PAI-2S} ο <3588> {T-NSM} χριστος <5547> {N-NSM} σωσον <4982> (5657) {V-AAM-2S} σεαυτον <4572> {F-2ASM} και <2532> {CONJ} ημας <1473> {P-1AP}

03-Luk 23:39 And <1161> one <1520> of the malefactors <2557> which were hanged <2910> (5685) railed <987> (5707) on him <846>, saying <3004> (5723), **If <1487> thou <4771> be <1488> (5748) Christ <5547>**, save <4982> (5657) thyself <4572> and <2532> us <2248>.

1st Class - “ . . Since you are the Christ (Messiah), . . . “ A sarcastic saying.

ATRWP responds: “Railed (εβλασφημει). Imperfect active, implying that he kept it up. His question formally calls for an affirmative answer (ουχι), but the ridicule is in his own answer: "Save thyself and us." It was on a level with an effort to break prison. Luke alone gives this incident (#39-43), though #Mr 15:32; Mt 27:44 allude to it. “

03-Luk 23:42 C-3 ITC - DM - και <2532> {CONJ} ελεγεν <3004> (5707) {V-IAI-3S} τω <3588> {T-DSM} ιησου <2424> {N-DSM} μνησθητι <3403> (5682) {V-APM-2S} μου <1473> {P-1GS} κυριε <2962> {N-VSM} **οταν <3752> {CONJ} ελθης <2064> (5632) {V-2AAS-2S} εν <1722> {PREP} τη <3588> {T-DSF} βασιλεια <932> {N-DSF} σου <4771> {P-2GS}**

03-Luk 23:42 And <2532> he said <3004> (5707) unto Jesus <2424>, Lord <2962>, remember <3415> (5682) me <3450> **whenever <3752> You come <2064> (5632) into <1722> Your <4675> kingdom <932>**.

3rd Class - ITC. οταν = οτε + αν with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a.

ATRWP completes: “In thy kingdom (εις την βασιλειαν σου, text of Westcott and Hort or εν τει βασιλεια σου, margin). Probably no difference in sense is to be found, for εις and εν are essentially the same preposition. He refers to the Messianic rule of Jesus and begs that Jesus will remember him. It is not clear whether he hopes for immediate blessing or only at the judgment.”

03-Luk 24:49 C-3 ITC - DM - και <2532> {CONJ} ιδου <3708> (5640) {V-2AMM-2S} εγω <1473> {P-1NS} αποστελλω <649> (5719) {V-PAI-1S} την <3588> {T-ASF} επαγγελιαν <1860> {N-ASF} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} εφ <1909> {PREP} υμας <4771> {P-2AP} υμεις <4771> {P-2NP} δε <1161> {CONJ} καθισατε <2523> (5657) {V-AAM-2P} εν <1722> {PREP} τη <3588> {T-DSF} πολει <4172> {N-DSF} ιερουσαλημ <2419> {N-PRI} εως <2193> {ADV} ου <3739> {R-GSM} ενδυσησθε <1746> (5672) {V-AMS-2P} δυναμιν <1411> {N-ASF} ες <1537> {PREP} υψους <5311> {N-GSN}

03-Luk 24:49 And <2532>, behold <2400> (5628), I <1473> send <649> (5719) the promise <1860> of my <3450> Father <3962> upon <1909> you <5209>; but <1161> tarry <2523> (5657) ye <5210> in <1722>

the city <4172> of Jerusalem <2419>, **until** <2193> **ye** <3739> **be endued** <1746> **(5672) with power** <1411> **from** <1537> **on high** <5311>.

3rd Class - ITC – A temporal clause with εως; *until*, with the 2AAS-3S, “and when the temporal clause presents a future reference relative to the principle clause, **av is omitted**.” Don’t go evangelizing around until the Holy Spirit comes in His Power, (Day of Pentecost).

04-John

04-Joh 01:25 C-1 - ATRWP - και <2532> {CONJ} ηρωτησαν <2065> (5656) {V-AAI-3P} αυτον <846> {P-ASM} και <2532> {CONJ} ειπον <3004> (5627) {V-2AAI-3P} αυτω <846> {P-DSM} τι <5101> {I-ASN} ουν <3767> {CONJ} βαπτιζεις <907> (5719) {V-PAI-2S} ει <1487> {COND} συ <4771> {P-2NS} ουκ <3756> {PRT-N} ει <1510> (5719) {V-PAI-2S} ο <3588> {T-NSM} χριστος <5547> {N-NSM} ουτε <3777> {CONJ-N} ηλιας <2243> {N-NSM} ουτε <3777> {CONJ-N} ο <3588> {T-NSM} προφητης <4396> {N-NSM}

04-Joh 01:25 And <2532> they asked <2065> (5656) him <846>, and <2532> said <2036> (5627) unto him <846>, Why <5101> baptizest thou <907> (5719) then <3767>, if <1487> thou <4771> be <1488> (5748) **not <3756> that Christ <5547>, nor <3777> Elias <2243>, neither <3777> that prophet <4396>?**

1st Class

ATRWP suggests: "Why then baptizest thou? (τι ουν βαπτιζεις;). In view of his repeated denials (three here mentioned).

If thou art not (ει συ ουκ ει). **Condition of first class.** They did not interpret his claim to be "the voice" to be important enough to justify the ordinance of baptism. Abrahams (Studies in Pharisaism and the Gospels) shows that proselyte baptism was probably practised before John's time, but its use by John was treating the Jews as if they were themselves Gentiles."

04-Joh 01:33 C-3 IRC - DM - καγω <2504> {P-1NS-K} ουκ <3756> {PRT-N} ηδειν <1492> (5715) {V-LAI-1S} αυτον <846> {P-ASM} αλλ <235> {CONJ} ο <3588> {T-NSM} πεμψας <3992> (5660) {V-AAP-NSM} με <1473> {P-1AS} βαπτιζειν <907> (5721) {V-PAN} εν <1722> {PREP} υδατι <5204> {N-DSN} εκεινος <1565> {D-NSM} μοι <1473> {P-1DS} ειπεν <3004> (5627) {V-2AAI-3S} εφ <1909> {PREP} ον <3739> {R-ASM} αν <302> {PRT} ιδης <3708> (5632) {V-2AAS-2S} το <3588> {T-ASN} πνευμα <4151> {N-ASN} καταβαινον <2597> (5723) {V-PAP-ASN} και <2532> {CONJ} μενον <3306> (5723) {V-PAP-ASN} επ <1909> {PREP} αυτον <846> {P-ASM} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} βαπτιζων <907> (5723) {V-PAP-NSM} εν <1722> {PREP} πνευματι <4151> {N-DSN} αγιω <40> {A-DSN}

04-Joh 01:33 And I <2504> knew <1492> (5715) him <846> not <3756>: but <235> he that sent <3992> (5660) me <3165> to baptize <907> (5721) with <1722> water <5204>, the same <1565> said <2036> (5627) unto me <3427>, **Upon <1909> whomever <3739> <302> thou shalt see <1492> (5632) the Spirit <4151> descending <2597> (5723), and <2532> remaining <3306> (5723) on <1909> him <846>, the same <3778> is <2076> (5748) he which baptizeth <907> (5723) with <1722> the Holy <40> Spirit <4151>.**

3rd Class - IRC - See DM section 253. (1).

ATRWP comments: "He said (εκεινος ειπεν). Explicit and emphatic pronoun as in verse #8, referring to God as the one who sent John (verse #6).

With the Holy Spirit (εν πνευματι αγιω). "In the Holy Spirit." Here again one needs the background of the Synoptics for the contrast between John's baptism in water (#Joh 1:26) and that of the Messiah in the Holy Spirit (#Mr 1:8; Mt 3:11; Lu 3:16).

04-Joh 02:05 C-3 IRC - DM - ATRWP - λεγει <3004> (5719) {V-PAI-3S} η <3588> {T-NSF} μητηρ <3384> {N-NSF} αυτου <846> {P-GSM} τοις <3588> {T-DPM} διακονοις <1249> {N-DPM} ο <3739> {R-ASN} τι <5100> {X-ASN} αν <302> {PRT} λεγη <3004> (5725) {V-PAS-3S} υμιν <4771> {P-2DP} ποιησατε <4160> (5657) {V-AAM-2P}

04-Joh 02:05 His <846> mother <3384> saith <3004> (5719) unto the servants <1249>, **Whatsoever <3748> <302> he saith <3004> (5725) unto you <5213>, do <4160> (5657) it.**

3rd Class – IRC - See DM section 253. (1).

ATRPW says: "Unto the servants (τοις διακονοις). See on #Mt 20:26 for this word (our "deacon," but not that sense here).

Whatsoever he saith unto you, do it (οτι αν λεγη υμιν ποιησατε). **Indefinite relative sentence** (οτι αν and present active subjunctive, general statement) with aorist active imperative of ποιω for instant execution. Mary took comfort in the "not yet" (ουπω) and recognized the right of Jesus as Messiah to independence of her, but evidently expected him to carry out her suggestion ultimately as he did. This mother knew her Son."

04-Joh 02:10 C-3 ITC - DM - και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} πας <3956> {A-NSM} ανθρωπος <444> {N-NSM} πρωτον <4412> {ADV-S} τον <3588> {T-ASM} καλον <2570> {A-ASM} οινον <3631> {N-ASM} τιθησιν <5087> (5719) {V-PAI-3S} και <2532> {CONJ} οταν <3752> {CONJ} μεθυσθωσιν <3184> (5686) {V-APS-3P} τοτε <5119> {ADV} τον <3588> {T-ASM} ελασσω <1640> {A-ASM-C} συ <4771> {P-2NS} τετηρηκας <5083> (5758) {V-RAI-2S} τον <3588> {T-ASM} καλον <2570> {A-ASM} οινον <3631> {N-ASM} εως <2193> {ADV} αρτι <737> {ADV}

04-Joh 02:10 And <2532> saith <3004> (5719) unto him <846>, Every <3956> man <444> at the beginning <4412> doth set forth <5087> (5719) good <2570> wine <3631>; and <2532> **whenever** <3752> **men have well drunk** <3184> (5686), then <5119> that which is worse <1640>: *but* thou <4771> hast kept <5083> (5758) the good <2570> wine <3631> until <2193> now <737>.

3rd Class - ITC. οταν = οτε + αν with crasis, 'whenever', with the subjunctive in the protasis See DM section 265. (2)

a. And folks, the Lord Jesus made 'well aged wine' (oinon: Accusative Masculine Singular > οινον: wine, fermentation and all!

04-Joh 03:02 C-3 EXC - DM - ATRWP - 2 ουτος <3778> {D-NSM} ηλθεν <2064> (5627) {V-2AAI-3S} προς <4314> {PREP} αυτον <846> {P-ASM} νυκτος <3571> {N-GSF} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} ραββι <4461> {HEB} οιδαμεν <1492> (5758) {V-RAI-1P} οτι <3754> {CONJ} απο <575> {PREP} θεου <2316> {N-GSM} εληλυθας <2064> (5754) {V-2RAI-2S} διδασκαλος <1320> {N-NSM} ουδεις <3762> {A-NSM-N} γαρ <1063> {CONJ} ταυτα <3778> {D-APN} τα <3588> {T-APN} σημεια <4592> {N-APN} δυναται <1410> (5736) {V-PNI-3S} ποιειν <4160> (5721) {V-PAN} α <3739> {R-APN} συ <4771> {P-2NS} ποιεις <4160> (5719) {V-PAI-2S} εαν <1437> {COND} μη <3361> {PRT-N} η <1510> (5725) {V-PAS-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} μετ <3326> {PREP} αυτου <846> {P-GSM}

04-Joh 03:02 The same <3778> came <2064> (5627) to <4314> Jesus <2424> by night <3571>, and <2532> said <2036> (5627) unto him <846>, Rabbi <4461>, we know <1492> (5758) that <3754> thou art <2064> <0> a teacher <1320> come <2064> (5754) from <575> God <2316>: for <1063> no man <3762> can <1410> (5736) do <4160> (5721) these <5023> miracles <4592> that <3739> thou <4771> doest <4160> (5719), **except (unless)** <3362> **God** <2316> **be** <5600> (5753) **with** <3326> **him** <846>.

3rd Class - EXC - See DM section 216. 'except (unless)' - with the PAS leaves a little room, after all the demonic powers of Egypt we able to repeat the Aaron's rod-turned-to-snake miracle, and the first three plagues. But were ineffective after that. Ex 7-8. The Pharisee, Nicodemus, was, perhaps, not quite certain about 'this' Jesus from Galilee.

ATRPW expounds and expands with: "The same (ουτος). "This one."

By night (νυκτος). Genitive of time. That he came at all is remarkable, not because there was any danger as was true at a later period, but because of his own prominence. He wished to avoid comment by other members of the Sanhedrin and others. Jesus had already provoked the opposition of the ecclesiastics by his assumption of Messianic authority over the temple. There is no ground for assigning this incident to a later period, for it suits perfectly here. Jesus was already in the public eye (#2:23) and the interest of Nicodemus was real and yet he wished to be cautious. Rabbi (ραββι). See on #1:38. Technically Jesus was not an acknowledged Rabbi of the schools, but Nicodemus does recognize him as such and calls him "My Master" just as Andrew and John did (#1:38). It was a long step for Nicodemus as a Pharisee to take, for the Pharisees had closely scrutinized the credentials of the Baptist in #1:19-24 (Milligan and Moulton's Comm.). We know (οιδαμεν). Second perfect indicative first

person plural. He seems to speak for others of his class as the blind man does in #9:31. Westcott thinks that Nicodemus has been influenced partly by the report of the commission sent to the Baptist (#1:19-27).

Thou art a teacher come from God (απο θεου εληλυθας διδασκαλος). "Thou hast come from God as a teacher." Second perfect active indicative of ερχομαι and predicative nominative διδασκαλος. This is the explanation of Nicodemus for coming to Jesus, obscure Galilean peasant as he seemed, evidence that satisfied one of the leaders in Pharisaism. Can do (δυναται ποιειν). "Can go on doing" (present active infinitive of ποιω and so linear). These signs that thou doest (ταυτα τα σημεια α συ ποιεις).

Those mentioned in #2:23 that convinced so many in the crowd and that now appeal to the scholar. Note συ (thou) as quite out of the ordinary. The scorn of Jesus by the rulers held many back to the end (#Joh 12:42), but Nicodemus dares to feel his way.

Except God be with him (εαν μη η ο θεος μετ αυτου). **Condition of the third class, presented as a probability, not as a definite fact.** He wanted to know more of the teaching accredited thus by God. Jesus went about doing good because God was with him, Peter says (#Ac 10:38).

04-Joh 03:03 C-3 EXC - DM - ATRWP - απεκριθη <611> (5662) {V-ADI-3S} ο <3588> {T-NSM} ιησους <2424> {N-NSM} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} σοι <4771> {P-2DS} εαν <1437> {COND} μη <3361> {PRT-N} τις <5100> {X-NSM} γεννηθη <1080> (5686) {V-APS-3S} ανωθεν <509> {ADV} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} ιδειν <3708> (5629) {V-2AAN} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM}

04-Joh 03:03 Jesus <2424> answered <611> (5662) and <2532> said <2036> (5627) unto him <846>, Verily <281>, verily <281>, I say <3004> (5719) unto thee <4671>, **Except (unless) <3362> a man <5100> be born <1080> (5686) again <509>**, he cannot <1410> (5736) <3756> see <1492> (5629) the kingdom <932> of God <2316>. *{again: or, from above}*

3rd Class - EXC - See DM section 216.

ATRWP agrees: "Except a man be born anew (εαν μη τις γεννηθη ανωθεν). **Another condition of the third class, undetermined but with prospect of determination.** First aorist passive subjunctive of γενναω. ανωθεν. Originally "from above" (#Mr 15:38), then "from heaven" (#Joh 3:31), then "from the first" (#Lu 1:3), and then "again" (παλιν ανωθεν, #Ga 4:9). Which is the meaning here? The puzzle of Nicodemus shows (δευτερον, verse #Jo 3:4) that he took it as "again," a second birth from the womb. The Vulgate translates it by renatus fuerit denuo. But the misapprehension of Nicodemus does not prove the meaning of Jesus. In the other passages in John (#3:31; 19:11,23) **the meaning is "from above" (δεσυπερ) and usually so in the Synoptics. It is a second birth, to be sure, regeneration, but a birth from above by the Spirit.** He cannot see the kingdom of God (ου δυναται ιδειν την βασιλειαν του θεου). To participate in it as in #Lu 9:27. For this use of ιδειν (second aorist active infinitive of οραω) see #Joh 8:51; Re 18:7.

04-Joh 03:05 C-3 EXC - DM - ATRWP et.al. - απεκριθη <611> (5662) {V-ADI-3S} ιησους <2424> {N-NSM} αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} σοι <4771> {P-2DS} εαν <1437> {COND} μη <3361> {PRT-N} τις <5100> {X-NSM} γεννηθη <1080> (5686) {V-APS-3S} εξ <1537> {PREP} υδατος <5204> {N-GSN} και <2532> {CONJ} πνευματος <4151> {N-GSN} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} εισελθειν <1525> (5629) {V-2AAN} εις <1519> {PREP} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM}

04-Joh 03:05 Jesus <2424> answered <611> (5662), Verily <281>, verily <281>, I say <3004> (5719) unto thee <4671>, **Except <3362> a man <5100> be born <1080> (5686) of <1537> water <5204> and <2532> of the Spirit <4151>**, he cannot <3756> <1410> (5736) enter <1525> (5629) into <1519> the kingdom <932> of God <2316>.

3rd Class – EXC - See DM section 216. – The Lord Jesus is not here arguing for water baptism, here, but referring to the natural birth process. In verse 6 the Lord Jesus bears out this interpretation (that which is born of flesh is flesh and that which is born of the Spirit is Spirit.) "Born twice, die once; Born once, die twice!" Joh 07:39, Act 01:05, 08, 11:16, 19:02 – "have you received the Holy Spirit *having believed*" (Grk. elabete {V-2AAI-2P} pisteusantev {V-AAP-NPM}): additionally Eph 01:13-14

13 in whom ye also, having heard the word of the truth, the {I} gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, {I} *Gr good tidings*; See marginal note on Mt 4:23

14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory. AV of 1901.

ATRPW presents several views on this verse: "Of water and the Spirit (ἐξ ὕδατος καὶ πνεύματος). Nicodemus had failed utterly to grasp the idea of the spiritual birth as essential to entrance into the Kingdom of God. He knew only Jews as members of that kingdom, the political kingdom of Pharisaic hope which was to make all the world Jewish (Pharisaic) under the King Messiah. Why does Jesus add ἐξ ὕδατος here? In verse #3 we have "ἀνωθεν" (from above) which is repeated in verse #7, while in verse #8 we have only ἐκ τοῦ πνεύματος (of the Spirit) in the best manuscripts. Many theories exist. One view makes baptism, referred to by ἐξ ὕδατος (coming up out of water), essential to the birth of the Spirit, as the means of obtaining the new birth of the Spirit. If so, why is water mentioned only once in the three demands of Jesus (#3,5,7)? Calvin makes water and Spirit refer to the one act (the cleansing work of the Spirit). Some insist on the language in verse #6 as meaning the birth of the flesh coming in a sac of water in contrast to the birth of the Spirit. One wonders after all what was the precise purpose of Jesus with Nicodemus, the Pharisaic ceremonialist, who had failed to grasp the idea of spiritual birth which is a commonplace to us. By using water (the symbol before the thing signified) first and adding Spirit, he may have hoped to turn the mind of Nicodemus away from mere physical birth and, by pointing to the baptism of John on confession of sin which the Pharisees had rejected, to turn his attention to the birth from above by the Spirit. That is to say the mention of "water" here may have been for the purpose of helping Nicodemus without laying down a fundamental principle of salvation as being by means of baptism. Bernard holds that the words ὕδατος καὶ (water and) do not belong to the words of Jesus, but "are a gloss, added to bring the saying of Jesus into harmony with the belief and practice of a later generation." Here Jesus uses εἰσελθεῖν (enter) instead of ἰδεῖν (see) of verse #3, but with the same essential idea (participation in the kingdom). "

04-Joh 03:12 C-1 ,3 - ATRWP - εἰ <1487> {COND} τα <3588> {T-APN} ἐπιγεια <1919> {A-APN} εἶπον <3004> (5627) {V-2AAI-1S} ὑμῖν <4771> {P-2DP} καὶ <2532> {CONJ} οὐ <3756> {PRT-N} πιστεύετε <4100> (5719) {V-PAI-2P} πῶς <4459> {ADV-I} εἰαν <1437> {COND} εἰπὼ <3004> (5632) {V-2AAS-1S} ὑμῖν <4771> {P-2DP} τα <3588> {T-APN} ἐπουράνια <2032> {A-APN} πιστεύσετε <4100> (5692) {V-FAI-2P}

04-Joh 03:12 If <1487> I have told <2036> (5627) you <5213> earthly things <1919>, and <2532> ye believe <4100> (5719) not <3756>, how <4459> shall ye believe <4100> (5692), if <1437> I tell <2036> (5632) you <5213> of heavenly things <2032>?

1st Class + 3rd Class

ATRPW says: "If I told (εἰ εἶπον). **Condition of the first class, assumed to be true.** Earthly things (τα ἐπιγεια). Things upon the earth like τα ἐπὶ τῆς γῆς (#Col 3:2), not things of an earthly nature or worldly or sinful. The work of the kingdom of God including the new birth which Nicodemus did not understand belongs to τα ἐπιγεια. If I tell you heavenly things (εἰαν εἰπὼ ὑμῖν τα ἐπουράνια). **Condition of the third class, undetermined.** What will Nicodemus do in that case? By τα ἐπουράνια Jesus means the things that take place in heaven like the deep secrets of the purpose of God in the matter of redemption such as the necessity of the lifting up of Christ as shown in verse #14. Both Godet and Westcott note that the two types of teaching here pointed out by Jesus (the earthly, the heavenly) correspond in general to the difference between the Synoptics (the earthly) and the Fourth Gospel (the heavenly), a difference noted here in the Fourth Gospel as shown by Jesus himself. Hence the one should not be pitted against the other. There are specimens of the heavenly in the Synoptics as in #Mt 11:25; Lu 10:18."

04-Joh 03:13 C-1 EXC - DM - BMT - καὶ <2532> {CONJ} οὐδεὶς <3762> {A-NSM-N} ἀναβέβηκεν <305> (5758) {V-RAI-3S} εἰς <1519> {PREP} τὸν <3588> {T-ASM} οὐρανὸν <3772> {N-ASM} εἰ <1487> {COND} μὴ <3361> {PRT-N} ὁ <3588> {T-NSM} ἐκ <1537> {PREP} τοῦ <3588> {T-GSM} οὐρανοῦ <3772> {N-GSM} καταβάς <2597> (5631) {V-2AAP-NSM} ὁ <3588> {T-NSM} υἱὸς <5207> {N-NSM} τοῦ <3588> {T-GSM} ἀνθρώπου <444> {N-GSM} ὁ <3588> {T-NSM} ὢν <1510> (5723) {V-PAP-NSM} ἐν <1722> {PREP} τῷ <3588> {T-DSM} οὐρανῷ <3772> {N-DSM}

04-Joh 03:13 And <2532> no man <3762> hath ascended up <305> (5758) to <1519> heaven <3772>, but (except) <1508> he that came down <2597> (5631) from <1537> heaven <3772>, even the Son <5207> of man <444> which <3588> is <5607> (5752) in <1722> heaven <3772>.

1st Class - EXC - See DM section 216., and BMT section 274. (g).

ATRPW suggests: "But he that descended out of heaven (εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς). **The Incarnation of the Pre-existent Son of God who was in heaven before he came down and so knows what he is telling about** "the heavenly things." There is

no allusion to the Ascension which came later. This high conception of Christ runs all through the Gospel and is often in Christ's own words as here. Which is in heaven (ο ὢν ἐν τῷ οὐρανῷ). This phrase is added by some manuscripts, not by Aleph B L W 33, and, if genuine, would merely emphasize the timeless existence of God's Son who is in heaven even while on earth. Probably a gloss. But "the Son of man" is genuine. He is the one who has come down out of heaven."

04-Joh 03:27 C-3 EXC - DM - ATRWP - ἀπεκριθη <611> (5662) {V-ADI-3S} ἰωαννης <2491> {N-NSM} και <2532> {CONJ} εἶπεν <3004> (5627) {V-2AAI-3S} οὐ <3756> {PRT-N} δύναται <1410> (5736) {V-PNI-3S} ἄνθρωπος <444> {N-NSM} λαμβάνειν <2983> (5721) {V-PAN} οὐδεν <3762> {A-ASN-N} εἰν <1437> {COND} μὴ <3361> {PRT-N} ἢ <1510> (5725) {V-PAS-3S} δεδομενον <1325> (5772) {V-RPP-NSN} αὐτῷ <846> {P-DSM} ἐκ <1537> {PREP} τοῦ <3588> {T-GSM} οὐρανοῦ <3772> {N-GSM}

04-Joh 03:27 John <2491> answered <611> (5662) and <2532> said <2036> (5627), A man <444> can <1410> (5736) <3756> receive <2983> (5721) nothing <3762>, **except (unless) <3362> it be <5600> (5753) given <1325> (5772) him <846> from <1537> heaven <3772>.** {receive: or, take unto himself}

3rd Class - EXC - See DM section 216., and BMT section 274. (g).

ATRWP expounds: "Except it have been given him from heaven (εἰν μὴ ἢ δεδομενον αὐτῷ ἐκ τοῦ οὐρανοῦ). See the same idiom in #Joh 6:65 (cf. #19:11). **Condition of third class, undetermined with prospect of determination**, εἰν μὴ with the periphrastic perfect passive subjunctive of δίδωμι. The perfect tense is rare in the subjunctive and an exact rendering into English is awkward, "unless it be granted him from heaven." See #1Co 4:7 where Paul says the same thing."

04-Joh 04:10 C-2 - DM - ATRWP - ἀπεκριθη <611> (5662) {V-ADI-3S} ἰησοῦς <2424> {N-NSM} και <2532> {CONJ} εἶπεν <3004> (5627) {V-2AAI-3S} αὐτῇ <846> {P-DSF} εἰ <1487> {COND} ἡδεῖς <1492> (5715) {V-LAI-2S} τὴν <3588> {T-ASF} δῶρεαν <1431> {N-ASF} τοῦ <3588> {T-GSM} θεοῦ <2316> {N-GSM} και <2532> {CONJ} τις <5101> {I-NSM} ἐστὶν <1510> (5719) {V-PAI-3S} ὁ <3588> {T-NSM} λεγὼν <3004> (5723) {V-PAP-NSM} σοὶ <4771> {P-2DS} δὸς <1325> (5628) {V-2AAM-2S} μοι <1473> {P-1DS} πειν <4095> (5629) {V-2AAN} σὺ <4771> {P-2NS} ἂν <302> {PRT} ἠησας <154> (5656) {V-AAI-2S} αὐτὸν <846> {P-ASM} και <2532> {CONJ} ἐδωκεν <1325> (5656) {V-AAI-3S} ἂν <302> {PRT} σοὶ <4771> {P-2DS} ὑδωρ <5204> {N-ASN} ζῶν <2198> (5723) {V-PAP-ASN}

04-Joh 04:10 Jesus <2424> answered <611> (5662) and <2532> said <2036> (5627) unto her <846>, **If <1487> thou knewest <1492> (5715) the gift <1431> of God <2316>, and <2532> who <5101> it is <2076> (5748) that saith <3004> (5723) to thee <4671>**, Give <1325> (5628) me <3427> to drink <4095> (5629); thou <4771> wouldest <302> have asked <154> (5656) of him <846>, and <2532> he would <302> have given <1325> (5656) thee <4671> living <2198> (5723) water <5204>.

2nd Class - See DM section 278. (2) b. – past time so protasis has the pLuperfect and the apodosis has the aorist tense with ἂν.

ATRWP pronounces: "Answered and said (ἀπεκριθη και εἶπεν). As often (redundant) in John. The first aorist passive (ἀπεκριθη) is deponent, no longer passive in sense. If thou knewest (εἰ ἡδεῖς). **Condition of second class, determined as unfulfilled**, εἰ and past perfect ἡδεῖς (used as imperfect) in condition and ἂν and aorist active indicative in conclusion (ἂν ἠησας και ἂν ἐδωκεν, note repetition of ἂν, not always done). The gift of God (τὴν δῶρεαν τοῦ θεοῦ). Naturally the gift mentioned in #3:16 (Westcott), the inexpressible gift (#2Co 9:15). Some take it to refer to the living water below, but that is another allusion (metaphor) to #3:16. See #Eph 4:7 for Paul's use of both χάρις and δῶρεα (from δίδωμι, to give). Who it is (τις ἐστὶν). She only knew that he was a Jew. This Messianic self-consciousness of Jesus is plain in John, but it is early in the Synoptics also. Living water (ὑδωρ ζῶν). Running water like a spring or well supplied by springs. This Jacob's Well was filled by water from rains percolating through, a sort of cistern, good water, but not equal to a real spring which was always preferred (#Ge 26:19; Le 14:5; Nu 19:17). Jesus, of course, is symbolically referring to himself as the Living Water though he does not say it in plain words as he does about the Living Bread (#6:51). The phrase "the fountain of life" occurs in #Pr 13:14. Jesus supplies the water of life (#Joh 7:39). Cf. #Re 7:17; 22:1."

04-Joh 04:14 C-3 IRC - DM - ὅς <3739> {R-NSM} δ <1161> {CONJ} ἂν <302> {PRT} πη <4095> (5632) {V-2AAS-3S} ἐκ <1537> {PREP} τοῦ <3588> {T-GSN} ὑδατος <5204> {N-GSN} οὐ <3739> {R-GSN}

εγω <1473> {P-1NS} δωσω <1325> (5692) {V-FAI-1S} αυτω <846> {P-DSM} ου <3756> {PRT-N} μη <3361> {PRT-N} διψηση <1372> (5661) {V-AAS-3S} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM} αλλα <235> {CONJ} το <3588> {T-NSN} υδωρ <5204> {N-NSN} ο <3739> {R-ASN} δωσω <1325> (5692) {V-FAI-1S} αυτω <846> {P-DSM} γενησεται <1096> (5695) {V-FDI-3S} εν <1722> {PREP} αυτω <846> {P-DSM} πηγη <4077> {N-NSF} υδατος <5204> {N-GSN} αλλομενου <242> (5740) {V-PNP-GSN} εις <1519> {PREP} ζωνην <2222> {N-ASF} αιωνιον <166> {A-ASF}

04-Joh 04:14 But <1161> whoever <3739> <302> drinketh <4095> (5632) of <1537> the water <5204> that <3739> I <1473> shall give <1325> (5692) him <846> shall <1372> <0> never <1519> <165> <3364> thirst <1372> (5661); but <235> the water <5204> that <3739> I shall give <1325> (5692) him <846> shall be <1096> (5695) in <1722> him <846> a well <4077> of water <5204> springing up <242> (5740) into <1519> everlasting <166> life <2222>.

3rd Class - IRC - See DM section 253. (1)

ATRPW says: "That I shall give him (ου εγω δωσω αυτω). Relative ου attracted to the case (genitive) of the antecedent (υδατος).

Future active indicative of διδωμι. Shall never thirst (ου μη διψησει εις τον αιωνα). The double negative ου μη is used with either the future indicative as here or the aorist subjunctive, the strongest possible negative. See both constructions (ου μη πειναση and ου με διψησει) in #Joh 6:35. Jesus has not answered the woman's question save by the necessary implication here that he is superior to Jacob.

A well of water springing up unto eternal life (πηγη υδατος αλλομενου εις ζωνην αιωνιον). "Spring (or fountain) of water leaping (bubbling up) unto life eternal." Present middle participle of αλλομαι, old verb, in N.T. only here and #Ac 3:8; 14:10. **The woman's curiosity is keenly excited about this new kind of water."**

04-Joh 04:25 C-3 ITC - DM - λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} η <3588> {T-NSF} γυνη <1135> {N-NSF} οιδα <1492> (5758) {V-RAI-1S} οτι <3754> {CONJ} μεσσιας <3323> {N-NSM} ερχεται <2064> (5736) {V-PNI-3S} ο <3588> {T-NSM} λεγομενος <3004> (5746) {V-PPP-NSM} χριστος <5547> {N-NSM} **οταν <3752> {CONJ} ελθη <2064> (5632) {V-2AAS-3S}** εκεινος <1565> {D-NSM} αναγγελει <312> (5692) {V-FAI-3S} ημιν <1473> {P-IDP} παντα <3956> {A-APN}

04-Joh 04:25 The woman <1135> saith <3004> (5719) unto him <846>, I know <1492> (5758) that <3754> Messiah <3323> cometh <2064> (5736), which <3588> is called <3004> (5746) Christ <5547>: **whenever <3752> he <1565> is come <2064> (5632)**, he will tell <312> (5692) us <2254> all things <3956>.

3rd Class - ITC. οταν = οτε + αν with crasis, 'whenever', with the subjunctive in the protasis See DM section 265. (2)
a.

ATRPW says: "Messiah cometh (μεσσιας ερχεται). Hebrew word in N.T. only here and #1:41 and explained by χριστος in both places. The Samaritans looked for a Messiah, a prophet like Moses (#De 18:18). Simon Magus gave himself out in Samaria as some great one and had a large following (#Ac 8:9). Pilate quelled an uprising in Samaria over a fanatical Messianic claimant (Josephus, Ant. XVIII. iv. 1). When he is come (οταν ελθη εκεινος). **"Whenever that one comes." Indefinite temporal clause with οταν (οτε, αν) and the second aorist active subjunctive.** Wistfully she turns to this dim hope as a bare possibility about this strange "prophet." He will declare unto us all things (αναγγελει ημιν απαντα). Future active indicative of αναγγελλω, old and common verb to announce fully (ανα, up and down). See also #16:13. Perhaps here is light on the knowledge of her life by Jesus as well as about the way to worship God.

04-Joh 04:48 C-3 EXC - DM - ATRWP - ειπεν <3004> (5627) {V-2AAI-3S} ουν <3767> {CONJ} ο <3588> {T-NSM} ιησους <2424> {N-NSM} προς <4314> {PREP} αυτον <846> {P-ASM} **εαν <1437> {COND} μη <3361> {PRT-N} σημεια <4592> {N-APN} και <2532> {CONJ} τερατα <5059> {N-APN} ιδητε <3708> (5632) {V-2AAS-2P}** ου <3756> {PRT-N} μη <3361> {PRT-N} πιστευσητε <4100> (5661) {V-AAS-2P}

04-Joh 04:48 Then <3767> said <2036> (5627) Jesus <2424> unto <4314> him <846>, **Except (unless) <3362> ye see <1492> (5632) signs <4592> and <2532> wonders <5059>**, ye will <4100> <0> not <3364> believe <4100> (5661).

3rd Class - EXC - See DM section 216.

ATRPW agrees: "Except ye see (εαν μη ιδητε). **Condition of the third class** (εαν μη, negative, with second aorist active subjunctive of οραω). Jesus is not discounting his "signs and wonders" (σημεια και τερατα, both words together here only in John, though common in N.T. as in #Mt 24:24; Mr 13:22; Ac 2:19,22,43; #2Th 2:9; Heb 2:4), though he does seem disappointed that he is in Galilee regarded as a mere miracle worker. Ye will in no wise believe (ου μη πιστευσητε). Strong double negative with aorist active subjunctive of πιστεω, picturing the stubborn refusal of people to believe in Christ without miracles."

04-Joh 05:07 C-3 ITC – DM - απεκριθη <611> (5662) {V-ADI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ασθενων <770> (5723) {V-PAP-NSM} κυριε <2962> {N-VSM} ανθρωπον <444> {N-ASM} ουκ <3756> {PRT-N} εχω <2192> (5719) {V-PAI-1S} ινα <2443> {CONJ} **οταν <3752> {CONJ} παραχθη <5015> (5686) {V-APS-3S} το <3588> {T-NSN} υδωρ <5204> {N-NSN} βαλη <906> (5632) {V-2AAS-3S} με <1473> {P-1AS} εις <1519> {PREP} την <3588> {T-ASF} κολυμβηθραν <2861> {N-ASF} εν <1722> {PREP} ω <3739> {R-DSM} δε <1161> {CONJ} ερχομαι <2064> (5736) {V-PNI-1S} εγω <1473> {P-1NS} αλλος <243> {A-NSM} προ <4253> {PREP} εμου <1473> {P-1GS} καταβαινει <2597> (5719) {V-PAI-3S}**

04-Joh 05:07 The impotent man <770> (5723) answered <611> (5662) him <846>, Sir <2962>, I have <2192> (5719) no <3756> man <444>, **whenever <3752> the water <5204> is troubled <5015> (5686)**, to <2443> put <906> (5725) me <3165> into <1519> the pool <2861>: but <1161> while <1722> <3739> I <1473> am coming <2064> (5736), another <243> steppeth down <2597> (5719) before <4253> me <1700>.

3rd Class - ITC. οταν = οτε + αν with crasis, 'whenever', with the subjunctive in the protasis See DM section 265. (2) a.

ATRPW saying: "When the water is troubled (οταν παραχθη το υδωρ). **Indefinite temporal clause with οταν and the first aorist passive subjunctive of παρασσω**, old verb to agitate (#Mt 2:3). The popular belief was that, at each outflow of this intermittent spring, there was healing power in the water for the first one getting in. To put me into the pool (ινα βαλη με εις την κολυμβηθραν). Final use of ινα and the second aorist active subjunctive of βαλλω, "that he throw me in" quickly before any one else. For this use of βαλλω see #Mr 7:30; Lu 16:20. But while I am coming (εν ω δε ερχομαι). Temporal use of the relative, "in which time" (χρονω or καιρω understood). εγω (I) is emphatic."

04-Joh 05:19 C-3 EXC,3 IRC - DM - ATRWP - απεκρινατο <611> (5662) {V-ADI-3S} ουν <3767> {CONJ} ο <3588> {T-NSM} ιησους <2424> {N-NSM} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} ποιειν <4160> (5721) {V-PAN} αφ <575> {PREP} εαυτου <1438> {F-3GSM} ουδεν <3762> {A-ASN-N} εαν <1437> {COND} μη <3361> {PRT-N} τι <5100> {X-ASN} βλεπη <991> (5725) {V-PAS-3S} τον <3588> {T-ASM} πατερα <3962> {N-ASM} ποιουντα <4160> (5723) {V-PAP-ASM} α <3739> {R-APN} γαρ <1063> {CONJ} αν <302> {PRT} εκεινος <1565> {D-NSM} ποιη <4160> (5725) {V-PAS-3S} ταυτα <3778> {D-APN} και <2532> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} ομοιως <3668> {ADV} ποιει <4160> (5719) {V-PAI-3S}

04-Joh 05:19 Then <3767> answered <611> (5662) Jesus <2424> and <2532> said <2036> (5627) unto them <846>, Verily <281>, verily <281>, I say <3004> (5719) unto you <5213>, The Son <5207> can <1410> (5736) <3756> do <4160> (5721) nothing <3762> of <575> himself <1438>, **but (except) <3362> what <5100> he sees <991> (5725) the Father <3962> doing <4160> (5723):** for <1063> **what things soever <3739> <302> he <1565> doeth <4160> (5725)**, these <5023> also <2532> doeth <4160> (5719) the Son <5207> likewise <3668>.

3rd Class – EXC - See DM section 216. + 3rd Class – IRC – The relative *ταυτα*, R-APN, and *αν* with the present subjunctive. See DM section 253. (1).

ATRPW speaks doctrinally: “The Son (ο υιος). The absolute use of the Son in relation to the Father admitting the charge in verse #18 and defending his equality with the Father. Can do nothing by himself (ου δυναται ποιειν αφ εαυτου ουδεν). True in a sense of every man, but in a much deeper sense of Christ because of the intimate relation between him and the Father. See this same point in #5:30; 7:28; 8:28; 14:10. Jesus had already made it in #5:17. Now he repeats and defends it. But what he seeth the Father doing (αν μη τι βλεπη τον πατερα ποιουντα). Rather, “unless he sees the Father doing something.” Negative **condition (αν μη= εαν μη, if not, unless) of third class with present (habit) subjunctive (βλεπη)** and present active participle (ποιουντα). It is a supreme example of a son copying the spirit and work of a father. In his work on earth the Son sees continually what the Father is doing. In healing this poor man he was doing what the Father wishes him to do. For what things soever he doeth, these the Son also doeth in like manner (α γαρ αν εκεινος ποιη ταυτα και ο υιος ομοιος ποιει). **Indefinite relative clause with αν and the present active subjunctive (ποιη)**. Note εκεινος, emphatic demonstrative, that one, referring to the Father. This sublime claim on the part of Jesus will exasperate his enemies still more.

04-Joh 05:31 C-3 - ATRWP - *εαν* <1437> {COND} *εγω* <1473> {P-1NS} *μαρτυρω* <3140> (5725) {V-PAS-1S} *περι* <4012> {PREP} *εμαυτου* <1683> {F-1GSM} *η* <3588> {T-NSF} *μαρτυρια* <3141> {N-NSF} *μου* <1473> {P-1GS} *ουκ* <3756> {PRT-N} *εστιν* <1510> (5719) {V-PAI-3S} *αληθης* <227> {A-NSF}

04-Joh 05:31 ¶ If <1437> I <1473> bear witness <3140> (5725) of <4012> myself <1683>, my <3450> witness <3141> is <2076> (5748) not <3756> true <227>.

3rd Class - very unlikely!

ATRPW agrees: “If I bear witness of myself (*εαν εγω μαρτυρω περι εμαυτου*). **Condition of third class, undetermined with prospect of determination** (*εαν* and present active subjunctive of *μαρτυρεω*). The emphasis is on *εγω* (I alone with no other witness).

Is not true (*ουκ εστιν αληθης*). In law the testimony of a witness is not received in his own case (Jewish, Greek, Roman law). See #De 19:15 and the allusion to it by Jesus in #Mt 18:16. See also #2Co 13:1; 1Ti 5:19. And yet in #Jo 8:12-19 Jesus claims that his witness concerning himself is true because the Father gives confirmation of his message. The Father and the Son are the two witnesses (#8:17). It is a paradox and yet true. But here Jesus yields to the rabbinical demand for proof outside of himself. He has the witness of another (the Father, #5:32,37), the witness of the Baptist (#5:33), the witness of the works of Jesus (#5:36), the witness of the Scriptures (#5:39), the witness of Moses in particular (#5:45).

04-Joh 05:43 C-3 - ATRWP - *εγω* <1473> {P-1NS} *εληλυθα* <2064> (5754) {V-2RAI-1S} *εν* <1722> {PREP} *τω* <3588> {T-DSN} *ονοματι* <3686> {N-DSN} *του* <3588> {T-GSM} *πατρος* <3962> {N-GSM} *μου* <1473> {P-1GS} *και* <2532> {CONJ} *ου* <3756> {PRT-N} *λαμβανετε* <2983> (5719) {V-PAI-2P} *με* <1473> {P-1AS} *εαν* <1437> {COND} *αλλος* <243> {A-NSM} *ελθη* <2064> (5632) {V-2AAS-3S} *εν* <1722> {PREP} *τω* <3588> {T-DSN} *ονοματι* <3686> {N-DSN} *τω* <3588> {T-DSN} *ιδιω* <2398> {A-DSN} *εκεινον* <1565> {D-ASM} *ληψεσθε* <2983> (5695) {V-FDI-2P}

04-Joh 05:43 I <1473> have come <2064> (5754) in <1722> my <3450> Father's <3962> name <3686>, and <2532> ye receive <2983> (5719) me <3165> not <3756>: if <1437> another <243> shall come <2064> (5632) in <1722> his own <2398> name <3686>, him (*that one*) <1565> ye will receive <2983> (5695).

3rd Class – Probably will – during the times and around the time of our Lord, many/several pseudo-Christ's made themselves known, as did Simon (the sorcerer see Act 08:05-24), who became Simon the Gnostic who declared himself to be god.

ATRPW indicates: “In my Father's name (*εν τω ονοματι του πατρος μου*). Seven times Jesus in John speaks of the “Name” of the Father (#5:43; 10:25; 12:28; 17:6,11,12,26). See #1:12 for use of *ονομα* (#Lu 1:49). And ye receive me not (*και ου λαμβανετε με*). “And yet ye do not receive me,” as in verse #Jo 5:40, “the Gospel of the Rejection” (#1:11; 3:11,32; 12:37) often applied to the Fourth Gospel. If another come (*εαν αλλος ελθη*). **Condition of third class (εαν and second aorist active subjunctive of ερχομαι)**. Note *αλλος*, not *ετερος*, like *αλλον* ιησουν in #2Co 11:4. Similar prophecies occur in #Mr 13:6,22 (#Mt 24:5,24), all general in character like Antichrist in #2Th 2:8-12. There is no occasion for a reference to any individual like Barcochba (about A.D. 134) as Pfleiderer and Schmiedel hold. **These Messianic upstarts all come “in their own name” and always find a following.** Him ye will receive (*εκεινον ληψεσθε*). “That one,” whoever he is, as Jesus said. **Future active indicative of λαμβανω. Credulous about the false Messiahs, incredulous about Christ.”**

04-Joh 05:46 C-2 - ATRWP - **ει** <1487> {COND} **γαρ** <1063> {CONJ} **πιστευετε** <4100> (5707) {V-IAI-2P} **μωση** <3475> {N-DSM} **πιστευετε** <4100> (5707) {V-IAI-2P} **αν** <302> {PRT} **εμοι** <1473> {P-1DS} **περι** <4012> {PREP} **γαρ** <1063> {CONJ} **εμου** <1473> {P-1GS} **εκεινος** <1565> {D-NSM} **εγραψεν** <1125> (5656) {V-AAI-3S}

04-Joh 05:46 **For** <1063> <1487> **had ye believed** <4100> (5707) **Moses** <3475>, ye would have believed <4100> (5707) <302> me <1698>: for <1063> he <1565> wrote <1125> (5656) of <4012> me <1700>.
2nd Class - “For (if) you had believed Moses, (but you didn’t), . . .”

ATRWP agrees with: “Ye would believe me (**πιστευετε αν εμου**). **Conclusion of condition of second class (determined as unfulfilled)** with imperfect indicative in both protasis and apodosis and **αν** in apodosis. This was a home-thrust, proving that they did not really believe Moses. **For he wrote of me** (**περι γαρ εμου εκεινος εγραψεν**). **#De 18:18 is quoted by Peter (#Ac 3:22) as a prophecy of Christ and also by Stephen in #Ac 7:37. See also #Joh 3:14 about the brazen serpent and #8:56 about Abraham foreseeing Christ’s day. Jesus does here say that Moses wrote concerning him..”**

04-Joh 05:47 C-1 - **ει** <1487> {COND} **δε** <1161> {CONJ} **τοις** <3588> {T-DPN} **εκεινου** <1565> {D-GSM} **γραμμασιν** <1121> {N-DPN} **ου** <3756> {PRT-N} **πιστευετε** <4100> (5719) {V-PAI-2P} **πως** <4459> {ADV-I} **τοις** <3588> {T-DPN} **εμοις** <1699> {S-1SDPN} **ρημασιν** <4487> {N-DPN} **πιστευετε** <4100> (5692) {V-FAI-2P}

04-Joh 05:47 **But** <1161> **if** <1487> **ye believe** <4100> (5719) **not** <3756> **his** <1565> **writings** <1121>, how <4459> shall ye believe <4100> (5692) my <1699> words <4487>?

1st Class – “But since you don’t believe his writings, . . .” A statement of the Inspiration of the O. T.

ATRWP concludes: “His writings (**τοις εκεινου γραμμασιν**). Dative case with **πιστευετε**. See #Lu 16:31 for a like argument. The authority of Moses was the greatest of all for Jews. There is a contrast also between writings (**γραμμασιν**, from **γραφω**, to write) and words (**ρημασιν**, from **ειπον**). **γραμμα** may mean the mere letter as opposed to spirit (#2Co 3:6; Ro 2:27,29; 7:6), a debtor’s bond (#Lu 16:6), letters or learning (#Joh 7:15; Ac 26:24) like **αγραμματοι** for unlearned (#Ac 4:13), merely written characters (#Lu 23:38; 2Co 3:7; Ga 6:11), official communications (#Ac 28:21), once **ιερα γραμματα** for the sacred writings (#2Ti 3:15) instead of the more usual **αι αγιαι γραφαι**. **γραφη** is used also for a single passage (#Mr 12:10), but **βιβλιον** for a book or roll (#Lu 4:17) or **βιβλος** (#Lu 20:42). Jesus clearly states the fact that Moses wrote portions of the Old Testament, what portions he does not say. See also #Lu 24:27,44 for the same idea. There was no answer from the rabbis to this conclusion of Christ. The scribes (**οι γραμματεις**) made copies according to the letter (**κατα το γραμμα**).”

04-Joh 06:22 C-1 EXC - DM - BMT - **τη** <3588> {T-DSF} **επαυριον** <1887> {ADV} **ο** <3588> {T-NSM} **οχλος** <3793> {N-NSM} **ο** <3588> {T-NSM} **εστηκως** <2476> (5761) {V-RAP-NSM} **περαν** <4008> {ADV} **της** <3588> {T-GSF} **θαλασσης** <2281> {N-GSF} **ιδων** <3708> (5631) {V-2AAP-NSM} **οτι** <3754> {CONJ} **πλοιαριον** <4142> {N-NSN} **αλλο** <243> {A-NSN} **ουκ** <3756> {PRT-N} **ην** <1510> (5707) {V-IAI-3S} **εκει** <1563> {ADV} **ει** <1487> {COND} **μη** <3361> {PRT-N} **εν** <1520> {A-NSN} **εκεινο** <1565> {D-NSN} **εις** <1519> {PREP} **ο** <3739> {R-ASN} **ενεβησαν** <1684> (5627) {V-2AAI-3P} **οι** <3588> {T-NPM} **μαθηται** <3101> {N-NPM} **αυτου** <846> {P-GSM} **και** <2532> {CONJ} **οτι** <3754> {CONJ} **ου** <3756> {PRT-N} **συνεισηλθεν** <4897> (5627) {V-2AAI-3S} **τοις** <3588> {T-DPM} **μαθηταις** <3101> {N-DPM} **αυτου** <846> {P-GSM} **ο** <3588> {T-NSM} **ιησους** <2424> {N-NSM} **εις** <1519> {PREP} **το** <3588> {T-ASN} **πλοιαριον** <4142> {N-ASN} **αλλα** <235> {CONJ} **μονοι** <3441> {A-NPM} **οι** <3588> {T-NPM} **μαθηται** <3101> {N-NPM} **αυτου** <846> {P-GSM} **απηλθον** <565> (5627) {V-2AAI-3P}

04-Joh 06:22 ¶ The day following <1887>, when the people <3793> which <3588> stood <2476> (5761) on the other side <4008> of the sea <2281> saw <1492> (5631) that <3754> there was <2258> (5713) none <3756> other <243> boat <4142> there <1563>, **save (except)** <1508> **that** <1565> **one** <1520> **whereinto** <1519> <3739> **his** <846> **disciples** <3101> **were entered** <1684> (5627), and <2532> that

<3754> Jesus <2424> went <4897> <0> not <3756> with <4897> (5627) his <846> disciples <3101> into <1519> the boat <4142>, but <235> *that* his <846> disciples <3101> were gone away <565> (5627) alone <3441>;

1st Class – EXC – See BMT section 278. (g). also, DM section 216.

ATRPW gives: “Which stood (ο εστηκως). Perfect active (intransitive) participle of ἵστημι, to put, to stand. Jesus had sent the multitudes away the evening before (#Mr 6:45; Mt 14:22), but evidently some did not go very far, still lingering in excitement on the eastern side of the lake next morning. Boat (πλοιαριον). Diminutive of πλοιον, little boat (#Mr 3:9). Entered not with (ου συνεισηλθεν). Second aorist active of the double compound verb συνεισερχομαι, followed by associative instrumental case μαθηταις. Went away alone (μονοι απηλθον). Second aorist active indicative of απερχομαι, to go away or off. μονοι is predicate nominative. These people noted these three items.”

04-Joh 06:44 C-3 EXC - DM - ATRWP - ουδεις <3762> {A-NSM-N} δυναται <1410> (5736) {V-PNI-3S} ελθειν <2064> (5629) {V-2AAN} προς <4314> {PREP} με <1473> {P-1AS} **εαν <1437> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} ο <3588> {T-NSM} πεμψας <3992> (5660) {V-AAP-NSM} με <1473> {P-1AS} ελκυση <1670> (5661) {V-AAS-3S} αυτον <846> {P-ASM} και <2532> {CONJ} εγω <1473> {P-1NS} αναστησω <450> (5692) {V-FAI-1S} αυτον <846> {P-ASM} εν <1722> {PREP} τη <3588> {T-DSF} εσχατη <2078> {A-DSF-S} ημερα <2250> {N-DSF}**

04-Joh 06:44 No man <3762> can <1410> (5736) come <2064> (5629) to <4314> me <3165>, **except (unless) <3362> the Father <3962> which <3588> hath sent <3992> (5660) me <3165> draw <1670> (5661) him <846>: and <2532> I <1473> will raise <450> <0> him <846> up <450> (5692) at the last <2078> day <2250>.**

3rd Class – EXC. See DM section 216. Note Jo 14:6, Acts 4:12, Rom 8:28-31, Eph 1:3-14, 2:1, 8-10.

ATRPW says: “Except the Father draw him (εαν μη ελκυση αυτον). Negative **condition of third class** with εαν μη and first aorist active subjunctive of ελκυω, older form ελκω, to drag like a net (#Joh 21:6), or sword (#18:10), or men (#Ac 16:19), to draw by moral power (#Jo 12:32), as in #Jer 31:3. σπρω, the other word to drag (#Ac 8:3; 14:19) is not used of Christ’s drawing power. The same point is repeated in verse #65. The approach of the soul to God is initiated by God, the other side of verse #37. See #Ro 8:7 for the same doctrine and use of ουδε δυναται like ουδεις δυναται here.”

04-Joh 06:46 C-1 EXC - DM - BMT - ουχ <3756> {PRT-N} οτι <3754> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} τις <5100> {X-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} **ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} ων <1510> (5723) {V-PAP-NSM} παρα <3844> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM} ουτος <3778> {D-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} τον <3588> {T-ASM} πατερα <3962> {N-ASM}**

04-Joh 06:46 Not <3756> that <3754> any man <5100> hath seen <3708> (5758) the Father <3962>, **save (except) <1508> he which <3588> is <3844> <5607> (5752) of God <2316>, he <3778> hath seen <3708> (5758) the Father <3962>.**

1st Class – EXC – See DM section 216 and BMT section 274. (g). “The origin of this usage was of course in a conditional clause the verb of which was omitted because it was identical [εωρακεν *RAI-3S: has seen*] with the verb of the apodosis.”

ATRPW says: “This one has seen the Father (ουτος εωρακεν τον πατερα). Perfect active indicative of οραω. With the eyes no one has seen God (#1:18) save the Son who is “from God” in origin (#1:1,14; 7:29; 16:27; 17:8). The only way for others to see God is to see Christ (#14:9).”

04-Joh 06:51 C-3 - εγω <1473> {P-1NS} εμμι <1510> (5719) {V-PAI-1S} ο <3588> {T-NSM} αρτος <740> {N-NSM} ο <3588> {T-NSM} ζων <2198> (5723) {V-PAP-NSM} ο <3588> {T-NSM} εκ <1537> {PREP} του <3588> {T-GSM} ουρανου <3772> {N-GSM} καταβας <2597> (5631) {V-2AAP-NSM} **εαν <1437> {COND} τις <5100> {X-NSM} φαγη <5315> (5632) {V-2AAS-3S} εκ <1537> {PREP} τουτου <3778> {D-GSM} του <3588> {T-GSM} αρτου <740> {N-GSM} ζησεται <2198> (5695) {V-FDI-3S} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM} και <2532> {CONJ} ο <3588> {T-NSM} αρτος <740> {N-NSM} δε <1161> {CONJ} ον <3739> {R-ASM} εγω <1473> {P-1NS} δωσω <1325>**

(5692) {V-FAI-1S} η <3588> {T-NSF} σαρξ <4561> {N-NSF} μου <1473> {P-1GS} εστιν <1510> (5719) {V-PAI-3S} ην <3739> {R-ASF} εγω <1473> {P-1NS} δωσω <1325> (5692) {V-FAI-1S} υπερ <5228> {PREP} της <3588> {T-GSF} του <3588> {T-GSM} κοσμου <2889> {N-GSM} ζωης <2222> {N-GSF}

04-Joh 06:51 I <1473> am <1510> (5748) the living <2198> (5723) bread <740> which <3588> came down <2597> (5631) from <1537> heaven <3772>: **if <1437> any man <5100> eat <5315> (5632) of <1537> this <5127> bread <740>**, he shall live <2198> (5695) for <1519> ever <165>: and <1161> <2532> the bread <740> that <3739> I <1473> will give <1325> (5692) is <2076> (5748) my <3450> flesh <4561>, which <3739> I <1473> will give <1325> (5692) for <5228> the life <2222> of the world <2889>.

3rd Class – Reading Robertson’s entry, below, may help our understanding of why Jesus came to earth. Please get a handle on figures of speech in the Bible; here, metaphors.^a Please forgive the extended explanation, but many folks over the years have been sucked into a cultic form of Christianity because of not seeing the entire context of our LORD’s speeches. The Context of Jesus’ speech “**Whoso eateth my flesh, and drinketh my blood**”. See Jo 6:33-35.

Jo 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. {Labour not: or, Work not}

28 ¶Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of Him that sent me.

39 And this is the Father’s will which hath sent Me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, **Is not this Jesus, the son of Joseph, whose father and mother we know?** How is it then that he saith, I came down from heaven? {This is what the Qur’an, says 600+ years later. Su 2:87, 2:253, 3:45, 4:157, 4:171; 5:49, 81,113, 115, 117, 119; 19:34; 33:7; 43:57; 57:27; 61:6, 14. }

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

^a N. Carlson, *HERMENEUTICS - An Antidote For 20th Century Cultic And Mind Control Phenomena*, section 4.5 Figures of Speech For a complete description of Figures Of Speech In The Bible, please obtain BFOSIB.

- 45 It is written in the prophets, **And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**
- 46 **Not that any man hath seen the Father, save he which is from God, he hath seen the Father.**
 {Note the Greek and compare with LXX Ex3:14;46 ουχ <3756> {PRT-N} οτι <3754> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} τις <5100> {X-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} ων <1510> (5723) {V-PAP-NSM} παρα <3844> {PREP} [With the ablative case: from.] του <3588> {T-ASM} θεου <2316> {N-ASM} ουτος <3778> {D-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} τον <3588> {T-ASM} πατερα <3962> {N-ASM} For παρα used with the Ablative Case, See NEC Ex. Grk. Grammar, Section 24.15.03.01}
- 47 Verily, verily, I say unto you, **He that believeth on me hath everlasting life.**
- 48 I am that bread of life.
- 49 Your fathers did eat manna in the wilderness, and are dead.
- 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
- 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: **and the bread that I will give is my flesh, which I will give for the life of the world.**
- 52 The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?**
- 53 Then Jesus said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**
- 54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**
- 55 For my flesh is meat indeed, and my blood is drink indeed.
- 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
- 59 These things said he in the synagogue, as he taught in Capernaum.
 {As Matt 13:10 -16 suggests, His Metaphors and Similes (and parables) are understood by believers but are hidden from unbelievers. So these figures are 1. Revelators, and, 2. Judgmental.
- 10 And the disciples came, and said unto him, Why speakest thou unto **them** in parables?
- 11 He answered and said unto them, Because it is given unto **you** to know the mysteries of the kingdom of heaven, **but to them it is not given.**
- 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
- 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
- 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
- 16 But blessed are your eyes, for they see: and your ears, for they hear. }
- 60 ¶ Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?
 {“This guy believes in Cannibalism.” Note verses 31-39 and especially verse 35}
- 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? {offend: or, scandalize, or, cause you to stumble}
- 62 What and if {3rd class condition: some of you may see . . . } ye shall see the Son of man ascend up where he was before? {Some will. Acts 1:6-11, and a partial look in Mat 17:1-13}
- 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- 64 But there are some of you that believe not. For Jesus knew from the beginning { εξ <1537> {PREP} αρχης <746> {N-GSF}: **From Beginning; See John 1:1 and Gen 1:1.** } who they were that believed not, and who should betray him.

65And he said, Therefore said I unto you, that **no man can come unto me, except it were given unto him of my**

Father. {His father ain't Joseph! Note Eph 2:1-9; the natural man, dead to spiritual things in Adam, must first be quickened before he can believe the Gospel.}

66From that time many of his disciples went back, and walked no more with him.

67Then said Jesus unto the twelve, Will ye also go away?

68Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69And we believe and are sure that thou art that Christ, the Son of the living God. {Ref. Mat 16:16 – same confession, different time and place}

04-Joh 06:53 C-3 EXC - DM - ATRWP - ειπεν <3004> (5627) {V-2AAI-3S} ουν <3767> {CONJ} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} εαν <1437> {COND} μη <3361> {PRT-N} φαγητε <5315> (5632) {V-2AAS-2P} την <3588> {T-ASF} σαρκα <4561> {N-ASF} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} και <2532> {CONJ} πιητε <4095> (5632) {V-2AAS-2P} αυτου <846> {P-GSM} το <3588> {T-ASN} αιμα <129> {N-ASN} ουκ <3756> {PRT-N} εχετε <2192> (5719) {V-PAI-2P} ζωνην <2222> {N-ASF} εν <1722> {PREP} εαυτοις <1438> {F-2DPM}

04-Joh 06:53 Then <3767> Jesus <2424> said <2036> (5627) unto them <846>, Verily <281>, verily <281>, I say <3004> (5719) unto you <5213>, **Except (unless) <3362> ye eat <5315> (5632) the flesh <4561> of the Son <5207> of man <444>, and <2532> drink <4095> (5632) his <846> blood <129>, ye have <2192> (5719) no <3756> life <2222> in <1722> you <1438>.**

3rd Class - EXC. See DM section 216. – Note vs. 35 from the ASV-1901; 35 Jesus said unto them. I am the bread of life: **he that cometh to me shall not hunger**, and **he that believeth on me shall never thirst**.

ATRWP has: "Except ye eat (εαν μη φαγητε). Negative condition of third class with second aorist active subjunctive of εσθιω. Jesus repeats the statement in verses #50,51. Note change of μου (my) in verse #51 to του υιου του ανθρωπου with same idea. And drink his blood (και πιητε αυτου το αιμα). Same condition with second aorist active subjunctive of πινω. This addition makes the demand of Jesus seem to these Jews more impossible than before if taken in a baldly literal sense. The only possible meaning is the spiritual appropriation of Jesus Christ by faith (verse #47), for "ye have not life in yourselves" (ουκ εχετε ζωνην εν εαυτοις). Life is found only in Christ."

04-Joh 06:62 C-3 - ATRWP - εαν <1437> {COND} ουν <3767> {CONJ} θεωρητε <2334> (5725) {V-PAS-2P} τον <3588> {T-ASM} υιον <5207> {N-ASM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} αναβαινοντα <305> (5723) {V-PAP-ASM} οπου <3699> {ADV} ην <1510> (5707) {V-IAI-3S} το <3588> {T-ASN} προτερον <4386> {A-ASN-C}

04-Joh 06:62 ~~What and <3767>~~ if <1437> then/therefore <3767> ye shall see <2334> (5725) the Son <5207> of man <444> ascending up <305> (5723) where <3699> he was <2258> (5713) before <4386>?

3rd Class - Some of them there, in fact, will see Him ascending up – See Act 01:06-11.

ATRWP agrees: "What then if ye should behold (εαν ουν θεωρητε). No "what" in the Greek. **Condition of third class with εαν and present active subjunctive, "if ye then behold."** Ascending (αναβαινοντα). Present active participle picturing the process. Where he was before (οπου ην το προτερον). **Neuter articular adjective as adverb (accusative of general reference, at the former time as in #9:8; Ga 3:13). Clear statement of Christ's pre-existence in his own words as in #Jo 3:13; 17:5 (cf. #1:1-18)..**

04-Joh 06:65 C-3 EXC - DM - ATRWP - και <2532> {CONJ} ελεγεν <3004> (5707) {V-IAI-3S} δια <1223> {PREP} τουτο <3778> {D-ASN} ειρηκα <2046> (5758) {V-RAI-1S-ATT} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ουδεις <3762> {A-NSM-N} δυναται <1410> (5736) {V-PNI-3S} ελθειν <2064> (5629) {V-2AAN} προς <4314> {PREP} με <1473> {P-1AS} εαν <1437> {COND} μη <3361> {PRT-N} η <1510> (5725) {V-PAS-3S} δεδομενον <1325> (5772) {V-RPP-NSN} αυτω <846> {P-DSM} εκ <1537> {PREP} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS}

04-Joh 06:65 And <2532> he said <3004> (5707), Therefore <1223> <5124> said I <2046> (5758) unto you <5213>, that <3754> no man <3762> can <1410> (5736) come <2064> (5629) unto <4314> me <3165>, **except (unless) <3362> it were <5600> (5753) given <1325> (5772) unto him <846> of <1537> my <3450> Father <3962>.**

3rd Class - EXC. See DM section 216.

ATRPW writes: "Except it be given him of the Father (εαν μη η δεδομενον αυτω εκ του πατρος). **Condition of third class with εαν μη and periphrastic perfect passive subjunctive of διδωμι.** Precisely the same point as in verse #44 where we have ελκυση instead of η δεδομενον. The impulse to faith comes from God. Jesus does not expect all to believe and seems to imply that Judas did not truly believe."

04-Joh 07:04 C-1 - ουδεις <3762> {A-NSM-N} γαρ <1063> {CONJ} εν <1722> {PREP} κρυπτω <2927> {A-DSN} τι <5100> {X-ASN} ποιει <4160> (5719) {V-PAI-3S} και <2532> {CONJ} ζητει <2212> (5719) {V-PAI-3S} αυτος <846> {P-NSM} εν <1722> {PREP} παρηρησια <3954> {N-DSF} ειναι <1510> (5721) {V-PAN} ει <1487> {COND} ταυτα <3778> {D-APN} ποιεις <4160> (5719) {V-PAI-2S} φανερωσον <5319> (5657) {V-AAM-2S} σεαυτον <4572> {F-2ASM} τω <3588> {T-DSM} κοσμω <2889> {N-DSM}

04-Joh 07:04 For <1063> *there is* no man <3762> *that* doeth <4160> (5719) any thing <5100> in <1722> secret <2927>, and <2532> he himself <846> seeketh <2212> (5719) to be <1511> (5750) known openly <1722> <3954>. **If <1487> thou do <4160> (5719) these things <5023>**, shew <5319> (5657) thyself <4572> to the world <2889>.

1st Class – Since you have done these things in secret (κρυπτω) first class-assumed true for arguments sake. Another trap. See Num 32:20 where Moses says "... if ye will go armed before the LORD to war," (*across Jordan*) and again in Num 32:23 But if ye will not do so, behold, ye have sinned against the LORD: **and be sure your sin will find you out.**

04-Joh 07:17 C-3 - ATRWP - εαν <1437> {COND} τις <5100> {X-NSM} θελη <2309> (5725) {V-PAS-3S} το <3588> {T-ASN} θελημα <2307> {N-ASN} αυτου <846> {P-GSM} ποιειν <4160> (5721) {V-PAN} γνωσεται <1097> (5695) {V-FDI-3S} περι <4012> {PREP} της <3588> {T-GSF} διδαχης <1322> {N-GSF} ποτερον <4220> {ADV-I} εκ <1537> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM} εστιν <1510> (5719) {V-PAI-3S} η <2228> {PRT} εγω <1473> {P-INS} απ <575> {PREP} εμαυτου <1683> {F-1GSM} λαλω <2980> (5719) {V-PAI-1S}

04-Joh 07:17 **If <1437> any man <5100> will <2309> (5725) do <4160> (5721) his <846> will <2307>**, he shall know <1097> (5695) of <4012> the doctrine <1322>, whether <4220> it be <2076> (5748) of <1537> God <2316>, or <2228> *whether* I <1473> speak <2980> (5719) of <575> myself <1683>.

3rd Class Another case of the whosoever wills and the whosoever won'ts!

ATRPW writes: "If any man willet to do (εαν τις θελη ποιειν). **Condition of third class with εαν and present active subjunctive θελη not used as a mere auxiliary verb for the future "will do," but with full force of θελω, to will, to wish.** See the same use of θελω in #5:40 "and yet ye are not willing to come" (και ου θελετε ελθειν). He shall know (γνωσεται). Future middle indicative of γνωσκω. Experimental knowledge from willingness to do God's will. See this same point by Jesus in #5:46; 18:37. There must be moral harmony between man's purpose and God's will. "If there be no sympathy there can be no understanding" (Westcott). Atheists of all types have no point of contact for approach to the knowledge of Christ. This fact does not prove the non-existence of God, but simply their own isolation. They are out of tune with the Infinite. For those who love God it is also true that obedience to God's will brings richer knowledge of God. Agnostic and atheistic critics are disqualified by Jesus as witnesses to his claims. Of God (εκ του θεου). Out of God as source. From myself (απ εμαυτου). Instead of from God."

04-Joh 07:23 C-1 - ει <1487> {COND} περιτομην <4061> {N-ASF} λαμβανει <2983> (5719) {V-PAI-3S} ανθρωπος <444> {N-NSM} εν <1722> {PREP} σαββατω <4521> {N-DSN} ινα <2443> {CONJ} μη <3361> {PRT-N} λυθη <3089> (5686) {V-APS-3S} ο <3588> {T-NSM} νομος <3551> {N-NSM} μωσεως <3475> {N-GSM} εμοι <1473> {P-1DS} χολατε <5520> (5719) {V-PAI-2P} οτι <3754> {CONJ}

ολον <3650> {A-ASM} ανθρωπον <444> {N-ASM} υγιη <5199> {A-ASM} εποησα <4160> (5656) {V-AAI-1S} εν <1722> {PREP} σαββατω <4521> {N-DSN}

04-Joh 07:23 **If <1487> a man <444> on <1722> the sabbath day <4521> receive <2983> (5719) circumcision <4061>**, that <3363> <0> the law <3551> of Moses <3475> should <3089> <0> not <3363> be broken <3089> (5686); are ye angry <5520> (5719) at me <1698>, because <3754> I have made <4160> (5656) a man <444> every whit <3650> whole <5199> on <1722> the sabbath day <4521>? *{that....: or, without breaking the law of Moses}*

1st Class - This was a practice allowed by the Jews, so that male babies were circumcised on the eighth day regardless of the Sabbath. Note an interesting theological issue. Did circumcision save a Jewish Male? In 2Sa 12:01-23, David repents of his sin with Bathsheba, but the penalties needed to be paid. His son by Bathsheba died on the seventh day (uncircumcised). When David was approached by his servants: **This should have produced a BIG WOW!!!**

- 2Sa 12: 19 *But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.*
- 20 *Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.*
- 21 *Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.*
- 22 *And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?*
- 23 *But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.*

ATRPW says: "That the law of Moses may not be broken (ινα μη λυθη ο νομος μουσεως). Purpose clause with negative μη and first aorist passive subjunctive of λυω. They are punctilious about their Sabbath rules and about circumcision on the eighth day.

When they clash, they drop the Sabbath rule and circumcise. Are ye wroth with me? (εμοι χολατε;). Old word from χολη (bile, gall), possibly from χλοη or χλωρος (yellowish green). Only here in N.T. So to be mad. With dative. **Vivid picture of bitter spleen against Jesus for healing a man on the sabbath when they circumcise on the Sabbath. A man every whit whole (ολον ανθρωπον υγιη).** Literally, "a whole (ολον) man (all the man) sound (υγιη, well)," not just one member of the body mended. "

04-Joh 07:27 C-3 ITC - DM - αλλα <235> {CONJ} τουτον <3778> {D-ASM} οιδαμεν <1492> (5758) {V-RAI-1P} ποθεν <4159> {ADV-I} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} δε <1161> {CONJ} χριστος <5547> {N-NSM} οταν <3752> {CONJ} ερχηται <2064> (5741) {V-PNS-3S} ουδεις <3762> {A-NSM-N} γνωσκει <1097> (5719) {V-PAI-3S} ποθεν <4159> {ADV-I} εστιν <1510> (5719) {V-PAI-3S}

04-Joh 07:27 Howbeit <235> we know <1492> (5758) this man <5126> whence <4159> he is <2076> (5748): **but <1161> whenever <3752> Christ <5547> comes <2064> (5741)**, no man <3762> knoweth <1097> (5719) whence (*from where*) <4159> he is <2076> (5748).

3rd Class – ITC. οταν = οτε + αν with crasis, 'whenever', with the subjunctive in the protasis See DM section 265. (2) a. These folks have forgotten or ignored Mic 5:2.

ATRPW expands: "Howbeit (αλλα). Clearly adversative here. This man (τουτον). Possibly contemptuous use of ουτος as may be true in #25,26. Whence he is (ποθεν εστιν). The Galilean Jews knew the family of Jesus (#6:42), but they knew Jesus only as from Nazareth, not as born in Bethlehem (verse #42). When the Christ cometh (ο χριστος οταν ερχηται). Prolepsis of ο χριστος and **indefinite temporal clause with οταν and the present middle subjunctive ερχηται** rather than the more usual second aorist active ελθη as in verse #31, a trifle more picturesque. This is a piece of popular theology. "Three things come wholly unexpected — Messiah, a godsend, and a scorpion" (Sanhedrin 97a). The rulers knew the birthplace to be Bethlehem (#7:42; Mt 2:5), but some even expected the Messiah to drop suddenly from the skies as Satan proposed to Jesus to fall down from the pinnacle of the temple. **The Jews generally expected a sudden emergence of the Messiah from concealment with an anointing by Elijah (Apoc. of Bar. XXIX. 3; 2Esdr. 7:28; 13:32; Justin Martyr, Tryph. 110).**"

04-Joh 07:31 C-3 ITC - DM - πολλοι <4183> {A-NPM} δε <1161> {CONJ} εκ <1537> {PREP} του <3588> {T-GSM} οχλου <3793> {N-GSM} επιστευσαν <4100> (5656) {V-AAI-3P} εις <1519> {PREP} αυτον

<846> {P-ASM} και <2532> {CONJ} ελεγον <3004> (5707) {V-IAI-3P} οτι <3754> {CONJ} ο <3588> {T-NSM} **χριστος** <5547> {N-NSM} **οταν** <3752> {CONJ} **ελθη** <2064> (5632) {V-2AAS-3S} μητι <3385> {PRT-I} **πλειονα** <4119> {A-APN-C} **σημεια** <4592> {N-APN} **τουτων** <3778> {D-GPN} **ποιησει** <4160> (5692) {V-FAI-3S} **ων** <3739> {R-GPN} **ουτος** <3778> {D-NSM} **εποιησεν** <4160> (5656) {V-AAI-3S}

04-Joh 07:31 And <1161> many <4183> of <1537> the people <3793> believed <4100> (5656) on <1519> him <846>, and <2532> said <3004> (5707), that <3754> **Whenever** <3752> **Christ** <5547> **comes** <2064> (5632), will he do <3385> <4160> (5692) more <4119> miracles <4592> than these <5130> which <3739> this <3778> *man* hath done <4160> (5656)?

3rd Class - ITC. **οταν** = **οτε** + **αν** with crasis, 'whenever', with the subjunctive in the protasis. See DM section 265. (2) a. ATRWP again: "When the Christ shall come (ο χριστος οταν ελθη). Proleptic position of ο χριστος again as in #27, but ελθη with οταν rather than ερχηται, calling more attention to the consummation (whenever he does come). Will he do? (μη ποιησει;). Future active indicative of ποιωω with μη (negative answer expected). Jesus had won a large portion of the pilgrims (εκ του οχλου πολλοι) either before this day or during this controversy. The use of επιστευσαν (ingressive aorist active) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings. Than those which (ων). One must supply the unexpressed antecedent τουτων in the ablative case after πλειονα (more). Then the neuter plural accusative relative α (referring to σημεια signs) is attracted to the ablative case of the pronominal antecedent τουτων (now dropped out). Hath done (εποιησεν). First aorist active indicative of ποιωω, a timeless constative aorist summing up all the miracles of Jesus so far."

04-Joh 07:37 C-3 - ATRWP - εν <1722> {PREP} δε <1161> {CONJ} τη <3588> {T-DSF} **εσχατη** <2078> {A-DSF-S} **ημερα** <2250> {N-DSF} τη <3588> {T-DSF} **μεγαλη** <3173> {A-DSF} της <3588> {T-GSF} **εορτης** <1859> {N-GSF} **ειστηκε** <2476> (5715) {V-LAI-3S} ο <3588> {T-NSM} **ιησους** <2424> {N-NSM} και <2532> {CONJ} **εκραξεν** <2896> (5656) {V-AAI-3S} **λεγων** <3004> (5723) {V-PAP-NSM} **εαν** <1437> {COND} **τις** <5100> {X-NSM} **διψα** <1372> (5725) {V-PAS-3S} **ερχεσθω** <2064> (5737) {V-PNM-3S} **προς** <4314> {PREP} **με** <1473> {P-1AS} και <2532> {CONJ} **πινετω** <4095> (5720) {V-PAM-3S}

04-Joh 07:37 ¶ <1161> In <1722> the last <2078> day <2250>, that great <3173> *day* of the feast <1859>, Jesus <2424> stood <2476> (5715) and <2532> cried <2896> (5656), saying <3004> (5723), **If** <1437> **any man** <5100> **thirst** <1372> (5725), let him come <2064> (5737) unto <4314> me <3165>, and <2532> drink <4095> (5720).

3rd Class - The comment, below, by ATR of Westcott is striking!

ATRWP says: "Now on the last day (εν δε τη εσχατη ημερα). The eighth day which was "an holy convocation," kept as a Sabbath (#Le 23:36), apparently observed as a memorial of the entrance into Canaan, hence "the great day of the feast" (τη μεγαλη της εορτης). Stood and cried (ιστηκει και εκρασεν). Past perfect active of ιστημι used as imperfect and intransitive and first aorist active of κραζω. Picture Jesus standing (linear) and suddenly crying out (punctiliar). If any man thirst (εαν τις διψα). **Third class condition with εαν and present active subjunctive of διψαω**, "if any one is thirsty." **On each of the seven preceding days water was drawn in a golden pitcher from the pool of Siloam and carried in procession to the temple and offered by the priests as the singers chanted #Isa 12:3: "With joy shall ye draw water out of the wells of salvation." "It is uncertain whether the libations were made upon the eighth day. If they were not made, the significant cessation of the striking rite on this one day of the feast would give a still more fitting occasion for the words" (Westcott)."**

04-Joh 07:51 C-3 - ATRWP - μη <3361> {PRT-N} ο <3588> {T-NSM} **νομος** <3551> {N-NSM} **ημων** <1473> {P-1GP} **κρινει** <2919> (5719) {V-PAI-3S} **τον** <3588> {T-ASM} **ανθρωπον** <444> {N-ASM} **εαν** <1437> {COND} **μη** <3361> {PRT-N} **ακουση** <191> (5661) {V-AAS-3S} **παρ** <3844> {PREP} **αυτου** <846> {P-GSM} **προτερον** <4386> {ADV-C} και <2532> {CONJ} **γνω** <1097> (5632) {V-2AAS-3S} **τι** <5101> {I-ASN} **ποιει** <4160> (5719) {V-PAI-3S}

04-Joh 07:51 Doth <2919> <0> our <2257> law <3551> judge <2919> (5719) <3361> *any man* <444>, **before** <4386> <3362> **it hear** <191> (5661) <3844> **him** <846>, and <2532> know <1097> (5632) what <5101> he doeth <4160> (5719)?

3rd Class - (unless) See DM section 216. Hmmm, I wonder where we obtained our 'jeopardy' legal concept? By today's standards, or lack of same, we get this by the 'evolution of human thought'.

ATRPW says: "Doth our law judge a man? (μη ο νομος ημων κρινει τον ανθρωπον;). Negative answer expected and "the man," not "a man." These exponents of the law (verse #49) were really violating the law of criminal procedure (#Ex 23:1; De 1:16). Probably Nicodemus knew that his protest was useless, but he could at least show his colours and score the point of justice in Christ's behalf. Except it first hear from himself (εαν μη ακουση πρωτον παρ αυτου). **Third-class negative condition with εαν μη and first aorist active subjunctive of ακουω. That is common justice in all law, to hear a man's side of the case** ("from him," παρ αυτου). And know what he doeth (και γνω τι ποιει). Continuation of the same condition with second aorist active subjunctive of γινωσκω with indirect question and present active indicative (τι ποιει). There was no legal answer to the point of Nicodemus."

04-Joh 08:14 C-3 EC - DM - απεκριθη <611> (5662) {V-ADI-3S} ιησους <2424> {N-NSM} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} **και <2579> {COND-K} εγω <1473> {P-1NS} μαρτυρω <3140> (5725) {V-PAS-1S} περι <4012> {PREP} εμαυτου <1683> {F-1GSM} αληθης <227> {A-NSF} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} μαρτυρια <3141> {N-NSF} μου <1473> {P-1GS} οτι <3754> {CONJ} οίδα <1492> (5758) {V-RAI-1S} ποθεν <4159> {ADV-I} ηλθον <2064> (5627) {V-2AAI-1S} και <2532> {CONJ} που <4226> {ADV-I} υπαγω <5217> (5719) {V-PAI-1S} υμεις <4771> {P-2NP} δε <1161> {CONJ} ουκ <3756> {PRT-N} οιδατε <1492> (5758) {V-RAI-2P} ποθεν <4159> {ADV-I} ερχομαι <2064> (5736) {V-PNI-1S} και <2532> {CONJ} που <4226> {ADV-I} υπαγω <5217> (5719) {V-PAI-1S}**

04-Joh 08:14 Jesus <2424> answered <611> (5662) and <2532> said <2036> (5627) unto them <846>, **Though (even/and if) <2579> I <1473> bear record <3140> (5725) of <4012> myself <1683>, yet my <3450> record <3141> is <2076> (5748) true <227>: for <3754> I know <1492> (5758) whence <4159> I came <2064> (5627), and <2532> whither <4226> I go <5217> (5719); but <1161> ye <5210> cannot <3756> tell <1492> (5758) whence <4159> I come <2064> (5736), and <2532> whither <4226> I go <5217> (5719).**

3rd Class - EC - και = και + εαν, note crasis. See DM section 278. (3). Very low probability of occurring.

ATRPW classifies: "**Even if (και εαν). That is και εαν, a condition of the third class with the present active subjunctive μαρτυρω.** Jesus means that his own witness concerning himself is true (αληθεος) even if it contravenes their technical rules of evidence. He can and does tell the truth all by himself concerning himself. For I know whence I came and whither I go (οτι οίδα ποθεν ηλθον και που υπαγω). In this terse sentence with two indirect questions Jesus alludes to his pre-existence with the Father before his Incarnation as in #17:5 and to the return to the Father after the death and resurrection as in #13:3; 14:2. He again puts both ideas together in one crisp clause in #16:28 for the apostles who profess to understand him then. But here these Pharisees are blind to the words of Jesus. "But ye know not whence I come nor whither I go" (υμεις δε ουκ οιδατε ποθεν ερχομαι η που υπαγω). He had spoken of his heavenly destiny (#7:33). Jesus alone knew his personal consciousness of his coming from, fellowship with, and return to the Father. Stier (Words of the Lord Jesus) argues that one might as well say to the sun, if claiming to be the sun, that it was night, because it bore witness of itself. The answer is the shining of the sun.

04-Joh 08:16 C-3 EC - DM - ATRWP - **και <2532> {CONJ} εαν <1437> {COND} κρινω <2919> (5725) {V-PAS-1S} δε <1161> {CONJ} εγω <1473> {P-1NS} η <3588> {T-NSF} κρισις <2920> {N-NSF} η <3588> {T-NSF} εμη <1699> {S-1SNSF} αληθης <227> {A-NSF} εστιν <1510> (5719) {V-PAI-3S} οτι <3754> {CONJ} μονος <3441> {A-NSM} ουκ <3756> {PRT-N} ειμι <1510> (5719) {V-PAI-1S} αλλ <235> {CONJ} εγω <1473> {P-1NS} και <2532> {CONJ} ο <3588> {T-NSM} πεμψας <3992> (5660) {V-AAP-NSM} με <1473> {P-1AS} πατηρ <3962> {N-NSM}**

04-Joh 08:16 **Yet <1161> and <2532> if <1437> I <1473> might judge <2919> (5725), my <1699> judgment <2920> is <2076> (5748) true <227>: for <3754> I am <1510> (5748) not <3756> alone <3441>, but <235> I <1473> and <2532> the Father <3962> that sent <3992> (5660) me <3165>.**

3rd Class - EC - See DM section 278. (3).

ATRPW explains: "Yea and if I judge (και εαν κρινω δε εγω). "And even if I pass judgment." **Condition of third class again.**

True (αληθινη). See #1:9 for αληθινος, genuine, soundly based (cf. δικαία in #5:30), "satisfying our perfect conception" (Westcott), not merely true (αληθες) in the particular facts (verse #14). For I am not alone (οτι μονος ουκ ειμι). Jesus now takes up the technical criticism in verse #13 after justifying his right to speak concerning himself. But I and the Father that sent me (αλλ εγω και ο πεμψας με πατηρ). See #16:32 for a like statement about the Father being with Christ. It is not certain that πατηρ is genuine here (omitted by Aleph D, but in B L W), but the Father is clearly meant as in #7:18,33. Jesus gives the Father as the second witness."

04-Joh 08:19 C-2 - ATRWP - ελεγον <3004> (5707) {V-IAI-3P} ουν <3767> {CONJ} αυτω <846> {P-DSM} που <4226> {ADV-I} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} σου <4771> {P-2GS} απεκριθη <611> (5662) {V-ADI-3S} ιησους <2424> {N-NSM} ουτε <3777> {CONJ-N} εμε <1473> {P-1AS} οιδατε <1492> (5758) {V-RAI-2P} ουτε <3777> {CONJ-N} τον <3588> {T-ASM} πατερα <3962> {N-ASM} μου <1473> {P-1GS} ει <1487> {COND} εμε <1473> {P-1AS} ηδειτε <1492> (5715) {V-LAI-2P} και <2532> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} μου <1473> {P-1GS} ηδειτε <1492> (5715) {V-LAI-2P} αν <302> {PRT}

04-Joh 08:19 Then <3767> said they <3004> (5707) unto him <846>, Where <4226> is <2076> (5748) thy <4675> Father <3962>? Jesus <2424> answered <611> (5662), Ye <1492> <0> neither <3777> know <1492> (5758) me <1691>, nor <3777> my <3450> Father <3962>: **if <1487> ye had known <1492> (5715) me <1691>, <2532> ye would have known <1492> (5715) my <3450> Father <3962> also <302>.**

2nd Class – “. . . If you had known Me, (but you didn't) . . . “ Every ‘atheist’ ‘agnostic’, ‘cultist’, ‘blatant liberal’, and ‘so-called’ ‘christian’, knows not this Savior, because they deny His Person, so that they deny His Father, also. ATRWP says: “Where is thy Father? (που εστιν ο πατηρ σου;).” The testimony of an unseen and unheard witness would not satisfy them” (Vincent). Bernard understands the Pharisees to see that Jesus claims God the Father as his second witness and so ask "where," not "who" he is. Augustine has it: Patrem Christi carnaliter acceperunt, Christ's human father, as if the Pharisees were "misled perhaps by the Lord's use of ανθρωπον (verse #17)" (Dods). Cyril even took it to be a coarse allusion to the birth of Jesus as a bastard according to the Talmud. Perhaps the Pharisees used the question with double entendre, even with all three ideas dancing in their hostile minds. (Cont. below.) Ye would know my Father also (και τον πατερα μου αν ηδειτε).

Conclusion of second-class condition determined as unfulfilled with αν and second perfect active of οίδα used as imperfect in both condition and conclusion. See this same point made to Philip in #14:9. In #14:7 Jesus will use γνωσκω in the condition and οίδα in the conclusion. The ignorance of the Pharisees about Jesus proves it and is due to their ignorance of the Father. See this point more fully stated in #5:36-38 when Jesus had his previous controversy in Jerusalem. In #7:28 Jesus said that they knew his home in Nazareth, but he denied then that they knew the Father who sent him. Jesus will again on this occasion (#8:55) deny their knowledge of the Father. Later he will deny their knowledge of the Father and of the Son (#16:3). The Pharisees are silenced for the moment."

John Darby exhorts: "Ye neither know me, nor my Father The Lord says (for the knowledge of the Person is the truth of the testimony), "Ye neither know me nor my Father." Yet though this were the substance yet was it by testimony, and so the Spirit brought in. It is the Word made flesh, and glorified, and now speaking by the Spirit, that is to be believed. Also, "If ye had known me, ye should have known my Father also." For this also is essential in the truth that He was the revelation of the Father. But He, and He alone, is the point in which He must be met. If they had known Him (this was the point of trial and faith), they should have seen all through to the Father; they would have known the Father at once. The full glory of the Godhead within itself, manifested to us, unveiled, revealed, and we brought into perception of it and communion also with it in office. Wonderful thought, vast and boundless and divine! My weary spirit finds its rest and strength and health and itself; by exceeding great and precious promises made partakers of the divine nature." JND N&C 7.173f

04-Joh 08:24 C-3 - ATRWP - ειπον <3004> (5627) {V-2AAI-1S} ουν <3767> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} αποθανεισθε <599> (5695) {V-FDI-2P} εν <1722> {PREP} ταις <3588> {T-DPF} αμαρτιας <266> {N-DPF} υμων <4771> {P-2GP} εαν <1437> {COND} γαρ <1063> {CONJ} μη <3361> {PRT-N} πιστευσητε <4100> (5661) {V-AAS-2P} οτι <3754> {CONJ} εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S} αποθανεισθε <599> (5695) {V-FDI-2P} εν <1722> {PREP} ταις <3588> {T-DPF} αμαρτιας <266> {N-DPF} υμων <4771> {P-2GP}

04-Joh 08:24 I said <2036> (5627) therefore <3767> unto you <5213>, that <3754> ye shall die <599> (5695) in <1722> your <5216> sins <266>: **for <1063> if <3362> <0> ye believe <4100> (5661) not <3362> that <3754> I <1473> am <1510> (5719), ye shall die <599> (5695) in <1722> your <5216> sins <266>.**

3rd Class – Remember that no man at anytime has seen God (the father)! Jo 1:18 Who was it the OT saints saw???

The I AM!!!

ATRP agrees with: “For except ye believe (εαν γαρ μη πιστευσητε). **Negative condition of third class** with εαν μη and ingressive aorist active subjunctive of πιστευω, “For unless ye come to believe.” That I am he (οτι εγω ειμι). Indirect discourse, but with no word in the predicate after the copula ειμι. Jesus can mean either “that I am from above” (verse #23), “that I am the one sent from the Father or the Messiah” (#7:18,28), “that I am the Light of the World” (#8:12), “that I am the Deliverer from the bondage of sin” (#8:28,31,36), “that I am” without supplying a predicate in the absolute sense as the Jews (#De 32:39) used the language of Jehovah (cf. #Isa 43:10 where the very words occur ινα πιστευσητε — οτι εγω ειμι). The phrase εγω ειμι occurs three times here (#8:24,28,58) and also in #13:19. **Jesus seems to claim absolute divine being as in #8:58.”**

04-Joh 08:28 C-3 ITC - DM - ειπεν <3004> (5627) {V-2AAI-3S} ουν <3767> {CONJ} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} **οταν <3752> {CONJ} υψωσητε <5312> (5661) {V-AAS-2P} τον <3588> {T-ASM} υιον <5207> {N-ASM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} τοτε <5119> {ADV} γνωσεσθε <1097> (5695) {V-FDI-2P} οτι <3754> {CONJ} εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S} και <2532> {CONJ} απ <575> {PREP} εμαυτου <1683> {F-1GSM} ποιω <4160> (5719) {V-PAI-1S} ουδεν <3762> {A-ASN-N} αλλα <235> {CONJ} καθως <2531> {ADV} εδιδαξεν <1321> (5656) {V-AAI-3S} με <1473> {P-1AS} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} μου <1473> {P-1GS} ταυτα <3778> {D-APN} λαλω <2980> (5719) {V-PAI-1S}**

04-Joh 08:28 Then <5119> said <2036> (5627) Jesus <2424> unto them <846>, **Whenever <3752> ye have lifted up <5312> (5661) the Son <5207> of man <444>**, then <3767> shall ye know <1097> (5695) that <3754> I <1473> am <1510> (5748) *he*, and <2532> *that* I do <4160> (5719) nothing <3762> of <575> myself <1683>; but <235> as <2531> my <3450> Father <3962> hath taught <1321> (5656) me <3165>, I speak <2980> (5719) these things <5023>.

3rd Class – ITC. οταν = οτε + αν with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2)
a.

04-Joh 08:31 C-3 - ATRWP - ελεγεν <3004> (5707) {V-IAI-3S} ουν <3767> {CONJ} ο <3588> {T-NSM} ιησους <2424> {N-NSM} προς <4314> {PREP} τους <3588> {T-APM} πεπιστευκοτας <4100> (5761) {V-RAP-APM} αυτω <846> {P-DSM} ιουδαιους <2453> {A-APM} **εαν <1437> {COND} υμεις <4771> {P-2NP} μεινητε <3306> (5661) {V-AAS-2P} εν <1722> {PREP} τω <3588> {T-DSM} λογω <3056> {N-DSM} τω <3588> {T-DSM} εμω <1699> {S-1SDSM} αληθως <230> {ADV} μαθηται <3101> {N-NPM} μου <1473> {P-1GS} εστε <1510> (5719) {V-PAI-2P}**

04-Joh 08:31 ¶ Then <3767> said <3004> (5707) Jesus <2424> to <4314> those Jews <2453> which <3588> believed <4100> (5761) on him <846>, **If <1437> ye <5210> continue <3306> (5661) in <1722> my <1699> word <3056>**, then are ye <2075> (5748) my <3450> disciples <3101> indeed <230>;

3rd Class – Hmmmnnn? **What happens to those who continue not in His Word??? Mat 13:18-23 gives the answer.**

ATRP says: “Which had believed him (τους πεπιστευκοτας αυτω). Articular perfect active participle of πιστευω with dative αυτω (trusted him) rather than εις αυτον (on him) in verse #30. **They believed him (cf. #6:30) as to his claims to being the Messiah with their own interpretation (#6:15), but they did not commit themselves to him and may represent only one element of those in verse #30, but see #2:23 for πιστευω εις there.** If ye abide in my word (εαν υμεις μεινητε εν τω λογω τω εμω).

Third-class condition with εαν and first aorist (constative) active subjunctive. Are ye truly my disciples (αληθως μαθηται μου εστε). Your future loyalty to my teaching will prove the reality of your present profession. So the conclusion of this future condition is put in the present tense. As then, so now. We accept church members on profession of trust in Christ. Continuance in the word (teaching) proves the sincerity or insincerity of the profession. It is the acid test of life.”

04-Joh 08:36 C-3 - **εαν <1437> {COND} ουν <3767> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} υμας <4771> {P-2AP} ελευθερωση <1659> (5661) {V-AAS-3S} οντως <3689> {ADV} ελευθεροι <1658> {A-NPM} εσεσθε <1510> (5695) {V-FDI-2P}**

04-Joh 08:36 **If <1437> the Son <5207> therefore <3767> shall make <1659> <0> you <5209> free <1659> (5661), ye shall be <2071> (5704) free <1658> indeed <3689>.**

3rd Class – Addressed to those who were bondslaves to SIN. As in Take My Yoke upon you and learn of Me; in contrast to the extremely difficult school of the Jews Religion. Mat 11:25-30. Where Christs teaching is contrasted with THE LAW! At that point in Matthew's Gospel Christ rejects the Nation.

ATRPW writes concerning verse 35: "The bondservant (ο δούλος) ... the son (ο υιός). There is a change in the metaphor by this contrast between the positions of the son and the slave in the house. The slave has no footing or tenure and may be cast out at any moment while the son is the heir and has a permanent place. Cf. Ishmael and Isaac (#Ge 21:10) and Paul's use of it in #Ga 4:30. We do not know that there is any reference here to Hagar and Ishmael. See also #Heb 3:5 (#Nu 12:7) for a like contrast between Moses as servant (θεραπων) in God's house and Christ as Son (υιός) over God's house. Finally the conditional clause in verse 36: "If therefore the son shall make you free (εαν ουν ο υιός υμας ελευθερωση). Condition of third class with εαν and first aorist (ingressive) active subjunctive. "If therefore the Son set you free," as he has the power to do. Ye shall be free indeed (οιτως ελευθεροι εσεσθε). Old and common adverb from participle οντων, actually, really (cf. #Lu 24:34). But **this spiritual freedom was beyond the concept or wish of these Jews.**"

04-Joh 08:39 C-2 - HFMNT - BMT - ATRWP – a textual problem - απεκριθησαν <611> (5662) {V-ADI-3P} και <2532> {CONJ} ειπον <3004> (5627) {V-2AAI-3P} αυτω <846> {P-DSM} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} ημων <1473> {P-1GP} αβρααμ <11> {N-PRI} εστιν <1510> (5719) {V-PAI-3S} λεγει <3004> (5719) {V-PAI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ει <1487> {COND} τεκνα <5043> {N-NPN} του <3588> {T-GSM} αβρααμ <11> {N-PRI} ητε <1510> (5707) {V-IAI-2P} τα <3588> {T-APN} εργα <2041> {N-APN} του <3588> {T-GSM} αβρααμ <11> {N-PRI} ποιειτε <4160> (5707) {V-IAI-2P}

04-Joh 08:39 They answered <611> (5662) and <2532> said <2036> (5627) unto him <846>, Abraham <11> is <2076> (5748) our <2257> father <3962>. Jesus <2424> saith <3004> (5719) unto them <846>, **If <1487> ye were <2258> (5713) Abraham's <11> children <5043>**, ye would do <4160> (5707) <302> the works <2041> of Abraham <11>.

2nd Class - ei with the imperfect active indicative in the protasis, and with an and the imperfect active indicative in the apodosis. In most all, including Nestle/Aland texts, the Imperfect Active Indicative ητε: *you were*, was changed to εστε: *you are*, that produces a mixed condition. "... If you were the children of Abraham, (but you weren't), **you would be doing the works of Abraham.**" Regarding the 1st vs. 2nd class controversy, Hodges & Farstad's text/crit. book^a, (HFMNT) keeps the Imperfect in the protasis but omits the αν from the apodosis. See BMT section 249. αν is sometimes left out of the apodosis in conditions of the second class. Please note vs. 42

ATRPW disagrees: "Our father is Abraham (ο πατηρ ημων αβρααμ εστιν). They saw the implication and tried to counter it by repeating their claim in verse #33 which was true so far as physical descent went as Jesus had admitted (verse #37). If ye were (ει εστε). **Strictly, "if ye are" as ye claim, a condition of the first class assumed to be true.** Ye would do (εποιειτε αν). Read by C L N and a corrector of Aleph while W omits αν. This makes a mixed condition (protasis of the first class, apodosis of the second. See Robertson, *Grammar*, p. 1022). But B reads ποιειτε like the Sin. Syriac which has to be treated as imperative (so Westcott and Hort)."

04-Joh 08:42 C-2 - ATRWP - ειπεν <3004> (5627) {V-2AAI-3S} ουν <3767> {CONJ} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ει <1487> {COND} ο <3588> {T-NSM} θεος <2316> {N-NSM} πατηρ <3962> {N-NSM} υμων <4771> {P-2GP} ην <1510> (5707) {V-IAI-3S} ηγαπατε <25> (5707) {V-IAI-2P} αν <302> {PRT} εμε <1473> {P-1AS} εγω <1473> {P-1NS} γαρ <1063> {CONJ} εκ <1537> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM} εξηλθον <1831> (5627) {V-2AAI-1S} και <2532> {CONJ} ηκω <2240> (5719) {V-PAI-1S} ουδε <3761> {CONJ-N} γαρ <1063> {CONJ} απ <575> {PREP} εμαντου <1683> {F-1GSM} εληλυθα <2064> (5754) {V-2RAI-1S} αλλ <235> {CONJ} εκεινος <1565> {D-NSM} με <1473> {P-1AS} απεστειλεν <649> (5656) {V-AAI-3S}

^a Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According To The Majority Text*, Second Edition, Thomas Nelson, Inc. © 1985

04-Joh 08:42 Jesus <2424> <3767> said <2036> (5627) unto them <846>, **If <1487> God <2316> were <2258> (5713) your <5216> Father <3962>**, ye would <302> love <25> (5707) me <1691>: for <1063> I <1473> proceeded forth <1831> (5627) and <2532> came <2240> (5719) from <1537> God <2316>; neither <3761> <1063> came I <2064> (5754) of <575> myself <1683>, but <235> he <1565> sent <649> (5656) me <3165>.

2nd Class - “ . . if God was your Father (but He wasn’t), . . .” - ei with the imperfect active indicative in the protasis, with an and the imperfect active indicative in the apodosis. Just like vs. 39 without the textual criticism. See ATR’s Comments, below.

ATRW says: “Ye would love me (ἠγαπατε ἀν ἐμε). **Conclusion of second-class condition with distinct implication that their failure to love Jesus is proof that God is not their Father (protasis).** For I came forth from God (ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθον). Second aorist active indicative of ἐξερχομαι, definite historical event (the Incarnation). See #4:30 for ἐξηλθον ἐκ. In #13:3; 16:30 **Jesus is said to have come from (ἀπο) God. The distinction is not to be pressed. Note the definite consciousness of pre-existence with God as in #17:5.** And am come (καὶ ἤκω). Present active indicative with perfect sense in the verb stem (state of completion) before rise of the tense and here retained. “I am here,” Jesus means. Of myself (ἀπ ἐμαυτοῦ). His coming was not self-initiated nor independent of the Father. **“But he (ἐκεῖνος, emphatic demonstrative pronoun) sent me” and here I am..**

04-Joh 08:44 C-3 ITC - DM - υμεῖς <4771> {P-2NP} ἐκ <1537> {PREP} τοῦ <3588> {T-GSM} πατρος <3962> {N-GSM} τοῦ <3588> {T-GSM} διαβολου <1228> {A-GSM} εστε <1510> (5719) {V-PAI-2P} καὶ <2532> {CONJ} τας <3588> {T-APF} ἐπιθυμίας <1939> {N-APF} τοῦ <3588> {T-GSM} πατρος <3962> {N-GSM} υμων <4771> {P-2GP} θελετε <2309> (5719) {V-PAI-2P} ποιειν <4160> (5721) {V-PAN} ἐκεῖνος <1565> {D-NSM} ἀνθρωποκτονος <443> {A-NSM} ἦν <1510> (5707) {V-IAI-3S} ἀπ <575> {PREP} ἀρχης <746> {N-GSF} καὶ <2532> {CONJ} ἐν <1722> {PREP} τῇ <3588> {T-DSF} ἀληθείᾳ <225> {N-DSF} οὐχ <3756> {PRT-N} ἐστήκεν <2476> (5758) {V-RAI-3S} ὅτι <3754> {CONJ} οὐκ <3756> {PRT-N} ἐστὶν <1510> (5719) {V-PAI-3S} ἀληθείᾳ <225> {N-NSF} ἐν <1722> {PREP} αὐτῷ <846> {P-DSM} **ὅταν <3752> {CONJ} λαλή <2980> (5725) {V-PAS-3S} το <3588> {T-ASN} ψευδος <5579> {N-ASN} ἐκ <1537> {PREP} τῶν <3588> {T-GPN} ἰδίων <2398> {A-GPN} λαλεῖ <2980> (5719) {V-PAI-3S} ὅτι <3754> {CONJ} ψευστης <5583> {N-NSM} ἐστὶν <1510> (5719) {V-PAI-3S} καὶ <2532> {CONJ} ὁ <3588> {T-NSM} πατήρ <3962> {N-NSM} αὐτοῦ <846> {P-GSM}**

04-Joh 08:44 Ye <5210> are <2075> (5748) of <1537> *your* father <3962> the devil <1228>, and <2532> the lusts <1939> of your <5216> father <3962> ye will <2309> (5719) do <4160> (5721). He <1565> was <2258> (5713) a murderer <443> from <575> the beginning <746>, and <2532> abode <2476> (5707) (5758) not <3756> in <1722> the truth <225>, because <3754> there is <2076> (5748) no <3756> truth <225> in <1722> him <846>. **Whenever <3752> he speaketh <2980> (5725) a lie <5579>**, he speaketh <2980> (5719) of <1537> his own <2398>: for <3754> he is <2076> (5748) a liar <5583>, and <2532> the father <3962> of it <846>. *{of his own: or, from his own will or disposition}*

3rd Class – ITC. ὅταν = ὅτε + ἀν with crasis, ‘whenever’, with the subjunctive in the protasis See DM section 265. (2)
a Here we observe the progeny of the unregenerate ‘MAN’ the one IN ADAM. We all had our father in the evil one. Only regeneration – being born from above, created IN CHRIST JESUS, allows us to be changed and adopted into a new family..

04-Joh 08:46 C-1 - τῖς <5101> {I-NSM} ἐξ <1537> {PREP} υμων <4771> {P-2GP} ἐλεγχῃ <1651> (5719) {V-PAI-3S} με <1473> {P-1AS} περὶ <4012> {PREP} ἀμαρτίας <266> {N-GSF} **εἰ <1487> {COND} δε <1161> {CONJ} ἀληθειαν <225> {N-ASF} λέγω <3004> (5719) {V-PAI-1S} δια <1223> {PREP} τῇ <5101> {I-ASN} υμεῖς <4771> {P-2NP} οὐ <3756> {PRT-N} πιστευετε <4100> (5719) {V-PAI-2P} μοι <1473> {P-1DS}**

04-Joh 08:46 Which <5101> of <1537> you <5216> convinceth <1651> (5719) me <3165> of <4012> sin <266>? **And <1161> if <1487> I say <3004> (5719) the truth <225>**, why <1302> do <4100> <0> ye <5210> not <3756> believe <4100> (5719) me <3427>?

1st Class – “And if (and I do) I say the truth, . . .” or I AM not the one with the wrong fathe, but YOU ARE. See v. 44. ATRWP says: “Which of you convicteth me of sin? (τις ἐξ υμῶν ἐλεγχει με περι αμαρτιας;). See on #3:20; 16:8 (the work of the Holy Spirit) for ἐλεγχω for charge and proof. **The use of αμαρτια as in #1:29 means sin in general, not particular sins.** The rhetorical question which receives no answer involves sinlessness (#Heb 4:15) without specifically saying so. Bernard suggests that Jesus paused after this pungent question before going on. Why do ye not believe me? (δια τι υμεις ου πιστευετε μοι;). This question drives home the irrationality of their hostility to Jesus. It was based on prejudice and predilection.

04-Joh 08:51 C-3 - ATRWP - αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} **εαν <1437> {COND} τις <5100> {X-NSM} τον <3588> {T-ASM} λογον <3056> {N-ASM} τον <3588> {T-ASM} εμον <1699> {S-1SASM} τηρηση <5083> (5661) {V-AAS-3S} θανατον <2288> {N-ASM} ου <3756> {PRT-N} μη <3361> {PRT-N} θεωρηση <2334> (5661) {V-AAS-3S} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM}**

04-Joh 08:51 Verily <281>, verily <281>, I say <3004> (5719) unto you <5213>, **If <1437> a man <5100> keep <5083> (5661) my <1699> saying <3056>**, he shall <2334> <0> never <3364> <1519> <165> see <2334> (5661) (*eternal*) death <2288>.

3rd Class - θανατον: death that's really death, with the double-strong negation, never, – not for believers. Ref. Joh 5:24. – The term εις τον αιωνα, the Vulgate translates θανατον ου μη θεωρηση εις τον αιωνα as **mortem non videbit in aeternum: shall not see eternal death.** Remembering that there is no article, ton, in Latin. See vs. 52. ATRWP says: “If a man keep my word (εαν τις τον εμον λογον τηρηση). Condition of third class with εαν and constative aorist active subjunctive of τηρεω. Repeated in verse #52. See verse #43 about hearing the word of Christ. Common phrase in John (#8:51,52,55; 14:23,24; 15:20; 17:6; 1Jo 2:5). Probably the same idea as keeping the commands of Christ (#Jo 14:21). He shall never see death (θανατον ου μη θεωρηση εις τον αιωνα). Spiritual death, of course. Strong double negative ου μη with first aorist active subjunctive of θεωρεω. The phrase “see death” is a Hebraism (#Ps 89:48) and occurs with ιδειν (see) in #Lu 2:26; Heb 11:5. No essential difference meant between οραω and θεωρεω. See #Joh 14:23 for the blessed fellowship the Father and the Son have with the one who keeps Christ's word.”

04-Joh 08:52 C-3 - ATRWP - ειπον <3004> (5627) {V-2AAI-3P} ουν <3767> {CONJ} αυτω <846> {P-DSM} οι <3588> {T-NPM} ιουδαιοι <2453> {A-NPM} νυν <3568> {ADV} εγνωκαμεν <1097> (5758) {V-RAI-1P} οτι <3754> {CONJ} δαμονιον <1140> {N-ASN} εχεις <2192> (5719) {V-PAI-2S} αβρααμ <11> {N-PRI} απεθανεν <599> (5627) {V-2AAI-3S} και <2532> {CONJ} οι <3588> {T-NPM} προφηται <4396> {N-NPM} και <2532> {CONJ} συ <4771> {P-2NS} λεγεις <3004> (5719) {V-PAI-2S} **εαν <1437> {COND} τις <5100> {X-NSM} τον <3588> {T-ASM} λογον <3056> {N-ASM} μου <1473> {P-1GS} τηρηση <5083> (5661) {V-AAS-3S} ου <3756> {PRT-N} μη <3361> {PRT-N} γευσηται <1089> (5667) {V-ADS-3S} θανατου <2288> {N-GSM} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM}**

04-Joh 08:52 Then <3767> said <2036> (5627) the Jews <2453> unto him <846>, Now <3568> we know <1097> (5758) that <3754> thou hast <2192> (5719) a devil <1140>. Abraham <11> is dead <599> (5627), and <2532> the prophets <4396>; and <2532> thou <4771> sayest <3004> (5719), **If <1437> a man <5100> keep <5083> (5661) my <3450> saying <3056>**, he shall <1089> <0> never <3364> <1519> <165> taste <1089> (5695) of (*eternal*) death <2288>.

3rd Class – . Sort of like Jo 8:31 discussed previously. Although the necessity of knowing, growing, and keeping His Word is repeated many times in Scripture, when it is said twice, then Gen 41:32.

ATRWP writes: “Now we know (νυν εγνωκαμεν). Perfect active indicative of γινωσκω, state of completion, “Now since such talk we have come to certain knowledge that thou hast a demon” (verse #48). Is dead (απεθανεν). Second aorist active indicative of αποθνησκω. “Abraham died.” And thou sayest (και συ λεγεις). Adversative use of και, “and yet.” Emphatic position of συ (thou). Same condition quoted as in verse #51. He shall never taste of death (ου με γευσηται θανατου εις τον αιωνα). Same emphatic negative with subjunctive as in verse #51, but γευσηται (first aorist middle subjunctive of γεωω with genitive case

θανάτου (death). Another Hebraism for dying like θεωρησι (see) in verse #51. Used in #Heb 2:9 of the death of Jesus and in Synoptics (#Mt 16:28; Mr 9:1; Lu 9:27). It occurs in the Talmud, but not in the O.T. The Pharisees thus did not misquote Jesus, though they misunderstood him.”

04-Joh 08:54 C-3 - ATRWP - απεκριθη <611> (5662) {V-ADI-3S} ησους <2424> {N-NSM} **εαν <1437>** {COND} **εγω <1473>** {P-1NS} **δοξαζω <1392> (5719)** {V-PAI-1S} **εμαυτον <1683>** {F-1ASM} η <3588> {T-NSF} **δοξα <1391>** {N-NSF} **μου <1473>** {P-1GS} ουδεν <3762> {A-NSN-N} **εστιν <1510>** (5719) {V-PAI-3S} **εστιν <1510>** (5719) {V-PAI-3S} ο <3588> {T-NSM} **πατηρ <3962>** {N-NSM} **μου <1473>** {P-1GS} ο <3588> {T-NSM} **δοξαζων <1392>** (5723) {V-PAP-NSM} **με <1473>** {P-1AS} **ον <3739>** {R-ASM} υμεις <4771> {P-2NP} **λεγετε <3004>** (5719) {V-PAI-2P} **οτι <3754>** {CONJ} **θεος <2316>** {N-NSM} **ημων <1473>** {P-1GP} **εστιν <1510>** (5719) {V-PAI-3S}

04-Joh 08:54 Jesus <2424> answered <611> (5662), **If <1437> I <1473> honour <1392> (5719) myself <1683>**, my <3450> honour <1391> is <2076> (5748) nothing <3762>: it is <2076> (5748) my <3450> Father <3962> that honoureth <1392> (5723) me <3165>; of whom <3739> ye <5210> say <3004> (5719), that <3754> he is <2076> (5748) your <5216> God <2316>:

3rd Class

ATRWP adds: “If I glorify myself (εαν εγω δοξασω εμαυτον). **Third-class condition with εαν and first aorist active subjunctive (or future active indicative) of δοξαζω.** It is my Father that glorifieth me (εστιν ο πατηρ μου ο δοξαζων με). The position and accent of εστιν mean: "Actually my Father is the one," etc. Of whom ye say (ον υμεις λεγετε). The accusative of the person (ον) with λεγετε is regular (cf. #10:36). Your God (θεος υμων). So Aleph B D and apparently correct, though A C L W Delta Theta have ημων (our God). The οτι can be taken as recitative (direct quotation, ημων, our) or declarative (indirect, that, and so υμων). The Jews claimed God as their peculiar national God as they had said in #41. So Jesus turns this confession and claim against them.

04-Joh 08:55 C-3 - και <2532> {CONJ} ουκ <3756> {PRT-N} **εγνωκατε <1097>** (5758) {V-RAI-2P} αυτον <846> {P-ASM} **εγω <1473>** {P-1NS} **δε <1161>** {CONJ} **οιδα <1492>** (5758) {V-RAI-1S} αυτον <846> {P-ASM} **και <2532>** {CONJ} **εαν <1437>** {COND} **ειπω <3004> (5632)** {V-2AAS-1S} **οτι <3754>** {CONJ} ουκ <3756> {PRT-N} **οιδα <1492>** (5758) {V-RAI-1S} αυτον <846> {P-ASM} **εσομαι <1510>** (5695) {V-FDI-1S} ομοιος <3664> {A-NSM} υμων <4771> {P-2GP} **ψευστης <5583>** {N-NSM} **αλλ <235>** {CONJ} **οιδα <1492>** (5758) {V-RAI-1S} αυτον <846> {P-ASM} **και <2532>** {CONJ} **τον <3588>** {T-ASM} **λογον <3056>** {N-ASM} αυτου <846> {P-GSM} **τηρω <5083>** (5719) {V-PAI-1S}

04-Joh 08:55 Yet <2532> ye have <1097> <0> not <3756> known <1097> (5758) him <846>; but <1161> I <1473> know <1492> (5758) him <846>: **and <2532> if <1437> I should say <2036> (5632)**, <3754> I know <1492> (5758) him <846> not <3756>, I shall be <2071> (5704) a liar <5583> like <3664> unto you <5216>: but <235> I know <1492> (5758) him <846>, and <2532> keep <5083> (5719) his <846> saying <3056>.

3rd Class – And if I should at any time say that I don't know Him, then I shall be a liar. Like ya'll.

ATRWP says: “And ye have not known him (και ουκ εγνωκατε αυτον). Adversative use again of και= "and yet." Perfect active indicative of γινωσκω, the verb for experiential knowledge. This was true of the κοσμος (#1:10; 17:25) and of the hostile Jews (#16:3). Jesus prays that the world may know (#17:23) and the handful of disciples had come to know (#17:25). But I know him (εγω δε οιδα αυτον). Equipped by eternal fellowship to reveal the Father (#1:1-18). This peculiar intimate knowledge Jesus had already claimed (#7:29). Jesus used οιδα (#8:19; 15:21) or γινωσκω (#17:23,25) for the knowledge of the Father. No undue distinction can be drawn here. And if I should say (καν ειπω). **Third-class condition (concession)**, "even if I say," with και εαν (καν) and second aorist active subjunctive. "Suppose I say." I shall be like you a liar (εσομαι ομοιος υμιν ψευστης). Apodosis of the condition. ομοιος (like) is followed by the associative-instrumental case υμιν. The word ψευστης (liar), in spite of the statement that they are the children of the devil, the father of lying (#8:44), comes with a sudden jolt because it is a direct charge. This word liar is not considered polite today in public speech when hurled at definite individuals. There is a rather free use of the word in #1Jo 2:4,22; 4:20; 5:10. It is not hard to imagine the quick anger of these Pharisees.”

04-Joh 09:05 C-3 ITC - DM - **οταν <3752> {CONJ} εν <1722> {PREP} τω <3588> {T-DSM} κοσμω <2889> {N-DSM} ω <1510> (5725) {V-PAS-1S} φως <5457> {N-NSN} εμι <1510> (5719) {V-PAI-1S} του <3588> {T-GSM} κοσμου <2889> {N-GSM}**

04-Joh 09:05 **Whenever <3752> I am <5600> (5753) in <1722> the world <2889>, I am <1510> (5748) the light <5457> of the world <2889>.**

3rd Class – ITC. οταν = οτε + αν with crasis, ‘whenever’, [here AV ‘as long as’,] with the present subjunctive in the protasis See DM section 265. (2) a.

ATRPW writes: “When I am in the world (οταν εν τω κοσμω ω). Indefinite relative clause with οταν and present active subjunctive ω, “whenever I am in the world.” The Latin Vulgate renders here οταν by quamdiu so long as or while as if it were εως. But clearly Jesus here refers to the historic Incarnation (#17:11) and to any previous visitations in the time of the patriarchs, prophets, etc. Jesus as God’s Son is always the Light of the World (#1:4,10; 8:12), but here the reference is limited to his manifestation “in the world.” I am the light of the world (φως εμι του κοσμου). The absence of the definite article (το φως in #8:12) is to be noted (Westcott). Literally, “I am light to the world, whenever I am in the world.” “The display of the character varies with the occasion” (Westcott).

04-Joh 09:22 C-3 - ATRWP - **ταυτα <3778> {D-APN} ειπον <3004> (5627) {V-2AAI-3P} οι <3588> {T-NPM} γονεις <1118> {N-NPM} αυτου <846> {P-GSM} οτι <3754> {CONJ} εφοβουντο <5399> (5711) {V-INI-3P} τους <3588> {T-APM} ιουδαιους <2453> {A-APM} ηδη <2235> {ADV} γαρ <1063> {CONJ} συνετεθειντο <4934> (5717) {V-LMI-3P} οι <3588> {T-NPM} ιουδαιοι <2453> {A-NPM} ινα <2443> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} αυτον <846> {P-ASM} ομολογηση <3670> (5661) {V-AAS-3S} χριστον <5547> {N-ASM} αποσυναγωγος <656> {A-NSM} γενηται <1096> (5638) {V-2ADS-3S}**

04-Joh 09:22 These <5023> words spake <2036> (5627) his <846> parents <1118>, because <3754> they feared <5399> (5711) the Jews <2453>: for <1063> the Jews <2453> had agreed <4934> (5717) already <2235>, that <2443> **if <1437> any man <5100> did confess <3670> (5661) that he <846> was Christ <5547>**, he should be <1096> (5638) put out of the synagogue <656>.

3rd Class

ATRPW writes: “Because they feared the Jews (οτι εφοβουντο τους ιουδαιους). Imperfect middle, a continuing fear and not without reason. See already the whispers about Jesus because of fear of the Jews (#7:13). Had agreed already (ηδη συνετεθειντο). Past perfect middle of συντιθημι, to put together, to form a compact (#7:32,47-49). If any man should confess him to be Christ (εαν τις αυτον ομολογηση χριστον). **Condition of third class with εαν and first aorist active subjunctive of ομολογεω and predicate accusative χριστον.** Jesus had made confession of himself before men the test of discipleship and denial the disproof (#Mt 10:32; Lu 12:8). We know that many of the rulers nominally believed on Jesus (#Jo 12:42) and yet “did not confess him because of the Pharisees” (αλλα δια τους φαρισαιους ουχ ομολογουν), for the very reason given here, “that they might not be put out of the synagogue” (ινα μη αποσυναγωγοι γενωνται). Small wonder then that here the parents cowered a bit. That he should be put out of the synagogue (ινα αποσυναγωγος γενηται). Sub-final use of ινα with second aorist middle subjunctive of γινομαι. αποσυναγωγος (απο and συναγωγη) is found in N.T. only here and #12:42; 16:2. A purely Jewish word naturally. There were three kinds of excommunication (for thirty days, for thirty more, indefinitely).”

04-Joh 09:25 C-1 - απεκριθη <611> (5662) {V-ADI-3S} ουν <3767> {CONJ} εκεινος <1565> {D-NSM} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} **ει <1487> {COND} αμαρτωλος <268> {A-NSM} εστιν <1510> (5719) {V-PAI-3S}** ουκ <3756> {PRT-N} οιδα <1492> (5758) {V-RAI-1S} εν <1520> {A-ASN} οιδα <1492> (5758) {V-RAI-1S} οτι <3754> {CONJ} τυφλος <5185> {A-NSM} ων <1510> (5723) {V-PAP-NSM} αρτι <737> {ADV} βλεπω <991> (5719) {V-PAI-1S}

04-Joh 09:25 <3767> He <1565> answered <611> (5662) and <2532> said <2036> (5627), **Whether (if) <1487> he is <2076> (5748) a sinner <268> or no**, I know <1492> (5758) not <3756>: one thing <1520> I know <1492> (5758), that <3754>, whereas I was <5607> (5752) blind <5185>, now <737> I see <991> (5719).

1st Class – **assumption for the sake of argument** – the once-blind man has no previous knowledge of Jesus and so even though He is a sinner, I don't know, but whereas I was blind, now I see! We might draw certain comparison between our Lord forming man out of the dust of the earth [Ref. Gen 02:07] and the same Lord healing the blind man using the dust of the earth.

ATRPW says: "One thing I know (εν οίδα). This man is keen and quick and refuses to fall into the trap set for him. He passes by their quibbling about Jesus being a "sinner" (αμαρτωλος) and clings to the one fact of his own experience. Whereas I was blind, now I see (τυφλος ων αρτι βλεπω). Literally, "Being blind I now see." The present active participle ων of ειμι by implication in contrast with αρτι (just now, at this moment) points to previous and so past time. It must be borne in mind that the man did not at this stage know who Jesus was and so had not yet taken him as Saviour (#9:36-38).

04-Joh 09:31 C-3 ,3 - BMT - ATRWP - οίδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} αμαρτωλων <268> {A-GPM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ουκ <3756> {PRT-N} ακουει <191> (5719) {V-PAI-3S} αλλ <235> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} θεοσεβης <2318> {A-NSM} η <1510> (5725) {V-PAS-3S} και <2532> {CONJ} το <3588> {T-ASN} θελημα <2307> {N-ASN} αυτου <846> {P-GSM} ποιη <4160> (5725) {V-PAS-3S} τουτου <3778> {D-GSM} ακουει <191> (5719) {V-PAI-3S}

04-Joh 09:31 Now <1161> we know <1492> (5758) that <3754> God <2316> heareth <191> (5719) not <3756> sinners <268>: but <235> if <1437> any man <5100> be <5600> (5753) a worshipper of God <2318>, and <2532> doeth <4160> (5725) his <846> will <2307>, him <5127> He hears <191> (5719).
3rd Class + 3rd Class – Two protases, two conditions (1) Practice being (h) a worshipper of God, and (2) practice doing (poih) God's will. See BMT section 268. (b).

ATRPW says: "God does not hear sinners (ο θεος αμαρτωλων ουκ ακουει). Note genitive case with ακουει. This was the argument of the Pharisees in #9:16. It is frequent in the O.T. (#Job 27:9; Ps 66:18; Isa 1:15; 59:2, etc.). The conclusion is inevitable from this premise. Jesus is not αμαρτωλος.

If any man be a worshipper of God (εαν τις θεοσεβης η). **Condition of third class with εαν and present active subjunctive η.** θεοσεβης (θεος, God, σεβομαι, to worship) is an old compound adjective, here alone in the N.T.

And do his will (και το θελημα αυτου ποιει). **Same condition with present active subjunctive of ποιεω, "keep on doing his will."**

04-Joh 09:33 C-2 - BMT - ATRWP - ει <1487> {COND} μη <3361> {PRT-N} ην <1510> (5707) {V-IAI-3S} ουτος <3778> {D-NSM} παρα <3844> {PREP} θεου <2316> {N-GSM} ουκ <3756> {PRT-N} ηδυνατο <1410> (5711) {V-INI-3S-ATT} ποιειν <4160> (5721) {V-PAN} ουδεν <3762> {A-ASN-N}

04-Joh 09:33 If <1508> <0> this man <3778> were <2258> (5713) not <1508> of <3844> God <2316>, he could <1410> (5711) <3756> do <4160> (5721) nothing <3762>.

2nd Class - for the omission of αν from the apodosis, see BMT section 249.

ATRPW writes: "If this man were not from God (ει μη ην ουτος παρα θεου). **Negative condition of second class with imperfect indicative.** Assuming that Jesus is not "from God" (παρα θεου) as some argued in #9:16, "he could do nothing" (ουκ ηδυνατο ποιειν ουδεν). Conclusion of the second-class condition with imperfect indicative (double augment in ηδυνατο) without αν as is usual in conditions of possibility, propriety, obligation (Robertson, Grammar, pp. 920,1014). The man has scored with terrific power in his use of Scripture and logic.."

04-Joh 09:41 C-2 - ATRWP - ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ει <1487> {COND} τυφλοι <5185> {A-NPM} ητε <1510> (5707) {V-IAI-2P} ουκ <3756> {PRT-N} αν <302> {PRT} ειχετε <2192> (5707) {V-IAI-2P} αμαρτιαν <266> {N-ASF} νυν <3568> {ADV} δε <1161> {CONJ} λεγετε <3004> (5719) {V-PAI-2P} οτι <3754> {CONJ} βλεπομεν <991> (5719) {V-PAI-1P} η <3588> {T-NSF} ουν <3767> {CONJ} αμαρτια <266> {N-NSF} υμων <4771> {P-2GP} μενει <3306> (5719) {V-PAI-3S}

04-Joh 09:41 Jesus <2424> said <2036> (5627) unto them <846>, If <1487> ye were <2258> (5713) blind <5185>, ye should <302> have <2192> (5707) no <3756> sin <266>: but <1161> now <3568> ye say

<3004> (5719), <3754> We see <991> (5719); therefore <3767> your <5216> sin <266> remaineth <3306> (5719).

2nd Class - “... If you were blind (but you aren’t), ...” Another passage for what happens to the fetuses, babies, and young children who die, below the ‘age of accountability’. Read 2Sa 12:13-25, esp. vs.23; Rom 05:13

ATRPW responds: “If ye were blind (ει τυφλοι ητε). Condition of second class with imperfect indicative in the protasis. The old word τυφλος is from τυφω, to raise a smoke, to blind by smoke (literally and metaphorically). Here, of course, it is moral blindness. If the Pharisees were born morally blind, they would, like idiots, be without responsibility. Ye would not have sin (ουκ αν ειχατε αμαρτιαν). **Regular form for conclusion of second-class condition, αν with imperfect.** But now ye say (νυν δε λεγετε). In contrast to the previous condition. See like contrast in #15:22,24. They arrogantly asserted superior knowledge. We see (βλεπομεν). The ignorant mob do not (#7:49). It is sin against light and is hopeless (#Mr 3:29; Mt 12:31). “Ye are witnesses against yourselves” (μαρτυρειτε εαυτοις, #Mt 23:31).”

04-Joh 10:04 C-3 ITC - DM - και <2532> {CONJ} **οταν <3752> {CONJ} τα <3588> {T-APN} ιδια <2398> {A-APN} προβατα <4263> {N-APN} εκβαλη <1544> (5632) {V-2AAS-3S}** εμπροσθεν <1715> {PREP} αυτων <846> {P-GPN} πορευεται <4198> (5736) {V-PNI-3S} και <2532> {CONJ} τα <3588> {T-NPN} προβατα <4263> {N-NPN} αυτω <846> {P-DSM} ακολουθει <190> (5719) {V-PAI-3S} οτι <3754> {CONJ} οιδασιν <1492> (5758) {V-RAI-3P} την <3588> {T-ASF} φωνην <5456> {N-ASF} αυτου <846> {P-GSM}

04-Joh 10:04 And <2532> **whenever <3752> he putteth forth <1544> (5632) his own <2398> sheep <4263>**, he goeth <4198> (5736) before <1715> them <846>, and <2532> the sheep <4263> follow <190> (5719) him <846>: for <3754> they know <1492> (5758) his <846> voice <5456>.

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis and the 2AAS-3S of εκβαλη of the protasis. See DM section 265 (2) b. : The believer (sheep) from vs. 1, that is untended or poorly tended, is easily lead astray; often by themselves. It was well known among Southern Baptist preachers at the turn of the 21st century, that **the Mormon church obtains more of its ‘converts’ from the Southern Baptist Convention, than any other denomination. (All evangelism but no growth truths)**

ATRPW pronounces: “When he hath put forth all his own (οταν τα ιδια παντα εκβαλη). Indefinite temporal clause with οταν and the second aorist (effective) active subjunctive of εκβαλλω. No need of the futurum exactum idea, simply, “when he leads out all his own sheep.” They are all out of the fold. He overlooks none. εκβαλλω does mean “thrust out” if a reluctant sheep wishes to linger too long. He goeth before them (εμπροσθεν αυτων πορευεται). Staff in hand he leads the way in front of the flock and they follow (ακολουθει) him. What a lesson for pastors who seek to drive the church like cattle and fail. The true pastor leads in love, in words, in deeds..”

Verse 05 is included as a finale to verse 04.

04-Joh 10:05 *And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

ATRPW again: “A stranger (αλλοτριω). Literally, “One belonging to another” (from αλλος, opposed to ιδιος). A shepherd of another flock, it may be, not necessarily the thief and robber of verse #1. Note associative instrumental case after ακολουθησουσιν (future active indicative of ακολουθεω, verse #4). Note the strong double negative ου μη here with the future indicative, though usually with the aorist subjunctive (Aleph L W have it here). They simply will not follow such a man or woman, **these well-trained sheep will not. But will flee from him (αλλα φευξονται απ αυτου).** Future middle of φευγω and ablative case with απο. **They will flee as if from a wolf or from the plague. Alas and alas, if only our modern pastors had the sheep (old and young) so trained that they would run away from and not run after the strange voices that call them to false philosophy, false psychology, false ethics, false religion, false life.”**

04-Joh 10:09 C-3 - ATRWP - εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S} η <3588> {T-NSF} θυρα <2374> {N-NSF} δι <1223> {PREP} εμου <1473> {P-1GS} **εαν <1437> {COND} τις <5100> {X-NSM} εισελθη <1525> (5632) {V-2AAS-3S}** σωθησεται <4982> (5701) {V-FPI-3S} και <2532> {CONJ} εισελευσεται <1525> (5695) {V-FDI-3S} και <2532> {CONJ} εξελευσεται <1831> (5695) {V-FDI-3S} και <2532> {CONJ} νομην <3542> {N-ASF} ευρησει <2147> (5692) {V-FAI-3S}

04-Joh 10:09 I <1473> am <1510> (5748) the door <2374>: by <1223> me <1700> **if <1437> any man <5100> enter in <1525> (5632)**, he shall be saved <4982> (5701), and <2532> shall go in <1525> (5695) and <2532> out <1831> (5695), and <2532> find <2147> (5692) pasture <3542>.

3rd Class – here is a FOS – a metaphor. The Only way into the “Sheep-Fold”. If any man enter in, (then) He shall be saved. .

ATRPW says: “The door (ἡ θύρα). Repeated from verse #7.

By me if any man enter in (δι ἐμου εἰς τις εἰσελθῇ). Condition of third class with εἰ and second aorist active subjunctive of εἰσερχομαι. Note proleptic and emphatic position of δι ἐμου. One can call this narrow intolerance, if he will, but it is the narrowness of truth. If Jesus is the Son of God sent to earth for our salvation, he is the only way. He had already said it in #5:23. He will say it again more sharply in #14:6. It is unpalatable to the religious dogmatists before him as it is to the liberal dogmatists today. Jesus offers the open door to “any one” (τις) who is willing (θέλει) to do God’s will (#7:17).

He shall be saved (σωθησεται). Future passive of σωζω, the great word for salvation, from σως, safe and sound. The sheep that comes into the fold through Jesus as the door will be safe from thieves and robbers for one thing. He will have entrance (εἰσελευσεται) and outgo (ἐξελευσεται), he will be at home in the daily routine (cf. #Ac 1:21) of the sheltered flock.

And shall find pasture (καὶ νομὴν εὐρησει). Future (linear future) indicative of εὐρισκω, old word from νεμω, to pasture. In N.T. only here and #2Ti 2:17 (in sense of growth). This same phrase occurs in #1Ch 4:40. The shepherd leads the sheep to pasture, but this phrase pictures the joy of the sheep in the pasture provided by the shepherd.”

04-Joh 10:10 C-1 EXC - BMT - DM - ο <3588> {T-NSM} κλεπτης <2812> {N-NSM} ουκ <3756> {PRT-N} εργεται <2064> (5736) {V-PNI-3S} **ει** <1487> {COND} **μη** <3361> {PRT-N} ινα <2443> {CONJ} κλεψη <2813> (5661) {V-AAS-3S} και <2532> {CONJ} θυση <2380> (5661) {V-AAS-3S} και <2532> {CONJ} απολεση <622> (5661) {V-AAS-3S} εγω <1473> {P-1NS} ηλθον <2064> (5627) {V-2AAI-1S} ινα <2443> {CONJ} ζωνην <2222> {N-ASF} εχωσιν <2192> (5725) {V-PAS-3P} και <2532> {CONJ} περισσον <4053> {A-ASN} εχωσιν <2192> (5725) {V-PAS-3P}

04-Joh 10:10 The thief <2812> cometh <2064> (5736) not <3756>, **but (except) <1508> (he comes)** for to <2443> steal <2813> (5661), and <2532> *(he comes)* to kill <2380> (5661), and <2532> *(he comes)* to destroy <622> (5661): I <1473> am come <2064> (5627) that <2443> they might have <2192> (5725) life <2222>, and <2532> that they might have <2192> (5725) *it* more abundantly <4053>.

1st Class - EXC - The phrase ει μη has an accepted translation of *except*. As BMT section 273. (f) and 274. (g), explain, the verbal of the protasis εργεται need to be supplied, here, “. . . **except he comes**, . . .” See also DM sections 216. and 217.

ATRPW says: “But that he may steal, and kill, and destroy (ει μη ινα κλεψη και θυση και απολεση). Literally, “except that” (ει μη) common without (#Mt 12:4) and with verb (#Ga 1:7), “if not” (literally), followed here by final ινα and three aorist active subjunctives as sometimes by οταν (#Mr 9:9) or οτι (#2Co 12:13). Note the order of the verbs. Stealing is the purpose of the thief, but he will kill and destroy if necessary just like the modern bandit or gangster. I came that they may have life (εγω ηλθον ινα ζωνην εχωσιν). In sharp contrast (εγω) as the good shepherd with the thieves and robbers of verse #1 came Jesus. Note present active subjunctive (εχωσιν), “that they (people) may keep on having life (eternal, he means)” as he shows in #10:28. He is “the life” (#14:6). And may have it abundantly (και περισσον εχωσιν). Repetition of εχωσιν (may keep on having) abundance (περισσον, neuter singular of περισσος). Xenophon (Anab. VII. vi. 31) uses περισσον εχειν, “to have a surplus,” true to the meaning of overflow from περι (around) seen in Paul’s picture of the overplus (υπερπερισσευσεν in #Ro 5:20) of grace. Abundance of life and all that sustains life, Jesus gives.”

04-Joh 10:24 C-1 - ATRWP - εκυκλωσαν <2944> (5656) {V-AAI-3P} ουν <3767> {CONJ} αυτον <846> {P-ASM} οι <3588> {T-NPM} ιουδαιοι <2453> {A-NPM} και <2532> {CONJ} ελεγον <3004> (5707) {V-IAI-3P} αυτω <846> {P-DSM} εως <2193> {ADV} ποτε <4219> {PRT-I} την <3588> {T-ASF} ψυχην <5590> {N-ASF} ημων <1473> {P-1GP} αιρεις <142> (5719) {V-PAI-2S} **ει** <1487> {COND} **συ** <4771> {P-2NS} **ει** <1510> (5719) {V-PAI-2S} ο <3588> {T-NSM} **χριστος** <5547> {N-NSM} ειπε <3004> (5628) {V-2AAM-2S} ημιν <1473> {P-1DP} παρησια <3954> {N-DSF}

04-Joh 10:24 Then <3767> came <2944> <0> the Jews <2453> round about <2944> (5656) him <846>, and <2532> said <3004> (5707) unto him <846>, How long <2193> <4219> dost thou make <142> (5719) us <2257> to doubt <5590>? **If <1487> thou <4771> be <1488> (5748) the Christ <5547>**, tell <2036> (5628) us <2254> plainly <3954>. *{make...: or, hold us in suspense}*

1st Class – the speech is assumed true for the sake of argument. It could also be sarcasm “**Since you are the Christ, tell us plainly.**”

ATRPW writes in a theological discussion of the person of Jesus: “Came round about him (εκυκλωσαν αυτον). Aorist active indicative of κυκλοω, old verb from κυκλος (cycle, circle). See #Ac 14:20 for the circle of disciples around Paul when stoned. Evidently the hostile Jews cherished the memory of the stinging rebuke given them by Jesus when here last, particularly the allegory of the Good Shepherd (#10:1-19), in which he drew so sharply their own picture.

How long dost thou hold us in suspense? (εως ποτε την ψυχην ημων αιρεις;). Literally, "Until when dost thou lift up our soul?" But what do they mean by this metaphor? **αιρω is common enough to lift up the eyes** (#Joh 11:41), **the voice** (#Lu 17:13), and in #Ps 25:1; 86:4 (Josephus, Ant. III. ii. 3) we have **"to lift up the soul."** We are left to the context to judge the precise meaning. Clearly the Jews mean to imply doubt and suspense. The next remark makes it clear. {Ed. Note: For **αιρω** in Jo 15:2 The Husbandman lifts up (not ‘takes away’) so it can get more light. Usually by putting a rock or somesuch under it.}

If thou art the Christ (ει συ ει ο χριστος). Condition of first class assumed to be true for the sake of argument.

Tell us plainly (ειπον ημιν παρησια). Conclusion with ειπον rather than the usual ειπε as if first aorist active imperative like λυσον. The point is in "plainly" (παρησια), adverb as in #7:13,26 which see. That is to say "I am the Christ" in so many words. See #11:14; 16:29 for the same use of παρησια. The demand seemed fair enough on the surface. They had made it before when here at the feast of tabernacles (#8:25). Jesus declined to use the word χριστος (Messiah) then as now because of the political bearing of the word in their minds. The populace in Galilee had once tried to make him king in opposition to Pilate (#Joh 6:14). When Jesus does confess on oath before Caiaphas that he is the Christ the Son of God (#Mr 14:61; Mt 26:63), the Sanhedrin instantly vote him guilty of blasphemy and then bring him to Pilate with the charge of claiming to be king as a rival to Caesar. Jesus knew their minds too well to be caught now.”

04-Joh 10:35 C-1 - ATRWP - ει <1487> {COND} εκεινους <1565> {D-APM} ειπεν <3004> (5627) {V-2AAI-3S} θεους <2316> {N-APM} προς <4314> {PREP} ους <3739> {R-APM} ο <3588> {T-NSM} λογος <3056> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} εγενετο <1096> (5633) {V-2ADI-3S} και <2532> {CONJ} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} λυθηναι <3089> (5683) {V-APN} η <3588> {T-NSF} γραφη <1124> {N-NSF}

04-Joh 10:35 If <1487> He called <2036> (5627) them <1565> gods <2316>, unto <4314> whom <3739> the word <3056> of God <2316> came <1096> (5633), and <2532> the scripture <1124> cannot <3756> <1410> (5736) be broken <3089> (5683);

1st Class – The quote in vs. 34 “υμων εγω ειπα θεοι εστε”, “I said, you are gods”, comes from Psm 82:6, in a passage that describes the unjust religious leaders of Israel. This sarcastic phrase He lays on those who are criticizing Him. “If (Since) He – God, called them gods, . . .”

ATRPW responds: “If he called them gods (ει εκεινους ειπεν θεους). Condition of first class, assumed as true. The conclusion (verse #36) is υμεις λεγετε; (Do ye say?). As Jews (and rabbis) they are shut out from charging Jesus with blasphemy because of this usage in the O.T. It is a complete ad hominem argument^a. To be sure, it is in #Ps 82:6 a lower use of the term θεος, but Jesus did not call himself "Son of Jahweh," but "υιος θεου" which can mean only "Son of Elohim." It must not be argued, as some modern men do, that Jesus thus disclaims his own deity. He does nothing of the kind. He is simply stopping the mouths of the rabbis from the charge of blasphemy and he does it effectually. The sentence is quite involved, but can be cleared up. To whom the word of God came (προς ους ο λογος του θεου εγενετο). The relative points to εκεινους, before. These judges had no other claim to the term θεοι (elohim). And the scripture cannot be broken (και ου δυναται λυθηναι η γραφη). A parenthesis that drives home the pertinency of the appeal, one that the Pharisees had to accept. λυθηναι is first aorist passive infinitive of λωω, to loosen, to break.”

^a An *ad hominem* (Latin for "to the man" or "to the person"), short for *argumentum ad hominem*, is an argument made personally against an opponent instead of against their argument. *Ad hominem* reasoning is normally described as an informal fallacy, more precisely an irrelevance. See Figure 03. Below.

Refuting the Central Point	Explicitly refutes the central point.
Refutation	Finds the mistake and explains why it's mistaken using quotes.
Counter Argument	Contradicts and then backs it up with reasoning and/or supporting evidence.
Contradiction	States the opposing case with little or no supporting evidence.
Responding to tone used by the other one	Criticizes the tone of the writing (or speaker) without addressing the substance of the argument.
Ad Hominem	Attacks the characteristics or authority of the writer (or speaker) without addressing the substance of the argument.
Name Calling	Sounds something like, "You ignorant oaf."

Figure 04. Paul Graham's Hierarchy of Disagreement lists ad hominem as the second worst type of argument in a disagreement.

04-Joh 10:37 C-1 – ATRWP - **ει <1487> {COND} ου <3756> {PRT-N} ποιω <4160> (5719) {V-PAI-1S} τα <3588> {T-APN} εργα <2041> {N-APN} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} μη <3361> {PRT-N} πιστευετε <4100> (5720) {V-PAM-2P} μοι <1473> {P-1DS}**

04-Joh 10:37 **If <1487> I do <4160> (5719) not <3756> the works <2041> of my <3450> Father <3962>, believe <4100> (5720) me <3427> not <3361>.**

1st Class – “If I don’t do the works of My Father (but I do), don’t believe Me.”

ATRWP clarifies: “If I do not (ει ου ποιω). **Condition of first class, assumed as true, with negative ου, not ει μη=unless.**

Believe me not (μη πιστευετε μοι). Prohibition with μη and the present active imperative. Either "cease believing me" or "do not have the habit of believing me." **Jesus rests his case on his doing the works of "my Father" (του πατρος μου), repeating his claims to sonship and deity..”**

04-Joh 10:38 C-1 ,3 EC – BMT – DM – ATRWP - **ει <1487> {COND} δε <1161> {CONJ} ποιω <4160> (5719) {V-PAI-1S} καν <2579> {COND-K} εμοι <1473> {P-1DS} μη <3361> {PRT-N} πιστευητε <4100> (5725) {V-PAS-2P} τοις <3588> {T-DPN} εργοις <2041> {N-DPN} πιστευσατε <4100> (5657) {V-AAM-2P} ινα <2443> {CONJ} γνωτε <1097> (5632) {V-2AAS-2P} και <2532> {CONJ} πιστευσητε <4100> (5661) {V-AAS-2P} οτι <3754> {CONJ} εν <1722> {PREP} εμοι <1473> {P-1DS} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} καγω <2504> {P-1NS-K} εν <1722> {PREP} αυτω <846> {P-DSM}**

04-Joh 10:38 **But <1161> if <1487> I do <4160> (5719), though <2579> ye believe <4100> (5725) not <3361> me <1698>, believe <4100> (5657) the works <2041>: that <2443> ye may know <1097> (5632), and <2532> believe <4100> (5661), that <3754> the Father <3962> is in <1722> me <1698>, and I <2504> in <1722> him <846>.**

1st Class – But since I am doing (the works of My Father – (τα εργα του πατρος μου). Words added from the protasis of the condition in vs. 37 to complete this protasis. See BMT section 268. (b) and 273(f) and DM section 276. (3).

+ 3rd Class - EC - καν = και + εαν, note crasis. See DM section 278. (3). A very low probability they would believe. ATRWP says: "But if I do (ει δε ποιω). **Condition again of the first class, assumed as true, but with the opposite results.**

Though ye believe not me (καν εμοι μη πιστευητε). **Condition now of third class, undetermined (but with prospect),** "Even if you keep on (present active subjunctive of πιστευω) not believing me." Believe the works (τοις εργοις πιστευετε). These stand irrefutable. The claims, character, words, and works of Jesus challenge the world today as then. That ye may know and understand (ινα γνωτε και γινωσκητε). Purpose clause with ινα and the same verb γινωσκω repeated in different tenses (first γνωτε, the second ingressive aorist active subjunctive, that ye may come to know; then the present active subjunctive, "that ye may keep on knowing"). This is Christ's deepest wish about his enemies who stand with stones in their uplifted hands to fling at him. That the Father is in me, and I in the Father (οτι εν εμοι ο πατηρ καγω εν τω πατρι). **Thus he repeats (verse #30) sharply his real claim to oneness with the Father as his Son, to actual deity. It was a hopeless wish. "**

04-Joh 11:09 C-3 - ATRWP - απεκριθη <611> (5662) {V-ADI-3S} ιησους <2424> {N-NSM} ουχι <3780> {PRT-I} δωδεκα <1427> {A-NUI} εισιν <1510> (5719) {V-PAI-3P} ωραι <5610> {N-NPF} της <3588> {T-GSF} ημερας <2250> {N-GSF} εαν <1437> {COND} τις <5100> {X-NSM} περιπατη <4043> (5725) {V-PAS-3S} εν <1722> {PREP} τη <3588> {T-DSF} ημερα <2250> {N-DSF} ου <3756> {PRT-N} προσκοπτει <4350> (5719) {V-PAI-3S} οτι <3754> {CONJ} το <3588> {T-ASN} φως <5457> {N-ASN} του <3588> {T-GSM} κοσμου <2889> {N-GSM} τουτου <3778> {D-GSM} βλεπει <991> (5719) {V-PAI-3S}

04-Joh 11:09 Jesus <2424> answered <611> (5662), Are there <1526> (5748) not <3780> twelve <1427> hours <5610> in the day <2250>? **If <1437> any man <5100> walk <4043> (5725) in <1722> the day <2250>**, he stumbleth <4350> (5719) not <3756>, because <3754> he seeth <991> (5719) the light <5457> of this <5127> world <2889>.

3rd Class – For 'light' walking see Joh 01:06-13, 1Jo 01:06-10

ATRWP suggests: "In the day (της ημερας). Genitive of time, within the day, the twelve-hour day in contrast with night. The words of Jesus here illustrate what he had said in #9:4. It is not blind fatalism that Jesus proclaims, but the opposite of cowardice. He has full confidence in the Father's purpose about his "hour" which has not yet come. Jesus has courage to face his enemies again to do the Father's will about Lazarus. If a man walk in the day (εαν τις περιπατη εν τη ημερα). **Condition of the third class, a conceived case and it applies to Jesus who walks in the full glare of noonday. See #8:12 for the contrast between walking in the light and in the dark.** He stumbleth not (ου προσκοπτει). He does not cut (or bump) against this or that obstacle, for he can see. κοπτω is to cut and pros, against."

04-Joh 11:10 C-3 - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} περιπατη <4043> (5725) {V-PAS-3S} εν <1722> {PREP} τη <3588> {T-DSF} νυκτι <3571> {N-DSF} προσκοπτει <4350> (5719) {V-PAI-3S} οτι <3754> {CONJ} το <3588> {T-NSN} φως <5457> {N-NSN} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} αυτω <846> {P-DSM}

04-Joh 11:10 **But <1161> if <1437> a man <5100> walk <4043> (5725) in <1722> the night <3571>**, he stumbleth <4350> (5719), because <3754> there is <2076> (5748) no <3756> light <5457> in <1722> him <846>.

3rd Class

ATRWP suggests: "But if a man walk in the night (εαν δε τις περιπατη εν τη νυκτι). **Third condition again. It is spiritual darkness that Jesus here pictures, but the result is the same. See the same figure in #12:35 (#1Jo 2:11).** The ancients had poor illumination at night as indeed we did before Edison gave us electric lights. Pedestrians actually used to have little lamps fastened on the feet to light the path. In him (εν αυτω). Spiritual darkness, the worst of all (cf. #Mt 6:23; Joh 8:12). Man has the capacity for light, but is not the source of light. "By the application of this principle Christianity is distinguished from Neo-Platonism" (Westcott).

04-Joh 11:12 C-1 - ATRWP - ειπον <3004> (5627) {V-2AAI-3P} ουν <3767> {CONJ} οι <3588> {T-NPM} μαθηται <3101> {N-NPM} αυτου <846> {P-GSM} κυριε <2962> {N-VSM} ει <1487> {COND} κεκοιμηται <2837> (5769) {V-RPI-3S} σωθησεται <4982> (5701) {V-FPI-3S}

04-Joh 11:12 Then <3767> said <2036> (5627) his <846> disciples <3101>, Lord <2962>, **if <1487> he sleep <2837> (5769),** he shall do well <4982> (5701).

1st Class

ATRPW says: "He will recover (σωθησεται). Future passive indicative of σωζω used in its original sense of being or getting well (safe and sound). **Conclusion of the condition of the first class (ει κεκοιμηται).**"

04-Joh 11:21 C-2 - BMT - ειπεν <3004> (5627) {V-2AAI-3S} συν <3767> {CONJ} μαρθα <3136> {N-NSF} προς <4314> {PREP} τον <3588> {T-ASM} ιησουν <2424> {N-ASM} κυριε <2962> {N-VSM} **ει <1487> {COND} ης <1510> (5707) {V-IAI-2S} ωδε <5602> {ADV} ο <3588> {T-NSM} αδελφος <80> {N-NSM} μου <1473> {P-1GS} ουκ <3756> {PRT-N} αν <302> {PRT} ετεθνηκει <2348> (5715) {V-LAI-3S}**

04-Joh 11:21 Then <3767> said <2036> (5627) Martha <3136> unto <4314> Jesus <2424>, Lord <2962>, **if <1487> thou hadst been <2258> (5713) here <5602>, my <3450> brother <80> <302> had <2348> <0> not <3756> died <2348> (5715).**

2nd Class - ει with the Imperfect Active Indicative in the protasis and αν with the pLu-perfect Active Indicative in the apodosis. See BMT section 248. B. The protasis suggests continuous action while the apodosis refers to completed action in past time (He would not have died.)

04-Joh 11:22 C-3 IRC - DM - ~~αλλα <235> {CONJ}~~ και <2532> {CONJ} νυν <3568> {ADV} οίδα <1492> (5758) {V-RAI-1S} οτι <3754> {CONJ} **οσα <3745> {K-APN} αν <302> {PRT} αιτηση <154> (5672) {V-AMS-2S} τον <3588> {T-ASM} θεον <2316> {N-ASM} δωσει <1325> (5692) {V-FAI-3S} σοι <4771> {P-2DS} ο <3588> {T-NSM} θεος <2316> {N-NSM}**

04-Joh 11:22 ~~But <235>~~ I know <1492> (5758), that even <2532> now <3568>, **whatsoever <3754> <3745> <302> thou wilt ask <154> (5672) of God <2316>, God <2316> will give <1325> (5692) it thee <4671>.**

3rd Class – IRC – See DM section 253. (1).

ATRPW writes: "And even now I know (και νυν οίδα). Rather just, "Even now I know." αλλα (but) of the Textus Receptus is not genuine. Whatsoever thou shalt ask of God (οσα αν αιτηση τον θεον). **Indefinite relative (οσα, as many things as) with αν and the first aorist middle (indirect middle, thou thyself asking) subjunctive of αιτεω.** Martha uses αιτεω (usual word of prayer of men to God) rather than ερωταω (usual word of Jesus praying to the Father), but in #16:23 we have ερωταω used of prayer to Jesus and αιτεω of prayer to God. But the distinction is not to be pressed. "As many things as thou dost ask of God." God will give (δωσει σοι ο θεος). Repetition of ο θεος for emphasis. Martha still has courageous faith in the power of God through Jesus and Jesus in verse #41 says practically what she has said here."

04-Joh 11:25 C-3 EC - DM - ATRWP - ειπεν <3004> (5627) {V-2AAI-3S} αυτη <846> {P-DSF} ο <3588> {T-NSM} ιησους <2424> {N-NSM} εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S} η <3588> {T-NSF} αναστασις <386> {N-NSF} και <2532> {CONJ} η <3588> {T-NSF} ζωη <2222> {N-NSF} ο <3588> {T-NSM} πιστευων <4100> (5723) {V-PAP-NSM} εις <1519> {PREP} εμε <1473> {P-1AS} **καν <2579> {COND-K} αποθανη <599> (5632) {V-2AAS-3S} ζησεται <2198> (5695) {V-FDI-3S}**

04-Joh 11:25 Jesus <2424> said <2036> (5627) unto her <846>, I <1473> am <1510> (5748) the resurrection <386>, and <2532> the life <2222>: he that believeth <4100> (5723) in <1519> me <1691>, **though <2579> he were dead <599> (5632), yet shall he live <2198> (5695):**

3rd Class - EC - καν = και + εαν: *and if, even if*, note crasis. See DM section 278. (3)

ATRPW says: "I am the resurrection and the life (εγω ειμι η αναστασις και η ζωη). This reply is startling enough. They are not mere doctrines about future events, but present realities in Jesus himself. "The Resurrection is one manifestation of the Life: it is involved in the Life" (Westcott). Note the article with both αναστασις and ζωη. **Jesus had taught the future resurrection often (#6:39), but here he means more, even that Lazarus is now alive. Though he die (καν αποθανη). "Even if he die," condition (concession) of third class with και εαν (καν) and the second aorist active subjunctive of αποθνησκω (physical death, he means).** Yet shall he live (ζησεται). Future middle of ζωω (spiritual life, of course)."

04-Joh 11:32 C-2 - η <3588> {T-NSF} συν <3767> {CONJ} μαρια <3137> {N-NSF} ως <5613> {ADV} ηλθεν <2064> (5627) {V-2AAI-3S} οπου <3699> {ADV} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ιδουσα <3708> (5631) {V-2AAP-NSF} αυτον <846> {P-ASM} επεσεν <4098> (5627) {V-2AAI-3S} αυτου <847> {ADV} εις <1519> {PREP} τους <3588> {T-APM} ποδας <4228> {N-APM} λεγουσα <3004> (5723) {V-PAP-NSF} αυτω <846> {P-DSM} κυριε <2962> {N-VSM} **ει <1487> {COND} ης <1510> (5707) {V-IAI-2S} ωδε <5602> {ADV} ουκ <3756> {PRT-N} αν <302> {PRT} απεθανεν <599> (5627) {V-2AAI-3S} μου <1473> {P-1GS} ο <3588> {T-NSM} αδελφος <80> {N-NSM}**

04-Joh 11:32 Then <3767> when <5613> Mary <3137> was come <2064> (5627) where <3699> Jesus <2424> was <2258> (5713), and saw <1492> (5631) him <846>, she fell down <4098> (5627) at <1519> his <846> feet <4228>, saying <3004> (5723) unto him <846>, Lord <2962>, **if <1487> thou hadst been <2258> (5713) here <5602>**, my <3450> brother <80> had <599> <302> not <3756> died <599> (5627).

2nd Class - ει with the Imperfect Active Indicative in the protasis and αν with the 2Aorist Active Indicative in the apodosis.

ATRWP discusses succinctly: “Fell down at his feet (επεσεν αυτου προς τους ποδας). Second aorist active of πιπτω, to fall. **Note unusual position of αυτου. This impulsive act like Mary. She said precisely what Martha had said to Jesus (verse #21). But she said no more, only wept (verse #33).**”

04-Joh 11:40 C-3 – ATRWP - λεγει <3004> (5719) {V-PAI-3S} αυτη <846> {P-DSF} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ουκ <3756> {PRT-N} ειπον <3004> (5627) {V-2AAI-1S} σοι <4771> {P-2DS} οτι <3754> {CONJ} **εαν <1437> {COND} πιστευσης <4100> (5661) {V-AAS-2S}** οψει <3708> (5695) {V-FDI-2S-ATT} την <3588> {T-ASF} δοξαν <1391> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM}

04-Joh 11:40 Jesus <2424> saith <3004> (5719) unto her <846>, Said I <2036> (5627) not <3756> unto thee <4671>, that <3754>, **if <1437> thou wouldst believe <4100> (5661)**, thou shouldest see <3700> (5695) the glory <1391> of God <2316>?

3rd Class

ATRWP says: “Said I not unto thee? (ουκ ειπον σοι;). Jesus pointedly reminds Martha of his promise to raise Lazarus (verses #25). That if thou believedst (οτι εαν πιστευσης). Indirect discourse with εαν and the first aorist active subjunctive (**condition of third class**) retained after the secondary tense ειπον. He had not said this very phrase, εαν πιστευσης, to Martha, but he did say to her: πιστευεις τουτο; (Believest thou this?). He meant to test Martha as to her faith already hinted at (verse #22) on this very point. Jesus had also spoken of increase of faith on the part of the disciples (verse #15). **Thou shouldest see the glory of God (οψη την δοξαν του θεου). Future middle indicative of the old defective verb ορω retained in the conclusion of this condition in indirect discourse. Jesus means the glory of God as shown in the resurrection of Lazarus as he had already said to the disciples (verse #4) and as he meant Martha to understand (verse #25) and may in fact have said to her (the report of the conversation is clearly abridged). Hence Bernard’s difficulty in seeing how Martha could understand the words of Jesus about the resurrection of Lazarus here and now seems fanciful and far-fetched.**”

04-Joh 11:48 C-3 - ATRWP - **εαν <1437> {COND} αφωμεν <863> (5632) {V-2AAS-1P} αυτον <846> {P-ASM} ουτως <3779> {ADV} παντες <3956> {A-NPM} πιστευσουσιν <4100> (5692) {V-FAI-3P} εις <1519> {PREP} αυτον <846> {P-ASM} και <2532> {CONJ} ελευσονται <2064> (5695) {V-FDI-3P} οι <3588> {T-NPM} ρωμαιοι <4514> {A-NPM} και <2532> {CONJ} αρουσιν <142> (5692) {V-FAI-3P} ημων <1473> {P-1GP} και <2532> {CONJ} τον <3588> {T-ASM} τοπον <5117> {N-ASM} και <2532> {CONJ} το <3588> {T-ASN} εθνος <1484> {N-ASN}**

04-Joh 11:48 **If <1437> we let <863> <0> him <846> thus <3779> alone <863> (5632)**, all <3956> men will believe <4100> (5692) on <1519> him <846>: and <2532> the Romans <4514> shall come <2064> (5695) and <2532> take away <142> (5692) both <2532> our <2257> place <5117> and <2532> nation <1484>.

3rd Class -

ATRPW discusses: "If we let him thus alone (εαν αφωμεν αυτον ουτως). **Condition of third class with εαν and second aorist active subjunctive of ατιημι. "Suppose we leave him thus alone." Suppose also that he keeps on raising the dead right here next door to Jerusalem!** All will believe on him (παντες πιστευουσιν εις αυτον). Future active of πιστευω. The inevitable conclusion, "all" (παντες), not just "some" (τινες). as now. And the Romans will come (και ελευσονται οι ρωμαιοι). Another inevitable result with the future middle of ερχομαι. Only if the people take Jesus as their political Messiah (#6:15) as they had once started to do. This is a curious muddle for the rulers knew that Jesus did not claim to be a political Messiah and would not be a rival to Caesar. And yet they use this fear (their own belief about the Messiah) to stir themselves to frenzy as they will use it with Pilate later. And take away both our place and our nation (και αρουσιν ημων και τον τοπον και το εθνος). Future active of αιρω, another certain result of their inaction. Note the order here when "place" (job) is put before nation (patriotism), for all the world like modern politicians who make the fate of the country turn on their getting the jobs which they are seeking. In the course of time the Romans will come, not because of the leniency of the Sanhedrin toward Jesus, but because of the uprising against Rome led by the Zealots and they will destroy both temple and city and the Sanhedrin will lose their jobs and the nation will be scattered. Future historians will say that this fate came as punishment on the Jews for their conduct toward Jesus."

04-Joh 11:57 C-3 - ATRWP - δεδωκεισαν <1325> (5715) {V-LAI-3P-ATT} δε <1161> {CONJ} και <2532> {CONJ} οι <3588> {T-NPM} αρχιερεις <749> {N-NPM} και <2532> {CONJ} οι <3588> {T-NPM} φαρισαιοι <5330> {N-NPM} εντολην <1785> {N-ASF} ινα <2443> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} γνω <1097> (5632) {V-2AAS-3S} που <4226> {ADV-I} εστιν <1510> (5719) {V-PAI-3S} μηνυση <3377> (5661) {V-AAS-3S} οπως <3704> {ADV} πιασωσιν <4084> (5661) {V-AAS-3P} αυτον <846> {P-ASM}

04-Joh 11:57 Now <1161> both <2532> the chief priests <749> and <2532> the Pharisees <5330> had given <1325> (5715) a commandment <1785>, that <2443>, if <1437> **any man <5100> knew <1097> (5632)** where <4226> he were (was) <2076> (5748), he should shew <3377> (5661) *it*, that <3704> they might take <4084> (5661) him <846>.

3rd Class -

ATRPW retorts: "The chief priests and the Pharisees (οι αρχιερεις και οι φαρισαιοι). The Sanhedrin. Had given commandment (δεδωκεισαν εντολας). Past perfect active of διδωμι. That he should shew it (ινα μηνυση). Sub-final ινα with first aorist active subjunctive of μηνυω, old verb to disclose, to report formally (#Ac 23:30). If any man knew (εαν τις γνω). **Third-class condition with εαν and second aorist active subjunctive of γνωσκω.** Where he was (που εστιν). Indirect question with interrogative adverb and present indicative εστιν retained like γνω and μηνυση after the secondary tense δεδωκεισαν. That they might take him (οπως πιασωσιν αυτον). Purpose clause with οπως instead of ινα and first aorist active subjunctive of πιαζω so often used before (#7:44, etc.). "

04-Joh 12:24 C-3 EXC,3 - BMT - ATRWP - αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} εαν <1437> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} κοκκος <2848> {N-NSM} του <3588> {T-GSM} σιτου <4621> {N-GSM} πεσων <4098> (5631) {V-2AAP-NSM} εις <1519> {PREP} την <3588> {T-ASF} γην <1093> {N-ASF} αποθανη <599> (5632) {V-2AAS-3S} αυτος <846> {P-NSM} μονος <3441> {A-NSM} μενει <3306> (5719) {V-PAI-3S} εαν <1437> {COND} δε <1161> {CONJ} αποθανη <599> (5632) {V-2AAS-3S} πολυν <4183> {A-ASM} καρπον <2590> {N-ASM} φερει <5342> (5719) {V-PAI-3S}

04-Joh 12:24 Verily <281>, verily <281>, I say <3004> (5719) unto you <5213>, **Except (unless) <3362> a corn <2848> of wheat <4621> fall <4098> (5631) into <1519> the ground <1093> and die <599> (5632),** it <846> abideth <3306> (5719) alone <3441>: **but <1161> if <1437> it die <599> (5632),** it bringeth forth <5342> (5719) much <4183> fruit <2590>.

3rd Class – EXC – See BMT section 269. (c), "The place of the protasis with ει or εαν is sometimes **supplied by a participle**, an imperative, or other form of expression **suggesting a supposition**." This is the call for service; Die to self, by reckoning ourselves, indeed, dead with respect to the old man in Adam, but alive unto God through Jesus Christ our Lord. See Rom 6-8, and the literature by Miles J. Stanford – (*The Reckoning That Counts, or The Complete Green Letters*)

+ 3rd Class

ATRPW describes: “**Except (εαν μη). Negative condition of third class (undetermined, supposable case) with second aorist active participle πεσων (from πιπτω, to fall) and the second aorist active subjunctive of αποθνησκω, to die.** A grain of wheat (ο κοκκος του σιτου). Rather, "the grain of wheat." By itself alone (αυτος μονος). Both predicate nominatives after μενει. It is not necessary to think (nor likely) that Jesus has in mind the Eleusinian mysteries which became a symbol of the mystery of spring. Paul in #1Co 15:36 uses the same illustration of the resurrection that Jesus does here. Jesus shows here the paradox that life comes through death. Whether the Greeks heard him or not we do not know. If so, they heard something not in Greek philosophy, the Christian ideal of sacrifice, "and this was foreign to the philosophy of Greece" (Bernard). Jesus had already spoken of himself as the bread of life (#6:35-65). But if it die (εαν δε αποθανη). Parallel condition of the third class. Grains of wheat have been found in Egyptian tombs three or four thousand years old, but they are now dead. They bore no fruit.”

04-Joh 12:26 C-3 ,3 – ATRWP - εαν <1437> {COND} εμοι <1473> {P-1DS} διακονη <1247> (5725) {V-PAS-3S} τις <5100> {X-NSM} εμοι <1473> {P-1DS} ακολουθειτω <190> (5720) {V-PAM-3S} και <2532> {CONJ} οπου <3699> {ADV} ειμι <1510> (5719) {V-PAI-1S} εγω <1473> {P-1NS} εκει <1563> {ADV} και <2532> {CONJ} ο <3588> {T-NSM} διακονος <1249> {N-NSM} ο <3588> {T-NSM} εμος <1699> {S-1SNSM} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} εμοι <1473> {P-1DS} διακονη <1247> (5725) {V-PAS-3S} τιμησει <5091> (5692) {V-FAI-3S} αυτον <846> {P-ASM} ο <3588> {T-NSM} πατηρ <3962> {N-NSM}

04-Joh 12:26 If <1437> any man <5100> serve <1247> (5725) me <1698>, let him follow <190> (5720) me <1698>; and <2532> where <3699> I <1473> am <1510> (5748), there <1563> shall <2071> <0> also <2532> my <1699> servant <1249> be <2071> (5704): <2532> if <1437> any man <5100> serve <1247> (5725) me <1698>, him <846> will <5091> <0> my Father <3962> honour <5091> (5692).

3rd Class + 3rd Class – Both protasis have εαν with the present active subjunctive.

ATRPW has: “If any man serve me (εαν εμοι τις διακονη). **Condition of third class again (εαν with present active subjunctive of διακονεω, keep on serving with dative εμοι).** Let him follow me (εμοι ακολουθειτω). "Me (associative instrumental case) let him keep on following" (present active imperative of ακολουθεω). Where ... there (οπου ... εκει). In presence and spiritual companionship here and hereafter. Cf. #14:3; 17:24; Mt 28:20. Shall honour (τιμησει). Future active of τιμαω, but it may be the kind of honour that Jesus will get (verse #23).”

04-Joh 12:32 C-3 - ATRWP - καγω <2504> {P-1NS-K} εαν <1437> {COND} υψωθω <5312> (5686) {V-APS-1S} εκ <1537> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF} παντας <3956> {A-APM} ελκυσω <1670> (5692) {V-FAI-1S} προς <4314> {PREP} εμαυτον <1683> {F-1ASM}

04-Joh 12:32 And I <2504>, if <1437> I be lifted up <5312> (5686) from <1537> the earth <1093>, will draw <1670> (5692) all <3956> men unto <4314> me <1683>.

3rd Class - εαν with the aorist passive subjunctive. The ‘drawing’ here is not universal salvation, but refers to the general call to salvation by means of the cross of Jesus. At this point it was clear to none of those present (except Jesus) that the Messiah needed to die for the worlds’ sins, but they expected (if He was accepted by the nation) Him to establish His Kingdom of righteousness soon – within the next few years.

ATRPW explains: “And I, if I be lifted from the earth (καγω αν υψωθω εκ της γης). Note proleptic^a position of εγω (I). **Condition of third class (undetermined with prospect) with αν (= εαν here) with first aorist passive subjunctive of υψωω**, the verb used in #3:14 of the brazen serpent and of the Cross of Christ as here and also in #8:28. Westcott again presses εκ instead of απο to make it refer to the ascension rather than to the Cross, a wrong interpretation surely. **Will draw all men unto myself (παντας ελκυσω προς εμαυτον).** Future active of ελκυω, late form of ελκω, to draw, to attract. Jesus had already used this verb of the Father’s drawing power (#6:44). The magnetism of the Cross is now known of all men, however little they understand the mystery of the Cross. By "all men" (παντας) Jesus does not mean every individual man, for some, as Simeon said (#Lu 2:34) are repelled by Christ, but this is the way that Greeks (verse #Jo 12:22) can and will come to Christ, by the way of the Cross, the only way to the Father (#14:6).”

^a The assignment of, here, a word to a position that normally precedes it; for emphases.

04-Joh 12:47 C-3 - ATRWP - και <2532> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} μου <1473> {P-1GS} ακουση <191> (5661) {V-AAS-3S} των <3588> {T-GPN} ρημάτων <4487> {N-GPN} και <2532> {CONJ} μη <3361> {PRT-N} πιστευση <4100> (5661) {V-AAS-3S} εγω <1473> {P-1NS} ου <3756> {PRT-N} κρινω <2919> (5719) {V-PAI-1S} αυτον <846> {P-ASM} ου <3756> {PRT-N} γαρ <1063> {CONJ} ηλθον <2064> (5627) {V-2AAI-1S} ινα <2443> {CONJ} κρινω <2919> (5725) {V-PAS-1S} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} αλλ <235> {CONJ} ινα <2443> {CONJ} σωσω <4982> (5661) {V-AAS-1S} τον <3588> {T-ASM} κοσμον <2889> {N-ASM}

04-Joh 12:47 And <2532> if <3362> <0> any man <5100> hear <191> (5661) my <3450> words <4487>, and <2532> believe <4100> (5661) not <3362>, I <1473> judge <2919> (5692) (5719) him <846> not <3756>: for <1063> I came <2064> (5627) not <3756> to <2443> judge <2919> (5725) the world <2889>, but <235> to <2443> save <4982> (5661) the world <2889>.

3rd Class – Hearing and Believing, Hmmm, where have we heard that before (how about Joh 05:24). Notice here the Kingdom Salvation of righteousness has already been rejected by the nation. Ref. Mat 11. **The nation has already been rejected (or set aside) by Messiah, Jesus; Ref. Mat 12;** so that the suffering Savior has been and is being presented. He came the first time to save. **The next time He comes He'll be the Judge.**

ATRWP explains: "If any one (εαν τις). **Third-class condition with εαν and first aorist active subjunctive (ακουση) of ακουω and same form (φυλαξη) of φυλασσω with negative μη.** But to save the world (αλλ ινα σωσω τον κοσμον). **Purpose clause again (cf. ινα κρινω, just before) with ινα and first aorist active of σωζω. Exaggerated contrast again, "not so much to judge, but also to save."** See #3:17 for same contrast. And yet Jesus does judge the world inevitably (#8:15; 9:39), but his primary purpose is to save the world (#3:16). **See close of the Sermon on the Mount for the same insistence on hearing and keeping (obeying) the words of Jesus (#Mt 7:24,26) and also #Lu 11:28."**

04-Joh 13:08 C-3 EXC - DM - ATRWP - λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} πετρος <4074> {N-NSM} ου <3756> {PRT-N} μη <3361> {PRT-N} νιψης <3538> (5661) {V-AAS-2S} τους <3588> {T-APM} ποδας <4228> {N-APM} μου <1473> {P-1GS} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM} απεκριθη <611> (5662) {V-ADI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} εαν <1437> {COND} μη <3361> {PRT-N} νιψω <3538> (5661) {V-AAS-1S} σε <4771> {P-2AS} ουκ <3756> {PRT-N} εχεις <2192> (5719) {V-PAI-2S} μερος <3313> {N-ASN} μετ <3326> {PREP} εμου <1473> {P-1GS}

04-Joh 13:08 Peter <4074> saith <3004> (5719) unto him <846>, Thou shalt <3538> <0> never <1519> <165> <3364> wash <3538> (5661) my <3450> feet <4228>. Jesus <2424> answered <611> (5662) him <846>, **If <3362> <0> I wash <3538> (5661) thee <4571> not <3362>**, thou hast <2192> (5719) no <3756> part <3313> with <3326> me <1700>.

3rd Class – EXC - εαν μη *except* or better *unless*. – “Unless I wash you, . . .” See DM section 216. **“Whatever you ask ‘I will do.’ The answer of a disciple.**

ATRWP says: “Thou shalt never wash my feet (ου μη νιψης μου τους ποδας εις τον αιωνα). Strong double negative ου μη with first aorist active subjunctive of νιπτω with εις τον αιωνα (for ever) added and μου (my) made emphatic by position. Peter’s sudden humility should settle the issue, he felt. If I wash thee not (εαν μη νιψω σε). **Third-class condition with εαν μη (negative). Jesus picks up the challenge of Peter whose act amounted to irreverence and want of confidence. "The first condition of discipleship is self-surrender"** (Westcott). So "Jesus, waiting with the basin" (Dods), concludes. Thou hast no part with me (ουκ εχεις μερος μετ εμου). Not simply here at the supper with its fellowship, but in the deeper sense of mystic fellowship as Peter was quick to see. Jesus does not make foot-washing essential to spiritual fellowship, but simply tests Peter’s real pride and mock-humility by this symbol of fellowship.”

04-Joh 13:14 C-1 - ATRWP - ει <1487> {COND} ουν <3767> {CONJ} εγω <1473> {P-1NS} ενιψα <3538> (5656) {V-AAI-1S} υμων <4771> {P-2GP} τους <3588> {T-APM} ποδας <4228> {N-APM} ο <3588> {T-NSM} κυριος <2962> {N-NSM} και <2532> {CONJ} ο <3588> {T-NSM} διδασκαλος <1320> {N-NSM} και <2532> {CONJ} υμεις <4771> {P-2NP} οφειλετε <3784> (5719) {V-PAI-2P} αλληλων <240> {C-GPM} νιπτειν <3538> (5721) {V-PAN} τους <3588> {T-APM} ποδας <4228> {N-APM}

04-Joh 13:14 If <1487> I <1473> then <3767>, **your Lord <2962> and <2532> Master (Teacher) <1320>, have washed <3538> (5656) your <5216> feet <4228>**; ye <5210> also <2532> ought <3784> (5719) to wash <3538> (5721) one another's <240> feet <4228>.

1st Class – **another lesson in discipleship.**

ATRW P writes: "If I then (εἰ οὖν ἐγώ). Argumentative sense of οὖν (therefore). **Condition of first class, assumed to be true, with first aorist active indicative of νύπτω, "If I, being what I am, washed your feet" (as I did).** Ye also ought (καὶ ὑμεῖς οφείλετε). The obligation rests on you a fortiori. Present active indicative of the old verb οφείλω, to owe a debt (#Mt 18:30). The mutual obligation is to do this or any other needed service. The widows who washed the saints' feet in #1Ti 5:10 did it "as an incident-of their hospitable ministrations" (Bernard). Up to 1731 the Lord High Almoner in England washed the feet of poor saints (pedilavium) on Thursday before Easter, a custom that arose in the fourth century, and one still practised by the Pope of Rome."

04-Joh 13:17 C-1 ,3 - ATRWP - εἰ <1487> {COND} ταῦτα <3778> {D-APN} οἰδατε <1492> (5758) {V-RAI-2P} μακάριοι <3107> {A-NPM} εστε <1510> (5719) {V-PAI-2P} εαν <1437> {COND} ποιητε <4160> (5725) {V-PAS-2P} αὐτα <846> {P-APN}

04-Joh 13:17 If <1487> ye know <1492> (5758) these things <5023>, happy <3107> are ye <2075> (5748) if <1437> ye do <4160> (5725) them <846>.

1st Class - + 3rd Class - *Since you (ye) know these things, happy are you (ye), If you (ye) keep on doing them.* The English 'ye' for 2nd person plural instead of the more modern usage of 'you' for second person singular and plural, actually clarifies the English translation. e.g., is the speaker talking to one person (privately) or to two or more? A similar view is given to us with a promise of blessing to "each one who reads, and hears the words of this prophecy and to keep/guard of these things which are written in this (*the book of The Revelation*) book, for the time is at hand (*drawing near*); Rev 01:03.

ATRW P interprets: "If ye know (εἰ οἰδατε). **Condition of first class assumed as true, εἰ and present (οἰδατε used as present) active indicative.** If ye do (εαν ποιητε). **Third-class condition, εαν and present active subjunctive, assumed as possible, "if ye keep on doing."** Both conditions with the one conclusion coming in between, "happy are ye." Just knowing does not bring happiness nor just occasional doing."

04-Joh 13:19 C-3 ITC - DM - ATRWP - απ <575> {PREP} αρτι <737> {ADV} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} προ <4253> {PREP} του <3588> {T-GSN} γενεσθαι <1096> (5635) {V-2ADN} ινα <2443> {CONJ} οταν <3752> {CONJ} γενηται <1096> (5638) {V-2ADS-3S} πιστευσητε <4100> (5661) {V-AAS-2P} οτι <3754> {CONJ} εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S}

04-Joh 13:19 Now <575> <737> I tell <3004> (5719) you <5213> before <4253> it come <1096> (5635), that <2443>, **whenever <3752> it is come to pass <1096> (5638)**, ye may believe <4100> (5661) that <3754> I <1473> am <1510> (5748) *he. {Now: or, From henceforth}*

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the 2AdeponentS-3S of γινομαι: *I become, it came to pass*; γενηται. See DM section 265 (2) b. Temporal, not relative, clause.^a

ATRW P comments: "From henceforth (απ αρτι). "From now on," as in #14:7; Mt 23:39; Re 14:13. Before it come to pass (προ του γενεσθαι). προ with ablative of the articular second aorist middle infinitive γινομαι (before the coming to pass). When it is come to pass (οταν γενηται). Indefinite relative clause with οταν and the second aorist middle subjunctive of γινομαι, "whenever it does come to pass." That ye may believe (ινα πιστευητε). Purpose clause with ινα and present active subjunctive of πιστεω, "that ye may keep on believing." Cf. #Isa 48:5. That I am he (οτι εγω ειμι). As Jesus has repeatedly claimed to be the Messiah (#Jo 8:24,58, etc.). Cf. also #14:29 (πιστευσητε here); #16:4."

04-Joh 13:20 C-3 - ATRWP - αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ο <3588> {T-NSM} λαμβανων <2983> (5723) {V-PAP-NSM} εαν <1437> {COND} τινα <5100> {X-ASM} πεμψω <3992> (5661) {V-AAS-1S} εμε <1473> {P-1AS} λαμβανει <2983> (5719) {V-PAI-3S} ο <3588> {T-NSM} δε <1161> {CONJ} εμε <1473> {P-1AS} λαμβανων <2983>

^a Ref. NEC, *An Exegetical Grammar Of The Greek New Testament And LXX*, Section 39.13.06 – The temporal Particle ὅτε

(5723) {V-PAP-NSM} λαμβανει <2983> (5719) {V-PAI-3S} τον <3588> {T-ASM} πεμψαντα <3992> (5660) {V-AAP-ASM} με <1473> {P-1AS}

04-Joh 13:20 Verily <281>, verily <281>, I say <3004> (5719) unto you <5213>, He that receiveth <2983> (5723) **whomsoever** <1437> <5100> **I send** <3992> (5661), receiveth <2983> (5719) me <1691>; and <1161> he that receiveth <2983> (5723) me <1691> receiveth <2983> (5719) him that sent <3992> (5660) me <3165>.

3rd Class

ATRPW says: "Whomsoever I send (αν τινα πεμψω). More precisely, "If I send any one" (**third-class condition, αν=εαν and τινα, indefinite pronoun accusative case, object of πεμψω, first aorist active subjunctive of πεμπω, to send**). This use of ει τις or εαν τις (if any one) is very much like the indefinite relative οστις and ος αν (or εαν), but the idiom is different. In #Mr 8:34 we have both ει τις θελει and ος εαν while in #Joh 14:13 we find οτι αν and εαν τι (Robertson, Grammar, p. 956)."

04-Joh 13:24 C-4 - BMT - 'αν' with the optative in indirect question - νευει <3506> (5719) {V-PAI-3S} ουν <3767> {CONJ} τουτω <3778> {D-DSM} σιμων <4613> {N-NSM} πετρος <4074> {N-NSM} πυθεσθαι <4441> (5635) {V-2ADN} **τις** <5101> {I-NSM} **αν** <302> {PRT} **ειη** <1510> (5722) {V-PAO-3S} περι <4012> {PREP} ου <3739> {R-GSM} λεγει <3004> (5719) {V-PAI-3S}

04-Joh 13:24 Simon <4613> Peter <4074> therefore <3767> beckoned <3506> (5719) to him <5129>, that he should ask <4441> (5635) **whoever** <5101> **it should** <302> **be** <1498> (5751) of <4012> whom <3739> he spake <3004> (5719).

4th Class – IRC – unknown probability of happening. For indirect questions, the Subjunctive in direct questions is often changed to the optative. See BMT section 341. (b).

ATRPW suggests: "Beckoneth (νευει). Old verb to nod, in N.T. only here and #Ac 24:10. They were all looking in surprise at each other.

Tell us who it is of whom he speaketh (ειπε τις εστιν περι ου λεγει). Second aorist active imperative with indirect question (τις) and relative clause (περι ου). Peter was cautious, but could not contain his curiosity. John in front of Jesus was in a favourable position to have a whispered word with him. Breast (στηθος). As in #21:20; Lu 18:13 in place of κολπον (verse #Jo 13:23).

This is the moment represented in Leonardo da Vinci's "Last Supper," only he shows the figures like the monks for whom he painted it."

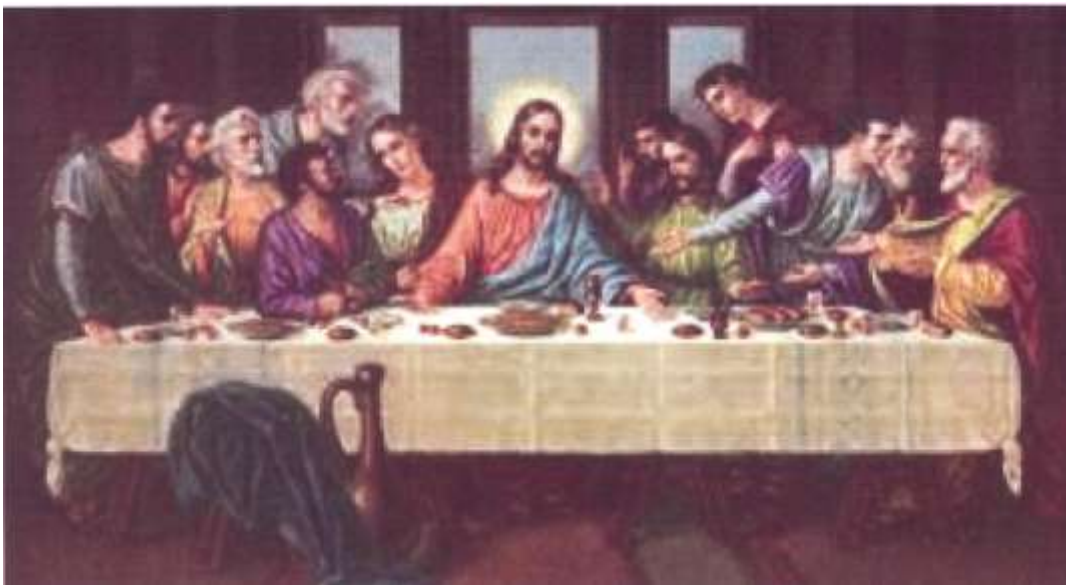


Figure 05. Leonardo da Vinci's "Last Supper."

04-Joh 13:29 C-1 - **τινες** <5100> {X-NPM} **γαρ** <1063> {CONJ} **εδοκουν** <1380> (5707) {V-IAI-3P} **επει** <1893> {CONJ} **το** <3588> {T-ASN} **γλωσσοκομον** <1101> {N-ASN} **ειχεν** <2192> (5707) {V-IAI-3S} **ο** <3588> {T-NSM} **ιουδας** <2455> {N-NSM} **οτι** <3754> {CONJ} **λεγει** <3004> (5719) {V-PAI-3S} **αυτω**

<846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} αγορασον <59> (5657) {V-AAM-2S} ων <3739> {R-GPN} χρειαυ <5532> {N-ASF} εχομεν <2192> (5719) {V-PAI-1P} εις <1519> {PREP} την <3588> {T-ASF} εορτην <1859> {N-ASF} η <2228> {PRT} τοις <3588> {T-DPM} πτωχοις <4434> {A-DPM} ινα <2443> {CONJ} τι <5100> {X-ASN} δω <1325> (5632) {V-2AAS-3S}

04-Joh 13:29 For <1063> some <5100> of them thought <1380> (5707), **because <1893> Judas <2455> had <2192> (5707) the bag <1101>**, that <3754> Jesus <2424> had said <3004> (5719) unto him <846>, Buy <59> (5657) those things that <3739> we have <2192> (5719) need of <5532> against <1519> the feast <1859>; or <2228>, that <2443> he should give <1325> (5632) something <5100> to the poor <4434>.

1st Class – The protasis with *επει* = *επι*+ *ει* with crasis, with the IAI, the apodosis follows. .It then reads as shown, above. It turns out, as shown in 12:6, that Judas was a common thief!

ATR comments about “the Bag” and Judas in Joh 12:6 and reads as follows: “For some of them were thinking, because Judas had the bag, that Jesus said to him; Buy those things we have need for the feast; or, that he might give something to the poor. And from 12:6 “Not because he cared for the poor (*ουχ οτι περι των πτωχων εμελεν αυτω*). Literally, "not because it was a care to him concerning the poor" (impersonal imperfect of *μελει*, it was a care). John often makes explanatory comments of this kind as in #2:21; 7:22,39. But because he was a thief (*αλλε οτι κλεπτης ην*). Clearly the disciples did not know then that Judas was a petty thief. That knowledge came later after he took the bribe of thirty pieces of silver for betraying Jesus (#Mt 26:15), for the disciples did not suspect Judas of treachery (#Jo 13:28), let alone small peculations. There is no reason for thinking that John is unfair to Judas. "Temptation commonly comes through that for which we are naturally fitted" (Westcott). In this case Judas himself was "the poor beggar" who wanted this money. And having the bag took away what was put therein (*και το γλωσσοκομον εχων τα βαλλομενα εβασταζεν*). This is the correct text. This compound for the earlier *γλωσσοκομειον* (from *γλωσσα*, tongue, and *κομειω*, to tend) was originally a receptacle for the tongues or mouth-pieces of wind instruments. The shorter form is already in the Doric inscriptions and is common in the papyri for "money-box" as here. It occurs also in Josephus, Plutarch, etc. In N.T. only here and #13:29 in same sense about Judas. *βαλλομενα* is present passive participle (repeatedly put in) of *βαλλω*, to cast or fling. The imperfect active (custom) of *βασταζω*, old verb to pick up (#Joh 10:31), to carry (#19:17), but here and #20:15 with the sense to bear away as in Polybius, Josephus, Diogenes Laertes, and often so in the papyri.”

04-Joh 13:32 C-1 - *ει* <1487> {COND} ο <3588> {T-NSM} θεος <2316> {N-NSM} εδοξασθη <1392> (5681) {V-API-3S} εν <1722> {PREP} αυτω <846> {P-DSM} και <2532> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} δοξασει <1392> (5692) {V-FAI-3S} αυτον <846> {P-ASM} εν <1722> {PREP} εαυτω <1438> {F-3DSM} και <2532> {CONJ} ευθυς <2112> {ADV} δοξασει <1392> (5692) {V-FAI-3S} αυτον <846> {P-ASM}

04-Joh 13:32 **If <1487> God <2316> be glorified <1392> (5681) in <1722> him <846>**, God <2316> shall <1392> <0> also <2532> glorify <1392> (5692) him <846> in <1722> himself <1438>, and <2532> shall <1392> <0> straightway <2112> glorify <1392> (5692) him <846>.

1st Class – “Since God is glorified in Him (The Son of Man – from vs. 31), . . .”

ATRWP says: “In himself (*εν αυτω*). Reflexive pronoun. God is the source of the glory (#17:5) and is the glory succeeding the Cross (the glory with the Father in heaven). And straightway (*και ευθυς*). No postponement now. First and quickly the Cross, then the Ascension.”

04-Joh 13:35 C-3 - ATRWP - εν <1722> {PREP} τουτω <3778> {D-DSN} γνωσονται <1097> (5695) {V-FDI-3P} παντες <3956> {A-NPM} οτι <3754> {CONJ} εμοι <1699> {S-1SNPM} μαθηται <3101> {N-NPM} εστε <1510> (5719) {V-PAI-2P} **εαν <1437> {COND} αγαπην <26> {N-ASF} εχητε <2192> (5725) {V-PAS-2P} εν <1722> {PREP} αλληλοις <240> {C-DPM}**

04-Joh 13:35 By <1722> this <5129> shall <1097> <0> all <3956> *men* know <1097> (5695) that <3754> ye are <2075> (5748) my <1699> disciples <3101>, **if <1437> ye have <2192> (5725) love <26> one to another <1722> <240>**.

3rd Class - Protasis follows apodosis. **Another test of discipleship.**

ATRPW says: "By this (εν τουτω). Locative case with εν, "In this way," viz., "if ye have love" (εαν αγαπην εχητε), **condition of third class** (in apposition with εν τουτω) with εαν and present active subjunctive of εχω ("keep on having love"). See #17:23 where Jesus prays for mutual love among the disciples "that the world may know" that the Father sent him. Jerome (ad Galat. vi. 10) says that in his extreme old age John repeated often this command of Jesus and justified it: "Because it is the Lord's commandment; and if it be fulfilled it is enough." See also #14:31. Tertullian (Apol. 39) urges it also as proof of being disciples. Hatred of one another per contra, is an argument that we are not disciples (learners) of Jesus."

04-Joh 13:38 C-3 ITC/IRC - DM - απεκριθη <611> (5662) {V-ADI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} την <3588> {T-ASF} ψυχην <5590> {N-ASF} σου <4771> {P-2GS} υπερ <5228> {PREP} εμου <1473> {P-1GS} θησεις <5087> (5692) {V-FAI-2S} αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} σοι <4771> {P-2DS} ου <3756> {PRT-N} μη <3361> {PRT-N} αλεκτωρ <220> {N-NSM} φωνηση <5455> (5661) {V-AAS-3S} εως <2193> {ADV} ου <3739> {R-GSM} αρνηση {ATGNT}<720> (5667) {V-AMS-2S} με <1473> {P-1AS} τρις <5151> {ADV}

04-Joh 13:38 Jesus <2424> answered <611> (5662) him <846>, Wilt thou lay down <5087> (5692) thy <4675> life <5590> for <5228> my sake <1700>? Verily <281>, verily <281>, I say <3004> (5719) unto thee <4671>, The cock <220> shall <5455> <0> not <3364> crow <5455> (5692), **until <2193> <3739> thou hast denied <533> (5695) me <3165> thrice <5151>.**

3rd Class - ITC/IRC - εως with the Gen. Rel. Pronoun ου, and with the aorist subjunctive{ATGNT}, without αν. See DM section 253. (1) and 265. (2) b. Ref Mat 10:32

ATRPW says: "Wilt thou lay down? (θησεις;). Jesus picks up Peter's very words and challenges his boasted loyalty. See such repetition in #16:16,31; 21:17. Shall not crow (φωνηση). Aorist active subjunctive of φωνεω, to use the voice, used of animals and men. Note strong double negative ου μη. Mark adds δις (twice). John's report is almost identical with that in #Lu 22:34. The other disciples joined in Peter's boast (#Mr 14:31; Mt 26:35). Till thou hast denied (εως ου αρνηση). Future middle indicative or aorist middle subjunctive second person singular (form identical) with compound conjunction εως ου (until which time), "till thou deny or deniest" (futurum exactum needless). Peter is silenced for the present. They all "sat astounded and perplexed" (Dods)."

04-Joh 14:02 C-2 - BMT - ATRWP - εν <1722> {PREP} τη <3588> {T-DSF} οικια <3614> {N-DSF} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} μοναι <3438> {N-NPF} πολλαι <4183> {A-NPF} εισιν <1510> (5719) {V-PAI-3P} ει <1487> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} ειπον <3004> (5627) {V-2AAI-1S} αν <302> {PRT} υμιν <4771> {P-2DP} πορευομαι <4198> (5736) {V-PNI-1S} ετοιμασαι <2090> (5658) {V-AAN} τοπον <5117> {N-ASM} υμιν <4771> {P-2DP}

04-Joh 14:02 In <1722> my <3450> Father's <3962> house <3614> are <1526> (5748) many <4183> mansions <3438>: **if it was not <1490> so**, I would have told <302> <2036> (5627) you <5213>. I go <4198> (5736) to prepare <2090> (5658) a place <5117> for you <5213>.

2nd Class -- Notice the absence of the verb in the protasis; This ellipsis is filled with an imperfect indicative of εμιν, namely, ην: *he, she, it was*. The apodosis is complete with the 2 aorist active indicative and the conditional particle αν. "*if it was not, (but it was true) I would have told you*. See BMT 248. B., and 273. (f).

ATRPW expands: "Mansions (μοναι). Old word from μενω, to abide, abiding places, in N.T. only here and verse #23. There are many resting-places in the Father's house (οικια). **Christ's picture of heaven here is the most precious one that we possess. It is our heavenly home with the Father and with Jesus.** If it were not so (ει δε μη). Ellipsis of the verb (#Mr 2:21; Re 2:5,16; Joh 14:11). **Here a suppressed condition of the second class (determined as unfulfilled) as the conclusion shows.** I would have told you (ειπον αν υμιν). Regular construction for this apodosis (αν and aorist — second active — indicative). For I go (οτι πορευομαι). Reason for the consolation given, futuristic present middle indicative, and explanation of his words in #13:33 that puzzled Peter so (#13:36). To prepare a place for you (ετοιμασαι τοπον υμιν). First aorist active infinitive of purpose of ετοιμαζω, to make ready, old verb from ετοιμος. Here only in John, but in #Mr 10:40 (#Mt 20:23). **It was customary to send one forward for such a purpose (#Nu 10:33). So Jesus had sent Peter and John to make ready (this very verb) for the passover meal (#Mr 14:12; Mt 26:17). Jesus is thus our Forerunner (προδρομος) in heaven (#Heb 6:20).**"

04-Joh 14:03 C-3 EC - DM - ATRWP - **και <2532> {CONJ} εαν <1437> {COND} πορευθω <4198> (5680) {V-AOS-1S} ετοιμασω <2090> (5661) {V-FAI-1S} υμιν <4771> {P-2DP} τοπον <5117> {N-ASM} παλιν <3825> {ADV} ερχομαι <2064> (5736) {V-PNI-1S} και <2532> {CONJ} παραληψομαι <3880> (5695) {V-FDI-1S} υμας <4771> {P-2AP} προς <4314> {PREP} εμ αυτον <1683> {F-1ASM} ινα <2443> {CONJ} οπου <3699> {ADV} ειμι <1510> (5719) {V-PAI-1S} εγω <1473> {P-1NS} και <2532> {CONJ} υμεις <4771> {P-2NP} ητε <1510> (5725) {V-PAS-2P}**

04-Joh 14:03 **And <2532> if <1437> I go <4198> (5680) and <2532> prepare <2090> (5661) a place <5117> for you <5213>, I will come <2064> (5736) again <3825>, and <2532> receive <3880> (5695) you <5209> unto <4314> myself <1683>; that <2443> where <3699> I <1473> am <1510> (5748), there ye <5210> may be <5600> (5753) also <2532>.**

3rd Class - EC - See DM section 278. (3). - Condition will in fact be fulfilled. **This promise of a second advent of Christ is to be distinguished from His return in glory to the earth; it is the first intimation in Scripture of "the day of Christ". See Schofield "1Co 1:8". Here He comes for His saints' #1Th 4:14-17 there #Mt 24:29,30. He comes to judge the nations, etc.**

ATRWP expounds: "If I go (εαν πορευθω). **Third-class condition** (εαν and first aorist passive subjunctive of πορευομαι). **And prepare (και ετοιμασω). Same condition and first aorist active subjunctive of the same verb ετοιμαζω.** I come again (παλιν ερχομαι). Futuristic present middle, definite promise of the second coming of Christ. And will receive you unto myself (και παραληψομαι υμας προς εμ αυτον). Future middle of παραλαμβάνω. Literally, "And I shall take you along (παρα-) to my own home" (cf. #13:36). This blessed promise is fulfilled in death for all believers who die before the Second Coming. Jesus comes for us then also. That where I am there ye may be also (ινα οπου ειμι εγω και υμεις ητε). Purpose clause with ινα and present active subjunctive of ειμι. This the purpose of the departure and the return of Christ. And this is heaven for the believer to be where Jesus is and with him forever.

SNOTB also: " [1] (receive you unto myself)

04-Joh 14:06 C-1 EXC - BMT - DM - λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S} η <3588> {T-NSF} οδος <3598> {N-NSF} και <2532> {CONJ} η <3588> {T-NSF} αληθεια <225> {N-NSF} και <2532> {CONJ} η <3588> {T-NSF} ζωη <2222> {N-NSF} ουδεις <3762> {A-NSM-N} ερχεται <2064> (5736) {V-PNI-3S} προς <4314> {PREP} τον <3588> {T-ASM} πατερα <3962> {N-ASM} ει <1487> {COND} μη <3361> {PRT-N} δι <1223> {PREP} εμου <1473> {P-1GS}

04-Joh 14:06 Jesus <2424> saith <3004> (5719) unto him <846>, I <1473> am <1510> (5748) the way <3598>, <2532> the truth <225>, and <2532> the life <2222>: no man <3762> cometh <2064> (5736) unto <4314> the Father <3962>, **but (except) <1508> by <1223> me <1700>.**

1st Class - EXC - The verb ερχομαι of the previous statement here, is ερχεται ; *No man "comes" to the Father, except (unless that person comes) by Me.* See BMT section 273. (f), 274 (g) and DM sections 216. and 217. See JAct 4:12. **No One comes to the Father** (ουδεις ερχεται προς τον πατερα)

ATRWP comments: "It is Thomas, not Peter (#13:36) who renews the doubt about the destination of Jesus including the path or way thither (η οδος). Thomas is the spokesman for the materialistic conception then and now. {see vs. 5} **I am the way, and the truth, and the life** (εγω ειμι η οδος και η αληθεια και η ζωη). Either of these statements is profound enough to stagger any one, but here all three together overwhelm Thomas. Jesus had called himself "the life" to Martha (#11:25) and "the door" to the Pharisees (#10:7) and "the light of the world" (#8:12). He spoke "the way of God in truth" (#Mr 12:14). He is the way to God and the only way (verse #Jo 14:6), the personification of truth, the centre of life. **Except by me (ει μη δι εμου). There is no use for the Christian to wince at these words of Jesus. If [since] he is really the Incarnate Son of God (#1:1,14,18, they are necessarily true.**

04-Joh 14:07 C-2 - DM - ATRWP - ει <1487> {COND} εγνωκετε <1097> (5715) {V-LAI-2P} με <1473> {P-1AS} και <2532> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} μου <1473> {P-1GS} εγνωκετε <1097> (5715) {V-LAI-2P} αν <302> {PRT} και <2532> {CONJ} απ <575> {PREP} αρτι <737> {ADV} γινωσκετε <1097> (5719) {V-PAI-2P} αυτον <846> {P-ASM} και <2532> {CONJ} εωρακατε <3708> (5758) {V-RAI-2P-ATT} αυτον <846> {P-ASM}

04-Joh 14:07 **If** <1487> **ye had known** <1097> **(5715) me** <3165>, <302> ye should have known <1097> (5715) my <3450> Father <3962> also <2532>: and <2532> from <575> henceforth <737> ye know <1097> (5719) him <846>, and <2532> have seen <3708> (5758) him <846>.

2nd Class - Plu-perfect in protasis and apodosis, deals with past time. DM section 275. (2) (b). "If you(all) had known Me, (but you didn't) . . ." Because the Lord Jesus addresses multitudes of people at a time, He uses the 2P plural 'ye'. Could this be why the Swedes call Him Yesus?

ATRPW agrees (but not about the Swedish accent): "If ye had known me (ει εγνωκετε με). Past perfect indicative of γνωσκω, to know by personal experience, in condition of second class as is made plain by the conclusion (αν ηδετε) where ουδα, not γνωσκω is used. Thomas and the rest had not really come to know Jesus, much as they loved him.

From henceforth ye know him (απ αρτι γνωσκετε αυτον). Probably inchoative present active indicative, "ye are beginning to know the Father from now on."

And have seen him (και εωρακατε). Perfect active indicative of οραω. Because they had seen Jesus who is the Son of God, the Image of God, and like God (#1:18). Hence God is like Jesus Christ. It is a bold and daring claim to deity. The only intelligible conception of God is precisely what Jesus here says. God is like Christ."

04-Joh 14:11 C-1 - BMT - πιστευετε <4100> (5720) {V-PAM-2P} μοι <1473> {P-1DS} οτι <3754> {CONJ} εγω <1473> {P-1NS} εν <1722> {PREP} τω <3588> {T-DSM} πατρι <3962> {N-DSM} και <2532> {CONJ} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} εν <1722> {PREP} εμοι <1473> {P-1DS} **ει** <1487> {COND} **δε** <1161> {CONJ} **μη** <3361> {PRT-N} δια <1223> {PREP} τα <3588> {T-APN} εργα <2041> {N-APN} αυτα <846> {P-APN} **πιστευετε** <4100> (5720) {V-PAM-2P} μοι <1473> {P-1DS}

04-Joh 14:11 Believe <4100> (5720) me <3427> that <3754> I <1473> *am* in <1722> the Father <3962>, and <2532> the Father <3962> in <1722> me <1698>: **or else** <1490> **believe** <4100> (5720) **me** <3427> for <1223> the very <846> <0> works <2041>' sake <846>.

1st Class - ει δε μη is used elliptically in the sense of otherwise, . . Having become a fixed phrase it is used when the nature of the condition would naturally call for εαν rather than ει. BMT section 275. (h). The present imperative would normally suggest εαν – furthest mood from reality.

04-Joh 14:13 C-3 IRC - DM - και <2532> {CONJ} ο <3739> {R-ASN} τι <5100> {X-ASN} αν <302> {PRT} αιτησητε <154> (5661) {V-AAS-2P} εν <1722> {PREP} τω <3588> {T-DSN} ονοματι <3686> {N-DSN} μου <1473> {P-1GS} τουτο <3778> {D-ASN} ποιησω <4160> (5692) {V-FAI-1S} ινα <2443> {CONJ} δοξασθι <1392> (5686) {V-APS-3S} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} εν <1722> {PREP} τω <3588> {T-DSM} υιω <5207> {N-DSM}

04-Joh 14:13 And <3739> <2532> **whatsoever** <3748> <302> **ye shall ask** <154> (5661) **in** <1722> **my** <3450> **name** <3686>, that <5124> shall I do <4160> (5692), that <2443> the Father <3962> may be glorified <1392> (5686) in <1722> the Son <5207>.

3rd Class - IRC - See DM section 253. (1)

ATRPW says: "Whatsoever ye shall ask (οτι αν αιτησητε). Indefinite relative clause with οτι (neuter accusative singular of οστις), αν and the aorist active subjunctive of αιτεω. This is an advance thought over verse #12. In my name (εν τω ονοματι μου).

First mention of his "name" as the open sesame to the Father's will. See also #14:26; 15:16; 16:23,24,26. That will I do (τουτο ποιησω). The Father answers prayers (#15:16; 16:23), but so does the Son (here and verse #14:14). The purpose (ινα clause with first aorist passive subjunctive of δοξαζω) is "that the Father may be glorified in the Son." Plead Christ's name in prayer to the Father.."

04-Joh 14:14 C-3 - ATRWP - **εαν** <1437> {COND} **τι** <5100> {X-ASN} **αιτησητε** <154> (5661) {V-AAS-2P} **με** <1473> {P-1AS} **εν** <1722> {PREP} **τω** <3588> {T-DSN} **ονοματι** <3686> {N-DSN} **μου** <1473> {P-1GS} **εγω** <1473> {P-1NS} **ποιησω** <4160> (5692) {V-FAI-1S}

04-Joh 14:14 **If** <1437> **ye shall ask** <154> (5661) **Me** <1473> {P-1AS} **any thing** <5100> **in** <1722> **my** <3450> **name** <3686>, I <1473> shall do <4160> (5692) *it*.

3rd Class – conditioned on the request. Although addressed to the disciple/apostles, it is also true of Holy Spirit

Controlled believers. Note the added με by textual emendation.

ATRPW suggests: “If ye shall ask me anything in my name (εαν τι αιτησητε με εν τω ονοματι μου). Condition of third class with εαν and first aorist active subjunctive of αιτω. The use of με (me) here is supported by Aleph B 33 Vulgate Syriac Peshitta.

Just this phrase does not occur elsewhere in John and seems awkward, but see #16:23. If it is genuine, as seems likely, here is direct prayer to Jesus taught as we see it practiced by Stephen in #Ac 7:59; and in #Re 22:20.”

04-Joh 14:15 C-3 - εαν <1437> {COND} αγαπατε <25> (5725) {V-PAS-2P} με <1473> {P-1AS} τας <3588> {T-APF} εντολας <1785> {N-APF} τας <3588> {T-APF} εμας <1699> {S-1SAPF} τηρησατε <5083> (5657) {V-AAM-2P}

04-Joh 14:15 ¶ If <1437> ye love <25> (5725) me <3165>, keep <5083> (5657) my <1699> commandments <1785>.

3rd Class – One of the Decisions for Discipleship, which is presumed in #14:14.

04-Joh 14:23 C-3 - ATRWP - απεκριθη <611> (5662) {V-ADI-3S} ιησους <2424> {N-NSM} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} εαν <1437> {COND} τις <5100> {X-NSM} αγαπα <25> (5725) {V-PAS-3S} με <1473> {P-1AS} τον <3588> {T-ASM} λογον <3056> {N-ASM} μου <1473> {P-1GS} τηρησει <5083> (5692) {V-FAI-3S} και <2532> {CONJ} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} μου <1473> {P-1GS} αγαπησει <25> (5692) {V-FAI-3S} αυτον <846> {P-ASM} και <2532> {CONJ} προς <4314> {PREP} αυτον <846> {P-ASM} ελευσομεθα <2064> (5695) {V-FDI-1P} και <2532> {CONJ} μονην <3438> {N-ASF} παρ <3844> {PREP} αυτω <846> {P-DSM} ποιησομεν <4160> (5692) {V-FAI-1P}

04-Joh 14:23 Jesus <2424> answered <611> (5662) and <2532> said <2036> (5627) unto him <846>, If <1437> a man <5100> love <25> (5725) me <3165>, he will keep <5083> (5692) my <3450> words <3056>: and <2532> my <3450> Father <3962> will love <25> (5692) him <846>, and <2532> we will come <2064> (5695) unto <4314> him <846>, and <2532> make <4160> (5692) our abode <3438> with <3844> him <846>.

3rd Class – The Christian Disciple is Complete in Christ.

ATRPW reads: “If a man love me (εαν τις αγαπα με). Condition of third class with εαν and present active subjunctive, “if one keep on loving me.” That is key to the spiritual manifestation (εμφανιζω). We will come (ελευσομεθα). Future middle of ερχομαι and first person plural (the Father and I), not at the judgment, but here and now. And make our abode with him (και μονην παρ αυτω ποιησομεθα). See verse #2 for the word μονη (dwelling, abiding place). If the Holy Spirit “abides” (μενει, verse #17) in you, that heart becomes a temple (ναος) of the Holy Spirit (#1Co 3:16), and so a fit dwelling place for the Father and the Son, a glorious and uplifting reality..”

04-Joh 14:28 C-2 - ATRWP - ηκουσατε <191> (5656) {V-AAI-2P} οτι <3754> {CONJ} εγω <1473> {P-1NS} ειπον <3004> (5627) {V-2AAI-1S} υμιν <4771> {P-2DP} υπαγω <5217> (5719) {V-PAI-1S} και <2532> {CONJ} ερχομαι <2064> (5736) {V-PNI-1S} προς <4314> {PREP} υμας <4771> {P-2AP} ει <1487> {COND} ηγαπατε <25> (5707) {V-IAI-2P} με <1473> {P-1AS} εχαρητε <5463> (5644) {V-2AOI-2P} αν <302> {PRT} οτι <3754> {CONJ} ειπον <3004> (5627) {V-2AAI-1S} πορευομαι <4198> (5736) {V-PNI-1S} προς <4314> {PREP} τον <3588> {T-ASM} πατερα <3962> {N-ASM} οτι <3754> {CONJ} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} μου <1473> {P-1GS} μειζων <3173> {A-NSM-C} μου <1473> {P-1GS} εστιν <1510> (5719) {V-PAI-3S}

04-Joh 14:28 ¶ Ye have heard <191> (5656) how <3754> I <1473> said <2036> (5627) unto you <5213>, I go away <5217> (5719), and <2532> come <2064> (5736) again unto <4314> you <5209>. If <1487> ye loved <25> (5707) me <3165>, <302> ye would rejoice <5463> (5644), because <3754> I said <2036> (5627), I go <4198> (5736) unto <4314> the Father <3962>: for <3754> my <3450> Father <3962> is <2076> (5748) greater than <3187> I <3450>.

2nd Class - "If you loved Me, (but you don't) . . ." **How do we respond when a close friend or a family member, who has devoted their life to the Lord Jesus, dies? Are we joyful?** Note, the verb and *αν* of the apodosis are underlined.

ATRPW says: "I go away, and I come (*υπαγω και ερχομαι*), both futuristic presents (#7:33; 14:3,18). **We can checkout how much we love Christ by this test.** If ye loved me (*ει ηγαπατε με*). **Second-class condition with the imperfect active of *αγαπω* referring to present time, implying that the disciples are not loving Jesus as they should. Ye would have rejoiced (*εχαρητε αν*). Second aorist passive indicative of *χαρω* with *αν*, conclusion of second-class condition referring to past time, "Ye would already have rejoiced before this" at Christ's going to the Father (verse #12).** Greater than I (*μειζων μου*). Ablative case *μου* after the comparative *μειζων* (from positive *μεγας*). The filial relation makes this necessary. Not a distinction in nature or essence (cf. #10:30), but in rank in the Trinity. No Arianism or Unitarianism here. The very explanation here is proof of the deity of the Son (Dods)."

04-Joh 14:29 C-3 ITC - DM - και <2532> {CONJ} νυν <3568> {ADV} ειρηκα <2046> (5758) {V-RAI-1S-ATT} υμιν <4771> {P-2DP} πριν <4250> {ADV} γενεσθαι <1096> (5635) {V-2ADN} ινα <2443> {CONJ} **οταν <3752> {CONJ} γνηται <1096> (5638) {V-2ADS-3S} πιστευσητε <4100> (5661) {V-AAS-2P}**

04-Joh 14:29 And <2532> now <3568> I have told <2046> (5758) you <5213> before <4250> it come to pass <1096> (5635), that <2443>, **whenever <3752> it is come to pass <1096> (5638)**, ye might believe <4100> (5661).

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis and the 2ADS-3S γνηται of the protasis. See DM section 265 (2) b

04-Joh 15:04 C-3 EXC,3 EXC - DM - ATRWP - μεινατε <3306> (5657) {V-AAM-2P} εν <1722> {PREP} εμοι <1473> {P-1DS} καγω <2504> {P-1NS-K} εν <1722> {PREP} υμιν <4771> {P-2DP} καθως <2531> {ADV} το <3588> {T-NSN} κλημα <2814> {N-NSN} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} καρπον <2590> {N-ASM} φερειν <5342> (5721) {V-PAN} αφ <575> {PREP} εαυτου <1438> {F-3GSN} **εαν <1437> {COND} μη <3361> {PRT-N} μεινη <3306> (5661) {V-AAS-3S} εν <1722> {PREP} τη <3588> {T-DSF} αμπελω <288> {N-DSF} ουτως <3779> {ADV} ουδε <3761> {CONJ-N} υμεις <4771> {P-2NP} **εαν <1437> {COND} μη <3361> {PRT-N} εν <1722> {PREP} εμοι <1473> {P-1DS} μεινητε <3306> (5661) {V-AAS-2P}****

04-Joh 15:04 Abide <3306> (5657) in <1722> me <1698>, and I <2504> in <1722> you <5213>. As <2531> the branch <2814> cannot <3756> <1410> (5736) bear <5342> (5721) fruit <2590> of <575> itself <1438>, **except (unless) <3362> it abide <3306> (5661) in <1722> the vine <288>**; no more <3761> <3779> can ye <5210>, **except (unless) <3362> ye abide <3306> (5661) in <1722> me <1698>**.

3rd Class – EXC - *unless* is a little smoother; you cannot bear fruit. + 3rd Class – EXC - *unless* is a little smoother; you cannot bear fruit. See DM section 216. **Control by the Holy Spirit, Abiding in Christ, Letting the Word of Christ dwell in us are equivalent terms. Eph 5:17-18, Col 3:16.**

ATRPW exhorts: "Abide in me (*μεινατε εν εμοι*). Constatie aorist active imperative of *μενω*. **The only way to continue "clean" (pruned) and to bear fruit is to maintain vital spiritual connexion with Christ (the vine). Judas is gone and Satan will sift the rest of them like wheat (#Lu 22:31). Blind complacency is a peril to the preacher.** Of itself (*αφ εαυτου*). As source (from itself) and apart from the vine (cf. #17:17). **Except it abide (*εαν μη μενη*). Condition of third class with *εαν*, negative *μη*, and present active (keep on abiding) subjunctive of *μενω*. Same condition and tense in the application, "except ye abide in me."**

04-Joh 15:06 C-3 - ATRWP - **εαν <1437> {COND} μη <3361> {PRT-N} τις <5100> {X-NSM} μεινη <3306> (5661) {V-AAS-3S} εν <1722> {PREP} εμοι <1473> {P-1DS} εβληθη <906> (5681) {V-API-3S} εξω <1854> {ADV} ως <5613> {ADV} το <3588> {T-NSN} κλημα <2814> {N-NSN} και <2532> {CONJ} εξηρανθη <3583> (5681) {V-API-3S} και <2532> {CONJ} συναγουσιν <4863> (5719) {V-PAI-3P} αυτα <846> {P-APN} και <2532> {CONJ} εις <1519> {PREP} το <3588> {T-ASN} πυρ <4442> {N-ASN} βαλλουσιν <906> (5719) {V-PAI-3P} και <2532> {CONJ} καιεται <2545> (5743) {V-PPI-3S}**

04-Joh 15:06 **If <3362> <0> a man <5100> abide <3306> (5661) not <3362> in <1722> me <1698>**, he is cast <906> (5681) forth <1854> as <5613> a branch <2814>, and <2532> is withered <3583> (5681); and <2532> men gather <4863> (5719) them <846>, and <2532> cast <906> (5719) *them* into <1519> the fire <4442>, and <2532> they are burned <2545> (5743).

3rd Class - The mh negativizes the verb 'abide'. **A severe warning to True Disciples. In verse 2 He lifts up (αιρω) so that it gets more light. But here is a warning that to not abide in Christ results in no fruit and all those works are to be burned 1 Co 3:11-15; 2 Co 5:9-10.**

ATRPW writes: "He is cast forth (εβληθη εξω). Timeless or gnomic use of the first aorist passive indicative of βαλλω as the conclusion of a third-class condition (see also verses #4,7 for the same condition, only constative aorist subjunctive μεινητε and μεινη in verse #7). The apostles are thus vividly warned against presumption. Jesus as the vine will fulfil his part of the relation as long as the branches keep in vital union with him. As a branch (ως το κλημα). And is withered (εξηρανθη). Another timeless first aorist passive indicative, this time of ξηρανω, same timeless use in #Jas 1:11 of grass, old and common verb. They gather (συναγουσιν). Plural though subject not expressed, the servants of the vine-dresser gather up the broken off branches. Are burned (καιεται). Present passive singular of καιω, to burn, because κληματα (branches) is neuter plural. See this vivid picture also in #Mt 13:41,49."

04-Joh 15:07 C-3 ,3 ,3 IRC - BMT - DM - εαν <1437> {COND} μεινητε <3306> (5661) {V-AAS-2P} εν <1722> {PREP} εμοι <1473> {P-1DS} και <2532> {CONJ} τα <3588> {T-NPN} ρηματα <4487> {N-NPN} μου <1473> {P-1GS} εν <1722> {PREP} υμιν <4771> {P-2DP} μεινη <3306> (5661) {V-AAS-3S} ο <3739> {R-ASN} εαν <1437> {COND} θελητε <2309> (5725) {V-PAS-2P} αιτησεσθε <154> (5698) {V-FMI-2P} και <2532> {CONJ} γενησεται <1096> (5695) {V-FDI-3S} υμιν <4771> {P-2DP}

04-Joh 15:07 **If <1437> ye abide <3306> (5661) in <1722> me <1698>**, and <2532> (if) <1437> **my <3450> words <4487> abide <3306> (5661) in <1722> you <5213>**, ye shall ask <154> (5698) **whatever <3739> <1437> ye will <2309> (5725)**, and <2532> it shall be done <1096> (5695) unto you <5213>.

3rd Class – **If ye abide in Me**, and + 3rd Class – **If My words abide in you** + 3rd Class - IRC – ye shall ask, **whatever ye will**, and it shall be done to (for) you. For the double protasis see BMT section 268. (b), and DM section 253. (1). Abiding in Me and Eph 5:17-18 with Col 3:16 are equivalent.

ATRPW says: "Ask whatsoever ye will (ο εαν θελητε αιτησασθε). Indefinite relative with εαν and present active subjunctive of θελω, to wish, to will, and aorist middle imperative of αιτω, to ask. This astounding command and promise (γενησεται, future middle of γινωμαι, it will come to pass) is not without conditions and limitations. It involves such intimate union and harmony with Christ that nothing will be asked out of accord with the mind of Christ and so of the Father. Christ's name is mentioned in #15:16; cf. #14:13; 16:23.

04-Joh 15:10 C-3 - ATRWP - εαν <1437> {COND} τας <3588> {T-APF} εντολας <1785> {N-APF} μου <1473> {P-1GS} τηρησητε <5083> (5661) {V-AAS-2P} μενειτε <3306> (5692) {V-FAI-2P} εν <1722> {PREP} τη <3588> {T-DSF} αγαπη <26> {N-DSF} μου <1473> {P-1GS} καθως <2531> {ADV} εγω <1473> {P-1NS} τας <3588> {T-APF} εντολας <1785> {N-APF} του <3588> {T-GSM} πατρος <3962> {N-GSM} μου <1473> {P-1GS} τητηρηκα <5083> (5758) {V-RAI-1S} και <2532> {CONJ} μενω <3306> (5719) {V-PAI-1S} αυτου <846> {P-GSM} εν <1722> {PREP} τη <3588> {T-DSF} αγαπη <26> {N-DSF}

04-Joh 15:10 **If <1437> ye keep <5083> (5661) my <3450> commandments <1785>**, ye shall abide <3306> (5692) in <1722> **My <3450> love <26>**; even as <2531> I <1473> have kept <5083> (5758) **My <3450> Father's <3962> commandments <1785>**, and <2532> abide <3306> (5719) in <1722> **His <846> love <26>**.

3rd Class

ATRPW suggests: "Ye will abide (μενειτε). Future tense of μενω, conclusion of the third-class condition (εαν and first aorist active subjunctive τηρησητε). The correlative of #14:15. Each involves the other (love and keeping the commandments of Jesus).

And abide (και μενω). The high example of Jesus (the Son) in relation to the Father is set before us as the goal."

04-Joh 15:14 C-3 IRC - ATRWP - υμεις <4771> {P-2NP} φιλοι <5384> {A-NPM} μου <1473> {P-1GS} εστε <1510> (5719) {V-PAI-2P} **εαν <1437> {COND} ποιητε <4160> (5725) {V-PAS-2P} οσα <3745> {K-APN} εγω <1473> {P-1NS} εντελλομαι <1781> (5736) {V-PNI-1S} υμιν <4771> {P-2DP}**

04-Joh 15:14 Ye <5210> are <2075> (5748) my <3450> friends <5384>, **if <1437> ye (keep on doing) do <4160> (5725) whatsoever <3745> I <1473> command <1781> (5736) you <5213>.**

3rd Class - IRC - an indefinite relative clause- "whatever I am commanding you." - If you make (should keep on) doing/practicing Christ's commands [a habit (not a Hobit)].

ATRWP says: "**If ye do (εαν ποιητε). Condition of third class with εαν and the present active subjunctive, "if ye keep on doing," not just spasmodic obedience.** Just a different way of saying what is in verse #10. Obedience to Christ's commands is a prerequisite to discipleship and fellowship (spiritual friendship with Christ). **He repeats it in the Great Commission (#Mt 28:20, ενετειλαμην, I commanded) with the very word used here (εντελλομαι, I command).**"

04-Joh 15:16 C-3 IRC - ουχ <3756> {PRT-N} υμεις <4771> {P-2NP} με <1473> {P-1AS} εξελεξασθε <1586> (5668) {V-AMI-2P} αλλ <235> {CONJ} εγω <1473> {P-1NS} εξελεξαμην <1586> (5668) {V-AMI-1S} υμας <4771> {P-2AP} και <2532> {CONJ} εθηκα <5087> (5656) {V-AAI-1S} υμας <4771> {P-2AP} ινα <2443> {CONJ} υμεις <4771> {P-2NP} υπαγητε <5217> (5725) {V-PAS-2P} και <2532> {CONJ} καρπον <2590> {N-ASM} φερητε <5342> (5725) {V-PAS-2P} και <2532> {CONJ} ο <3588> {T-NSM} καρπος <2590> {N-NSM} υμων <4771> {P-2GP} μενη <3306> (5725) {V-PAS-3S} ινα <2443> {CONJ} ο <3739> {R-ASN} τι <5100> {X-ASN} αν <302> {PRT} αιτησητε <154> (5661) {V-AAS-2P} τον <3588> {T-ASM} πατερα <3962> {N-ASM} εν <1722> {PREP} τω <3588> {T-DSN} ονοματι <3686> {N-DSN} μου <1473> {P-1GS} δω <1325> (5632) {V-2AAS-3S} υμιν <4771> {P-2DP}

04-Joh 15:16 Ye <5210> have <1586> <0> not <3756> chosen <1586> (5668) me <3165>, but <235> I <1473> have chosen <1586> (5668) you <5209>, and <2532> ordained <5087> (5656) you <5209>, that <2443> ye <5210> should go <5217> (5725) and <2532> bring forth <5342> (5725) fruit <2590>, and <2532> that your <5216> fruit <2590> should remain <3306> (5725): that <2443> **whatsoever <3739> <302> <3748> ye shall ask <154> (5661) of the Father <3962> in <1722> my <3450> name <3686>, he may give it <1325> (5632) to you <5213>.**

3rd Class – IRC – Ref Joh 15:07 for conditions for answered prayer. - Ye have not chosen Me for your benefit (Middle voice), **but I have chosen you for My benefit (Middle voice), - ordained or better established you;** Ordained/established or appointed you (aorist active indicative). Some of their fruit is seen in the Acts of the Apostles. The 'may' in "He may give it to you", is seen in Paul's thorn in the flesh. Ref Joh 16:23 (*He shall give-FAI -3S*). Note the exit of Judas from the gathering in Joh 13:30.

ATRWP contributes: "**But I chose you** (αλλ εγω εξελεξαμην υμας). First aorist middle indicative of εκλεγω. See this same verb and tense used for the choice of the disciples by Christ (#6:70; 13:18; 15:19). Jesus recognizes his own responsibility in the choice after a night of prayer (#Lu 6:13). So Paul was "a vessel of choice" (σκευος εκλογης, #Ac 9:15). Appointed (εθηκα). First aorist active indicative (κ aorist) of τιθημι. **Note three present active subjunctives with ινα (purpose clause) to emphasize continuance (υπαγητε, keep on going, φερητε, keep on bearing fruit, μενη, keep on abiding), not a mere spurt, but permanent growth and fruit-bearing.** He may give (δω). Second aorist active subjunctive of διδωμι with ινα (purpose clause). Cf. #14:13 for the same purpose and promise, but with ποιησω (I shall do). See also #16:23,26.

04-Joh 15:18 C-1 - ATRWP - ει <1487> {COND} ο <3588> {T-NSM} κοσμος <2889> {N-NSM} υμας <4771> {P-2AP} μισει <3404> (5719) {V-PAI-3S} γινωσκετε <1097> (5719) {V-PAI-2P} <1097> (5720) {V-PAM-2P} οτι <3754> {CONJ} εμε <1473> {P-1AS} πρωτον <4412> {ADV-S} υμων <4771> {P-2GP} μεμισηκεν <3404> (5758) {V-RAI-3S}

04-Joh 15:18 ¶ **If <1487> the world <2889> hate <3404> (5719) you <5209>**, ye know <1097> (5719) (5720) that <3754> it hated <3404> (5758) me <1691> before <4412> *it hated* you <5216>.

1st Class – "Since the world hates you, . . ."

ATRWP writes: "If the world hateth you (ει ο κοσμος υμας μισει). **Condition of the first class. As it certainly does.**

Ye know (γινώσκετε). Present active second person plural indicative of γινώσκω or present active imperative (know), same form.

Hath hated (μεμισηκεν). Perfect active indicative, "has hated and still hates."

Before it hateth you (πρωτον υμων). Ablative case υμων after the superlative πρωτον as with πρωτος μου in #1:15."

04-Joh 15:19 C-2 - ATRWP - ει <1487> {COND} εκ <1537> {PREP} του <3588> {T-GSM} κοσμου <2889> {N-GSM} ητε <1510> (5707) {V-IAI-2P} ο <3588> {T-NSM} κοσμος <2889> {N-NSM} αν <302> {PRT} το <3588> {T-ASN} ιδιον <2398> {A-ASN} επιλει <5368> (5707) {V-IAI-3S} οτι <3754> {CONJ} δε <1161> {CONJ} εκ <1537> {PREP} του <3588> {T-GSM} κοσμου <2889> {N-GSM} ουκ <3756> {PRT-N} εστε <1510> (5719) {V-PAI-2P} αλλ <235> {CONJ} εγω <1473> {P-1NS} εξελεξαμην <1586> (5668) {V-AMI-1S} υμας <4771> {P-2AP} εκ <1537> {PREP} του <3588> {T-GSM} κοσμου <2889> {N-GSM} δια <1223> {PREP} τουτο <3778> {D-ASN} μισει <3404> (5719) {V-PAI-3S} υμας <4771> {P-2AP} ο <3588> {T-NSM} κοσμος <2889> {N-NSM}

04-Joh 15:19 If <1487> ye were <2258> (5713) of <1537> the world <2889>, the world <2889> would <302> love <5368> (5707) his own <2398>: but <1161> because <3754> ye are <2075> (5748) not <3756> of <1537> the world <2889>, but <235> I <1473> have chosen <1586> (5668) you <5209> out of <1537> the world <2889>, therefore <5124> <1223> the world <2889> hateth <3404> (5719) you <5209>.

2nd Class – "If you were of (paying attention) the world, (but you weren't – except for Judas) . . ."

ATRWP: "The world would love its own (ο κοσμος αν το ιδιον επιλει). Conclusion of second-class condition (determined as unfulfilled), regular idiom with αν and imperfect indicative in present time. But because ye are not of the world (οτι δε εκ του κοσμου ουκ εστε). **Definite and specific reason for the world's hatred of real Christians whose very existence is a reproach to the sinful world.** Cf. #7:7; 17:14; 1Jo 3:13. **Does the world hate us? If not, why not? Has the world become more Christian or Christians more worldly?"**

04-Joh 15:20 C-1 ,1 – ATRWP - μνημονευετε <3421> (5720) {V-PAM-2P} του <3588> {T-GSM} λογου <3056> {N-GSM} ου <3739> {R-GSM} εγω <1473> {P-1NS} ειπον <3004> (5627) {V-2AAI-1S} υμιν <4771> {P-2DP} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} δουλος <1401> {N-NSM} μειζων <3173> {A-NSM-C} του <3588> {T-GSM} κυριου <2962> {N-GSM} αυτου <846> {P-GSM} ει <1487> {COND} εμε <1473> {P-1AS} εδιωξαν <1377> (5656) {V-AAI-3P} και <2532> {CONJ} υμας <4771> {P-2AP} διωξουσιν <1377> (5692) {V-FAI-3P} ει <1487> {COND} τον <3588> {T-ASM} λογον <3056> {N-ASM} μου <1473> {P-1GS} ετηρησαν <5083> (5656) {V-AAI-3P} και <2532> {CONJ} τον <3588> {T-ASM} υμετερον <5212> {S-2PASM} τηρησουσιν <5083> (5692) {V-FAI-3P}

04-Joh 15:20 Remember <3421> (5720) the word <3056> that <3739> I <1473> said <2036> (5627) unto you <5213>, The servant <1401> is <2076> (5748) not <3756> greater than <3187> his <846> lord <2962>. If <1487> they have persecuted <1377> (5656) me <1691>, they will <1377> <0> also <2532> persecute <1377> (5692) you <5209>; if <1487> they have kept <5083> (5656) my <3450> saying <3056>, they will keep <5083> (5692) yours <5212> also <2532>.

1st Class – "Since they have persecuted Me, . . . ; + 1st Class – assumed true – "If (since) they (My bond slaves - doulov) have kept (to carefully attend to, to take care of, to guard) My Word, . . ."

ATRWP says: "Remember (μνημονευετε). Present active imperative of μνημονευω, old verb from μνημων, in John again in #16:4,21. See #13:16 for this word. If they persecuted me (ει εμε εδιωξαν). **Condition of first class. They certainly did persecute** (first aorist active of διωκω, to chase like a wild beast like the Latin persequor, our "persecute") Jesus (#5:16). They will persecute those like Jesus. Cf. #16:33; Mr 10:30; Lu 21:12; 1Co 4:12; 2Co 4:9; Ga 4:29; 2Ti 3:12 for proof that this prophecy came true. But the alternative is true and is stated by Jesus with a like **condition of the first class, "if they kept my word"** (ει τον λογον μου ετηρησαν). The world does praise the word of Jesus, but dreads to follow it."

04-Joh 15:22 C-2 - BMT - ATRWP - ει <1487> {COND} μη <3361> {PRT-N} ηλθον <2064> (5627) {V-2AAI-1S} και <2532> {CONJ} ελαλησα <2980> (5656) {V-AAI-1S} αυτοις <846> {P-DPM} αμαρτιαν <266> {N-ASF} ουκ <3756> {PRT-N} ειχον <2192> (5707) {V-IAI-3P} νυν <3568> {ADV} δε <1161>

{CONJ} προφασιν <4392> {N-ASF} ουκ <3756> {PRT-N} εχουσιν <2192> (5719) {V-PAI-3P} περι <4012> {PREP} της <3588> {T-GSF} αμαρτιας <266> {N-GSF} αυτων <846> {P-GPM}

04-Joh 15:22 **If <1508> <0> I had <2064> <0> not <1508> come <2064> (5627) and <2532> spoken <2980> (5656) unto them <846>**, they had <2192> <0> not <3756> had <2192> (5707) sin <266>: but <1161> now <3568> they have <2192> (5719) no <3756> cloke <4392> for <4012> their <846> sin <266>. {cloke: or, excuse}

2nd Class – See BMT section 249 for omitted *αν* in the apodosis.

ATRPW writes: “They had not had sin (αμαρτιαν ουκ ειχουσιν). **Conclusion of condition of second class without *αν* because context makes it clear (νυν δε) without it (Robertson, Grammar, p. 1013).** The imperfect active indicative with - οσαν instead of - ον (also in verse #24) as common in the LXX, and occurs in the papyri and the inscriptions and the Boeotian dialect. Excuse (προφασιν). Old word (#1Th 2:5) either from προφαινω, to show forth, or προφημι, to speak forth. Mere pretence, in John only here and verse #24.”

04-Joh 15:24 C-2 - BMT - **ει <1487> {COND} τα <3588> {T-APN} εργα <2041> {N-APN} μη <3361> {PRT-N} εποησα <4160> (5656) {V-AAI-1S} εν <1722> {PREP} αυτοις <846> {P-DPM} α <3739> {R-APN} ουδεις <3762> {A-NSM-N} αλλος <243> {A-NSM} πεποιηκεν <4160> (5758) {V-RAI-3S} αμαρτιαν <266> {N-ASF} ουκ <3756> {PRT-N} ειχον <2192> (5707) {V-IAI-3P} νυν <3568> {ADV} δε <1161> {CONJ} και <2532> {CONJ} εωρακασιν <3708> (5758) {V-RAI-3P-ATT} και <2532> {CONJ} μεμισηκασιν <3404> (5758) {V-RAI-3P} και <2532> {CONJ} εμε <1473> {P-1AS} και <2532> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} μου <1473> {P-1GS}**

04-Joh 15:24 **If <1508> <0> I had <4160> <0> not <1508> done <4160> (5656) among <1722> them <846> the works <2041> which <3739> none <3762> other man <243> did <4160> (5758)**, they had <2192> <0> not <3756> had <2192> (5707) sin <266>: but <1161> now <3568> have they <3708> <0> both <2532> seen <3708> (5758) and <2532> hated <3404> (5758) both <2532> me <1691> and <2532> my <3450> Father <3962>.

2nd Class – “But I did *those* works. Therefore they have both seen (*the works*) and hated both Me and My Father!” - BMT section 249. an omitted from apodosis, again, like vs. 22. A terrible indictment.

ATRPW suggests: “They have both seen and hated (και εωρακασιν και μεμισηκασιν). Perfect active indicative of οραω and μισεω, permanent attitude and responsibility. **The "world" and the ecclesiastics (Sanhedrin) had united in this attitude of hostility to Christ and in reality to God..**

04-Joh 15:26 C-3 ITC - DM - ATRWP - **οταν <3752> {CONJ} δε <1161> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} ο <3588> {T-NSM} παρακλητος <3875> {N-NSM} ον <3739> {R-ASM} εγω <1473> {P-1NS} πεμνω <3992> (5692) {V-FAI-1S} υμιν <4771> {P-2DP} παρα <3844> {PREP} του <3588> {T-GSM} πατρος <3962> {N-GSM} το <3588> {T-NSN} πνευμα <4151> {N-NSN} της <3588> {T-GSF} αληθειας <225> {N-GSF} ο <3739> {R-NSN} παρα <3844> {PREP} του <3588> {T-GSM} πατρος <3962> {N-GSM} εκπορευεται <1607> (5736) {V-PNI-3S} εκεινος <1565> {D-NSM} μαρτυρησει <3140> (5692) {V-FAI-3S} περι <4012> {PREP} εμου <1473> {P-1GS}**

04-Joh 15:26 **But <1161> whenever <3752> the Comforter <3875> will come <2064> (5632)**, whom <3739> I <1473> will send <3992> (5692) unto you <5213> from <3844> the Father <3962>, *even* the Spirit <4151> of truth <225>, ~~which~~ who <3739> proceeds <1607> (5736) from <3844> the Father <3962>, he <1565> shall testify <3140> (5692) of <4012> me <1700>:

3rd Class – ITC - See DM section 265. (2) a. - οταν = οτε + αν with crasis: *whenever*, of the protasis and the 2AAS-3S, elyh: *He comes*. referring to the Comforter, Grk. παρακλητος, that is the *Holy* Spirit. Ref. Joh 16:07-11.

[Note ATRWP's comment about the gender of the *Holy* Spirit.] **As Bible students we must divorce gender from sex.** Spirit, πνευμα, is the Greek Nominative case, Singular number, and Neuter gender. Greek as well as other Indo-European languages (not English) is case, number, and gender, sensitive. In fact most of these languages (not modern English) nouns have a fixed gender, with separate case forms and number (in Greek, Singular and

Plural, forms. Hebrew has Singular, dual (2 persons), and plural (3 or more) separate number forms. Normally, in the Koine (N.T.) Greek there are a possible five Case Forms^a (8 cases), two numbers (singular and plural), and three Genders (Masculine, Feminine, and Neuter). Thus a Noun has a maximum of 5 Case Forms times 2 Numbers = 10 possible forms, but if we eliminate the Vocative Case Form, We are left with 4 * 2 = 8 possible unique case forms. For a 'normal' adjective, because an adjective must include all three genders, the number of possible forms is 4 * 2 * 3 = 24 possible forms for an adjective.

ATRPW says: "When the Comforter is come (οταν ελθῃ ο παρακλητος). Indefinite temporal clause with οταν and the second aorist active subjunctive of ερχομαι, **"whenever the Comforter comes."** Whom I will send unto you from the Father (ον εγω πεμψω υμιν παρα του πατρος). As in #16:7, but in #14:16,26 the Father sends at the request of or in the name of Jesus. Cf. #Lu 24:49; Ac 2:33. **This is the Procession of the Holy Spirit from the Father and from the Son.** Which (το). Grammatical neuter to agree with πνευμα, and should be rendered "who" like ο in #14:26. Proceedeth from the Father (παρα του πατρος εκπορευεται). "From beside the Father" as in the preceding clause. He (εκεινος). Emphatic masculine pronoun, not neuter (εκεινο) though following ο. Shall bear witness of me (μαρτυρησει περι εμου). Future active of μαρτυρεω. **This is the mission of the Paraclete (#16:14) as it should be ours."**

04-Joh 16:04 C-3 ITC - DM - αλλα <235> {CONJ} ταυτα <3778> {D-APN} λελαληκα <2980> (5758) {V-RAI-1S} υμιν <4771> {P-2DP} ινα <2443> {CONJ} οταν <3752> {CONJ} ελθῃ <2064> (5632) {V-2AAS-3S} η <3588> {T-NSF} ωρα <5610> {N-NSF} μνημονευητε <3421> (5725) {V-PAS-2P} αυτων <846> {P-GPN} οτι <3754> {CONJ} εγω <1473> {P-1NS} ειπον <3004> (5627) {V-2AAI-1S} υμιν <4771> {P-2DP} ταυτα <3778> {D-APN} δε <1161> {CONJ} υμιν <4771> {P-2DP} εξ <1537> {PREP} αρχης <746> {N-GSF} ουκ <3756> {PRT-N} ειπον <3004> (5627) {V-2AAI-1S} οτι <3754> {CONJ} μεθ <3326> {PREP} υμων <4771> {P-2GP} ημην <1510> (5710) {V-IMI-1S}

04-Joh 16:04 But <235> these things <5023> have I told <2980> (5758) you <5213>, that <2443> **whenever <3752> the time <5610> shall come <2064> (5632)**, ye may remember <3421> (5725) that <3754> I <1473> told <2036> (5627) you <5213> of them <846>. And <1161> these things <5023> I said <2036> (5627) not <3756> unto you <5213> at <1537> the beginning <746>, because <3754> I was <2252> (5713) with <3326> you <5216>.

3rd Class – ITC - See DM section 265. (2) a. - οταν = οτε + αν with crasis: *whenever*, of the protasis and the 2AAS-3S, it (*the time*) shall come.

04-Joh 16:07 C-3 ,3 - ATRWP - αλλ <235> {CONJ} εγω <1473> {P-1NS} την <3588> {T-ASF} αληθειαν <225> {N-ASF} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} συμφερει <4851> (5719) {V-PAI-3S} υμιν <4771> {P-2DP} ινα <2443> {CONJ} εγω <1473> {P-1NS} απελθω <565> (5632) {V-2AAS-1S} εαν <1437> {COND} γαρ <1063> {CONJ} εγω <1473> {P-1NS} μη <3361> {PRT-N} απελθω <565> (5632) {V-2AAS-1S} ο <3588> {T-NSM} παρακλητος <3875> {N-NSM} ουκ <3756> {PRT-N} ελευσεται <2064> (5695) {V-FDI-3S} προς <4314> {PREP} υμας <4771> {P-2AP} εαν <1437> {COND} δε <1161> {CONJ} πορευθω <4198> (5680) {V-AOS-1S} πεμψω <3992> (5692) {V-FAI-1S} αυτον <846> {P-ASM} προς <4314> {PREP} υμας <4771> {P-2AP}

04-Joh 16:07 ¶ Nevertheless <235> I <1473> tell <3004> (5719) you <5213> the truth <225>; It is expedient <4851> (5719) for you <5213> that <2443> I <1473> go away <565> (5632): **for <1063> if <3362> <0> I go <565> <0> not <3362> away <565> (5632)**, the Comforter <3875> will <2064> <0> not <3756> come <2064> (5695) unto <4314> you <5209>; **but <1161> if <1437> I depart <4198> (5680)**, I will send <3992> (5692) him <846> unto <4314> you <5209>.

3rd Class - + 3rd Class. The promise of the Holy Spirit was doubled – here and 15:26, Note Gen 41:32

ATRPW agrees: "It is expedient for you (συμφερει υμιν). Present active indicative of συμφερω, old verb to bear together. See #11:50 where the phrase is used by Caiaphas "for us," here "for you" (υμιν ethical dative). That I go away (ινα εγω απελθω).

^a Vocative, Nominative, Genitive, Dative, and Accusative; possible unique case forms. The Vocative Case Form, normally, has the same Case Form as the Nominative Case Form. For more information about the Greek language see NCEGG.

Subject clause the subject of συμφερεῖ, ἵνα and second aorist active subjunctive of ἀπερχομαι. The reason (ἵνα) for this startling statement follows. **If I go not away (εἰ μὴ ἀπελθῶ). Third-class condition with εἰ and the negative μὴ with ἀπελθῶ as before.** Will not come (οὐ μὴ ἐλθῇ). Strong double negative with second aorist active subjunctive of ἐρχομαι. The Holy Spirit was, of course, already at work in the hearts of men, but not in the sense of witnessing as Paraclete which could only take place after Jesus had gone back to the Father. **But if I go (εἰ δὲ πορευθῶ). Third-class condition again (εἰ and the first aorist passive subjunctive of πορευομαι). I will send (πέμψω). First person future as in #15.."**

04-Joh 16:13 C-3 ITC,3 - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} ελθῇ <2064> (5632) {V-2AAS-3S} εκεινος <1565> {D-NSM} το <3588> {T-NSN} πνευμα <4151> {N-NSN} της <3588> {T-GSF} αληθειας <225> {N-GSF} οδηγησει <3594> (5692) {V-FAI-3S} υμας <4771> {P-2AP} εις <1519> {PREP} πασαν <3956> {A-ASF} την <3588> {T-ASF} αληθειαν <225> {N-ASF} ου <3756> {PRT-N} γαρ <1063> {CONJ} λαλησει <2980> (5692) {V-FAI-3S} αφ <575> {PREP} εαυτου <1438> {F-3GSM} αλλ <235> {CONJ} οσα <3745> {K-APN} αν <302> {PRT} ακουση <191> (5661) {V-AAS-3S} λαλησει <2980> (5692) {V-FAI-3S} και <2532> {CONJ} τα <3588> {T-APN} ερχομενα <2064> (5740) {V-PNP-APN} αναγγελει <312> (5692) {V-FAI-3S} υμιν <4771> {P-2DP}**

04-Joh 16:13 **Howbeit <1161> whenever <3752> he <1565>, the Spirit <4151> of truth <225>, is come <2064> (5632), he will guide <3594> (5692) you <5209> into <1519> all <3956> truth <225>: for <1063> he shall <2980> <0> not <3756> speak <2980> (5692) of <575> himself <1438>; but <235> whatever <3745> <302> he shall hear <191> (5661), that shall he speak <2980> (5692): and <2532> he will shew <312> (5692) you <5213> things to come <2064> (5740).**

3rd Class - ITC - οταν = οτε + αν with crasis: whenever, of the protasis and the 2AAS-3S, ελθῇ: *He comes*, referring to the the *Holy Spirit*. See DM section 265. (2) a. - Ref. Joh 15:26. His previously mentioned, Joh 16:08-11, (**Sin, Righteousness, and Judgment**) **three conviction purposes is added to, here, with (1) He will guide us into all truth; (2) He won't speak (magnify) Himself; (3) Whatever He shall hear He will speak** [note: the entire New Testament – 2Ti 03:16-17 **God-Breathed θεοπνευστος**]; (4) **He will show us things to come.**

+ 3rd Class -

ATRWP responds: "Howbeit (δε). One of the most delicate and difficult particles to translate, varying from "and" to "but." **When he, the Spirit of truth, is come (οταν ελθῇ εκεινος, το πνευμα της αληθειας). Indefinite relative clause (οταν and the second aorist active subjunctive of ἐρχομαι, no futurum exactum), "whenever he comes."** Note εκεινος (masculine demonstrative pronoun, though followed by neuter πνευμα in apposition. See #15:26 for this phrase about the Holy Spirit. He shall guide you (οδηγησει υμας). Future active of old verb οδηγω (from οδηγος, from οδος, way, ηγεομαι, to lead). See #Ps 24:5 for "lead me into thy truth" (οδηγησον με εις την αληθειαν σου). Christ is both the Way and the Truth (#14:6) and the Holy Spirit is the Guide who shows the way to the Truth (verse #16:14). This he does gradually. We are still learning the truth in Christ. From himself (αφ εαυτου). In this he is like Christ (#1:26; 12:49; 14:10). He shall declare (αναγγελει). Future active of αναγγελλω, as in #4:25. See it also repeated in verse #16:14. The things that are yet to come (τα ερχομενα). Neuter plural articular participle of ἐρχομαι, "the coming things." This phrase only here in the N.T. The things already begun concerning the work of the Kingdom (#Lu 7:19; 18:30) not a chart of future history. See #Lu 7:20; Joh 6:14; 11:27 for ο ερχομενος (the coming one) used of the Messiah.."

04-Joh 16:21 C-3 ITC,3 ITC - DM - η <3588> {T-NSF} γυνη <1135> {N-NSF} οταν <3752> {CONJ} τικτη <5088> (5725) {V-PAS-3S} λυπην <3077> {N-ASF} χει <2192> (5719) {V-PAI-3S} οτι <3754> {CONJ} ηλθεν <2064> (5627) {V-2AAI-3S} η <3588> {T-NSF} ωρα <5610> {N-NSF} αυτης <846> {P-GSF} οταν <3752> {CONJ} δε <1161> {CONJ} γεννηση <1080> (5661) {V-AAS-3S} το <3588> {T-ASN} παιδιον <3813> {N-ASN} ουκετι <3765> {ADV-N} μνημονευει <3421> (5719) {V-PAI-3S} της <3588> {T-GSF} θλιψεως <2347> {N-GSF} δια <1223> {PREP} την <3588> {T-ASF} χαραν <5479> {N-ASF} οτι <3754> {CONJ} εγεννηθη <1080> (5681) {V-API-3S} ανθρωπος <444> {N-NSM} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM}

04-Joh 16:21 A woman <1135> **whenever <3752> she is in travail <5088> (5725) hath <2192> (5719) sorrow <3077>, because <3754> her <846> hour <5610> is come <2064> (5627): but <1161> as soon as <3752> she is delivered <1080> (5661) of the child <3813>, she remembereth <3421> (5719) no more <3765> the**

anguish <2347>, for <1223> joy <5479> that <3754> a man <444> is born <1080> (5681) into <1519> the world <2889>.

3rd Class - ITC + 3rd Class ITC - **otan** = ote + an with crasis: whenever, of the protasis and the subjunctive in both clauses.. See DM section 265. (2) a.

04-Joh 16:23 C-3 IRC - DM - ATRWP - και <2532> {CONJ} εν <1722> {PREP} εκεινη <1565> {D-DSF} τη <3588> {T-DSF} ημερα <2250> {N-DSF} εμε <1473> {P-1AS} ουκ <3756> {PRT-N} ερωτησετε <2065> (5692) {V-FAI-2P} ουδεν <3762> {A-ASN-N} αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} **οσα <3745> {K-APN} αν <302> {PRT} αιτησητε <154> (5661) {V-AAS-2P} τον <3588> {T-ASM} πατερα <3962> {N-ASM} εν <1722> {PREP} τω <3588> {T-DSN} ονοματι <3686> {N-DSN} μου <1473> {P-1GS} δωσει <1325> (5692) {V-FAI-3S} υμιν <4771> {P-2DP}**

04-Joh 16:23 ¶ And <2532> in <1722> that <1565> day <2250> ye shall <3756> ask <2065> (5692) me <1691> nothing <3762>. Verily <281>, verily <281>, I say <3004> (5719) unto you <5213>, <3754> **Whatsoever <3745> <302> ye shall ask <154> (5661) the Father <3962> in <1722> my <3450> name <3686>**, he will (*shall*) give <1325> (5692) *it* you <5213>.

3rd Class – IRC - See Joh 15:16 for *may give* δω (or δωη) AAS-3S > διδομαι: *I give*. See DM section 253. (1). Ref Joh 15:07 for two conditions to answered prayer.

ATRWP says: “Ye shall ask me nothing (εμε ουκ ερωτησετε). Either in the sense of question (original meaning of ερωταω) as in verses #Joh 16:19,30 since he will be gone or in the sense of request or favours (like αιτω in this verse) as in #Joh 14:16 Ac 3:2. In verse #Joh 16:26 both αιτω and ερωταω occur in this sense. Either view makes sense here. **If ye shall ask (αν τι αιτησητε). Third-class condition, αν like εαν with first aorist active subjunctive of αιτε’.** Note #Joh 14:26 for “in my name.”

04-Joh 17:12 C-1 EXC - DM - BMT - οτε <3753> {ADV} ημην <1510> (5710) {V-IMI-1S} μετ <3326> {PREP} αυτων <846> {P-GPM} εν <1722> {PREP} τω <3588> {T-DSM} κοσμω <2889> {N-DSM} εγω <1473> {P-1NS} ετηρουν <5083> (5707) {V-IAI-1S} αυτους <846> {P-APM} εν <1722> {PREP} τω <3588> {T-DSN} ονοματι <3686> {N-DSN} σου <4771> {P-2GS} ους <3739> {R-APM} δεδωκας <1325> (5758) {V-RAI-2S} μοι <1473> {P-1DS} εφυλαξα <5442> (5656) {V-AAI-1S} και <2532> {CONJ} ουδεις <3762> {A-NSM-N} εξ <1537> {PREP} αυτων <846> {P-GPM} απωλετο <622> (5639) {V-2AMI-3S} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} υιος <5207> {N-NSM} της <3588> {T-GSF} απωλειας <684> {N-GSF} ινα <2443> {CONJ} η <3588> {T-NSF} γραφη <1124> {N-NSF} πληρωθη <4137> (5686) {V-APS-3S}

04-Joh 17:12 While <3753> I was <2252> (5713) with <3326> them <846> in <1722> the world <2889>, I <1473> kept <5083> (5707) them <846> in <1722> thy <4675> name <3686>: those that <3739> thou gavest <1325> (5758) me <3427> I have kept <5442> (5656), and <2532> none <3762> of <1537> them <846> is (*has been*) lost <622> (5639), **but (except) <1508> the son <5207> of perdition <684>**; that <2443> the scripture <1124> might be fulfilled <4137> (5686).

1st Class - EXC - See DM sections 216. and 217., BMT sections 273. (f) and 274. (g), the verb to be understood in the omission is the 2AMI-3S, απωλετο, *has been lost*. Ref. Psm 41:09 **Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. {mine...: Heb. the man of my peace} {lifted...: Heb. magnified}** ATRWP continues: “I kept (ετηρουν). Imperfect active of τηρεω, “I continued to keep.” I guarded (εφυλαξα). First aorist (constative) active of φυλασσω. Christ was the sentinel (φυλαξ, #Ac 5:23) for them. Is he our sentinel now? **But the son of perdition (ει μη ο υιος της απωλειας). The very phrase for antichrist (#2Th 2:3).** Note play on απωλετο, perished (second aorist middle indicative of απολλυμι). **It means the son marked by final loss, not annihilation, but meeting one’s destiny (#Ac 2:25). A sad and terrible exception (#Mr 14:21).** The scripture (η γραφη). It is not clear whether this is John’s own comment or the word of Jesus. Not in #18:9. The Scripture referred to is probably #Ps 41:9 quoted in #Jo 13:18 with the same formula ινα πληρωθη which see there..”

04-Joh 18:08 C-1 - απεκριθη <611> (5662) {V-ADI-3S} ιησους <2424> {N-NSM} ειπον <3004> (5627) {V-2AAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S} **ει** <1487> {COND} **ουν** <3767> {CONJ} **εμε** <1473> {P-1AS} **ζητειτε** <2212> (5719) {V-PAI-2P} **αφετε** <863> (5628) {V-2AAM-2P} τουτους <3778> {D-APM} υπαγειν <5217> (5721) {V-PAN}

04-Joh 18:08 Jesus <2424> answered <611> (5662), I have told <2036> (5627) you <5213> that <3754> I <1473> am <1510> (5748) *he*: **if** <1487> **therefore** <3767> **ye seek** <2212> (5719) **me** <1691>, let <863> (5628) these <5128> go their way <5217> (5721):

1st Class – “. . . **since you are seeking Me**, . . .”

ATRPW says: “Let these go their way (αφετε τουτους υπαγειν). Second aorist active imperative of αφημι. The verb υπαγειν means to withdraw (#11:44). Jesus shows solicitude for the eleven as he had warned them and prayed for them (#Lu 22:31). He is trying to help them.”

04-Joh 18:23 C-1 ,1 - ATRWP - απεκριθη <611> (5662) {V-ADI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} **ει** <1487> {COND} **κακως** <2560> {ADV} **ελαλησα** <2980> (5656) {V-AAI-1S} μαρτυρησον <3140> (5657) {V-AAM-2S} περι <4012> {PREP} του <3588> {T-GSN} κακου <2556> {A-GSN} **ει** <1487> {COND} **δε** <1161> {CONJ} **καλως** <2573> {ADV} τι <5101> {I-ASN} με <1473> {P-1AS} **δερεις** <1194> (5719) {V-PAI-2S}

04-Joh 18:23 Jesus <2424> answered <611> (5662) him <846>, **If** <1487> **I have spoken** <2980> (5656) **evil** <2560>, bear witness <3140> (5657) of <4012> the evil <2556>: **but** <1161> **if** <1487> **well** <2573>, why <5101> smitest <1194> (5719) thou me <3165>?

1st Class – “. . . since I have spoken evil, . . .” For arguments sake. + 1st Class “. . . but since (I have spoken) well, . . .”

ATRPW adds: “If I have spoken evil (ει κακως ελαλησα). **Condition of first class (assumed to be true), with ει and aorist active indicative. Jesus had not spoken evilly towards Annas, though he did not here turn the other cheek, one may note. For the sake of argument, Jesus puts it as if he did speak evilly. Then prove it, that is all.** Bear witness of the evil (μαρτυρησον περι του κακου). First aorist active imperative of μαρτυρεω, to testify. This is the conclusion (apodosis). Jesus is clearly entitled to proof of such a charge if there is any. But if well (ει δε καλως). Supply the same verb ελαλησα. **The same condition, but with a challenging question as the apodosis. Smitest (δερεις). Old verb δερω, to flay, to skin, to beat, as in #Mt 21:35; Lu 22:63; 2Co 11:20 (of an insulting blow in the face as here).**”

04-Joh 18:30 C-2 - ATRWP - απεκριθησαν <611> (5662) {V-ADI-3P} και <2532> {CONJ} ειπον <3004> (5627) {V-2AAI-3P} αυτω <846> {P-DSM} **ει** <1487> {COND} **μη** <3361> {PRT-N} **ην** <1510> (5707) {V-IAI-3S} **ουτος** <3778> {D-NSM} **κακοποιος** <2555> {A-NSM} ουκ <3756> {PRT-N} **αν** <302> {PRT} σοι <4771> {P-2DS} παρεδωκαμεν <3860> (5656) {V-AAI-1P} αυτον <846> {P-ASM}

04-Joh 18:30 They answered <611> (5662) and <2532> said <2036> (5627) unto him <846>, **If** <1508> <0> **he** <3778> **were** <2258> (5713) **not** <1508> **a malefactor** <2555>, we would <302> not <3756> have delivered <3860> <0> him <846> up <3860> (5656) unto thee <4671>.

2nd Class – “. . . If He were not a malefactor, (*but He was*)

ATRPW says: “**If this man were not an evil-doer (ει μη ην ουτος κακον ποιων). Condition (negative) of second class (periphrastic imperfect indicative), assumed to be untrue, with the usual apodosis (αν and aorist indicative, first aorist plural with κ). This is a pious pose of infallibility not in the Synoptics.** They then proceeded to make the charges (#Lu 23:2) as indeed John implies (#18:31,33). Some MSS. here read κακοποιος (malefactor) as in #1Pe 2:12,14, with which compare Luke’s κακουργος (#Lu 23:32; so also #2Ti 2:9), both meaning evil-doer. **Here the periphrastic present participle ποιων with κακον emphasizes the idea that Jesus was a habitual evil-doer (Abbott). It was an insolent reply to Pilate (Bernard).**”

04-Joh 18:36 C-2 - απεκριθη <611> (5662) {V-ADI-3S} ιησους <2424> {N-NSM} η <3588> {T-NSF} βασιλεια <932> {N-NSF} η <3588> {T-NSF} **εμη** <1699> {S-1SNSF} ουκ <3756> {PRT-N} **εστιν** <1510> (5719) {V-PAI-3S} **εκ** <1537> {PREP} του <3588> {T-GSM} **κοσμου** <2889> {N-GSM} τουτου <3778> {D-GSM} **ει** <1487> {COND} **εκ** <1537> {PREP} του <3588> {T-GSM} **κοσμου** <2889> {N-

GSM} τουτου <3778> **{D-GSM}** ην <1510> (5707) **{V-IAI-3S}** η <3588> **{T-NSF}** βασιλεια <932> **{N-NSF}** η <3588> **{T-NSF}** εμη <1699> **{S-1SNSF}** οι <3588> **{T-NPM}** υπηρεται <5257> **{N-NPM}** αν <302> **{PRT}** οι <3588> **{T-NPM}** εμοι <1699> **{S-1SNPM}** ηγωνιζοντο <75> (5711) **{V-INI-3P}** ινα <2443> **{CONJ}** μη <3361> **{PRT-N}** παραδοθω <3860> (5686) **{V-APS-1S}** τοις <3588> **{T-DPM}** ιουδαιοις <2453> **{A-DPM}** νυν <3568> **{ADV}** δε <1161> **{CONJ}** η <3588> **{T-NSF}** βασιλεια <932> **{N-NSF}** η <3588> **{T-NSF}** εμη <1699> **{S-1SNSF}** ουκ <3756> **{PRT-N}** εστιν <1510> (5719) **{V-PAI-3S}** εντευθεν <1782> **{ADV}**

04-Joh 18:36 Jesus <2424> answered <611> (5662), My <1699> kingdom <932> is <2076> (5748) not <3756> of <1537> this <5127> world <2889>: **if <1487> my <1699> kingdom <932> were <2258> (5713) of <1537> this <5127> world <2889>, then would <302> my <1699> servants <5257> fight <75> (5711),** that <3363> <0> I should <3860> <0> not <3363> be delivered <3860> (5686) to the Jews <2453>: but <1161> now <3568> is <2076> (5748) my <1699> kingdom <932> not <3756> from hence <1782>.

2nd Class – “. . . If My Kingdom were of this world, (*but it isn't*) Note the use of kosmou for world. His Kingdom is extra-universe. i.e., 4th, 5th, and nth dimensional.^a Note apodosis underlined.

ATRP indicates: “My kingdom (η βασιλεια η εμη). **Christ claims to be king to Pilate, but of a peculiar kingdom.** For “world” (κοσμου) see #17:13-18. My servants (οι υπηρεται οι εμοι). For the word see verse #18:3 where it means the temple police or guards (literally, under-rowers). In the LXX always (#Pr 14:35; Isa 32:5; Da 3:46) officers of a king as here. Christ then had only a small band of despised followers who could not fight against Caesar. Was he alluding also to legions of angels on his side? (#Mt 26:56). Would fight (ηγωνιζοντο αν). Imperfect middle of αγωνιζομαι common verb (only here in John, but see #1Co 9:25) from αγων (contest) with αν, a conclusion of the second-class condition (assumed as untrue). Christians should never forget the profound truth stated here by Jesus. That I should not be delivered (ινα μη παραδοθω). Negative final clause with ινα μη and first aorist passive subjunctive of παραδιδωμι (see verses #28,36). Jesus expects Pilate to surrender to the Jews. But now (νυν δε). **In contrast to the condition already stated as in #8:40; 9:41; 15:22,24.**

04-Joh 19:11 C-2 - BMT - DM - ATRWP - απεκριθη <611> (5662) **{V-ADI-3S}** ιησους <2424> **{N-NSM}** ουκ <3756> **{PRT-N}** ειχε <2192> (5707) **{V-IAI-2S}** εξουσιαν <1849> **{N-ASF}** ουδεμιαν <3762> **{A-ASF-N}** κατ <2596> **{PREP}** εμου <1473> **{P-1GS}** ει <1487> **{COND}** μη <3361> **{PRT-N}** ην <1510> (5707) **{V-IAI-3S}** σοι <4771> **{P-2DS}** δεδομενον <1325> (5772) **{V-RPP-NSN}** ανωθεν <509> **{ADV}** δια <1223> **{PREP}** τουτο <3778> **{D-ASN}** ο <3588> **{T-NSM}** παραδιδους <3860> (5723) **{V-PAP-NSM}** με <1473> **{P-1AS}** σοι <4771> **{P-2DS}** μειζονα <3173> **{A-ASF-C}** αμαρτιαν <266> **{N-ASF}** εχει <2192> (5719) **{V-PAI-3S}**

04-Joh 19:11 Jesus <2424> answered <611> (5662), Thou couldst have <2192> (5707) no <3756> power <1849> at all against <3762> <2596> me <1700>, except (unless) <1508> it were (was) <2258> (5713) given <1325> (5772) thee <4671> from above <509>: therefore <5124> <1223> he that delivered <3860> (5723) me <3165> unto thee <4671> hath <2192> (5719) the greater <3187> sin <266>.

2nd Class – EXC – See DM sections 216., and 217. also, BMT section 274. (g). The verb omitted or understood in the exception clause would be that underlined, above, namely, Thou could have. The protasis follows the apodosis.

ATRP says: “Thou wouldst have (ουκ ειχε). **Imperfect active indicative without αν, but apodosis of second-class condition as in #15:22,24.** Except it were given thee (ει μη ην δεδομενον). **Periphrastic past perfect indicative of διδωμι (a permanent possession).** From above (ανωθεν). From God (cf. #3:3), the same doctrine of government stated by Paul in #Ro 13:1. Pilate did not get his “authority” from the Sanhedrin, but from Caesar. Jesus makes God the source of all real “authority.” Hath greater sin (μειζονα αμαρτιαν εχει). The same idiom in #9:41. Caiaphas has his authority from God also and has used Pilate for his own base end.”

^a N. Carlson, *Hermeneutics - An Antidote For 21st Century Cultic And Mind Control Phenomena, Appendix M. A Warning About The Use Of The Checking Principle*

04-Joh 19:12 C-3 - ATRWP - εκ <1537> {PREP} τουτου <3778> {D-GSN} εζητει <2212> (5707) {V-IAI-3S} ο <3588> {T-NSM} πιλατος <4091> {N-NSM} απολυσαι <630> (5658) {V-AAN} αυτον <846> {P-ASM} οι <3588> {T-NPM} δε <1161> {CONJ} ιουδαιοι <2453> {A-NPM} εκραζον <2896> (5707) {V-IAI-3P} λεγοντες <3004> (5723) {V-PAP-NPM} **εαν <1437> {COND} τουτον <3778> {D-ASM} απολυσης <630> (5661) {V-AAS-2S}** ουκ <3756> {PRT-N} ει <1510> (5719) {V-PAI-2S} φιλος <5384> {A-NSM} του <3588> {T-GSM} καισαρος <2541> {N-GSM} πας <3956> {A-NSM} ο <3588> {T-NSM} βασιλεα <935> {N-ASM} εαυτον <1438> {F-3ASM} ποιων <4160> (5723) {V-PAP-NSM} αντιλεγει <483> (5719) {V-PAI-3S} τω <3588> {T-DSM} καισαρι <2541> {N-DSM}

04-Joh 19:12 And from <1537> thenceforth <5127> Pilate <4091> sought <2212> (5707) to release <630> (5658) him <846>: but <1161> the Jews <2453> cried out <2896> (5707), saying <3004> (5723), **If <1437> thou let <630> <0> this man <5126> go <630> (5661)**, thou art <1488> (5748) not <3756> Caesar's <2541> friend <5384>: whosoever <3956> maketh <4160> (5723) himself <846> a king <935> speaketh against <483> (5719) Caesar <2541>.

3rd Class

ATRWP says "Sought (εζητει). Imperfect active, "kept on seeking," "made renewed efforts to release him." He was afraid to act boldly against the will of the Jews. **If thou release this man (εαν τουτον απολυσης). Condition of third class, a direct threat to Pilate. He knew all the time that the Sanhedrin might tell Caesar on him. Thou art not Caesar's friend (ουκ ει φιλος του καισαρος). Later to Vespasian this was an official title, here simply a daring threat to Pilate. Speaketh against Caesar (αντιλεγει τω καισαρι).** Caesar brooks ^a no rival. Jesus had allowed himself to be acclaimed king of Israel in the Triumphal Entry (#Joh 12:13; Mr 11:10; Lu 19:38). The Sanhedrin have caught Pilate in their toils.."

04-Joh 19:15 C-1 EXC - BMT - DM - οι <3588> {T-NPM} δε <1161> {CONJ} εκραυγασαν <2905> (5656) {V-AAI-3P} αρον <142> (5657) {V-AAM-2S} αρον <142> (5657) {V-AAM-2S} σταυρωσον <4717> (5657) {V-AAM-2S} αυτον <846> {P-ASM} λεγει <3004> (5719) {V-PAI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} πιλατος <4091> {N-NSM} τον <3588> {T-ASM} βασιλεα <935> {N-ASM} υμων <4771> {P-2GP} σταυρωσω <4717> (5692) {V-FAI-1S} απεκριθησαν <611> (5662) {V-ADI-3P} οι <3588> {T-NPM} αρχιερεις <749> {N-NPM} ουκ <3756> {PRT-N} εχομεν <2192> (5719) {V-PAI-1P} βασιλεα <935> {N-ASM} **ει <1487> {COND} μη <3361> {PRT-N} καισαρα <2541> {N-ASM}**

04-Joh 19:15 But <1161> they cried out <2905> (5656), Away with <142> (5657) *him*, away with <142> (5657) *him*, crucify <4717> (5657) him <846>. Pilate <4091> saith <3004> (5719) unto them <846>, Shall I crucify <4717> (5692) your <5216> King <935>? The chief priests <749> answered <611> (5662), We have <2192> (5719) no <3756> king <935> **but (except) <1508> (we have) Caesar <2541>**.

1st Class - EXC - BMT section 273. (f), and 274. (g), and DM sections 216. and 217.. The verb to be understood is εχομεν: *we have*, PAI, from the apodosis.

ATRWP says: "Away with him, away with him (αρον, αρον). First aorist active imperative of αιρω. See αιρε in #Lu 23:18. This thing has gotten on the nerves of the crowd. Note the repetition. In a second-century papyrus letter (Moulton and Milligan's Vocabulary) a nervous mother cries "He upsets me; away with him" (\arron auton\). Pilate weakly repeats his sarcasm: Your king shall I crucify? (τον βασιλεα υμων σταυρωσω;). **But Caesar (ει μη καισαρα).** The chief priests (οι αρχιερεις) were Sadducees, who had no Messianic hope like that of the Pharisees. So to carry their point against Jesus they renounce the principle of the theocracy that God was their King (#1Sa 12:12).

04-Joh 19:31 C-1 - οι <3588> {T-NPM} ουν <3767> {CONJ} ιουδαιοι <2453> {A-NPM} **επει <1893> {CONJ} παρασκευη <3904> {N-NSF} ην <1510> (5707) {V-IAI-3S}** ινα <2443> {CONJ} μη <3361> {PRT-N} μεινη <3306> (5661) {V-AAS-3S} επι <1909> {PREP} του <3588> {T-GSM} σταυρου <4716> {N-GSM} τα <3588> {T-NPN} σωματα <4983> {N-NPN} εν <1722> {PREP} τω <3588> {T-DSN} σαββατω <4521> {N-DSN} ην <1510> (5707) {V-IAI-3S} γαρ <1063> {CONJ} μεγαλη <3173> {A-NSF}

^a BROOKBRÖK VERB (USED WITH OBJECT) TO BEAR; SUFFER; TOLERATE: I WILL BROOK NO INTERFERENCE.

η <3588> {T-NSF} ημερα <2250> {N-NSF} εκεινου <1565> {D-GSN} του <3588> {T-GSN} σαββατου <4521> {N-GSN} ηρωτησαν <2065> (5656) {V-AAI-3P} τον <3588> {T-ASM} πιλατον <4091> {N-ASM} ινα <2443> {CONJ} κατεαγωσιν <2608> (5652) {V-2APS-3P} αυτων <846> {P-GPM} τα <3588> {T-NPN} σκελη <4628> {N-NPN} και <2532> {CONJ} αρθωσιν <142> (5686) {V-APS-3P}

04-Joh 19:31 The Jews <2453> therefore <3767>, **because <1893> it was <2258> (5713) (5625) <2258> (5713) the preparation <3904>**, that <3363> <0> the bodies <4983> should <3306> <0> not <3363> remain <3306> (5661) upon <1909> the cross <4716> on <1722> the sabbath day <4521>, (for <1063> that <1565> sabbath day <4521> was <2258> (5713) an high <3173> day <2250>,) besought <2065> (5656) Pilate <4091> that <2443> their <846> legs <4628> might be broken <2608> (5652), and <2532> that they might be taken away <142> (5686).

1st Class – The protasis with επι = επι+ ει with crasis, with the IAI, the apodosis precedes and follows. It then reads as:

“The Jews therefore, **because (since) it was the Preparation**, that the bodies should not remain on the cross on the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.”

ATR adds: “The Preparation (παρασκευη). Friday. See verse #14. Might not remain (μη μεινη). Negative final clause with ινα μη and first aorist active (constative) subjunctive of μινω. A high day (μεγαλη). A "great" day, **since "the sabbath day following synchronized with the first day of unleavened bread which was a 'great' day" (Bernard)**. A double reason therefore for wanting the bodies removed before sunset when the Sabbath began. That their legs might be broken (ινα κατεαγωσιν αυτον τα σκελη). Purpose clause with ινα and the second aorist passive subjunctive of καταγνυμι with the augment retained in the subjunctive, a "false augment" common in later Greek as in the future in #Mt 12:20 with this verb (Robertson, Grammar, p. 365). This crurifragium was done with a heavy mallet and ended the sufferings of the victim. Legs (σκελη). Old word, here only in N.T. Might be taken away (αρθωσιν). First aorist passive subjunctive of αρθω with ινα also.

04-Joh 20:15 C-1 - ATRWP - λεγει <3004> (5719) {V-PAI-3S} αυτη <846> {P-DSF} ο <3588> {T-NSM} ιησους <2424> {N-NSM} γυναι <1135> {N-VSF} τι <5101> {I-ASN} κλαιεις <2799> (5719) {V-PAI-2S} τινα <5101> {I-ASM} ζητεις <2212> (5719) {V-PAI-2S} εκεινη <1565> {D-NSF} δοκουσα <1380> (5723) {V-PAP-NSF} οτι <3754> {CONJ} ο <3588> {T-NSM} κηπουρος <2780> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} κυριε <2962> {N-VSM} ει <1487> {COND} συ <4771> {P-2NS} εβαστασας <941> (5656) {V-AAI-2S} αυτον <846> {P-ASM} ειπε <3004> (5628) {V-2AAM-2S} μοι <1473> {P-1DS} που <4226> {ADV-I} εθηκας <5087> (5656) {V-AAI-2S} αυτον <846> {P-ASM} καγω <2504> {P-1NS-K} αυτον <846> {P-ASM} αρω <142> (5692) {V-FAI-1S}

04-Joh 20:15 Jesus <2424> saith <3004> (5719) unto her <846>, Woman <1135>, why <5101> weepest thou <2799> (5719)? whom <5101> seekest thou <2212> (5719)? She <1565>, supposing <1380> (5723) <3754> him to be <2076> (5748) the gardener <2780>, saith <3004> (5719) unto him <846>, Sir <2962>, **if <1487> thou <4771> have borne <941> <0> him <846> hence <941> (5656)**, tell <2036> (5628) me <3427> where <4226> thou hast laid <5087> (5656) him <846>, and I <2504> will take <142> <0> him <846> away <142> (5692).

1st Class – She assumes ‘the Gardener’ had ‘borne’(carried) him away.

ATRWP writes: “Sir (κυριε). Clearly not "Lord" here, for she thought him to be "the gardener" (ο κηπουρος), old word (κηπος, ουρος), keeper of the garden, only here in the N.T. **If thou hast borne him hence (ει συ εβαστασας αυτον). Condition of the first class.** Note emphasis on συ (thou). A new idea struck Mary as mistaken as the other one. Jesus had repeated the question of the angels, but she did not recognize him. And I (καγω). Emphasis and crasis..”

04-Joh 20:23 C-3 ,3 - αν <302> {PRT} τινων <5100> {X-GPM} αφητε <863> (5632) {V-2AAS-2P} τας <3588> {T-APF} αμαρτιας <266> {N-APF} αφιενται <863> (5743) {V-PPI-3P} αυτοις <846> {P-DPM} αν <302> {PRT} τινων <5100> {X-GPM} κρατητε <2902> (5725) {V-PAS-2P} κεκρατηνται <2902> (5769) {V-RPI-3P}

04-Joh 20:23 **Whose** <5100> **soever** <302> **sins** <266> **ye remit** <863> (5632), they are remitted <863> (5743) unto them <846>; **and whose** <5100> **soever** <302> **sins ye retain** <2902> (5725), they are retained <2902> (5769).

3rd Class - + 3rd Class – Notice the plural verbs – all of these disciples/Apostles have power. Remember vs. 22 where the LORD BREATHES on them the Holy Spirit. Notice the pregnant comment by ATRWP for that verse, below. Notice the verses in 2Ti 3:16-17 “All Scripture is given by inspiration (actually expiration - **God-breathed** (Θεοπνευστος)) by God, and is profitable for Doctrine, . . .” **Another Strong statement of His Diety!**

ATRWP says for vs. 23: “Whosoever sins ye forgive (αν τινων αφητε τας αμαρτιας). “If the sins of any ye forgive” (αφητε, second aorist active subjunctive with αν in the sense of εαν), a condition of the third class. Precisely so with “retain” (κρατητε, present active subjunctive of κρατεω). They are forgiven (αφεωνται). Perfect passive indicative of αφημι, Doric perfect for αφεινται. Are retained (κεκρατηνται). Perfect passive indicative of κρατεω. The power to forgive sin belongs only to God, but Jesus claimed to have this power and right (#Mr 2:5-7). What he commits to the disciples and to us is the power and privilege of giving assurance of the forgiveness of sins by God by correctly announcing the terms of forgiveness. There is no proof that he actually transferred to the apostles or their successors the power in and of themselves to forgive sins. In #Mt 16:19; 18:18 we have a similar use of the rabbinical metaphor of binding and loosing by proclaiming and teaching. Jesus put into the hands of Peter and of all believers the keys of the Kingdom which we should use to open the door for those who wish to enter. This glorious promise applies to all believers who will tell the story of Christ’s love for men..” Again ATRWP says for vs. 22: “**He breathed on them** (εναφυσησεν). **First aorist active indicative of εμψυσσω, late verb, here only in N.T. though eleven times in the LXX and in the papyri. It was a symbolic act with the same word used in the LXX when God breathed the breath of life upon Adam** (#Ge 2:7). It occurs also in #Eze 37:9. See Christ’s promise in #Joh 16:23. Jesus gives the disciples a foretaste of the great pentecost. **Receive ye the Holy Spirit** (λαβετε πνευμα αγιον). **Second aorist (ingressive) active imperative of λαμβανω. Note absence of article here (πνευμα αγιον) though το πνευμα το αγιον in #14:26. No real distinction is to be observed, for Holy Spirit is treated as a proper name with or without the article.**”

04-Joh 20:25 C-3 EXC,3 EXC,3 EXC - BMT - DM - ελεγον <3004> (5707) {V-IAI-3P} ουν <3767> {CONJ} αυτω <846> {P-DSM} οι <3588> {T-NPM} αλλοι <243> {A-NPM} μαθηται <3101> {N-NPM} εωρακαμεν <3708> (5758) {V-RAI-1P-ATT} τον <3588> {T-ASM} κυριον <2962> {N-ASM} ο <3588> {T-NSM} δε <1161> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} εαν <1437> {COND} μη <3361> {PRT-N} ιδω <3708> (5632) {V-2AAS-1S} εν <1722> {PREP} ταις <3588> {T-DPF} χειρσιν <5495> {N-DPF} αυτου <846> {P-GSM} τον <3588> {T-ASM} τυπον <5179> {N-ASM} των <3588> {T-GPM} ηλων <2247> {N-GPM} και <2532> {CONJ} βαλω <906> (5632) {V-2AAS-1S} τον <3588> {T-ASM} δακτυλον <1147> {N-ASM} μου <1473> {P-1GS} εις <1519> {PREP} τον <3588> {T-ASM} τυπον <5179> {N-ASM} των <3588> {T-GPM} ηλων <2247> {N-GPM} και <2532> {CONJ} βαλω <906> (5632) {V-2AAS-1S} την <3588> {T-ASF} χειρα <5495> {N-ASF} μου <1473> {P-1GS} εις <1519> {PREP} την <3588> {T-ASF} πλευραν <4125> {N-ASF} αυτου <846> {P-GSM} ου <3756> {PRT-N} μη <3361> {PRT-N} πιστευσω <4100> (5692) {V-FAI-1S}

04-Joh 20:25 The other <243> disciples <3101> therefore <3767> said <3004> (5707) unto him <846>, We have seen <3708> (5758) the Lord <2962>. But <1161> he said <2036> (5627) unto them <846>, **Except (Unless)** <3362> **I shall see** <1492> (5632) **in** <1722> **his** <846> **hands** <5495> **the print** <5179> **of the nails** <2247>, **and** <2532> **put** <906> (5632) **my** <3450> **finger** <1147> **into** <1519> **the print** <5179> **of the nails** <2247>, **and** <2532> **thrust** <906> (5632) **my** <3450> **hand** <5495> **into** <1519> **his** <846> **side** <4125>, I shall <4100> <0> not <3364> believe <4100> (5692).

3rd Class - EXC + 3rd Class - EXC + 3rd Class - EXC. **Three third class protases** with the 2AAS-3S; the first clause with the conditional particle εαν, and the second and third clause with εαν understood. See DM sections 216. and 217., with BMT section 268. (b) and 269. (c). **These last two clauses are assumed to have the negative particle μη with the conditional particle εαν.** Verse 28 is an apologetic for those of the Arian persuasion. Thomas answered Him and (literally) said, “The Lord of me and the God of me.” ο Κυριος μου και ο Θεος μου. Notice the article is used with Lord and God. Note also that, according to Hatch and Redpath (counted by me), 6156 times,

the Septuagint translates the Hebrew tetragrammeton-Name/title Jehovah/Yahveh [יהוה]^a, as Kurios: Lord.. Ref. 1Co 12:03

ATRPW says: “We have seen the Lord (εωρακαμεν τον κυριον). The very language in the plural that Mary Magdalene had used (#20:18) when no one believed her. Except I shall see (εαν μη ιδω). **Negative condition of third class with εαν and second aorist active subjunctive and so as to βαλω (from βαλλω) "and put."** The print (τον τυπον). The mark or stamp made by the nails, here the original idea. Various terms as in #Ac 7:44; 1Ti 4:12. Finally our "type" as in #Ro 5:14. Clearly the disciples had told Thomas that they had seen the τυπον of the nails in his hands and the spear in his side. I ~~will~~ shall not believe (ου μη πιστευσω). Strong refusal with ου μη (doubtful negative) and first aorist active subjunctive (or future indicative).”

04-Joh 21:18 C-3 ITC - DM - αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} σοι <4771> {P-2DS} οτε <3753> {ADV} ης <1510> (5707) {V-IAI-2S} νεωτερος <3501> {A-NSM-C} εζωννυες <2224> (5707) {V-IAI-2S} σεαυτον <4572> {F-2ASM} και <2532> {CONJ} περιεπατεις <4043> (5707) {V-IAI-2S} οπου <3699> {ADV} ηθελες <2309> (5707) {V-IAI-2S} **οταν <3752> {CONJ} δε <1161> {CONJ} γηρασης <1095> (5661) {V-AAS-2S} εκτενεις <1614> (5692) {V-FAI-2S} τας <3588> {T-APF} χειρας <5495> {N-APF} σου <4771> {P-2GS} και <2532> {CONJ} αλλος <243> {A-NSM} σε <4771> {P-2AS} ζωσει <2224> (5692) {V-FAI-3S} και <2532> {CONJ} οισει <5342> (5692) {V-FAI-3S} οπου <3699> {ADV} ου <3756> {PRT-N} θελεις <2309> (5719) {V-PAI-2S}**

04-Joh 21:18 Verily <281>, verily <281>, I say <3004> (5719) unto thee <4671>, When <3753> thou wast <2258> (5713) young <3501>, thou girdedst <2224> (5707) thyself <4572>, and <2532> walkedst <4043> (5707) whither <3699> thou wouldst <2309> (5707): **but <1161> whenever <3752> thou shalt be old <1095> (5661)**, thou shalt stretch forth <1614> (5692) thy <4675> hands <5495>, and <2532> another <243> shall gird <2224> (5692) thee <4571>, and <2532> carry <5342> (5692) *thee* whither <3699> thou wouldst <2309> (5719) not <3756>.

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the AAS-2S, γηρασης: *You shall/should be old*. See DM section 265. (2) a.

ATRPW reads as: “Thou girdest thyself (εζωννυες σεαυτον). Imperfect active of customary action of ζωννυω, old verb, in N.T. only here and #Ac 12:8. So as to περιεπατεις (walkedst) and ηθελες (wouldst), two other imperfects of customary action. When thou shalt be old (οταν γηρασης). **Indefinite temporal clause with οταν and the first aorist active subjunctive of γηρασκω**, old verb to grow old, in N.T. only here and #Heb 8:13, “whenever thou growest old.”

04-Joh 21:22 C-3 - ATRWP - λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} **εαν <1437> {COND} αυτον <846> {P-ASM} θελω <2309> (5725) {V-PAS-1S} μενειν <3306> (5721) {V-PAN} εως <2193> {ADV} ερχομαι <2064> (5736) {V-PNI-1S} τι <5101> {I-NSN} προς <4314> {PREP} σε <4771> {P-2AS} συ <4771> {P-2NS} ακολουθει <190> (5720) {V-PAM-2S} μοι <1473> {P-1DS}**

04-Joh 21:22 Jesus <2424> saith <3004> (5719) unto him <846>, **If <1437> I will <2309> (5725) that he <846> tarry <3306> (5721) until <2193> I come <2064> (5736)**, what <5101> *is that* to <4314> thee <4571>? follow <190> (5720) thou <4771> me <3427>.

3rd Class - The time of the second coming is still a mystery to the Apostles, as it is to us today.

ATRPW: “If I will (εαν θελω). **Condition of the third class with εαν and the present active subjunctive of θελω**. Till I come (εως ερχομαι). Literally, “while I am coming” (εως and the present indicative, not εως ελθω (second aorist active subjunctive). What is that to thee? (τι προς σε;). A sharp rebuke to Peter’s keen curiosity. Follow thou me (συ μοι ακολουθει). **“Do thou me keep on following.”** That lesson Peter needed..”

04-Joh 21:23 C-3 - εξηλθεν <1831> (5627) {V-2AAI-3S} ουν <3767> {CONJ} ο <3588> {T-NSM} λογος <3056> {N-NSM} ουτος <3778> {D-NSM} εις <1519> {PREP} τους <3588> {T-APM} αδελφους <80>

^a N. Carlson, *Hermeneutics, An Antidote For 21st Century Cult Phenomena*, 1987, Section 3.1 The principle of the Priority of the Original Language.

{N-APM} οτι <3754> {CONJ} ο <3588> {T-NSM} μαθητης <3101> {N-NSM} εκεινος <1565> {D-NSM} ουκ <3756> {PRT-N} αποθνησκει <599> (5719) {V-PAI-3S} και <2532> {CONJ} ουκ <3756> {PRT-N} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} οτι <3754> {CONJ} ουκ <3756> {PRT-N} αποθνησκει <599> (5719) {V-PAI-3S} αλλ <235> {CONJ} **εαν <1437> {COND} αυτον <846> {P-ASM} θελω <2309> (5725) {V-PAS-1S} μενειν <3306> (5721) {V-PAN} εως <2193> {ADV} ερχομαι <2064> (5736) {V-PNI-1S} τι <5101> {I-NSN} προς <4314> {PREP} σε <4771> {P-2AS}**

04-Joh 21:23 Then <3767> went <1831> <0> this <3778> saying <3056> abroad <1831> (5627) among <1519> the brethren <80>, that <3754> that <1565> disciple <3101> should <599> <0> not <3756> die <599> (5719); yet <2532> Jesus <2424> said <2036> (5627) not <3756> unto him <846>, <3754> He shall <599> <0> not <3756> die <599> (5719); but <235>, **If <1437> I will <2309> (5725) that he <846> tarry <3306> (5721) until <2193> I come <2064> (5736)**, what <5101> *is that* to <4314> thee <4571>?

3rd Class. Note: εως with the PAI-1S (or, PAI-1S, I am coming regardless of the 3rd Class protasis!)

ATRW says again: “That that disciple should not die (οτι ο μαθητης εκεινος ουκ αποθνησκει) (present active indicative), because Peter or others misunderstood what Jesus meant as John now carefully explains. **He was rebuking Peter’s curiosity, not affirming that John would live on till the Master returned. John is anxious to set this matter right.**”

04-Joh 21:25 C-3 - εστιν <1510> (5719) {V-PAI-3S} δε <1161> {CONJ} και <2532> {CONJ} αλλα <243> {A-NPN} πολλα <4183> {A-NPN} οσα <3745> {K-APN} εποιησεν <4160> (5656) {V-AAI-3S} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ατινα <3748> {R-NPN} **εαν <1437> {COND} γραφεται <1125> (5747) {V-PPS-3S} καθ <2596> {PREP} εν <1520> {A-ASN} ουδε <3761> {CONJ-N} αυτον <846> {P-ASM} οιμαι <3633> (5736) {V-PNI-1S} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} χωρησαι <5562> (5658) {V-AAN} τα <3588> {T-APN} γραφομενα <1125> (5746) {V-PPP-APN} βιβλια <975> {N-APN} αμην <281> {HEB}**

04-Joh 21:25 And <1161> there are <2076> (5748) also <2532> many <4183> other things <243> which <3745> Jesus <2424> did <4160> (5656), the which <3748>, **if <1437> they should be written <1125> (5747) every <2596> one <1520>**, I suppose <3633> (5736) that even <3761> <0> the world <2889> itself <846> could not <3761> contain <5562> (5658) the books <975> that should be written <1125> (5746). Amen <281>.

3rd Class - This was one of the verses that prompted the author – composer to write the song, “The Love Of God”:

The following is a History of the words to this song:

Frederick M. Lehman wrote this song in 1917 in Pasadena, California, and it was published in *Songs That Are Different*, Volume 2, 1919. The lyrics are based on the Jewish poem *Haddamut*, written in Aramaic in 1050 by Meir Ben Isaac Nehorai, a cantor in Worms, Germany; they have been translated into at least 18 languages.

“One day, during short intervals of inattention to our work, we picked up a scrap of paper and, seated upon an empty lemon box pushed against the wall, with a stub pencil, added the (first) two stanzas and chorus of the song...Since the lines (3rd stanza from the Jewish poem) had been found penciled on the wall of a patient’s room in an insane asylum after he had been carried to his grave, the general opinion was that this inmate had written the epic in moments of sanity.”

Music: Frederick Lehman; arranged by his daughter, Claudia L. Mays

THE LOVE OF GOD

<p>The love of God is greater far Than tongue or pen can ever tell; It goes beyond the highest star, And reaches to the lowest hell; The guilty pair, bowed down with care, God gave His Son to win; His erring child He reconciled, And pardoned from his sin.</p> <p><i>Refrain</i> <i>O love of God, how rich and pure!</i> <i>How measureless and strong!</i> <i>It shall forevermore endure</i> <i>The saints ' and angels ' song.</i></p> <p>When years of time shall pass away, And earthly thrones and kingdoms fall, When men, who here refuse to pray, On rocks and hills and mountains call, God's love so sure, shall still endure, All measureless and strong; Redeeming grace to Adam's race The saints' and angels' song.</p> <p><i>Refrain</i></p>	<p><i>This is the verse <u>written on the wall!</u></i></p> <p>Could we with ink the ocean fill, And were the skies of parchment made, Were every stalk on earth a quill, And everyman a scribe by trade, To write the love of God above, Would drain the ocean dry. Nor could the scroll contain the whole, Though stretched from sky to sky.</p> <p><i>Refrain</i></p>
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Figure 06 Oy Vey! I should be dis crazy!!!

05-Acts

05-Act 01:06 C-1 - οι <3588> {T-NPM} μεν <3303> {PRT} ουν <3767> {CONJ} συνελθοντες <4905> (5631) {V-2AAP-NPM} επιρωτων <1905> (5707) {V-IAI-3P} αυτον <846> {P-ASM} λεγοντες <3004> (5723) {V-PAP-NPM} κυριε <2962> {N-VSM} ει <1487> {COND} εν <1722> {PREP} τω <3588> {T-DSM} χρονω <5550> {N-DSM} τουτω <3778> {D-DSM} αποκαθιστανεις <600> (5719) {V-PAI-2S} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} τω <3588> {T-DSM} ισραηλ <2474> {N-PRI}

05-Act 01:06 ¶ When <3303> they therefore <3767> were come together <4905> (5631), they asked <1905> (5707) of him <846>, saying <3004> (5723), Lord <2962>, <1487> wilt thou <600> <0> at <1722> this <5129> time <5550> restore again <600> (5719) the kingdom <932> to Israel <2474>?

1st Class – “You will restore the Kingdom to Israel at this time,” won’t You.?

ATRPW says: “They therefore (οι μεν ουν). Demonstrative use of οι with μεν ουν without any corresponding δε just as in #1:1 \men\ occurs alone. The combination μεν ουν is common in Acts (27 times). Cf. #Lu 3:18. The \oun\ is resumptive and refers to the introductory verses (#Ac 1:1-5), which served to connect the Acts with the preceding Gospel. The narrative now begins. Asked (ηρωτων). Imperfect active, repeatedly asked before Jesus answered. Lord (κυριε). Here not in the sense of “sir” (#Mt 21:30), but to Jesus as Lord and Master as often in Acts (#Ac 19:5,10, etc.) and in prayer to Jesus (#7:59). Dost thou restore (ει αποκαθιστανεις). **The use of ει in an indirect question is common.** We have already seen its use in direct questions (#Mt 12:10; Lu 13:23 which see for discussion), possibly in imitation of the Hebrew (frequent in the LXX) or as a partial condition without conclusion. See also #Ac 7:1; 19:2; 21:37; 22:25. The form of the verb αποκαθιστανω is late (also αποκαθισταω) omega form for the old and common αποκαθιστημι, double compound, to restore to its former state. As a matter of fact the Messianic kingdom for which they are asking is a political kingdom that would throw off the hated Roman yoke. It is a futuristic present and they are uneasy that Jesus may yet fail to fulfil their hopes. Surely here is proof that the eleven apostles needed the promise of the Father before they began to spread the message of the Risen Christ. They still yearn for a political kingdom for Israel even after faith and hope have come back. **They need the enlightenment of the Holy Spirit (#Joh 14:1-16:33) and the power of the Holy Spirit (#Ac 1:4).**”

05-Act 02:12 C-4 - BMT - ATRWP - A Textual problem, I side with H&F - εξισταντο <1839> (5710) {V-IMI-3P} δε <1161> {CONJ} παντες <3956> {A-NPM} και <2532> {CONJ} διηπορουν <1280> (5707) {V-IAI-3P} αλλος <243> {A-NSM} προς <4314> {PREP} αλλον <243> {A-ASM} λεγοντες <3004> (5723) {V-PAP-NPM} τι <5101> {I-NSN} αν <302> {PRT} θελοι <2309> (5722) {V-PAO-3S} τουτο <3778> {D-ASN} ειναι <1510> (5721) {V-PAN}

05-Act 02:12 And <1161> they were <1839> <0> all <3956> amazed <1839> (5710), and <2532> were in doubt <1280> (5707), saying <3004> (5723) one <243> to <4314> another <243>, **Whatever** <5101> <302> **meaneth** <2309> (5722) <1511> (5750) **this** <5124> **to be** <1510> (5721)?

4th Class – Apodosis with αν and the PAOptative (θελοι). An indirect question, with no protasis. BMT section 270.

(e) indicates that Acts 17:18 has such a construct. Note: Robertson, below, has the reading of WH for this clause: τι {I-ASN} θλει {V-PAI-3S} τουτο {D-ASN} ειναι {V-PAN}; This is the reading of WH, Tisch, Nestle, Aland..

However, the text shown, above, in the complete verse, is the reading of the TR, Byz, and HFMNT. You choose!

ATRPW: “Were perplexed (διηπορουντο). Imperfect middle of διαπορεω (δια, a privative, πορος) to be wholly at a loss. Old verb, but in N.T. only in Luke and Acts. They continued amazed (εξισταντο) and puzzled. What meaneth this? (τι θελει τουτο ειναι). Literally, what does this wish to be??

05-Act 02:21 C-3 IRC - DM - και <2532> {CONJ} εσται <1510> (5695) {V-FDI-3S} πας <3956> {A-NSM} ος <3739> {R-NSM} αν <302> {PRT} επικαλεσηται <1941> (5672) {V-AMS-3S} το <3588> {T-ASN} ονομα <3686> {N-ASN} κυριου <2962> {N-GSM} σωθησεται <4982> (5701) {V-FPI-3S}

05-Act 02:21 And <2532> it shall come to pass <2071> (5704), **that whosoever** <3739> <3956> <302> **shall call on** <1941> (5672) **the name** <3686> **of the Lord** <2962> shall be saved <4982> (5701).

3rd Class – IRC - The protasis has εαν = αν instead of εαν in the Byzantine Text. This, and verses 17-20 with minor other inclusions, are taken from the prophecies of Joel 02:28-32. Ref. Rom 10:13. See DM section 253. (1).

ATRPW explains: “Shall call on (επικαλεσηται). First aorist middle subjunctive of επικαλεω, common verb, to call to, middle voice for oneself in need. **Indefinite relative clause with εαν and so subjunctive, punctiliar idea, in any single case, and so aorist..**”

- 05-Act 02:34 ου <3756> {PRT-N} γαρ <1063> {CONJ} δαυιδ <1138> {N-PRI} ανεβη <305> (5627) {V-2AAI-3S} εις <1519> {PREP} τους <3588> {T-APM} ουρανους <3772> {N-APM} λεγει <3004> (5719) {V-PAI-3S} δε <1161> {CONJ} αυτος <846> {P-NSM} ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} τω <3588> {T-DSM} κυριω <2962> {N-DSM} μου <1473> {P-1GS} καθου <2521> (5737) {V-PNM-2S} εκ <1537> {PREP} δεξιων <1188> {A-GPM} μου <1473> {P-1GS}
- 05-Act 02:35 C-3 ITC - DM - εως <2193> {ADV} αν <302> {PRT} θω <5087> (5632) {V-2AAS-1S} τους <3588> {T-APM} εχθρους <2190> {A-APM} σου <4771> {P-2GS} υποποδιον <5286> {N-ASN} των <3588> {T-GPM} ποδων <4228> {N-GPM} σου <4771> {P-2GS}

05-Act 02:34 For <1063> David <1138> is not <3756> ascended <305> (5627) into <1519> the heavens <3772>: but <1161> he saith <3004> (5719) himself <846>, The LORD <2962> said <2036> (5627) unto my <3450> Lord <2962>, Sit thou <2521> (5737) on <1537> my <3450> right hand <1188>.

05-Act 02:35 Until <2193> ever <302> I should make <5087> (5632) thy <4675> foes <2190> thy <4675> footstool <4228> <5286>.

3rd Class – ITC – See DM section 265. (2) b. The protasis, here, follows the apodosis from previous verse, underlined.

- 05-Act 02:39 C-3 IRC - DM - υμιν <4771> {P-2DP} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} επαγγελια <1860> {N-NSF} και <2532> {CONJ} τοις <3588> {T-DPN} τεκνοις <5043> {N-DPN} υμων <4771> {P-2GP} και <2532> {CONJ} πασιν <3956> {A-DPM} τοις <3588> {T-DPM} εις <1519> {PREP} μακραν <3117> {A-ASF} οσους <3745> {K-APM} αν <302> {PRT} προσκαλεσηται <4341> (5667) {V-ADS-3S} κυριος <2962> {N-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ημων <1473> {P-1GP}

05-Act 02:39 For <1063> the promise <1860> is <2076> (5748) unto you <5213>, and <2532> to your <5216> children <5043>, and <2532> to all <3956> that are afar off <1519> <3112>, **even as many as (whoever) <3745> the Lord <2962> our <2257> God <2316> shall call <302> <4341> (5667).**

3rd Class - IRC - **The effectual Call of God on display here.** See DM section 253. (1).

ATRPW says: “The promise (η επαγγελια). The promise made by Jesus (#1:4) and foretold by Joel (verse #2:18). To you (υμιν).

You Jews. To your descendants, sons and daughters of verse #17. To all that are afar off (πασιν τοις εις μακραν. The horizon widens and includes the Gentiles. Those "afar off" from the Jews were the heathen (#Isa 49:1; 57:19; Eph 2:13,17). The rabbis so used it. Shall call (αν προσκαλεσηται). **First aorist middle subjunctive with αν in an indefinite relative clause**, a perfectly regular construction. The Lord God calls men of every nation anywhere whether Jews or Gentiles. It may be doubted how clearly Peter grasped the significance of these words **for he will have trouble over this very matter on the housetop in Joppa and in Caesarea**, but he will see before long the full sweep of the great truth that he here proclaims under the impulse of the Holy Spirit. It was a great moment that Peter here reaches.”

- 05-Act 02:45 C-1 IRC/CMC - BMT - DM - και <2532> {CONJ} τα <3588> {T-APN} κτηματα <2933> {N-APN} και <2532> {CONJ} τας <3588> {T-APF} υπαρξεις <5223> {N-APF} επιπρασκον <4097> (5707) {V-IAI-3P} και <2532> {CONJ} διμεριζον <1266> (5707) {V-IAI-3P} αυτα <846> {P-APN} πασιν <3956> {A-DPM} καθοτι <2530> {ADV} αν <302> {PRT} τις <5100> {X-NSM} χρειαν <5532> {N-ASF} ειχεν <2192> (5707) {V-IAI-3S}

05-Act 02:45 And <2532> sold <4097> (5707) their possessions <2933> and <2532> goods <5223>, and <2532> parted <1266> (5707) them <846> to all <3956> *men*, **as (to the extent that=just as) <2530> <302> every any man <5100> had <2192> (5707) need <5532>.**

1st Class – IRC/CMC – See BMT section 315. F. for past general suppositions . . . “In the N.T., the Optative does not occur in such clauses (*as they do in classical Greek*), The Imperfect (*here*) or the Aorist

Indicative with *is* used instead.” See DM section 258. (2) for CoMparitive Clause (CMC) with *καθοτι*. “**To the extent that any man had need.**” Note also; *τις*, an enclitic indefinite pronoun meaning, here, ‘any man’; Ref. Act 04:35

05-Act 03:19 C-3 ITC - DM - μετανοησατε <3340> (5657) {V-AAM-2P} ουν <3767> {CONJ} και <2532> {CONJ} επιστρεψατε <1994> (5657) {V-AAM-2P} εις <1519> {PREP} το <3588> {T-ASN} εξαλειφθηναι <1813> (5683) {V-APN} υμων <4771> {P-2GP} τας <3588> {T-APF} αμαρτίας <266> {N-APF} οπως <3704> {ADV} αν <302> {PRT} ελθωσιν <2064> (5632) {V-2AAS-3P} καιροι <2540> {N-NPM} αναψυξεως <403> {N-GSF} απο <575> {PREP} προσωπου <4383> {N-GSN} του <3588> {T-GSM} κυριου <2962> {N-GSM}

05-Act 03:19 Repent ye <3340> (5657) therefore <3767>, and <2532> be converted <1994> (5657), that <1519> your <5216> sins <266> may be blotted out <1813> (5683), **whenever <3704> <302> the times <2540> of refreshing <403> shall come <2064> (5632) from <575> the presence <4383> of the Lord <2962>**;

3rd Class - ITC - an with the 2AAS-3P *elywsin* - See DM section 264.(3) (2), an **indefinite temporal clause** with the **indefinite relative adverb of manner *οπως*** - Note: the apodosis is included in the next verse- the times of refreshing is “whenever,”

20 **And <2532> he shall send <649> (5661) Jesus <2424> Christ <5547>**, which before was preached <4296> (5772) unto you <5213>:

21 Whom <3739> the heaven <3772> <3303> must <1163> (5748) receive <1209> (5664) **until <891> the times <5550> of restitution <605> of all things <3956>**, which <3739> God <2316> hath spoken <2980> (5656) by <1223> the mouth <4750> of all <3956> his <846> holy <40> prophets <4396> since <575> the world began <165>.

3rd Class – TC

ATRP says: “Repent therefore (*μετανοησατε ουν*). Peter repeats to this new crowd the command made in #Ac 2:38 which see. God’s purpose and patience call for instant change of attitude on their part. Their guilt does not shut them out if they will turn. And turn again (*και επιστρεψατε*). Definitely turn to God in conduct as well as in mind. That your sins may be blotted out (*προς το εξαλειφθηναι υμων τας αμαρτίας*). Articular infinitive (first aorist passive of *εξαλειφω*, to wipe out, rub off, erase, smear out, old verb, but in the N.T. only here and #Col 2:14) with the accusative of general reference and with *\pros* and the accusative to express purpose. That so (*οπως αν*). Final particle with *αν* and the aorist active subjunctive *ελθωσιν* (come) and not “when” as the Authorized Version has it. **Some editors put this clause in verse #20 (Westcott and Hort, for instance).** Seasons of refreshing (*καιροι αναψυξεως*). The word *αναψυξις* (from *αναψυχω*, to cool again or refresh, #2Ti 1:16) is a late word (LXX) and occurs here alone in the N.T. Surely repentance will bring “seasons of refreshing from the presence of the Lord.”

05-Act 03:22 C-3 - μωσης <3475> {N-NSM} μεν <3303> {PRT} γαρ <1063> {CONJ} προς <4314> {PREP} τους <3588> {T-APM} πατερας <3962> {N-APM} ειπεν <3004> (5627) {V-2AAI-3S} οτι <3754> {CONJ} προφητην <4396> {N-ASM} υμιν <4771> {P-2DP} αναστησει <450> (5692) {V-FAI-3S} κυριος <2962> {N-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ημων <1473> {P-1GP} εκ <1537> {PREP} των <3588> {T-GPM} αδελφων <80> {N-GPM} υμων <4771> {P-2GP} ως <5613> {ADV} εμε <1473> {P-1AS} αυτου <846> {P-GSM} ακουσεσθε <191> (5695) {V-FDI-2P} κατα <2596> {PREP} παντα <3956> {A-APN} οσα <3745> {K-APN} αν <302> {PRT} λαληση <2980> (5661) {V-AAS-3S} προς <4314> {PREP} υμας <4771> {P-2AP}

05-Act 03:22 For <1063> Moses <3475> truly <3303> said <2036> (5627) unto <4314> the fathers <3962>, <3754> A prophet <4396> shall <450> <0> the Lord <2962> your <5216> God <2316> raise up <450> (5692) unto you <5213> of <1537> your <5216> brethren <80>, like <5613> unto me <1691>; him <846> shall ye hear <191> (5695) in <2596> all things <3956> **whatsoever <3745> <302> he shall say <2980> (5661) unto <4314> you <5209>**.

3rd Class - correlative pronoun of quantity and number, *osa: as much as, etc.*, Ref. 02:39, - Protasis follows apodosis

“Him shall you hear according to all things.”

ATRPW says: “Like unto me (ως εμε). As me, literally; Moses (#De 18:14-18) claims that God raised him up as a prophet and that another and greater one will come, the Messiah. The Jews understood Moses to be a type of Christ (#Joh 1:21). **God spoke to Moses face to face (#Ex 33:11) and he was the greatest of the prophets (#De 34:10).**”

05-Act 03:23 C-3 IRC - DM - εσται <1510> (5695) {V-FDI-3S} δε <1161> {CONJ} **πασα <3956> {A-NSF} ψυχη <5590> {N-NSF} ητις <3748> {R-NSF} εαν <1437> {COND} μη <3361> {PRT-N} ακουση <191> (5661) {V-AAS-3S} του <3588> {T-GSM} προφητου <4396> {N-GSM} εκεινου <1565> {D-GSM} εξολοθρευθησεται <1842> (5701) {V-FPI-3S} εκ <1537> {PREP} του <3588> {T-GSM} λαου <2992> {N-GSM}**

05-Act 03:23 And <1161> it shall come to pass <2071> (5704), **that every <3956> soul <5590>, ~~which~~ *whosoever* <3748> <302> will <191> <0> not <3361> hear <191> (5661) that <1565> prophet <4396>, shall be destroyed <1842> (5701) from among <1537> the people <2992>.**

3rd Class – IRC – DM section 253. (1).

ATRPW says: “**That prophet (του προφητου εκεινου). Emphasizes the future prophet as on "him" (αυτου) before "hearken." They had refused to "hearken" to Moses and now, alas, many had refused to "hearken" to Christ. Shall be utterly destroyed (εξολεθρευθησεται). First future passive of εξολε- (ο) θρευω, a late verb, to destroy utterly (εξ), only here in the N.T., common in the LXX.**”

05-Act 04:09 C-1 - DM - ει <1487> {COND} ημεις <1473> {P-1NP} σημερον <4594> {ADV} ανακρινομεθα <350> (5743) {V-PPI-1P} επι <1909> {PREP} ευεργεσια <2108> {N-DSF} ανθρωπου <444> {N-GSM} ασθενους <772> {A-GSM} εν <1722> {PREP} τινη <5101> {I-DSM} <5101> {I-DSN} ουτος <3778> {D-NSM} σεσωσται <4982> (5769) {V-RPI-3S}

05-Act 04:09 **If <1487> we <2249> this day <4594> be examined <350> (5743) of (for) <1909> the good deed done <2108> to the impotent <772> man <444>, by <1722> what means <5101> he <3778> is made whole <4982> (5769);**

1st Class – “Since we are being examined this day, for (purpose DM section 113. Remote Meanings (3).) the good deed done to the feeble man, . . .”

ATRPW writes: “Concerning a good deed done to an impotent man (επι ευεργεσια ανθρωπου ασθενους). Objective genitive. Note ευεργεσια (old word, in the N.T. only here and #1Ti 6:2), as a benefactor, not a malefactor. Skilful turn made by Peter. Is made whole (σεσωσται). Perfect passive indicative of σωζω, stands whole.”

05-Act 04:19 C-1 - ο <3588> {T-NSM} δε <1161> {CONJ} πετρος <4074> {N-NSM} και <2532> {CONJ} ιωαννης <2491> {N-NSM} αποκριθεντες <611> (5679) {V-AOP-NPM} προς <4314> {PREP} αυτους <846> {P-APM} ειπον <3004> (5627) {V-2AAI-3P} ει <1487> {COND} δικαιον <1342> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} ενωπιον <1799> {ADV} του <3588> {T-GSM} θεου <2316> {N-GSM} υμων <4771> {P-2GP} ακουειν <191> (5721) {V-PAN} μαλλον <3123> {ADV} η <2228> {PRT} του <3588> {T-GSM} θεου <2316> {N-GSM} κρινατε <2919> (5657) {V-AAM-2P}

05-Act 04:19 But <1161> Peter <4074> and <2532> John <2491> answered <611> (5679) and said <2036> (5627) unto <4314> them <846>, **Whether (if) <1487> it is <2076> (5748) right <1342> in the sight <1799> of God <2316> to hearken <191> (5721) unto you <5216> more than <3123> <2228> unto God <2316>, judge ye <2919> (5657).**

1st Class – Clearly conditional **but in their mind it is right to listen to God rather than man!**

William Kelley Writes: ““Whether it be right in the sight of God to hearken unto you...” This reply puts the case with unanswerable plainness and moral power. A ruler, especially a religious one, is bound to uphold what is righteous before God; and their charge simply amounted to heeding themselves in preference to God; for they demanded not a word more in the name of Jesus, though God had openly and just now honoured it unmistakably. As for the apostles, faith in Christ, love to souls, special call, divine authority, and devotedness to His glory, all wrought to open their lips in His testimony and praise. The things they had

seen and heard were so bound up with what was due to Jehovah and His Anointed, as well as with the believer's blessedness and the unbeliever's misery, that, woe be to them if they held their peace! A necessity was laid upon them no less than on Paul at a later day, (#1Co 9.16). They had received a personal command from Him by whom kings rule in divine providence; only theirs was on the ground of grace and truth unknown to earthly governors as such, and for ends immeasurably higher and more enduring. Were those who claimed His sanction in a lower sphere authorized to set it aside in a higher? They might attempt it, but as surely would it be to their own irremediable destruction, as it would be in vain for those who heard the voice of One on high mightier than the noise of many waters, let the floods lift up their voice never so loftily. [#Ps 93.3,4]." WK E 41

05-Act 04:35 C-1 CMC - BMT - DM - και <2532> {CONJ} επιθουν <5087> (5707) {V-IAI-3P} παρα <3844> {PREP} τους <3588> {T-APM} ποδας <4228> {N-APM} των <3588> {T-GPM} αποστολων <652> {N-GPM} διεδιδото <1239> (5712) {V-IPi-3S} δε <1161> {CONJ} εκαστω <1538> {A-DSM} καθοτι <2530> {ADV} αν <302> {PRT} τις <5100> {X-NSM} χρειαν <5532> {N-ASF} ειχεν <2192> (5707) {V-IAI-3S}

05-Act 04:35 And <2532> laid *them* down <5087> (5707) at <3844> the apostles <652>‘ feet <4228>: and <1161> distribution was made <1239> (5712) unto ~~every~~ any man <1538> **according (to the extent that)** <2530> ~~as~~ <302> he had <2192> (5707) need <5100> <5532>.

1st Class - CMC – See BMT section 315. F. for past general suppositions . . . “In the N.T., the Optative does not occur in such clauses (*as they do in classical Greek*), The Imperfect (*here*) or the Aorist Indicative, is used instead.” See DM section 258. (2) for CoMparitive Clause (CMC) with καθοτι. “To the extent that any man had need.” Note also; **τις**, an enclitic indefinite pronoun meaning, here, ‘any man’ Ref.Act 02:45. The apodosis is underlined.

ATRPW indicates: “Distribution was made (διεδιδετο). Imperfect passive of διαδιδωμι, late omega form for διεδιδετο (the stem vowel o displaced by ε). Impersonal use of the verb here. According as any one had need (καθοτι αν τις χρειαν ειχεν).

Imperfect active of εχω with καθοτι and αν with the notion of customary repetition in a comparative clause (Robertson, Grammar, p. 967).

05-Act 05:08 C-1 - απεκριθη <611> (5662) {V-ADI-3S} δε <1161> {CONJ} αυτη <846> {P-DSF} ο <3588> {T-NSM} πετρος <4074> {N-NSM} ειπε <3004> (5628) {V-2AAM-2S} μοι <1473> {P-1DS} **ει** <1487> {COND} τοσουτου <5118> {D-GSN} το <3588> {T-ASN} χωριον <5564> {N-ASN} απεδοσθε <591> (5639) {V-2AMI-2P} η <3588> {T-NSF} δε <1161> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} ναι <3483> {PRT} τοσουτου <5118> {D-GSN}

05-Act 05:08 And <1161> Peter <4074> answered <611> (5662) unto her <846>, Tell <2036> (5628) me <3427> **whether (if)** <1487> **ye sold** <591> (5639) **the land** <5564> **for so much** <5118>? And <1161> she said <2036> (5627), Yea <3483>, for so much <5118>.

1st Class - **ει** and the 2AMiddle^a Indicative 2P – Peter includes the husband and the wife 2P, in this question. Peter assumed for the sake of argument that the question was answerable with a ‘Yes’. He knew better! They already had carried out her husband because he had lied to the Holy Spirit about the money. See verses 01-07. Peter evidently obtained this information supernaturally from the Holy Spirit. (Remember John 15:26-27, 16:7-11, and 16:12-15.)

ATRPW comments: “For so much (τοσουτου). Genitive of price. Perhaps Peter pointed to the pile of money at the feet of the apostles (verse #2). The use of ει in direct questions appears in Luke (#Lu 13:23; 22:49) as in the LXX like the Hebrew im and in #Ac 1:6; 19:2, etc.”

05-Act 05:15 C-3 - ASMG1 - ωστε <5620> {CONJ} κατα <2596> {PREP} τας <3588> {T-APF} πλατειας <4113> {N-APF} εκφερειν <1627> (5721) {V-PAN} τους <3588> {T-APM} ασθενεις <772> {A-APM} και <2532> {CONJ} τιθεναι <5087> (5721) {V-PAN} επι <1909> {PREP} κλινων <2825> {N-GPF} και <2532> {CONJ} κραββατων <2895> {N-GPM} ινα <2443> {CONJ} **ερχομενου** <2064> (5740) {V-PNP-

^a Middle Voice: the subject (Ananias) participates and/or benefits from the results of the action!

GSM} πετρου <4074> {N-GSM} **καν** <2579> {COND-K} **η** <3588> {T-NSF} **σκια** <4639> {N-NSF} **επισκιαση** <1982> (5661) {V-AAS-3S} **τινι** <5100> {X-DSM} **αυτων** <846> {P-GPM}

05-Act 05:15 Insomuch <5620> that they brought forth <1627> (5721) the sick <772> into <2596> the streets <4113>, and <2532> laid <5087> (5721) *them* on <1909> beds <2825> and <2532> couches <2895>, that <2443> **at ~~the~~ least <2579> even if <2579> the shadow <4639> of Peter <4074> passing by <2064> (5740) might overshadow <1982> (5661) some <5100> of them <846>.** *{into....: or, in every street}*

3rd Class - καν = και + εαν (or αν) with crasis, with the AAS-3S επισκιαση; might overshadow: “... at least (ASMG1) even if, the shadow of Peter might overshadow some of them.”

ATRP explains: “Insomuch that (ωστε). With the present infinitive εκφερειν and τιθεναι, regular Greek idiom for result. Into the streets (εις τας πλατειας). Supply οδους (ways), into the broad ways. On beds and couches (επι κλινاريων και κραβαττων). Little beds (κλιναρια diminutive of κλινη) and camp beds or pallets (see on #Mr 2:4,9,11). As Peter came by (ερχομενου πετρου). Genitive absolute with present middle participle. At the least his shadow might overshadow (καν η σκια επισκιασει). Future active indicative with ινα (common with οπως in ancient Greek) and καν (crasis for και εαν=even if), even if only the shadow. The word for shadow (σκια, like our "sky") is repeated in the verb and preserved in our "overshadow." There was, of course, no virtue or power in Peter's shadow. **That was faith with superstition**, of course, just as similar cases in the Gospels occur (#Mt 9:20; Mrk 6:56; Joh 9:5) **and the use of Paul's handkerchief** (#Ac 19:12). God honours even superstitious faith **if it is real faith in him**. Few people are wholly devoid of superstition.”

05-Act 05:24 C-4 apodosis, protasis missing - BMT - ATRWP - ως <5613> {ADV} δε <1161> {CONJ} ηκουσαν <191> (5656) {V-AAI-3P} τους <3588> {T-APM} λογους <3056> {N-APM} τουτους <3778> {D-APM} ο <3588> {T-NSM} τε <5037> {PRT} ιερεις <2409> {N-NSM} και <2532> {CONJ} ο <3588> {T-NSM} στρατηγος <4755> {N-NSM} του <3588> {T-GSN} ιερου <2411> {N-GSN} και <2532> {CONJ} οι <3588> {T-NPM} αρχιερεις <749> {N-NPM} διηπορουν <1280> (5707) {V-IAI-3P} περι <4012> {PREP} αυτων <846> {P-GPM} τι <5101> {I-NSN} αν <302> {PRT} γενοιτο <1096> (5636) {V-2ADO-3S} τουτο <3778> {D-NSN}

05-Act 05:24 Now <1161> when <5613> <5037> the high priest <2409> and <2532> the captain <4755> of the temple <2411> and <2532> the chief priests <749> heard <191> (5656) these <5128> things <3056>, they doubted <1280> (5707) of <4012> them <846> whereunto <5101> <302> this <5124> would grow <1096> (5636).

4th Class – apodosis, protasis missing. See BMT sections 259. D., 271. (e)

ATRP says: “They were much perplexed (διηπορουν). Imperfect active of διαπορεω old verb by Luke only in the N.T. See already on #Ac 2:12. They continued puzzled. Whereunto this would grow (τι αν γενοιτο τουτο). More exactly, As to what this would become. **Second aorist middle optative of γινομαι with αν, the conclusion of a condition of the fourth class (undetermined with less likelihood of determination), the unexpressed condition being "if the thing should be allowed to go on." The indirect question simply retains the optative with an (Robertson, Grammar, pp. 1021, 1044).** If they had only known how this grain of mustard seed would grow into the greatest tree on earth and how dwarfed the tree of Judaism would be beside it!”

05-Act 05:38 C-3 ,3 - και <2532> {CONJ} τα <3588> {T-APN} νυν <3568> {ADV} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} αποστητε <868> (5628) {V-2AAM-2P} απο <575> {PREP} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} τουτων <3778> {D-GPM} και <2532> {CONJ} εασατε <1439> (5657) {V-AAM-2P} αυτους <846> {P-APM} **οτι <3754> {CONJ} εαν <1437> {COND} η <1510> (5725) {V-PAS-3S} εξ <1537> {PREP} ανθρωπων <444> {N-GPM} η <3588> {T-NSF} βουλη <1012> {N-NSF} η <2228> {PRT} το <3588> {T-NSN} εργον <2041> {N-NSN} τουτο <3778> {D-NSN} καταλυθησεται <2647> (5701) {V-FPI-3S}**

05-Act 05:38 And <2532> now <3569> I say <3004> (5719) unto you <5213>, Refrain <868> (5628) from <575> these <5130> men <444>, and <2532> let <1439> <0> them <846> alone <1439> (5657): **for <3754> if <1437> this <3778> counsel <1012> or <2228> this <5124> work <2041> ~~he~~ may be <5600> (5753) of <1537> men <444>**, it will come to nought <2647> (5701):

3rd Class - + 3rd Class – The second protasis uses the **εαν** from the first protasis functionally from the **η** ‘or’ this work ATRWP says: “Refrain from (αποσστητε απο). Second aorist (ingressive) active imperative of αφιστημι of verse #37. Do ye stand off from these men. "Hands off" was the policy of Gamaliel. For if — be (οτι εαν — η). οτι gives the reason for the advice.

Gamaliel presents two alternatives in terms of two conditional clauses. The first one is stated as a condition of the third class, **εαν** with the present subjunctive **η**, undetermined with prospect of determination. Assuming that it is from men, "it will be overthrown" (καταλυθησεται, first future passive of καταλυω, to loosen down like a falling house) as was true of the following of Theudas and Judas the Galilean..”

05-Act 05:39 C-1 - ATRWP - **ει** <1487> {COND} **δε** <1161> {CONJ} **εκ** <1537> {PREP} **θεου** <2316> {N-GSM} **εστιν** <1510> (5719) {V-PAI-3S} **ου** <3756> {PRT-N} **δυνασθε** <1410> (5736) {V-PNI-2P} **καταλυσαι** <2647> (5658) {V-AAN} **αυτο** <846> {P-ASN} **μηποτε** <3379> {ADV-N} **και** <2532> {CONJ} **θεομαχοι** <2314> {A-NPM} **ευρεθητε** <2147> (5686) {V-APS-2P}

05-Act 05:39 **But** <1161> **if** <1487> **it be** <2076> (5748) **of** <1537> **God** <2316>, ye cannot <3756> <1410> (5736) overthrow <2647> (5658) it <846>; lest haply <3379> ye be found <2147> (5686) even <2532> to fight against God <2314>.

1st Class – This condition suggests the speaker, Gamaliel, thought that it (Peter’s speech) actually was of God.

ATRWP says: “But if it is of God (ει δε εκ θεου εστιν). **The second alternative is a condition of the first class, determined as fulfilled, ει with the present indicative. By the use of this idiom Gamaliel does put the case more strongly in favor of the apostles than against them. This condition assumes that the thing is so without affirming it to be true.** On the basis of this alternative Gamaliel warns the Sanhedrin that they cannot "overthrow" (καταλυσαι) these men for they in that case must "overthrow" God, lest haply ye be found (μη ποτε — υρεθητε, negative purpose with first aorist passive subjunctive) even to be fighting against God (και θεομαχοι, late adjective from θεος and μαχομαι, in LXX and here only in the N.T.).”

05-Act 07:01 C-1 - BMT - DM - **ειπεν** <3004> (5627) {V-2AAI-3S} **δε** <1161> {CONJ} **ο** <3588> {T-NSM} **αρχιερεως** <749> {N-NSM} **ει** <1487> {COND} **αρα** <687> {PRT-I} **ταυτα** <3778> {D-NPN} **ουτως** <3779> {ADV} **εχει** <2192> (5719) {V-PAI-3S}

05-Act 07:01 ¶ Then <1161> said <2036> (5627) the high priest <749>, **Are** <1487> <686> <2192> (5719) **these things** <5023> **so** <3779>?

1st Class – the protasis stands alone in this question. See BMT section 271. (e), and 276. (i); and DM section 276. (3).

The apodosis has been omitted but may be implied by *these things*.

ATRWP responds copiously: “Are these things so? (ει ταυτα ουτως εχει). On this use of \ει\ in a direct question see on #1:6. Literally "Do these things hold thus?" A formal question by the high priest like our "Do you plead guilty, or not guilty?" (Furneaux). The abrupt question of the high priest would serve to break the evident spell of the angelic look on Stephen’s face. Two charges had been made against Stephen (1) speaking against the holy temple, (2) changing the customs which Moses had delivered. Stephen could not give a yes or no answer to these two charges. There was an element of truth in each of them and a large amount of error all mixed together. So he undertakes to explain his real position by the historical method, that is to say, by a rapid survey of God’s dealing with the people of Israel and the Gentiles. It is the same method adopted by Paul in Pisidian Antioch (#Ac 13:16) after he had become the successor of Stephen in his interpretation of the universal mission of Christianity. If one is disposed to say that Luke made up this speech to suit Stephen’s predicament, he has to explain how the style is less Lukan than the narrative portions of Acts with knowledge of Jewish traditions that a Greek would not be likely to know. Precisely how Luke obtained the data for the speech we do not know, but Saul heard it and Philip, one of the seven, almost certainly. Both could have given Luke help about it. It is even possible that some one took notes of this important address. We are to remember also that the speech was interrupted at the end and may not include all that Stephen meant to say. But enough is given to give us a good idea of how Stephen met the first charge "by showing that the worship of God is not confined to Jerusalem or the Jewish temple" (Page). Then he answers the second charge by proving that God had many dealings with their fathers before Moses came and that Moses foretold the coming of the Messiah who is now known to be Jesus. It is at this point (verse #51) that Stephen becomes passionate and so powerful that the wolves in the Sanhedrin lose all self-control. It is a great and masterful exposition of the worldwide mission of the gospel of Christ in full harmony with the Great Commission of Christ. The apostles had been so busy answering the Sadducees concerning the Resurrection of Christ and maintaining their freedom to teach and preach that they had not pushed the world-wide propaganda of the gospel as Jesus had commanded after they had received the Promise of the Father. But Stephen had proclaimed the same message of Christ and was now facing the same fate. Peter’s mind had been enlightened by the Holy Spirit so that he could rightly interpret Joel and David in the light of

Pentecost. "So Stephen read the history of the Old Testament with new eyes in the light of the life and death of Jesus" (Furneaux).

05-Act 07:03 C-3 IRC - DM - BMT - και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} προς <4314> {PREP} αυτον <846> {P-ASM} εξελθε <1831> (5628) {V-2AAM-2S} εκ <1537> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF} σου <4771> {P-2GS} και <2532> {CONJ} εκ <1537> {PREP} της <3588> {T-GSF} συγγενειας <4772> {N-GSF} σου <4771> {P-2GS} και <2532> {CONJ} δευρο <1204> (5720) {V-PAM-2S} εις <1519> {PREP} γην <1093> {N-ASF} ην <3739> {R-ASF} αν <302> {PRT} σοι <4771> {P-2DS} δειξω <1166> (5692) {V-FAI-1S}

05-Act 07:03 And <2532> said <2036> (5627) unto <4314> him <846>, Get thee <1831> (5628) out of <1537> thy <4675> country <1093>, and <2532> from <1537> thy <4675> kindred <4772>, and <2532> come <1204> (5773) into <1519> the land <1093> **which <3739> <302> I shall shew <1166> (5692) thee <4671>.**

3rd Class - IRC - See DM section 253. (1), and BMT section 254. (b); the particle εαν = an is used conditionally with the future active indicative.

ATRPW says: "Which I shall shew thee (ην αν σοι δειξω). Indefinite relative clause with αν and the aorist active subjunctive (same form in first person singular as the future active indicative). Abraham followed on as God led him."

05-Act 07:07 C-3 IRC - DM - και <2532> {CONJ} το <3588> {T-ASN} εθνος <1484> {N-ASN} ω <3739> {R-DSM} εαν <1437> {COND} δουλευσωσιν <1398> (5661) {V-AAS-3P} κρινω <2919> (5692) {V-FAI-1S} εγω <1473> {P-1NS} ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} και <2532> {CONJ} μετα <3326> {PREP} ταυτα <3778> {D-APN} εξελουσονται <1831> (5695) {V-FDI-3P} και <2532> {CONJ} λατρευσουσιν <3000> (5692) {V-FAI-3P} μοι <1473> {P-1DS} εν <1722> {PREP} τω <3588> {T-DSM} τοπω <5117> {N-DSM} τουτω <3778> {D-DSM}

05-Act 07:07 And <2532> the nation <1484> to whomever <3739> <1437> they shall be in bondage <1398> (5661) will <2919> <0> I <1473> judge <2919> (5692), said <2036> (5627) God <2316>: and <2532> after <3326> that <5023> shall they come forth <1831> (5695), and <2532> serve <3000> (5692) me <3427> in <1722> this <5129> place <5117>.

3rd Class - IRC - See DM section 253. (1). - Ref. Ex 01:07-22. They are now and have been back in their own land since 1948.

ATRPW says: "Will I judge (κρινω εγω). Future (accent on ω) active indicative of κρινω and εγω (I) expressed is emphatic. In this place (εν τω τοπω τουτω). Quoted from #Ex 3:12 and referring to Sinai or Horeb, but Stephen applies it to the Promised Land."

05-Act 08:19 C-3 IRC - DM - λεγων <3004> (5723) {V-PAP-NSM} δοτε <1325> (5628) {V-2AAM-2P} καμοι <2504> {P-1DS-K} την <3588> {T-ASF} εξουσιαν <1849> {N-ASF} ταυτην <3778> {D-ASF} ινα <2443> {CONJ} ω <3739> {R-DSM} εαν <1437> {COND} επιθω <2007> (5632) {V-2AAS-1S} τας <3588> {T-APF} χειρας <5495> {N-APF} λαμβανη <2983> (5725) {V-PAS-3S} πνευμα <4151> {N-ASN} αγιον <40> {A-ASN}

05-Act 08:19 Saying <3004> (5723), Give <1325> (5628) me also <2504> this <5026> power <1849>, that <2443> **on <2007> <0> whomever <3739> <1437> I lay <2007> (5632) hands <5495>**, he may receive <2983> (5725) the Holy <40> Ghost <4151>.

3rd Class – IRC See DM section 253. (1). This Simon (the sorcerer) became an enemy of Christ as a Gnostic. See vs. 22, below.

ATRPW says: "**Me also (καμοι). This is the whole point with this charlatan.** He wants the power to pass on "this power." His notion of "The Holy Spirit" was on this low level. He regarded spiritual functions as a marketable commodity. Money "can buy diamonds, but not wisdom, or sympathy, or faith, or holiness" (Furneaux)."

05-Act 08:22 C-1 - ATRWP - μετανοησον <3340> (5657) {V-AAM-2S} συν <3767> {CONJ} απο <575> {PREP} της <3588> {T-GSF} κακίας <2549> {N-GSF} σου <4771> {P-2GS} ταυτης <3778> {D-GSF} και <2532> {CONJ} δεηθητι <1189> (5676) {V-AOM-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} ει <1487> {COND} **απα** <687> {PRT-I} **αφεθησεται** <863> (5701) {V-FPI-3S} **σοι** <4771> {P-2DS} **η** <3588> {T-NSF} **επινοια** <1963> {N-NSF} της <3588> {T-GSF} **καρδιας** <2588> {N-GSF} σου <4771> {P-2GS}

05-Act 08:22 Repent <3340> (5657) therefore <3767> of <575> this <5026> thy <4675> wickedness <2549>, and <2532> pray <1189> (5676) God <2316>, **if** <1487> **perhaps** <686> **the thought** <1963> **of thine** <4675> **heart** <2588> **may be forgiven** <863> (5701) **thee** <4671>.

1st Class – Although a first class condition with Phillip’s thought that with the proper attitude (repentance) will result in God’s forgiveness. Simon (the sorcerer see verses 09-10), in verse 24, apparently, does change his mind, by asking Peter to Pray for him concerning Phillip’s previous (verses 20-21) judgmental pronouncement.

ATRWP comments: “Wickedness (κακίας). Only here in Luke’s writings, though old word and in LXX (cf. #1Pe 2:1,16). **If perhaps (ει απα). Si forte. This idiom, though with the future indicative and so a condition of the first class (determined as fulfilled), yet minimizes the chance of forgiveness as in #Mr 11:13.** Peter may have thought that his sin was close to the unpardonable sin (#Mt 12:31), but he does not close the door of hope. The thought (η επινοια). Old Greek word from επινοεω, to think upon, and so purpose. Only here in the N.T.

05-Act 08:31 C-3/4 or 1/4 MXC/EXC - DM – ATRWP – NCCTC - ο <3588> {T-NSM} δε <1161> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} πως <4459> {ADV-I} γαρ <1063> {CONJ} αν <302> {PRT} δυναιμην <1410> (5739) {V-PNO-1S} εαν <1437> {COND} μη <3361> {PRT-N} τις <5100> {X-NSM} οδηγηση <3594> (5661) {V-AAS-3S} με <1473> {P-1AS} παρεκαλεσεν <3870> (5656) {V-AAI-3S} τε <5037> {PRT} τον <3588> {T-ASM} φιλιππον <5376> {N-ASM} αναβαντα <305> (5631) {V-2AAP-ASM} καθισαι <2523> (5658) {V-AAN} συν <4862> {PREP} αυτω <846> {P-DSM}

05-Act 08:31 And <1161> he said <2036> (5627), How <1063> <4459> can I <302> <1410> (5739), except <3362> some man <5100> should guide <3594> (5661) me <3165>? And <5037> he desired <3870> (5656) Philip <5376> that he would come up <305> (5631) and sit <2523> (5658) with <4862> him <846>.

3rd Class – MXC/EXC – 4th class apodosis and a third class protasis. See DM sections 216., 276. (1). Note, a textual problem, here. The Byzantine Majority text, along with the HFMNT, read οδηγηση {V-AAS-3S}, as opposed to some/most early texts (WH, Tisch, Nestle, Aland) having οδηγησει {V-FAI-3S}, which agrees with ATRWP. If we consider **the textual difference between the Aorist Subjunctive form, οδηγηση, and the future Indicative οδηγησει, can be explained by the likeness of sound η maylikelyhave been pronounced like the ει ending of the future indicative. These texts were often copied in a scriptorium by several copyists and a reader who reads from an original (which also was probably a copy). This procedure is discussed in the authors book (NCCTC), section 3.1.3 Errors in Hearing. Note that this Ethiopian eunuch had been a worshipper of God (Jewish). He was going home having worshiped God in Jerusalem. Cornuke has shown that a likely site for the Ark of the Covenant was in Ethiopia. The gift would be brought from Ethiopia, Is 8:7 and Amos 9:7. See CHISAC, Chpt. 14 A Gift From Ethiopia.**

ATRWP solves this puzzling grammatical construction: “How can I, except someone shall guide me? (Πῶς γὰρ ἂν δυναίμην, ἔάν μὴ τις ὀδηγήσῃ με;). **This is a mixed condition, the conclusion coming first belongs to the fourth class** (undetermined with less likelihood of being determined) with an and the optative, but the condition (**εαν, instead of the usual ει, and the future indicative**) **is of the first class (determined or fulfilled.** Robertson, *Grammar*, p. 1022), a common enough phenomenon in the *Koine*,. The eunuch felt the need of someone to guide (οδηγηση from οδηγεω, guide, and that from οδος, way, and εγεομαι, to lead).’

05-Act 08:37 C-1 - ειπεν <3004> (5627) {V-2AAI-3S} δε <1161> {CONJ} ο <3588> {T-NSM} φιλιππος <5376> {N-NSM} ει <1487> {COND} πιστευεις <4100> (5719) {V-PAI-2S} εξ <1537> {PREP} ολης <3650> {A-GSF} της <3588> {T-GSF} καρδιας <2588> {N-GSF} εξεστιν <1832> (5719) {V-PAI-3S} αποκριθεις <611> (5679) {V-AOP-NSM} δε <1161> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} πιστευω <4100> (5719) {V-PAI-1S} τον <3588> {T-ASM} υιον <5207> {N-ASM} του <3588> {T-GSM} θεου

<2316> {N-GSM} είναι <1510> (5721) {V-PAN} τον <3588> {T-ASM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} (TR)

05-Act 08:37 And <1161> Philip <5376> said <2036> (5627), **If <1487> thou believest <4100> (5719) with <1537> all thine <3650> heart <2588>**, thou mayest <1832> (5748). And <1161> he answered <611> (5679) and said <2036> (5627), I believe <4100> (5719) that Jesus <2424> Christ <5547> is <1511> (5750) the Son <5207> of God <2316>.

1st Class – This verse is left out of most text versions except for the Textus Receptus. It is given here to be as complete as possible. Although not contained in the older manuscripts, it is or could be a prime example of “Believer’s Baptism”.

05-Act 09:02 C-3 - ATRWP - ητησατο <154> (5668) {V-AMI-3S} παρ <3844> {PREP} αυτου <846> {P-GSM} επιστολας <1992> {N-APF} εις <1519> {PREP} δαμασκον <1154> {N-ASF} προς <4314> {PREP} τας <3588> {T-APF} συναγωγας <4864> {N-APF} οπως <3704> {ADV} εαν <1437> {COND} τινας <5100> {X-APM} ευρη <2147> (5632) {V-2AAS-3S} της <3588> {T-GSF} οδου <3598> {N-GSF} οντας <1510> (5723) {V-PAP-APM} ανδρας <435> {N-APM} τε <5037> {PRT} και <2532> {CONJ} γυναικας <1135> {N-APF} δεδεμενους <1210> (5772) {V-RPP-APM} αγαγη <71> (5632) {V-2AAS-3S} εις <1519> {PREP} ιερουσαλημ <2419> {N-PRI}

05-Act 09:02 And desired <154> (5668) of <3844> him <846> letters <1992> to <1519> Damascus <1154> to <4314> the synagogues <4864>, **that <3704> if <1437> he found <2147> (5632) any <5100> of this way <3598>**, whether <5037> they were <5607> (5752) men <435> or <2532> women <1135>, he might bring them <71> (5632) bound <1210> (5772) unto <1519> Jerusalem <2419>. *{of this way: Gr. of the way}* Ed. Note: Not the Way International! That group is a 20th century cult^a

3rd Class -

ATRWP says: “Asked (ητησατο). First aorist middle indicative, the indirect middle, asked for himself (as a favour to himself).

Felten notes that "Saul as a Pharisee makes request of a Sadducee" (the high priest) either Caiaphas if before A.D. 35, but if in 36 Jonathan, son of Caiaphas or if in 37 Theophilus, another son of Caiaphas. Letters (επιστολας). Julius Ceasar and Augustus had granted the high priest and Sanhedrin jurisdiction over Jews in foreign cities, but this central ecclesiastical authority was not always recognized in every local community outside of Judea. Paul says that he received his authority to go to Damascus from the priests (#Acts 26:10) and "the estate of the elders" (#22:5), that is the Sanhedrin. To Damascus (εις δαμασκον). As if no disciples of importance (outside the apostles in Jerusalem) were left in Judea. Damascus at this time may have been under the rule of Aretas of Arabia (tributary to Rome) as it certainly was a couple of years later when Saul escaped in a basket (#2Co 11:32). This old city is the most enduring in the history of the world (Knowling). It is some 150 miles Northeast from Jerusalem and watered by the river Abana from Anti-Lebanon. Here the Jews were strong in numbers (10,000 butchered by Nero later) and here some disciples had found refuge from Saul's persecution in Judea and still worshipped in the synagogues. Paul's language in #Ac 26:11 seems to mean that Damascus is merely one of other "foreign cities" to which he carried the persecution. If he found (εαν ευρη). **Third class condition with aorist subjunctive retained after secondary tense (asked).** The Way (της οδου). A common method in the Acts for describing Christianity as the Way of life, absolutely as also in #19:9,23; 22:4; 24:14,22 or the way of salvation (#16:17) or the way of the Lord (#18:25). It is a Jewish definition of life as in #Isa 40:3 "the way of the Lord," #Ps 1:6 "the way of the righteous," "the way of the wicked." **Jesus called himself "the way" (#Joh 14:6)**, the only way to the Father. The so-called Epistle of Barnabas presents the Two Ways. **The North American**

a For example, his (it's founder, Victor Paul Wierwille) views on the Trinity doctrine and Jesus were similar to those of Jehovah's Witnesses. Although nearly every element of his theology was not new in itself, Wierwille's movement did become a unique blending of eclectic and disparate doctrines. Currently, under the leadership of L. Craig Martindale, this cult has: especially troubling to many former members are "widespread reports of rampant adultery and promiscuous sex in The Way, including the highest levels of leadership. One ex-member said the [Way] Corps' resident training was sometimes like a 'bordello,' with promiscuity, adultery, orgies, wife-swapping, and even gang-rape" (Christian Research Journal, Summer 1996, pp. 6-7). The Way is also battling charges of rampant homosexuality. In 1994 the Way cancelled plans to commission hundreds of volunteer WOW (Word Over the World) Ambassadors at its annual Rock of Ages after it was discovered that almost 10% were homosexual. Martindale's restructuring of most of the sect's traditional programs may be intended in part to deal with this issue. Martindale said, "We have flushed homosexuals and 'homo' fantasizers and sympathizers out of our Way Corps and Staff." One Way staffer reported that by January of 1995 "163 sodomites had been purged, marked and avoided" (Ibid., p. 6).

Indians call Christianity the Jesus Road. That he might bring them bound (οπως δεδεμενους αγαγη). Final clause with οπως (less common than ινα) and aorist (effective) subjunctive (αγαγη, reduplicated aorist of αγω, common verb) and perfect passive participle (δεδεμενους) of δεω, in a state of sheer helplessness like his other victims both men and women. Three times (#8:3; 9:2; 22:4) **this fact of persecuting women is mentioned as a special blot in Paul's cruelty (the third time by Paul himself) and one of the items in his being chief of sinners (#1Ti 1:15).**

05-Act 10:17 C-4 Apod. Only - BMT ATRWP - ως <5613> {ADV} δε <1161> {CONJ} εν <1722> {PREP} εαυτω <1438> {F-3DSM} διηπορει <1280> (5707) {V-IAI-3S} ο <3588> {T-NSM} πετρος <4074> {N-NSM} τι <5101> {I-NSN} αν <302> {PRT} ειη <1510> (5722) {V-PAO-3S} το <3588> {T-NSN} οραμα <3705> {N-NSN} ο <3739> {R-ASN} ειδεν <3708> (5627) {V-2AAI-3S} και <2532> {CONJ} ιδου <3708> (5640) {V-2AMM-2S} οι <3588> {T-NPM} ανδρες <435> {N-NPM} οι <3588> {T-NPM} απεσταλμενοι <649> (5772) {V-RPP-NPM} απο <575> {PREP} του <3588> {T-GSM} κορνηλιου <2883> {N-GSM} διερωτησαντες <1331> (5660) {V-AAP-NPM} την <3588> {T-ASF} οικιαν <3614> {N-ASF} σιμωνος <4613> {N-GSM} επεστησαν <2186> (5627) {V-2AAI-3P} επι <1909> {PREP} τον <3588> {T-ASM} πυλωνα <4440> {N-ASM}

05-Act 10:17 Now <1161> while <5613> Peter <4074> doubted <1280> (5707) in <1722> himself <1438> **what <5101> this vision <3705> which <3739> he had seen <1492> (5627) should mean <302> <1498> (5751), behold <2400> (5628) <2532>, the men <435> which <3588> were sent <649> (5772) from <575> Cornelius <2883> had made enquiry <1331> (5660) for Simon's <4613> house <3614>, and stood <2186> (5627) before <1909> the gate <4440>.**

4th Class – **Apodosis, gravely doubting the vision he had seen.** See BMT section 270. (d) (The protasis is omitted.) ATRWP indicates: “Was much perplexed in himself (εν εαυτω διηπορει). Imperfect active of διαπορεω, intensive compound (δια, thoroughly, and α privative and πορος, way), to be completely at a loss to know what road to take. Old verb, but in N.T. only in Luke and Acts. Page notes that Luke is singularly fond of verbs compounded with δια. See on “Lu 9:7” and #Ac 2:12. When out of the ecstasy he was more puzzled than ever. **Might be (αν ειη). Optative with αν in indirect question simply retained from the direct (Robertson, Grammar, pp. 1021, 1044).** See #Ac 17:18, for the direct and #Lu 1:62 for the indirect (αν θελοι both times). It is the conclusion of a fourth class condition. Having made inquiry (διερωτησαντες). First aorist active participle of διερωταω, another compound of δια, to ask one after another, to ask through, old verb, but only here in the N.T. It took diligent inquiry to find the obscure house of Simon the tanner. Stood before the gate (επεστησαν επι τον πυλωνα). Second aorist active indicative of επιστημι, intransitive. Note repetition of επι. The messengers stopped right at the folding gates of the passage (πυλωνα) which led from the street to the inner court or house..”

05-Act 10:18 C-1 - και <2532> {CONJ} φωνησαντες <5455> (5660) {V-AAP-NPM} επυνθανοντο <4441> (5711) {V-INI-3P} ει <1487> {COND} σιμων <4613> {N-NSM} ο <3588> {T-NSM} επικαλουμενος <1941> (5746) {V-PPP-NSM} πετρος <4074> {N-NSM} ενθαδε <1759> {ADV} ξενιζεται <3579> (5743) {V-PPI-3S}

05-Act 10:18 And <2532> called <5455> (5660), and asked <4441> (5711) **whether (if) <1487> Simon <4613>, [which who <3588> was surnamed <1941> (5746) Peter <4074>], were was lodged <3579> (5743) there <1759>.**

1st Class – An indirect question.

ATRWP comes to our rescue: “Called (φωνησαντες). In a loud voice that those inside the house might hear. Asked (επυνθανοντο). Imperfect middle of πυνθανομαι, old verb to make inquiry especially with an indirect question as here. Kept on inquiring. Westcott and Hort follow B C here and read επυθοντο (second aorist middle, effective aorist). **Either makes sense, though the imperfect is more picturesque.** Were lodging (ξενιζεται). Present middle indicative retained in indirect question. See on verse #6 for the verb.”

05-Act 11:17 C-1 - ει <1487> {COND} ουν <3767> {CONJ} την <3588> {T-ASF} ισην <2470> {A-ASF} δωρεαν <1431> {N-ASF} εδωκεν <1325> (5656) {V-AAI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ως <5613> {ADV} και <2532> {CONJ} ημιν <1473> {P-1DP} πιστευσασιν <4100> (5660) {V-AAP-DPM} επι <1909> {PREP} τον <3588> {T-ASM} κυριον <2962>

{N-ASM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} εγω <1473> {P-INS} δε <1161> {CONJ} τις <5101> {I-NSM} ημην <1510> (5710) {V-IMI-1S} δυνατος <1415> {A-NSM} κωλυσαι <2967> (5658) {V-AAN} τον <3588> {T-ASM} θεον <2316> {N-ASM}

05-Act 11:17 **Forasmuch <1487> then <3767> as <5613> God <2316> gave <1325> (5656) to them <846> the like <2470> gift <1431> as <2532> *he did unto us <2254>*, who believed (*having believed*) <4100> (5660) on <1909> the Lord <2962> Jesus <2424> Christ <5547>; <1161> who <5101> was <2252> (5713) I <1473>, that I could <1415> withstand <2967> (5658) God <2316>?**

1st Class – Note the aorist active participle : *having believed*: see Act 19:02, Eph 01:13 “. . . Having believed (same participle), you were sealed (εσφραγισθητε *API-2P*) with the Spirit of the promise - the Holy One,” Remember Gen 41:32!

ATRPW says: “The like gift (την ισην δωρεαν). The equal gift, equal in quality, rank, or measure. Common word. When we believed (πιστευσασιν). First aorist active participle of πιστεω in the dative case. It agrees both with ημιν (unto us) and with αυτοις (unto them), “**having believed on the Lord Jesus Christ.**” **Both classes (Gentiles and Jews) trusted in Christ, and both received the Holy Spirit.** Who was I (εγω τις ημην). Note order, “I, who was I.” That I could withstand God (δυνατος κωλυσαι τον θεον). Literally, “able to withstand or hinder God.” It is a rhetorical question, really two questions. Who was I? Was I able to hinder God? Peter’s statement of the facts made an unanswerable defence. And yet Peter (#Ga 2:11) will later in Antioch play the coward before emissaries from Jerusalem on this very point of eating with Gentile Christians..”

05-Act 11:19 C-1 EXC - DM - BMT - οι <3588> {T-NPM} μεν <3303> {PRT} ουν <3767> {CONJ} διασπαρεντες <1289> (5651) {V-2APP-NPM} απο <575> {PREP} της <3588> {T-GSF} θλιψεως <2347> {N-GSF} της <3588> {T-GSF} γενομενης <1096> (5637) {V-2ADP-GSF} επι <1909> {PREP} στεφανω <4736> {N-DSM} διηλθον <1330> (5627) {V-2AAI-3P} εως <2193> {ADV} φοινικης <5403> {N-GSF} και <2532> {CONJ} κυπρου <2954> {N-GSF} και <2532> {CONJ} αντιοχειας <490> {N-GSF} μηδενι <3367> {A-DSM-N} λαλουντες <2980> (5723) {V-PAP-NPM} τον <3588> {T-ASM} λογον <3056> {N-ASM} ει <1487> {COND} μη <3361> {PRT-N} μονον <3440> {ADV} ιουδαιοις <2453> {A-DPM}

05-Act 11:19 ¶ Now <3767> <3303> they which were scattered abroad <1289> (5651) upon <575> the persecution <2347> that arose <1096> (5637) about <1909> Stephen <4736> travelled <1330> (5627) as far as <2193> Phenice^a <5403>, and <2532> Cyprus <2954>, and <2532> Antioch <490>, preaching <2980> (5723) the word <3056> to none <3367> **but (except) <1508> (preaching) unto the Jews <2453> only <3440>**.

1st Class - EXC - See DM sections 216. and 217. The Apodosis’ PParticiple λαλουντες: *preaching*, must be understood as part of this 1st class protasis. See BMT section 273. (f) and 274. (g). See also, DM section 216., and 217.

ATRPW expands: “They therefore that were scattered abroad (οι μεν ουν διασπαρεντες). Precisely the same words used in #8:4 about those scattered by Saul (which see) and a direct reference to it is made by the next words, “upon the tribulation that arose about Stephen” (απο της θλιψεως της γενομενης επι στεφανω). As a result of (απο), in the case of (επι) Stephen. From that event Luke followed Saul through his conversion and back to Jerusalem and to Tarsus. Then he showed the activity of Peter outside of Jerusalem as a result of the cessation of the persecution from the conversion of Saul with the Gentile Pentecost in Caesarea and the outcome in Jerusalem. Now Luke starts over again from the same persecution by Saul and runs a new line of events up to Antioch parallel to the other, probably partly following. Except to Jews only (ει μη μονον ιουδαιοις). Clearly these disciples did not know anything about the events in Caesarea and at first their flight preceded that time. But it was a wonderful episode, the eager and loyal preaching of the fleeing disciples. The culmination in Antioch was probably after the report of Peter about Caesarea. This Antioch by the Orontes was founded 300 B.C. by Seleucus Nicator and was one of five cities so named by the Seleucides. It became the metropolis of Syria though the Arabs held Damascus first. Antioch ranked next to Rome and Alexandria in size, wealth, power, and vice. There were many Jews in the cosmopolitan population of half a million. It was destined to supplant Jerusalem as the centre of Christian activity.

^a Phenicia = “land of palm trees”. A territory of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some 30 miles (50 km) long and 3 (5 km) broad

05-Act 13:15 C-1 - ATRWP - μετα <3326> {PREP} δε <1161> {CONJ} την <3588> {T-ASF} αναγνώσιν <320> {N-ASF} του <3588> {T-GSM} νομου <3551> {N-GSM} και <2532> {CONJ} των <3588> {T-GPM} προφητων <4396> {N-GPM} απεστειλαν <649> (5656) {V-AAI-3P} οι <3588> {T-NPM} αρχισυναγωγοι <752> {N-NPM} προς <4314> {PREP} αυτους <846> {P-APM} λεγοντες <3004> (5723) {V-PAP-NPM} ανδρες <435> {N-VPM} αδελφοι <80> {N-VPM} ει <1487> {COND} εστιν <1510> (5719) {V-PAI-3S} λογος <3056> {N-NSM} εν <1722> {PREP} υμιν <4771> {P-2DP} παρακλησεως <3874> {N-GSF} προς <4314> {PREP} τον <3588> {T-ASM} λαον <2992> {N-ASM} λεγετε <3004> (5720) {V-PAM-2P}

05-Act 13:15 And <1161> after <3326> the reading <320> of the law <3551> and <2532> the prophets <4396> the rulers of the synagogue <752> sent <649> (5656) unto <4314> them <846>, saying <3004> (5723), *Ye men* <435> *and brethren* <80>, *if* <1487> *ye have* <2076> (5748) <1722> <5213> *any word* <3056> *of exhortation* <3874> *for* <4314> *the people* <2992>, *say* on <3004> (5720).

1st Class - “ . . . **Since you have a word of exhortation for the people**, say on.”

ATRWP says: “After the reading of the law and the prophets (μετα την αναγνώσιν του νομου και των προφητων). The law was first read in the synagogues till B.C. 163 when Antiochus Epiphanes prohibited it. Then the reading of the prophets was substituted for it. The Maccabees restored both. There was a reading from the law and one from the prophets in Hebrew which was interpreted into the Aramaic or the Greek Koine, for the people. The reading was followed by the sermon as when Jesus was invited to read and to preach in Nazareth (#Lu 4:16). For the service in the synagogue see Schuerer, History of the Jewish People, Div. II, Vol. II, pp. 79ff. It was the duty of the rulers of the synagogue (αρχισυναγωγοι) to select the readers and the speakers for the service (#Mr 5:22,35-38; Lu 8:49; 13:14; Ac 13:15; 18:8,17). Any rabbi or distinguished stranger could be called on to speak. If ye have any word of exhortation for the people (ει τις εστιν εν υμιν λογος παρακλησεως προς τον λαον). Literally, if there is among you any word of exhortation for the people. **It is a condition of the first class and assumed to be true, a polite invitation. On "exhortation" (παρακλησις) see #9:31. It may be a technical phrase used in the synagogue (#Heb 13:22; 1Ti 4:13)..**”

05-Act 13:41 C-3 - ATRWP - ιδετε <3708> (5628) {V-2AAM-2P} οι <3588> {T-NPM} καταφρονηται <2707> {N-NPM} και <2532> {CONJ} θαυμασατε <2296> (5657) {V-AAM-2P} και <2532> {CONJ} αφανισθητε <853> (5682) {V-APM-2P} οτι <3754> {CONJ} εργον <2041> {N-ASN} εγω <1473> {P-1NS} εργαζομαι <2038> (5736) {V-PNI-1S} εν <1722> {PREP} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF} υμων <4771> {P-2GP} ο <3739> {R-ASN} ου <3756> {PRT-N} μη <3361> {PRT-N} πιστευσητε <4100> (5661) {V-AAS-2P} εαν <1437> {COND} τις <5100> {X-NSM} εκδιηγεται <1555> (5741) {V-PNS-3S} υμιν <4771> {P-2DP}

05-Act 13:41 Behold <1492> (5628), ye despisers <2707>, and <2532> wonder <2296> (5657), and <2532> perish <853> (5682): for <3754> I <1473> work <2038> (5736) a work <2041> in <1722> your <5216> days <2250>, a work <2041> which <3739> ye shall <4100> <0> in no wise <3364> believe <4100> (5661), **though/if** <1437> **a man** <5100> **declare it** <1555> (5741) **unto you** <5213>.

3rd Class

ATRWP says: “Ye despisers (οι καταφρονηται). Not in the Hebrew, but in the LXX. It is pertinent for Paul’s purpose. Perish (αφανισθητε). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew. If one declare it unto you (εαν τις εκδιηγεται ημιν). **Condition of third class with present middle subjunctive, if one keep on outlining (double compound, εκ-δι-ηγεομαι) it unto you. Paul has hurled a thunderbolt at the close..**”

05-Act 15:01 C-3 EXC - DM - και <2532> {CONJ} τινες <5100> {X-NPM} κατελθοντες <2718> (5631) {V-2AAP-NPM} απο <575> {PREP} της <3588> {T-GSF} ιουδαιας <2449> {N-GSF} εδιδασκον <1321> (5707) {V-IAI-3P} τους <3588> {T-APM} αδελφους <80> {N-APM} οτι <3754> {CONJ} εαν <1437> {COND} μη <3361> {PRT-N} περιτεμνησθε <4059> (5747) {V-PPS-2P} τω <3588> {T-DSN} εθει <1485> {N-DSN} μωυσεως <3475> {N-GSM} ου <3756> {PRT-N} δυνασθε <1410> (5736) {V-PNI-2P} σωθηται <4982> (5683) {V-APN}

05-Act 15:01 ¶ And <2532> certain men <5100> which came down <2718> (5631) from <575> Judaea <2449> taught <1321> (5707) the brethren <80>, ~~and said~~, that <3754> **Except (unless) <3362> ye be circumcised <4059> (5747) after the manner <1485> of Moses <3475>**, ye cannot <3756> <1410> (5736) be saved <4982> (5683).

3rd Class – EXC - See DM section 216. Ref Mat 23:13 (ATR note), Joh 07:23

ATRW explains: “And certain men came down from Judea (και τινες κατελθοντες απο της ιουδαϊας). Evidently the party of the circumcision in the church in Jerusalem (#11:2) had heard of the spread of the gospel among the Gentiles in Cyprus, Pamphylia, and South Galatia (Phrygia, Pisidia, Lycaonia). Possibly John Mark after his desertion at Perga (#13:13) told of this as one of his reasons for coming home. At any rate echoes of the jubilation in Antioch in Syria would be certain to reach Jerusalem. The Judaizers in Jerusalem, who insisted that all the Gentile Christians must become Jews also, had acquiesced in the case of Cornelius and his group (#11:1-18) after plain proof by Peter that it was the Lord’s doing. But they had not agreed to a formal campaign to turn the exception into the rule and to make Christianity mainly Gentile with a few Jews instead of mainly Jewish with a few Gentiles. Since Paul and Barnabas did not come up to Jerusalem, the leaders among the Judaizers decided to go down to Antioch and attack Paul and Barnabas there. They had volunteered to go without church action in Jerusalem for their activity is disclaimed by the conference (#Ac 15:24). In #Ga 2:4 **Paul with some heat describes these Judaizers as "false brethren, secretly introduced who sneaked in to spy out our liberty."** It is reasonably certain that this visit to Jerusalem described in #Ga 2:1-10 is the same one as the Jerusalem Conference in Acts #Ac 15:5-29 in spite of the effort of Ramsay to identify it with that in #11:29. Paul in Galatians is not giving a list of his visits to Jerusalem. He is showing his independence of the twelve apostles and his equality with them. He did not see them in #11:29, but only "the elders." In Acts 15 Luke gives the outward narrative of events, in #Ga 2:1-10 Paul shows us the private interview with the apostles when they agreed on their line of conduct toward the Judaizers. In #Ga 2:2 by the use of "them" (αυτοις) Paul seems to refer to the first public meeting in Acts before the private interview that came in between verses #15:5-6. If we recall the difficulty that Peter had on the subject of preaching the gospel to the heathen (#10:1-11:18), we can the better understand the attitude of the Judaizers. They were men of sincere convictions without a doubt, but they were obscurantists and unable and unwilling to receive new light from the Lord on a matter that involved their racial and social prejudices. They recalled that Jesus himself had been circumcised and that he had said to the Syro-Phoenician woman that he had come only save to the lost sheep of the house of Israel (#Mt 15:24). They argued that Christ had not repealed circumcision. So one of the great religious controversies of all time was begun, that between spiritual religion and ritualistic or ceremonial religion. It is with us yet with baptism taking the place of circumcision. These self-appointed champions of circumcision for Gentile Christians were deeply in earnest. Taught the brethren (εδιδασκον τους αδελφους). Inchoative imperfect active, began to teach and kept it up. Their attitude was one of supercilious superiority. They probably resented the conduct of Barnabas, who, when sent by the Church in Jerusalem to investigate the conversion of the Greeks in Antioch (#11:20-26), did not return and report till a strong church had been established there with the help of Saul and only then with a big collection to confuse the issue. Paul and Barnabas were on hand, but the Judaizers persisted in their efforts to force their views on the church in Antioch. It was a crisis. Except ye be circumcised after the custom of Moses, ye cannot be saved (εαν με περιτμηθητε τω εθει μουσεως, ου δυνασθε σωθηναι). There was the dictum of the Judaizers to the Gentiles. Paul and Barnabas had been circumcised. **This is probably the precise language employed, for they spoke in Greek to these Greeks. It is a condition of the third class (undetermined, but with prospect of being determined, εαν plus the first aorist passive subjunctive of περιτεμνω).** There was thus hope held out for them, **but only on condition that they be circumcised.** The issue was sharply drawn. {**Ouch, Bad pun Dr. ATR!**} The associative instrumental case (τω εθει) is customary. "Saved" (σωθηναι) here is the Messianic salvation. This doctrine denied the efficacy of the work of Christ.

05-Act 15:17 C-3 - BMT - οπως <3704> {ADV} αν <302> {PRT} εξητησωσιν <1567> (5661) {V-AAS-3P} οι <3588> {T-NPM} καταλοιποι <2645> {A-NPM} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} των <3588> {T-ASM} κυριον <2962> {N-ASM} και <2532> {CONJ} παντα <3956> {A-NPN} τα <3588> {T-NPN} εθνη <1484> {N-NPN} εφ <1909> {PREP} ους <3739> {R-APM} επικεκληται <1941> (5769) {V-RPI-3S} το <3588> {T-NSN} ονομα <3686> {N-NSN} μου <1473> {P-1GS} επ <1909> {PREP} αυτους <846> {P-APM} λεγει <3004> (5719) {V-PAI-3S} κυριος <2962> {N-NSM} ο <3588> {T-NSM} ποιων <4160> (5723) {V-PAP-NSM} ταυτα <3778> {D-APN} παντα <3956> {A-APN}

05-Act 15:17 **That <3704> <302> the residue <2645> of men <444> might seek after <1567> (5661) the Lord <2962>, and (even) <2532> all <3956> the Gentiles <1484>**, upon <1909> whom <3739> my <3450> name <3686> is called <1941> (5769) <1909> <846>, saith <3004> (5719) the Lord <2962>, who <3588> doeth <4160> (5723) all <3956> these things <5023>.

3rd Class – *οπως*, a relative adverb of manner, but here expressing purpose ‘*that*’ *εαν αν* (or *αν*) with the Aorist Subjunctive; . . .” See BMT section 250. C. Note: Residue of men = Gentiles.

ATRPW says: “That the residue of men may seek after the Lord (*οπως αν εκζητησωσιν οι καταλοιποι των ανθρωπων τον κυριον*). The use of *οπως* with the subjunctive (effective aorist active) to express purpose is common enough and note *αν* for an additional tone of uncertainty. On the rarity of *αν* with *οπως* in the Koine, see Robertson, Grammar, p. 986. Here the Gentiles are referred to. The Hebrew text is quite different, “that they may possess the remnant of Edom.” Certainly the LXX suits best the point that James is making. But the closing words of this verse point definitely to the Gentiles both in the Hebrew and the LXX, “all the Gentiles” (*παντα τα εθνη*). Another item of similarity between this speech and the Epistle of James is in the phrase “my name is called” (*επικεκληται το ονομα μου*) and #Jas 2:7. The purpose of God, though future, is expressed by this perfect passive indicative *επικεκληται* from *επι-καλεω*, to call on. It is a Jewish way of speaking of those who worship God.”

05-Act 16:15 C-1 - ATRWP - *ως* <5613> {ADV} *δε* <1161> {CONJ} *εβαπτισθη* <907> (5681) {V-API-3S} *και* <2532> {CONJ} *ο* <3588> {T-NSM} *οικος* <3624> {N-NSM} *αυτης* <846> {P-GSF} *παρεκαλεσεν* <3870> (5656) {V-AAI-3S} *λεγουσα* <3004> (5723) {V-PAP-NSF} *ει* <1487> {COND} *κεκρικατε* <2919> (5758) {V-RAI-2P} *με* <1473> {P-1AS} *πιστην* <4103> {A-ASF} *τω* <3588> {T-DSM} *κυριω* <2962> {N-DSM} *ειναι* <1510> (5721) {V-PAN} *εισελθοντες* <1525> (5631) {V-2AAP-NPM} *εις* <1519> {PREP} *τον* <3588> {T-ASM} *οικον* <3624> {N-ASM} *μου* <1473> {P-1GS} *μεινατε* <3306> (5657) {V-AAM-2P} *και* <2532> {CONJ} *παρεβιασατο* <3849> (5662) {V-ADI-3S} *ημας* <1473> {P-1AP}

05-Act 16:15 And <1161> when <5613> she was baptized <907> (5681), and <2532> her <846> household <3624>, she besought <3870> (5656) *us*, saying <3004> (5723), **If <1487> ye have judged <2919> (5758) me <3165> to be <1511> (5750) faithful <4103> to the Lord <2962>**, come <1525> (5631) into <1519> my <3450> house <3624>, and abide <3306> (5657) *there*. And <2532> she constrained <3849> (5662) *us* <2248>.

1st Class – “. . . Since you have judged (*Perfect Active Indicative – with present results*) me to be (*Present Active Infinitive*) faithful to the Lord, . . .” The text reminds me of that old 1950’s Pop song, by Rosemary Clooney - “Come Ona My House”; but for a completely different purpose!

ATRPW says: “And when she was baptized (*ως δε εβαπτισθη*). First aorist passive indicative of *βαπτίζω*. The river Gangites was handy for the ordinance and she had now been converted and was ready to make this public declaration of her faith in Jesus Christ. And her household (*και ο οικος αυτης*). Who constituted her “household”? The term *οικος*, originally means the building as below, “into my house” and then it includes the inmates of a house. There is nothing here to show whether Lydia’s “household” went beyond “the women” employed by her who like her had heard the preaching of Paul and had believed. “Possibly Euodia and Syntyche and the other women, #Php 4:2,3, may have been included in the family of Lydia, who may have employed many slaves and freed women in her trade” (Knowling). “This statement cannot be claimed as any argument for infant baptism, since the Greek word may mean her servants or her work-people” (Furneaux). In the household baptisms (Cornelius, Lydia, the jailor, Crispus) one sees “infants” or not according to his predilections or preferences. **If ye have judged me (*ει κεκρικατε με*). Condition of the first class, assumed to be true (*ει* and the indicative, here perfect active of *κρινω*). She had confessed her faith and submitted to baptism as proof that she was “faithful to the Lord” (*πιστην τω κυριω*), believing on the Lord. “If she was fit for that, surely she was fit to be their hostess” (Furneaux). And Paul and his party had clearly no comfortable place to stay while in Philippi. The ancient hotels or inns were abominable. Evidently Paul demurred for there were four of them and he did not wish to sacrifice his independence or be a burden even to a woman of wealth. And she constrained us (*και παρεβιασατο ημας*). Effective first aorist middle of *παραβιαζομαι*, late word, in the N.T. only here and #Lu 24:29. Some moral force (*βια*) or hospitable persuasion was required (cf. #1Sa 28:23), but Lydia had her way as women usually do. So he accepted Lydia’s hospitality in Philippi, though he worked for his own living in Thessalonica (#2Th 3:8) and elsewhere (#2Co 11:9). **So far only women have been won to Christ in Philippi. The use of “us” shows that Luke was not a householder in Philippi.**”**

05-Act 17:11 C-4 - Apodosis needs to be supplied - ATRWP - *ουτοι* <3778> {D-NPM} *δε* <1161> {CONJ} *ησαν* <1510> (5707) {V-IAI-3P} *ευγενεστεροι* <2104> {A-NPM-C} *των* <3588> {T-GPM} *εν* <1722> {PREP} *θεσσαλονικη* <2332> {N-DSF} *οιτινες* <3748> {R-NPM} *εδεξαντο* <1209> (5662) {V-ADI-3P} *τον* <3588> {T-ASM} *λογον* <3056> {N-ASM} *μετα* <3326> {PREP} *πασης* <3956> {A-GSF} *προθυμιας* <4288> {N-GSF} *το* <3588> {T-ASN} *καθ* <2596> {PREP} *ημεραν* <2250> {N-ASF} *ανακρινοντες*

<350> (5723) {V-PAP-NPM} τας <3588> {T-APF} γραφας <1124> {N-APF} ει <1487> {COND} εχοι <2192> (5722) {V-PAO-3S} ταυτα <3778> {D-NPN} ουτως <3779> {ADV}

05-Act 17:11 <1161> These <3778> were <2258> (5713) more noble <2104> than those in <1722>

Thessalonica <2332>, in that they <3748> received <1209> (5662) the word <3056> with <3326> all <3956> readiness of mind <4288>, and searched <350> (5723) the scriptures <1124> daily <2250> <2596>, **whether <1487> ~~these~~ these things^a <5023> ~~were~~ might be held <2192> (5722) so <3779>.**

4th Class – Protasis with ει and εχοι Present Active Optative 3S:

ATRPW writes: “More noble than those (ευγενεστεροι των). Comparative form of ευγενης, old and common adjective, but in N.T. only here and #Lu 19:12; 1Co 1:26. Followed by ablative case των as often after the comparative. With all readiness of mind (μετα πασης προθυμιας). Old word from προθυμος (προ, θυμος) and means eagerness, rushing forward. In the N.T. only here and #2Co 8:11-19; 9:2. In Thessalonica many of the Jews out of pride and prejudice refused to listen. Here the Jews joyfully welcomed the two Jewish visitors. Examining the Scriptures daily (καθ ημεραν ανακρινοντες τας γραφας). Paul expounded the Scriptures daily as in Thessalonica, but **the Bereans, instead of resenting his new interpretation, examined (ανακρινω means to sift up and down, make careful and exact research as in legal processes as in #Ac 4:9; 12:19, etc.) the Scriptures for themselves. In Scotland people have the Bible open on the preacher as he expounds the passage, a fine habit worth imitating.** Whether these things were so (ει εχοι ταυτα ουτως). Literally, “if these things had it thus.” The present optative in the indirect question represents an original present indicative as in #Lu 1:29 (Robertson, Grammar, pp. 1043f.). This use of ει with the optative may be looked at as the condition of the fourth class (undetermined with less likelihood of determination) as in #Ac 17:27; 20:16; 24:19; 27:12 (Robertson, Grammar, p. 1021). The Bereans were eagerly interested in the new message of Paul and Silas but they wanted to see it for themselves. What a noble attitude. Paul’s preaching made Bible students of them. The duty of private interpretation is thus made plain (Hovey).”

05-Act 17:18 C-4 - Apodosis-only - BMT - ATRWP - τινες <5100> {X-NPM} δε <1161> {CONJ} και <2532> {CONJ} των <3588> {T-GPM} επικουρειων <1946> {N-GPM} και <2532> {CONJ} των <3588> {T-GPM} στοικων <4770> {A-GPM} φιλοσοφων <5386> {N-GPM} συνεβαλλον <4820> (5707) {V-IAI-3P} αυτω <846> {P-DSM} και <2532> {CONJ} τινες <5100> {X-NPM} ελεγον <3004> (5707) {V-IAI-3P} τι <5101> {I-ASN} αν <302> {PRT} θελοι <2309> (5722) {V-PAO-3S} ο <3588> {T-NSM} σπερμολογος <4691> {A-NSM} ουτος <3778> {D-NSM} λεγειν <3004> (5721) {V-PAN} οι <3588> {T-NPM} δε <1161> {CONJ} ξενων <3581> {A-GPN} δαιμονιων <1140> {N-GPN} δοκει <1380> (5719) {V-PAI-3S} καταγγελευς <2604> {N-NSM} ειναι <1510> (5721) {V-PAN} οτι <3754> {CONJ} τον <3588> {T-ASM} ιησουν <2424> {N-ASM} και <2532> {CONJ} την <3588> {T-ASF} αναστασιν <386> {N-ASF} ευηγγελιζετο <2097> (5710) {V-IMI-3S}

05-Act 17:18 Then <1161> certain <5100> philosophers <5386> of the Epicureans <1946>, and <2532> of the Stoicks <4770>, encountered <4820> (5707) him <846>. And <2532> some <5100> said <3004> (5707), **What <5101> will <302> <2309> (5722) this <3778> babbler <4691> say <3004> (5721)?** <1161> other some, He seemeth <1380> (5719) to be <1511> (5750) a setter forth <2604> of strange <3581> gods <1140>: because <3754> he preached <2097> (5710) unto them <846> Jesus <2424>, and <2532> the resurrection <386>. {babblor: or, base fellow – Lit. *Seed-picker*}

4th Class – apodosis – no protasis, incomplete condition, αν with the PAO-3S – θελοι: will. This as Robertson points out, is a rhetorical question – He furnishes a good guess at the protasis: “if he should get off an idea?”, protasis is not the 4th class type (ει with the optative mood). See vs. 20, below. See BMT section 270. (d). Also, examine Act 02:12.

ATRPW writes a comprehensive analysis of this verse.: “And certain also of the Epicurean and Stoic philosophers encountered him (τινες δε και των επικουριων και στοικων φιλοσοφων συνεβαλλον αυτω). Imperfect active of συνεβαλλω, old verb, in the N.T. only by Luke, to bring or put together in one’s mind (#Lu 2:19), to meet together (#Ac 20:14), to bring together aid (#18:27), to confer or converse or dispute as here and already #4:15 which see. These professional philosophers were always ready for an argument and so they frequented the agora for that purpose. Luke uses one article and so groups the two sects together in their

^a near demonstrative pronoun: *these things* i.e.,

attitude toward Paul, but they were very different in fact. Both sects were eager for argument and both had disdain for Paul, but they were the two rival practical philosophies of the day, succeeding the more abstruse theories of Plato and Aristotle. Socrates had turned men's thought inward (γνώθι σεαυτόν, Know Thyself) away from the mere study of physics. Plato followed with a profound development of the inner self (metaphysics). Aristotle with his cyclopaedic grasp sought to unify and relate both physics and metaphysics. Both Zeno and Epicurus (340-272 B.C.) took a more practical turn in all this intellectual turmoil and raised the issues of everyday life. Zeno (360-260 B.C.) taught in the στοά (Porch) and so his teaching was called Stoicism. He advanced many noble ideas that found their chief illustration in the Roman philosophers (Seneca, Epictetus, Marcus Aurelius). He taught self-mastery and hardness with an austerity that ministered to pride or suicide in case of failure, a distinctly selfish and unloving view of life and with a pantheistic philosophy. Epicurus considered practical atheism the true view of the universe and denied a future life and claimed pleasure as the chief thing to be gotten out of life. He did not deny the existence of gods, but regarded them as unconcerned with the life of men.

The Stoics called Epicurus an atheist. Lucretius and Horace give the Epicurean view of life in their great poems. This low view of life led to sensualism and does today, for both Stoicism and Epicureanism are widely influential with people now. "Eat and drink for tomorrow we die," they preached. Paul had doubtless become acquainted with both of these philosophies for they were widely prevalent over the world. Here he confronts them in their very home. He is challenged by past-masters in the art of appealing to the senses, men as skilled in their dialectic as the Pharisaic rabbis with whom Paul had been trained and whose subtleties he had learned how to expose. But, so far as we know, this is a new experience for Paul to have a public dispute with these philosophical experts who had a natural contempt for all Jews and for rabbis in particular, though they found Paul a new type at any rate and so with some interest in him. "In Epicureanism, it was man's sensual nature which arrayed itself against the claims of the gospel; in Stoicism it was his self-righteousness and pride of intellect" (Hackett). Knowling calls the Stoic the Pharisee of philosophy and the Epicurean the Sadducee of philosophy. Socrates in this very agora used to try to interest the passers-by in some desire for better things. That was 450 years before Paul is challenged by these superficial sophistical Epicureans and Stoics. It is doubtful if Paul had ever met a more difficult situation. **What would this babblers say? (τι ἂν θελοι ο σπερμολογος ουτος λεγειν;).** The word for "babbler" means "seed-picker" or picker up of seeds (σπερμα, seed, λεγω, to collect) like a bird in the agora hopping about after chance seeds. Plutarch applies the word to crows that pick up grain in the fields. Demosthenes called Aeschines a σπερμολογος. Eustathius uses it of a man hanging around in the markets picking up scraps of food that fell from the carts and so also of mere rhetoricians and plagiarists who picked up scraps of wisdom from others. Ramsay considers it here a piece of Athenian slang used to describe the picture of Paul seen by these philosophers who use it, for not all of them had it ("some," τινες). Note the use of ἂν and the present active optative θελοι, conclusion of a fourth-class condition in a rhetorical question (Robertson, Grammar, p. 1021). It means, What would this picker up of seeds wish to say, if he should get off an idea? It is a contemptuous tone of supreme ridicule and doubtless Paul heard this comment. Probably the Epicureans made this sneer that Paul was a charlatan or quack. Other some (οἱ δε). But others, in contrast with the "some" just before. Perhaps the Stoics take this more serious view of Paul. He seemeth to be a setter forth of strange gods (ζενων δαμωνιον δοκει καταγγελευς ειναι). This view is put cautiously by δοκει (seems). καταγγελευς does not occur in the old Greek, though in ecclesiastical writers, but Deissmann (Light from the Ancient East, p. 99) gives an example of the word "on a marble stele recording a decree of the Mitylenaens in honour of the Emperor Augustus," where it is the herald of the games. Here alone in the N.T. δαμωνιον is used in the old Greek sense of deity or divinity whether good or bad, not in the N.T. sense of demons. Both this word and καταγγελευς are used from the Athenian standpoint. ξενος is an old word for a guest-friend (Latin hospes) and then host (#Ro 16:23), then for foreigner or stranger (#Mt 25:31; Ac 17:21), new and so strange as here and #Heb 13:9; 1Pe 4:12, and then aliens (#Eph 2:12). This view of Paul is the first count against Socrates: Socrates does wrong, introducing new deities (αδικει σωκρατης, καινα δαμονια εισφερων, Xen. Mem. I). On this charge the Athenians voted the hemlock for their greatest citizen. What will they do to Paul? This Athens was more sceptical and more tolerant than the old Athens. But Roman law did not allow the introduction of a new religion (religio illicita). **Paul was walking on thin ice though he was the real master philosopher and these Epicureans and Stoics were quacks. Paul had the only true philosophy of the universe and life with Jesus Christ as the centre (#Col 1:12-20), the greatest of all philosophers as Ramsay justly terms him. But these men are mocking him.** Because he preached Jesus and the resurrection (οτι τον ιησουν και την αναστασιν ευηγγελιζατο). Reason for the view just stated. Imperfect middle indicative of ευαγγελιζω, to "gospelize." **Apparently these critics considered αναστασις (Resurrection) another deity on a par with Jesus. The Athenians worshipped all sorts of abstract truths and virtues and they misunderstood Paul on this subject.** They will leave him as soon as he mentions the resurrection (verse #32). It is objected that Luke would not use the word in this sense here for his readers would not under stand him. But Luke is describing the misapprehension of this group of philosophers and this interpretation fits in precisely.. “

05-Act 17:20 C-4 - Apodosis only - BMT - ξενιζοντα <3579> (5723) {V-PAP-APN} γαρ <1063> {CONJ} τινα <5100> {X-APN} εισφερεις <1533> (5719) {V-PAI-2S} εις <1519> {PREP} τας <3588> {T-APF} ακοας <189> {N-APF} ημων <1473> {P-1GP} βουλομεθα <1014> (5736) {V-PNI-1P} ουν <3767>

{CONJ} γινωμαι <1097> (5629) {V-2AAN} τι <5101> {I-NSN} αν <302> {PRT} θελοι <2309> (5722) {V-PAO-3S} ταυτα <3778> {D-NPN} ειναι <1510> (5721) {V-PAN}

05-Act 17:20 For <1063> thou bringest <1533> (5719) certain <5100> strange things <3579> (5723) to <1519> our <2257> ears <189>: we would <1014> (5736) know <1097> (5629) therefore <3767> **whatever <5101> <302> these things <5023> mean <2309> (5722) <1511> (5750).**

4th Class – apodosis only, protasis is not the 4th class type (ει with the optative mood). See vs. 18, above, and Act 02:12.. See BMT section 270. (d)

ATRPW says: “For thou bringest certain strange things (ξενιζοντα γαρ τινα εισφερεις). The very verb used by Xenophon (Mem. I) about Socrates. ξενιζοντα is present active neuter plural participle of ξενιζω and from ξενος (verse #18), “things surprising or shocking us.”

We would know therefore (βουλομεθα ουν γινωμαι). Very polite still, we wish or desire, and repeating γινωμαι (the essential point).

05-Act 17:27 C-4 - protasis only - ATRWP - ζητειν <2212> (5721) {V-PAN} τον <3588> {T-ASM} κυριον <2962> {N-ASM} ει <1487> {COND} αρα <687> {PRT-I} γε <1065> {PRT} ψηλαφησειαν <5584> (5659) {V-AAO-3P} αυτον <846> {P-ASM} και <2532> {CONJ} ευροιεν <2147> (5630) {V-2AAO-3P} και <2532> {CONJ} γε <1065> {PRT} ου <3756> {PRT-N} μακραν <3112> {ADV} απο <575> {PREP} ενος <1520> {A-GSM} εκαστου <1538> {A-GSM} ημων <1473> {P-1GP} υπαρχοντα <5225> (5723) {V-PAP-ASM}

05-Act 17:27 That they should seek <2212> (5721) the Lord <2962>, **if <1487> haply <686> they might feel <5584> (5659) after him <846>, and <2532> find him <2147> (5630),** though <2544> he be <5225> (5723) not <3756> far <3112> from <575> every <1538> one <1520> of us <2257>:

4th Class - - The optative changes the Protasis from direct to indirect discourse ATRG1 page 1030. Incomplete 4th class. See BMT section 270. (d). Or, “*If possibly they might feel after Him.*” being the protasis, and “*and might find Him,*” could be assumed to be the apodosis with the 2AAO-3P ευροιεν :*might find* (but not likely), without the particle αν. According to DM section 273., “In the apodosis of the second or fourth classes αν occurs **most of the time but it is not necessary according to Koine usage.**” However, it may be a case of two protases with the: “though He be not far from every one of us.”^a

ATRPW says: “That they should seek God (ζητειν τον θεον). Infinitive (present active) of purpose again. Seek him, not turn away from him as the nations had done (#Ro 1:18-32). **If haply they might feel after him (ει αρα γε ψηλαφησειαν αυτον). First aorist active (Aeolic form) optative of ψηλαφαω, old verb from ψαω, to touch. So used by the Risen Jesus in his challenge to the disciples (#Lu 24:39), by the Apostle John of his personal contact with Jesus (#1Jo 1:1), of the contact with Mount Sinai (#Heb 12:18). Here it pictures the blind groping of the darkened heathen mind after God to “find him” (ευροιεν, second aorist active optative) whom they had lost.** One knows what it is in a darkened room to feel along the walls for the door (#De 28:29; Job 5:14; 12:25; Isa 59:10). Helen Keller, when told of God, said that she knew of him already, groping in the dark after him. The optative here with ει is due to the condition of the fourth class (undetermined, but with vague hope of being determined) with aim also present (Robertson, Grammar, p. 1021). Note also αρα γε the inferential particle αρα with the delicate intensive particle γε. Though he is not far from each one of us (και γε ου μακραν απο ενος εκαστου ημων υπαρχοντα). More exactly with B L (και γε instead of καιτοι or καιτοι γε), “and yet being not far from each one of us,” a direct statement rather than a concessive one. The participle υπαρχοντα agrees with αυτον and the negative ου rather than the usual με with the participle makes an emphatic negative. Note also the intensive particle γε..”

05-Act 18:14 C-2 - ATRWP - μελλοντος <3195> (5723) {V-PAP-GSM} δε <1161> {CONJ} του <3588> {T-GSM} παυλου <3972> {N-GSM} ανοιγειν <455> (5721) {V-PAN} το <3588> {T-ASN} στομα <4750> {N-ASN} ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} γαλλων <1058> {N-NSM} προς <4314> {PREP} τους <3588> {T-APM} ιουδαιους <2453> {A-APM} ει <1487> {COND} μεν <3303> {PRT} ουν <3767> {CONJ} ην <1510> (5707) {V-IAI-3S} αδικημα <92> {N-NSN} τι <5100> {X-NSN} η <2228> {PRT} ραδιουργημα <4467> {N-NSN} πονηρον <4190> {A-NSN} ω <5599> {INJ} ιουδαιοι

^a NCHER, Appendix M. A Warning About The Use Of The Checking Principle .

<2453> {A-VPM} κατα <2596> {PREP} λογον <3056> {N-ASM} αν <302> {PRT} ηνεσχομην <430> (5633) {V-2ADI-1S} υμων <4771> {P-2GP}

05-Act 18:14 And <1161> when Paul <3972> was now about <3195> (5723) to open <455> (5721) *his* mouth <4750>, Gallio <1058> said <2036> (5627) unto <4314> the Jews <2453>, **If <1487> <3303> <3767> it were <2258> (5713) a <5100> matter of wrong <92> or <2228> wicked <4190> lewdness <4467>, O <5599> ye Jews <2453>, reason <2596> <3056> would <302> that I should bear <430> (5633) with you <5216>:**

2nd Class – “. . . Therefore If it was a matter of wrong (unrighteousness) or wicked lewdness, (but it isn't) . . .”

ATRPW says: “When Paul was about to open his mouth (μελλοντος του παυλου ανοιγειν το στομα). Genitive absolute again.

Before Paul could speak, Gallio cut in and ended the whole matter. According to their own statement Paul needed no defence. Wrong (αδικημα). Injuria. Old word, a wrong done one. In N.T. only here, #Ac 24:20; Re 18:5. Here it may mean a legal wrong to the state. Wicked villainy (ραδιουργημα). A crime, act of a criminal, from ραδιουργος (ραδιος, easy, εργον, work), one who does a thing with ease, adroitly, a "slick citizen." Reason would that I should bear with you (κατα λογον αν ανεσχομην υμων). Literally, "according to reason I should have put up with you (or held myself back from you)." **This condition is the second class (determined as unfulfilled) and means that the Jews had no case against Paul in a Roman court.** The verb in the conclusion (ανεσχομην) is second aorist middle indicative and means with the ablative υμων "I should have held myself back (direct middle) from you (ablative). The use of αν makes the form of the condition plain.

05-Act 18:15 C-1 - DM - ATRWP - ει <1487> {COND} δε <1161> {CONJ} ζητημα <2213> {N-NSN} εστιν <1510> (5719) {V-PAI-3S} περι <4012> {PREP} λογου <3056> {N-GSM} και <2532> {CONJ} ονοματων <3686> {N-GPN} και <2532> {CONJ} νομου <3551> {N-GSM} του <3588> {T-GSM} καθ <2596> {PREP} υμας <4771> {P-2AP} οψεσθε <3708> (5695) {V-FDI-2P} αυτοι <846> {P-NPM} κριτης <2923> {N-NSM} γαρ <1063> {CONJ} εγω <1473> {P-1NS} τουτων <3778> {D-GPN} ου <3756> {PRT-N} βουλομαι <1014> (5736) {V-PNI-1S} ειναι <1510> (5721) {V-PAN}

05-Act 18:15 **But <1161> if-since<1487> it is <2076> (5748) a question <2213> of <4012> words <3056> and <2532> names <3686>, and <2532> of<2596> your <5209> law <3551>, look ye <3700> (5695) <846> to it; for <1063> I <1473> will be <1014> (5736) <1511> (5750) no <3756> judge <2923> of such <5130> matters.**

1st Class – “But since it is a question of words, and names, and with reference to your law, . . .” DM section 114.

ATRPW says: “Questions (ζητηματα). Plural, contemptuous, "a parcel of questions" (Knowling). About words (περι λογου). Word, singular, talk, not deed or fact (εργον, φαχτυμ). And names (και ονοματων). As to whether "Jesus" should also be called "Christ" or "Messiah." The Jews, Gallio knew, split hairs over words and names. And your own law (και νομου του καθ υμας) Literally, "And law that according to you." Gallio had not been caught in the trap set for him. What they had said concerned Jewish law, not Roman law at all. Look to it yourselves (οψεσθε αυτοι). The volitive future middle indicative of οραω often used (cf. #Mt 27:4) where an imperative could be employed (Robertson, Grammar, p. 874). The use of αυτοι (yourselves) turns it all over to them. I am not minded (ου βουλομαι). I am not willing, I do not wish. An absolute refusal to allow a religious question to be brought before a Roman civil court. **This decision of Gallio does not establish Christianity in preference to Judaism. It simply means that the case was plainly that Christianity was a form of Judaism and as such was not opposed to Roman law. This decision opened the door for Paul's preaching all over the Roman Empire. Later Paul himself argues (#Ro 9:1-11:36) that in fact Christianity is the true, the spiritual Judaism.**”

05-Act 19:02 C-1 ,1 - ATRWP - ειπεν <3004> (5627) {V-2AAI-3S} προς <4314> {PREP} αυτους <846> {P-APM} ει <1487> {COND} πνευμα <4151> {N-ASN} αγιον <40> {A-ASN} ελαβετε <2983> (5627) {V-2AAI-2P} πιστευσαντες <4100> (5660) {V-AAP-NPM} οι <3588> {T-NPM} δε <1161> {CONJ} ειπον <3004> (5627) {V-2AAI-3P} προς <4314> {PREP} αυτον <846> {P-ASM} αλλ <235> {CONJ} ουδε <3761> {CONJ-N} ει <1487> {COND} πνευμα <4151> {N-NSN} αγιον <40> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} ηκουσαμεν <191> (5656) {V-AAI-1P}

05-Act 19:02 He said <2036> (5627) unto <4314> them <846>, <1487> **Have ye received <2983> (5627) the Holy <40> Ghost <4151> ~~since ye~~ having believed <4100> (5660)?** And <1161> they said <2036> (5627)

unto <4314> him <846>, <235> We have <191> <0> not so much as <3761> heard <191> (5656) **whether (if) <1487> there is any <2076> (5748) Holy <40> Spirit <4151>.**

1st Class – “. . . Have you received the Holy Spirit **having believed?**” (assumes the answer would be, yes!) Notice the AAP-NPM πιστευσαντες This is the same participle used in the same way as in Act 11:17, Eph 01:13.

1st Class - These folks were in ignorance as to the personages of the Godhead. They knew evidently only the Baptism of John. They obtained the proper information.

ATRPW corrects with: “Did ye receive the Holy Spirit when ye believed? (ει πνευμα αγιον ελαβετε πιστευσαντες;). This use of πι in a direct question occurs in #1:6, is not according to the old Greek idiom, but is common in the LXX and the N.T. as in #Lu 13:23 which see (Robertson, Grammar, p. 916). **Apparently Paul was suspicious of the looks or conduct of these professed disciples. The first aorist active participle πιστευσαντες is simultaneous with the second aorist active indicative ελαβετε and refers to the same event.** Nay, we did not so much as hear whether the Holy Spirit was (αλλ ουδε ει πνευμα αγιον εστιν ηκουσαμεν). The reply of these ignorant disciples is amazing. They probably refer to the time of their baptism and mean that, when baptized, they did not hear whether (ει in indirect question) the Holy Spirit was (εστιν retained as in #Joh 7:39). Plain proof that they knew John’s message poorly.

05-Act 19:38 C-1 - ει <1487> {COND} μεν <3303> {PRT} ουν <3767> {CONJ} δημητριος <1216> {N-NSM} και <2532> {CONJ} οι <3588> {T-NPM} ουν <4862> {PREP} αυτω <846> {P-DSM} τεχνιται <5079> {N-NPM} εχουσιν <2192> (5719) {V-PAI-3P} προς <4314> {PREP} τινα <5100> {X-ASM} λογον <3056> {N-ASM} αγοραιοι <60> {A-NPM} αγονται <71> (5743) {V-PPI-3P} και <2532> {CONJ} ανθυπατοι <446> {N-NPM} εισιν <1510> (5719) {V-PAI-3P} εγκαλειτωσαν <1458> (5720) {V-PAM-3P} αλληλοις <240> {C-DPM}

05-Act 19:38 **Wherefore <3303> <3767> if <1487> Demetrius <1216>, and <2532> the craftsmen <5079> which are with <4862> him <846>, have <2192> (5719) a matter <3056> against <4314> any man <5100>, the law <60> is open <71> (5743), and <2532> there are <1526> (5748) ~~deputies~~ Proconsuls <446>: let them implead <1458> (5720) one another <240>. {the law...: or, the court days are kept}**

1st Class – “**In fact, Since Demetrius and the craftsmen, who are with him, have cause against a certain man,** (and they do.) . . .”

ATRPW wisely comments: “Have a matter against any one (εχουσιν προς τινα λογον). For this use of εχω λογον with προς see #Mt 5:32; Col 3:13. The town-clerk names Demetrius and the craftsmen (τεχνιται) as the parties responsible for the riot. The courts are open (αγοραιοι αγονται). Supply ημεραι (days), court days are kept, or συνοδοι, court-meetings are now going on, Vulgate conventus forenses aguntur. Old adjective from αγορα (forum) marketplace where trials were held. Cf. #Ac 17:4. There were regular court days whether they were in session then or not. And there are proconsuls (και ανθυπατοι εισιν). **Asia was a senatorial province and so had proconsuls (general phrase) though only one at a time, "a rhetorical plural" (Lightfoot). Page quotes from an inscription of the age of Trajan on an aqueduct at Ephesus in which some of Luke’s very words occur (νεωκορος, ανθυπατος, γραμματευς, δημος).** Let them accuse one another (εγκαλειτωσαν αλληλοις). Present active imperative of εγκαλεω (εν, καλεω), old verb to call in one’s case, to bring a charge against, with the dative. **Luke uses the verb six times in Acts for judicial proceedings (#19:38,40; 23:28,29; 26:2,7). The town-clerk makes a definite appeal to the mob for orderly legal procedure as opposed to mob violence in a matter where money and religious prejudice unite, a striking rebuke to so-called lynch-law proceedings in lands today where Christianity is supposed to prevail.”**

05-Act 19:39 C-1 - ει <1487> {COND} δε <1161> {CONJ} τι <5100> {X-ASN} περι <4012> {PREP} ετερων <2087> {A-GPN} επιζητειτε <1934> (5719) {V-PAI-2P} εν <1722> {PREP} τη <3588> {T-DSF} εννομω <1772> {A-DSF} εκκλησια <1577> {N-DSF} επιλυθησεται <1956> (5701) {V-FPI-3S}

05-Act 19:39 **But <1161> if <1487> ye enquire <1934> (5719) anything <5100> concerning <4012> other matters <2087>, it shall be determined <1956> (5701) in <1722> a lawful <1772> assembly <1577>.**
{lawful: or, ordinary}

1st Class – “**But since you are enquiring concerning other matters**, it shall be determined in a lawful assembly - (ἐκκλησία).” For an example of word development (etymology) see NCHER^a, or see Dr. Earl Radmacher’s magnum opus about the Church,^b from which my section 4.1.1.3, is mainly taken.

ATRP says: “Anything about other matters (τι περαιτέρω). Most MSS. here have τι περι ετερων, but B b Vulgate read τι περαιτέρω as in Plato’s φαεδο. Several papyri examples of it also. It is comparative περαιτερος of περα, beyond. Note also επι in επιζητετε. Charges of illegal conduct (Page) should be settled in the regular legal way. **But, if you wish to go further and pass resolutions about the matter exciting you, "it shall be settled in the regular assembly" (εν τω εννομω εκκλησια).** **"In the lawful assembly," not by a mob like this.** Wood (Ephesus) quotes an inscription there with this very phrase "at every lawful assembly" (κατα πασαν εννομον εκκλησιαν). The Roman officials alone could give the sanction for calling such a lawful or regular assembly. The verb επιλυω is an old one, but in the N.T. only here and #Mr 4:34 (which see) where Jesus privately opened or disclosed the parables to the disciples. The papyri give examples of the verb in financial transactions as well as of the metaphorical sense. The solution will come in the lawful assembly, not in a riot like this. See also #2Pe 1:20 where the substantive επιλυσις occurs for disclosure or revelation (prophecy).”

05-Act 20:16 C-1/4 – BYZ vs. WH - εκρινεν <2919> (5656) {V-AAI-3S} γαρ <1063> {CONJ} ο <3588> {T-NSM} παυλος <3972> {N-NSM} παραπλευσαι <3896> (5658) {V-AAN} την <3588> {T-ASF} εφεσον <2181> {N-ASF} οπως <3704> {ADV} μη <3361> {PRT-N} γενηται <1096> (5638) {V-2ADS-3S} αυτω <846> {P-DSM} χρονοτριβησαι <5551> (5658) {V-AAN} εν <1722> {PREP} τη <3588> {T-DSF} ασια <773> {N-DSF} εσπευδεν <4692> (5707) {V-IAI-3S} γαρ <1063> {CONJ} ει <1487> {COND} δυνατον <1415> {A-NSN} ην <1510> (5707) {V-IAI-3S} αυτω <846> {P-DSM} την <3588> {T-ASF} ημεραν <2250> {N-ASF} της <3588> {T-GSF} πεντηκοστης <4005> {N-GSF} γενεσθαι <1096> (5635) {V-2ADN} εις <1519> {PREP} ιεροσολυμα <2414> {N-ASF}

05-Act 20:16 For <1063> Paul <3972> had determined <2919> (5656) to sail by <3896> (5658) Ephesus <2181>, because <3704> he <846> would <1096> (5638) not <3361> spend the time <5551> (5658) in <1722> Asia <773>: for <1063> he hastened <4692> (5707), if <1487> it were <2258> (5713) possible <1415> for him <846>, to be <1096> (5635) at <1519> Jerusalem <2414> on the day <2250> of Pentecost <4005>. (note: the apodosis is underlined.)

1st Class – “. . . **Since it was possible** (because his boat was sailing by Ephesus) **to be at Jerusalem on the day of Pentecost. In Paul’s mind it was possible.** {the BYZ view} If the condition is a fourth class, The IAI-3S changed to the ειη the PAO-3S, in the WH text. (C and P⁴⁵) vs. The H&F with the Maj. Text. [Even though they are making haste, getting to Jerusalem by the ‘day’ of Pentecost was unlikely. But notice in same, but not identical, verse, from the WH, Tish, Nestle, and Aland texts) the condition has been changed from a first class (without an αν in the apodosis) to a 4th class protasis with ει and the PAOptative – ειη: *may be*- δυνατον; *possible* (but unlikely), in the protasis.

This brings us to this textual problem. Which text (only one word different), ην IAI-3S was - δυνατον possible (TR, Byz, HFMNT), or ειη PAO-3S *may be* - δυνατον possible. The Imperfect Indicative seems more likely at that time.

ATRP answers: “For Paul had determined (κεκρικει γαρ ο παυλος). Past perfect active (correct text) of κρινω and not the aorist εκρινε. Either Paul controlled the ship or the captain was willing to oblige him. To sail past Ephesus (παραπλευσαι την εφεσον). First aorist active infinitive of παραπλεω, old verb to sail beside, only here in the N.T. That he might not have (οπως μη γενηται αυτω). Final clause (negative) with aorist middle subjunctive of γινομαι and dative "that it might not happen to him." To spend time (χρονοτριβησαι). First aorist active of the late compound verb χρονοτριβεω (χρονος, time, τριβω, to spend), only here in the N.T. The verb τριβω, to rub, to wear out by rubbing, lends itself to the idea of wasting time. It was only a year ago that Paul had left Ephesus in haste after the riot. It was not expedient to go back so soon if he meant to reach Jerusalem by Pentecost. Paul clearly felt (#Ro 15:1) that the presentation of this collection at Pentecost to the Jewish Christians would have a wholesome influence as it had done once before (#Ac 11:30). He was hastening (εσπευδεν). Imperfect active of σπευδω, old verb to hasten as in #Lu 2:16; 19:5,6. **If it were possible for him (ει δυνατον ειη αυτω). Condition of the fourth class (optative mode), if it should be possible for him. The form is a remote possibility. It was only some thirty**

^a See NCHER, section 4.1.1.3 An Example of Etymology

^b Earl D. Radmacher, *The Nature Of The Church*, 1972, Western Baptist Press

days till Pentecost. The day of Pentecost (την ημεραν της πεντηκοστης). Note the accusative case. Paul wanted to be there for the whole day. See #Ac 2:1 for this very phrase.”

05-Act 21:25 C-1 - BTM - DM - περι <4012> {PREP} δε <1161> {CONJ} των <3588> {T-GPM} πεπιστευκοτων <4100> (5761) {V-RAP-GPM} εθων <1484> {N-GPN} ημεις <1473> {P-1NP} επεστειλαμεν <1989> (5656) {V-AAI-1P} κριναντες <2919> (5660) {V-AAP-NPM} μηδεν <3367> {A-ASN-N} τοιουτου <5108> {D-ASN} τηρειν <5083> (5721) {V-PAN} αυτους <846> {P-APM} ει <1487> {COND} μη <3361> {PRT-N} φυλασσεσθαι <5442> (5733) {V-PMN} αυτους <846> {P-APM} το <3588> {T-ASN} τε <5037> {PRT} ειδωλοθυτον <1494> {A-ASN} και <2532> {CONJ} το <3588> {T-ASN} αιμα <129> {N-ASN} και <2532> {CONJ} πνικτον <4156> {A-ASN} και <2532> {CONJ} πορνειαν <4202> {N-ASF}

05-Act 21:25 As <1161> touching <4012> the Gentiles <1484> which believe <4100> (5761), we <2249> have written <1989> (5656) *and* concluded <2919> (5660) that they <846> observe <5083> (5721) no <3367> such thing <5108>, ~~save only~~ **except that <1508> that they keep <5442> (5733) themselves <846> from <5037> things offered to idols <1494>, and <2532> from blood <129>, and <2532> from strangled <4156>, and <2532> from fornication <4202>.**

1st Class – EXC - See BMT section 273. (f) and 274. (g), the verbs to be understood in the omission are επεστειλαμεν, A A I-1P: *we have written*, and threin, P A Infinitive: *observe*. See also DM sections 216. and 217.

ATRPW writes: “We wrote (επεστειλαμεν). First aorist active of επιστελλω, to send to and so to write like our epistle (επιστολη). Old verb, but in the N.T. only here and #Ac 15:20; Heb 13:22. It is the very word used by James in this “judgment” at the Conference (#Ac 15:20, επιστειλαι). B D here read απεστειλαμεν from αποστειλλω, to send away, to give orders. Wendt and Schuerer object to this as a gloss. Rather is it an explanation by James that he does not refer to the Gentile Christians whose freedom from the Mosaic ceremonial law was guaranteed at the Jerusalem Conference. James himself presided at that Conference and offered the resolution that was unanimously adopted. James stands by that agreement and repeats the main items (four: anything sacrificed to idols, blood, anything strangled, fornication, for discussion see #Ac 15:1ff.) from which they are to keep themselves (direct middle φυλασσεσθαι of φυλασσω, indirect command after κριναντες with accusative, αυτους, of general reference). James has thus again cleared the air about the Gentiles who have believed (πεπιστευκοτων, perfect active participle genitive plural of πιστευω). He asks that Paul will stand by the right of Jewish Christians to keep on observing the Mosaic law. He has put the case squarely and fairly..”

05-Act 21:33 C-4 - Apodosis only - εγγισας <1448> (5660) {V-AAP-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} χιλιαρχος <5506> {N-NSM} επελαβετο <1949> (5633) {V-2ADI-3S} αυτου <846> {P-GSM} και <2532> {CONJ} εκελευσεν <2753> (5656) {V-AAI-3S} δεθηναι <1210> (5683) {V-APN} αλυσεσιν <254> {N-DPF} δυσιν <1417> {A-DPF} και <2532> {CONJ} επονθανετο <4441> (5711) {V-INI-3S} τις <5101> {I-NSM} αν <302> {PRT} ειη <1510> (5722) {V-PAO-3S} και <2532> {CONJ} τι <5101> {I-NSN} εστιν <1510> (5719) {V-PAI-3S} πεποιηκως <4160> (5761) {V-RAP-NSM}

05-Act 21:33 Then <5119> the chief captain <5506> came near <1448> (5660), and took <1949> (5633) him <846>, and <2532> commanded <2753> (5656) *him* to be bound with <1210> (5683) two <1417> chains <254>; and <2532> demanded <4441> (5711) **who <5101> he was (he might be) <302> <1498> (5751),** and <2532> what <5101> he had <2076> (5748) done <4160> (5761).

4th Class – apodosis only. “*Who he might be?*” Clearly, an indirect question, but in two parts: “*and what is it he had done.*” ATRPW indicates the indicative in the first clause was changed in the indirect question to the optative, but why was it not done in the second, directly related clause? Notice that the WH, etc. does not include the αν. This textual anomaly has happened, before, in these ‘4th’ class clauses. e.g., Act 2:12.

ATRPW says: “Came near (εγγισας). First aorist active participle of εγγιζω, to draw near, Koine, verb from εγγυς, near, and common in the N.T. Laid hold on him (επελαβετο αυτου). See same verb in verse #30. To be bound (δεθηναι). First aorist passive infinitive of δεω (see verse #11). With two chains (αλυσεσι δυσι). Instrumental case of αλυσις, old word from α privative and λυω (not loosing, i.e. chaining). With two chains as a violent and seditious person, probably leader of a band of assassins (verse #38). See on “Mr 5:4”. Inquired (επονθανετο). Imperfect middle of πονθανομαι, old and common verb used mainly by Luke in the N.T. Lysias repeated his inquiries. **Who he was (τις ειη). Present active optative of εμι changed**

from **εστιν** (present indicative) in the indirect question, a change not obligatory after a past tense, but often done in the older Greek, rare in the N.T. (Robertson, Grammar, p. 1043f.). And what he had done (και τι εστιν πεποιηκως).

Periphrastic perfect active indicative of ποιεω here retained, not changed to the optative as is true of ειη from εστιν in the same indirect question, illustrating well the freedom about it.”

05-Act 21:37 C 1 - ATRWP - DM - μελλων <3195> (5723) {V-PAP-NSM} τε <5037> {PRT} εισαγεσθαι <1521> (5745) {V-PPN} εις <1519> {PREP} την <3588> {T-ASF} παρεμβολην <3925> {N-ASF} ο <3588> {T-NSM} παυλος <3972> {N-NSM} λεγει <3004> (5719) {V-PAI-3S} τω <3588> {T-DSM} χλιαρχω <5506> {N-DSM} ει <1487> {COND} εξεστιν <1832> (5719) {V-PAI-3S} μοι <1473> {P-1DS} ειπειν <3004> (5629) {V-2AAN} προς <4314> {PREP} σε <4771> {P-2AS} ο <3588> {T-NSM} δε <1161> {CONJ} εφη <5346> (5707) {V-IAI-3S} ελληνιστι <1676> {ADV} γινωσκεις <1097> (5719) {V-PAI-2S}

05-Act 21:37 And <5037> as Paul <3972> was to be <3195> (5723) led <1521> (5745) into <1519> the castle <3925>, he said <3004> (5719) unto the chief captain <5506>, **May <1487> <1832> (5748) I <3427> speak <2036> (5629) <5100> unto <4314> thee <4571>? <1161> Who <3588> said <5346> (5713), Canst thou speak <1097> (5719) Greek <1676>?**

1st Class – a direct question that expects a positive reply. According to ATRWP, this is a polite request (*may*). It does, however **retain a conditional element** for which a positive response is expected. See DM section 217. **It is lawful for me to speak to you, isn't it?**

ATRWP expounds this and part of the following verse 38: “May I say something unto thee? (ει εξεστιν μοι ειπειν τι προς σε;). On this use of ει in a direct question see on #1:6. The calm self-control of Paul in the presence of this mob is amazing. His courteous request to Lysias was in Greek to the chiliarch's amazement. Dost thou know Greek? (ελληνιστι γινωσκεις;). Old Greek adverb in -ι from ελληνιζω, meaning "in Greek." "Do you know it in Greek?" In the N.T. only here and #Joh 19:20. Art thou not then the Egyptian? (ουκ αρα συ ει ο αιγυπτιος;). Expects the answer Yes and αρα argues the matter (therefore). The well-known (ηο) Egyptian who had given the Romans so much trouble. Stirred up to sedition (αναστατωσας). First aorist active participle of αναστατω, a late verb from αναστατος, outcast, and so to unsettle, to stir up, to excite, once known only in LXX and #Ac 17:6 (which see); #21:38; Ga 5:12, but now found in several papyri examples with precisely this sense to upset. Of the Assassins (των σικαριων). Latin word sicarius, one who carried a short sword σιχα under his cloak, a cutthroat. Josephus uses this very word for bands of robbers under this Egyptian (War II. 17,6 and 13,5; Ant. XX. 8,10). Josephus says that there were 30,000 who gathered on the Mount of Olives to see the walls of Jerusalem fall down and not merely 4,000 as Lysias does here. But Lysias may refer to the group that were armed thus (banditti) the core of the mob of 30,000. Lysias at once saw by Paul's knowledge of Greek that he was not the famous Egyptian who led the Assassins and escaped himself when Felix attacked and slew the most of them..”

05-Act 22:25 C-1 - DQ - DM - BMT - ATRWP - ως <5613> {ADV} δε <1161> {CONJ} προετεινεν <4385> (5656) {V-AAI-3S} αυτον <846> {P-ASM} τοις <3588> {T-DPM} ιμασιν <2438> {N-DPM} ειπεν <3004> (5627) {V-2AAI-3S} προς <4314> {PREP} τον <3588> {T-ASM} εστωτα <2476> (5761) {V-RAP-ASM} εκατονταρχον <1543> {N-ASM} ο <3588> {T-NSM} παυλος <3972> {N-NSM} ει <1487> {COND} ανθρωπον <444> {N-ASM} ρωμαιον <4514> {A-ASM} και <2532> {CONJ} ακατακριτον <178> {A-ASM} εξεστιν <1832> (5719) {V-PAI-3S} υμιν <4771> {P-2DP} μαστιζειν <3147> (5721) {V-PAN}

05-Act 22:25 And <1161> as <5613> they bound <4385> (5656) (5625) <4385> (5656) him <846> with thongs <2438>, Paul <3972> said <2036> (5627) unto <4314> the centurion <1543> that stood by <2476> (5761), (*if*) **Is it lawful <1487> <1832> (5748) for you <5213> to scourge <3147> (5721) a man <444> that is a Roman <4514>, and <2532> uncondemned <178>?**

1st Class – As part of a **direct question**, ει should not be translated: DM section 217. Note also BMT sections 334-336. Paul expects (hopes for) a negative answer as: “No, it isn't lawful.” Instead, the Centurion goes back to the Chief Captain, and tells him, “What are you about to do? for this man is a Roman.” i.e., examining Paul under scourging, (torture), Verse 24. There is a conditional element in any question.

ATRWP says: “When they had tied him up (ος προετειναν αυτον). First aorist active indicative of προτεινω, old verb to stretch forward, only here in the N.T. Literally, "When they stretched him forward." **With the thongs (τοις ιμασιν). If the**

instrumental case of *μας*, old word for strap or thong (for sandals as #Mr 1:7, or for binding criminals as here), then Paul was bent forward and tied by the thongs to a post in front to expose his back the better to the scourges. But *τοις *μασιν may be dative case and then it would mean "for the lashes."** In either case it is a dreadful scene of terrorizing by the chiliarch. Unto the centurion that stood by (*προς τον εστωτα εκατονταρχον*). He was simply carrying out the orders of the chiliarch (cf. #Mt 27:54). Why had not Paul made protest before this? Is it lawful? (*ει εξεστιν*;). This use of *ει* in indirect questions we have had before (#1:6). A Roman and uncondemned (*ρομαιον και ακατακριτον*). Just as in #16:37 which see. Blass says of Paul's question: *Interrogatio subironica est confidentiae plena..*"

05-Act 22:27 C-1 DQ - DM - *προσελθων* <4334> (5631) {V-2AAP-NSM} *δε* <1161> {CONJ} *ο* <3588> {T-NSM} *χιλιαρχος* <5506> {N-NSM} *ειπεν* <3004> (5627) {V-2AAI-3S} *αυτω* <846> {P-DSM} *λεγε* <3004> (5720) {V-PAM-2S} *μοι* <1473> {P-1DS} *ει* <1487> {COND} *συ* <4771> {P-2NS} *ρωμαιος* <4514> {A-NSM} *ει* <1510> (5719) {V-PAI-2S} *ο* <3588> {T-NSM} *δε* <1161> {CONJ} *εφη* <5346> (5707) {V-IAI-3S} *ναι* <3483> {PRT}

05-Act 22:27 Then <1161> the chief captain <5506> came <4334> (5631), and said <2036> (5627) unto him <846>, Tell <3004> (5720) me <3427>, <1487> art <1488> (5748) thou <4771> a Roman <4514>? <1161> He said <5346> (5713), Yea <3483>.

1st Class? – a direct question. “**You are a Roman?**” **A cynical response from the Chief Captain (*χιλιαρχος*: a chiliarch, the commander of a thousand soldiers).** Paul previously, verse 25, was asked by a centurian, (*ekatontarcon*: centurion - an officer in the Roman army, usually commanding up to 100 men.). See Act 22:25 and DM section 217.

ATRPW says ‘shortly’: “Art thou a Roman? (*συ ρωμαιος ει*;). **Thou (emphatic position) a Roman? It was unbelievable..**

05-Act 23:09 C-1 - *εγενετο* <1096> (5633) {V-2ADI-3S} *δε* <1161> {CONJ} *κραυγη* <2906> {N-NSF} *μεγαλη* <3173> {A-NSF} *και* <2532> {CONJ} *ανασταντες* <450> (5631) {V-2AAP-NPM} *οι* <3588> {T-NPM} *γραμματεις* <1122> {N-NPM} *του* <3588> {T-GSN} *μερους* <3313> {N-GSN} *των* <3588> {T-GPM} *φαρισαιων* <5330> {N-GPM} *διεμαχοντο* <1264> (5711) {V-INI-3P} *λεγοντες* <3004> (5723) {V-PAP-NPM} *ουδεν* <3762> {A-ASN-N} *κακον* <2556> {A-ASN} *ευρισκομεν* <2147> (5719) {V-PAI-1P} *εν* <1722> {PREP} *τω* <3588> {T-DSM} *ανθρωπω* <444> {N-DSM} *τουτω* <3778> {D-DSM} *ει* <1487> {COND} *δε* <1161> {CONJ} *πνευμα* <4151> {N-NSN} *ελαλησεν* <2980> (5656) {V-AAI-3S} *αυτω* <846> {P-DSM} *η* <2228> {PRT} *αγγελος* <32> {N-NSM} *μη* <3361> {PRT-N} *θεομαχωμεν* <2313> (5725) {V-PAS-1P}

05-Act 23:09 And <1161> there arose <1096> (5633) a great <3173> cry <2906>: and <2532> the scribes <1122> *that were* of the Pharisees <5330>‘ part <3313> arose <450> (5631), and strove <1264> (5711), saying <3004> (5723), We find <2147> (5719) no <3762> evil <2556> in <1722> this <5129> man <444>: **but <1161> if <1487> a spirit <4151> or <2228> an angel <32> hath spoken <2980> (5656) to him <846>**, let us <2313> <0> not <3361> fight <2313> (5725) against God.

1st Class – **The Pharisees (like Gamelial) consider this as a real event occurrence.**

ATRPW says: “Strove (*διεμαχοντο*). Imperfect middle of *διαμαχομαι*, old Attic verb, to fight it out (between, back and forth, fiercely). Here only in the N.T. It was a lively scrap and Luke pictures it as going on. **The Pharisees definitely take Paul's side.**

And what if a spirit hath spoken to him or an angel? (*ει δε πνευμα ελαλησεν αυτω η αγγελος*;). This is aposiopesis, not uncommon in the N.T., as in #Lu 13:9; Joh 6:62 (Robertson, Grammar, p. 1203). See one also in #Ex 32:32..”

05-Act 23:12 C-3 ITC - DM - *γενομενης* <1096> (5637) {V-2ADP-GSF} *δε* <1161> {CONJ} *ημερας* <2250> {N-GSF} *ποιησαντες* <4160> (5660) {V-AAP-NPM} *τινες* <5100> {X-NPM} *των* <3588> {T-GPM} *ιουδαιων* <2453> {A-GPM} *συστροφην* <4963> {N-ASF} *ανεθεματισαν* <332> (5656) {V-AAI-3P} *εαυτους* <1438> {F-3APM} *λεγοντες* <3004> (5723) {V-PAP-NPM} *μητε* <3383> {CONJ-N} *φαγειν* <5315> (5629) {V-2AAN} *μητε* <3383> {CONJ-N} *πειν* <4095> (5629) {V-2AAN} *εως* <2193> {ADV}

οὐ <3739> {R-GSM} αποκτεινωσιν <615> (5661) {V-AAS-3P} τον <3588> {T-ASM} παυλον <3972> {N-ASM}

05-Act 23:12 And <1161> when it was <1096> (5637) day <2250>, certain <5100> of the Jews <2453> banded together <4160> (5660) <4963>, and bound <332> <0> themselves <1438> under a curse <332> (5656), saying <3004> (5723) that they would <5315> <0> neither <3383> eat <5315> (5629) nor <3383> drink <4095> (5629) **until <2193> <3739> they might kill <615> (5725) Paul <3972>.** {under a curse: or, with an oath of execration}

3rd Class - ITC - See DM section 265. (2) b. 'When a future reference relative to the (past) principle (apodosis) clause, **οὐ is omitted.**

05-Act 23:14 C-3 ITC - DM - οἱτινες <3748> {R-NPM} προσελθοντες <4334> (5631) {V-2AAP-NPM} τοις <3588> {T-DPM} αρχιερευσιν <749> {N-DPM} και <2532> {CONJ} τοις <3588> {T-DPM} πρεσβυτεροις <4245> {A-DPM-C} ειπον <3004> (5627) {V-2AAI-3P} αναθεματι <331> {N-DSN} ανεθεματισαμεν <332> (5656) {V-AAI-1P} εαυτους <1438> {F-1APM} μηδενος <3367> {A-GSN-N} γευσασθαι <1089> (5664) {V-ADN} εως <2193> {ADV} **οὐ <3739> {R-GSM} αποκτεινωμεν <615> (5725) {V-PAS-1P} τον <3588> {T-ASM} παυλον <3972> {N-ASM}**

05-Act 23:14 And they <3748> came to <4334> (5631) the chief priests <749> and <2532> elders <4245>, and said <2036> (5627), We have bound <332> (5656) ourselves <1438> under a great curse <331>, that we will eat <1089> (5664) nothing <3367> **until <2193> <3739> we have slain <615> (5725) Paul <3972>.**

3rd Class - ITC - See DM section 265. (2) b. 'When a future reference relative to the (past) principle (apodosis) clause, **οὐ is omitted.**

ATRW indicates: "Came to the chief priests and the elders (προσελθοντες τοις αρχιερευσιν και τοις πρεσβυτεροις). The Sanhedrin, just as Judas did (#Lu 22:4). With a great curse (αναθεματι). This use of the same word as the verb repeated in the instrumental case is in imitation of the Hebrew absolute infinitive and common in the LXX, the very idiom and words of #De 13:15; 20:17, an example of translation Greek, though found in other languages (Robertson, Grammar, p. 531). See on "Lu 21:5" for the distinction between αναθεμα and αναθημα. **Jesus had foretold: "Whoso killeth ya'll will think that he doeth God service" (#Joh 16:2).**" What? ATR has a southern accent?

05-Act 23:21 C-3 ITC - DM - σὺ <4771> {P-2NS} οὐν <3767> {CONJ} μὴ <3361> {PRT-N} πεισθῆς <3982> (5686) {V-APS-2S} αυτοις <846> {P-DPM} ενεδρευουσιν <1748> (5719) {V-PAI-3P} γὰρ <1063> {CONJ} αυτον <846> {P-ASM} εἰς <1537> {PREP} αυτων <846> {P-GPM} ανδρες <435> {N-NPM} πλειους <4119> {A-NPM-C} τεσσαρακοντα <5062> {A-NUI} οἱτινες <3748> {R-NPM} ανεθεματισαν <332> (5656) {V-AAI-3P} εαυτους <1438> {F-3APM} μητε <3383> {CONJ-N} φαγειν <5315> (5629) {V-2AAN} μητε <3383> {CONJ-N} πιειν <4095> (5629) {V-2AAN} εως <2193> {ADV} **οὐ <3739> {R-GSM} ανελωσιν <337> (5632) {V-2AAS-3P} αυτον <846> {P-ASM} και <2532> {CONJ} νυν <3568> {ADV} ετοιμοι <2092> {A-NPM} εισιν <1510> (5719) {V-PAI-3P} προσδεχομενοι <4327> (5740) {V-PNP-NPM} την <3588> {T-ASF} απο <575> {PREP} σου <4771> {P-2GS} επαγγελιαν <1860> {N-ASF}**

05-Act 23:21 But <3767> do <3982> <0> not <3361> thou <4771> yield <3982> (5686) unto them <846>: for <1063> there lie in wait for <1748> (5719) him <846> of <1537> them <846> more than <4119> forty <5062> men <435>, which <3748> have bound <332> <0> themselves <1438> with an oath <332> (5656), that they will <5315> <0> neither <3383> eat <5315> (5629) nor <3383> drink <4095> (5629) **until <2193> <3739> they have killed <337> (5661) him <846>:** and <2532> now <3568> are they <1526> (5748) ready <2092>, looking for <4327> (5740) a promise <1860> from <575> thee <4675>.

3rd Class - ITC - See DM section 265. (2) b. 'When a future reference relative to the (past) principle (apodosis) clause, **οὐ is omitted.**

05-Act 23:35 C-3 ITC - DM - διακουσομαι <1251> (5695) {V-FDI-1S} σου <4771> {P-2GS} εφη <5346> (5707) {V-IAI-3S} **οταν <3752> {CONJ} και <2532> {CONJ} οι <3588> {T-NPM} κατηγοροι <2725> {N-NPM} σου <4771> {P-2GS} παραγενωνται <3854> (5638) {V-2ADS-3P} εκελευσεν <2753> (5656) {V-AAI-3S} τε <5037> {PRT} αυτον <846> {P-ASM} εν <1722> {PREP} τω <3588> {T-DSN} πραιτωριω <4232> {N-DSN} ηρωδου <2264> {N-GSM} φυλασσεσθαι <5442> (5733) {V-PMN}**

05-Act 23:35 I will hear <1251> (5695) thee <4675>, said he <5346> (5713), **whenever <3752> thine <4675> accusers <2725> are <3854> <0> also <2532> come <3854> (5638)**. And <5037> he commanded <2753> (5656) him <846> to be kept <5442> (5733) in <1722> Herod's <2264> judgment hall <4232>.

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis and the 2ADS-3P of παραγενωνται of the protasis. See DM section 265 (2) a.

ATRPW says: "I will hear thy cause (διακουσομαι). "I will hear thee fully" (δια). When — are come (παραγενωνται). Second aorist middle subjunctive of παραγινομαι with temporal conjunction οταν, indefinite temporal clause of future time (Robertson, Grammar, p. 972), "whenever thine accusers come." In Herod's palace (εν τω πραιτωριω). The Latin word praetorium. The word meant the camp of the general, then the palace of the governor as here and #Mt 27:27 which see, and then the camp of praetorian soldiers or rather the praetorian guard as in #Php 1:13."

05-Act 24:19 C-4/2/1 MXC - DM - ATRWP - ους <3739> {R-APM} δει <1163> (5719) {V-PAI-3S} επι <1909> {PREP} σου <4771> {P-2GS} παρειναι <3918> (5721) {V-PAN} και <2532> {CONJ} κατηγορειν <2723> (5721) {V-PAN} ει <1487> {COND} τι <5100> {X-ASN} εχουεν <2192> (5722) {V-PAO-3P} **προς <4314> {PREP} με <1473> {P-1AS}**

05-Act 24:19 Who <3739> ought <1163> (5748) (5625) <1163> (5713) to ~~have been~~ here <3918> (5750) before <1909> thee <4675>, and <2532> object <2723> (5721), **if <1536> <0> they had <2192> (5722) ought anything <1536> against <4314> me <3165>**.

4th Class - MXC - See DM section 276.(1) - protasis -apodosis is that of a first class condition: PAI dei with two PA Infinitives, and no αν. Robertson uses the 'better' manuscript evidence with Imperfect Active Indicative #S edei- *to have been*, still without an. Still could be an apodosis of the second class. **In any 'case' it is a Mixed condition.**

ATRPW pronounces: "But certain Jews from Asia (τινες δε απο της αλιας ιουδαιοι). No verb appears in the Greek for these words. Perhaps he meant to say that "certain Jews from Asia charged me with doing these things." Instead of saying that, Paul stops to explain that they are not here, a thoroughly Pauline anacoluthon (#2Co 7:5) as in #Ac 26:9. "The passage as it stands is instinct with life, and seems to exhibit the abruptness so characteristic of the Pauline Epistles" (Page). Who ought to have been here before thee (ους εδει επι σου παρειναι). This use of επι with genitive of the person is common. The imperfect indicative with verbs of necessity and obligation to express failure to live up to it is common in Greek (Robertson, Grammar, pp. 919-21). "The accusers who were present had not witnessed the alleged offence: those who could have given evidence at first-hand were not present" (Furneaux). There was no case in a Roman court. These Asiatic Jews are never heard of after the riot, though they almost succeeded in killing Paul then. **If they had aught against me (ει τι εχουεν προς εμε). A condition of the fourth class or undetermined with less likelihood of being determined (ει with the optative, Robertson, Grammar, p. 1021). This is a "mixed condition" (op.cit., p. 1022) with a conclusion of the second class."**

05-Act 24:22 C-3 ITC - DM - ακουσας <191> (5660) {V-AAP-NSM} δε <1161> {CONJ} ταυτα <3778> {D-APN} ο <3588> {T-NSM} φηλιξ <5344> {N-NSM} ανεβαλετο <306> (5639) {V-2AMI-3S} αυτους <846> {P-APM} ακριβεστερον <199> {ADV-C} ειδως <1492> (5761) {V-RAP-NSM} τα <3588> {T-APN} περι <4012> {PREP} της <3588> {T-GSF} οδου <3598> {N-GSF} ειπων <3004> (5631) {V-2AAP-NSM} **οταν <3752> {CONJ} λυσιας <3079> {N-NSM} ο <3588> {T-NSM} χιλιαρχος <5506> {N-NSM} καταβη <2597> (5632) {V-2AAS-3S} διαγνωσομαι <1231>**

05-Act 24:22 And <1161> when Felix <5344> heard <191> (5660) these things <5023>, having more perfect <197> knowledge <1492> (5761) of <4012> *that* way <3598>, he deferred <306> (5639) them <846>, and

said <2036> (5631), **Whenever <3752> Lysias <3079> the chief captain <5506> shall come down <2597> (5632)**, I will know the uttermost <1231> (5695) of your <5209> matter <2596>.

3rd Class – ITC - σταν = οτε + αν: *whenever*, with crasis and the 2AAS-3S καταβη of the protasis. See DM section 265 (2) a..

ATRWP writes: "Having more exact knowledge (ακριβεστερον ειδως). "Knowing" (second perfect active participle of οίδα) "more accurately" (comparative of adverb ακριβως). **More accurately than what? Than the Sanhedrin supposed he had "concerning the Way" (τα περι της οδου, the things concerning the Way, common in Acts for Christianity).** How Felix had gained this knowledge of Christianity is not stated. Philip the Evangelist lived here in Caesarea and there was a church also. Drusilla was a Jewess and may have told him something. Besides, it is wholly possible that Felix knew of the decision of Gallio in Corinth that Christianity was a religio licita as a form of Judaism. As a Roman official he knew perfectly well that the Sanhedrin with the help of Tertullus had failed utterly to make out a case against Paul. He could have released Paul and probably would have done so but for fear of offending the Jews whose ruler he was and the hope that Paul (note "alms" in verse #17) might offer him bribes for his liberty. Deferred them (ανεβαλετο αυτους). Second aorist middle indicative of αναβαλλω, old verb (only here in N.T.) to throw or toss up, to put back or off, in middle to put off from one, to delay, to adjourn. Felix adjourned the case without a decision under a plausible pretext, that he required the presence of Lysias in person, which was not the case. Lysias had already said that Paul was innocent and was never summoned to Caesarea, so far as we know. Since Paul was a Roman citizen, Lysias could have thrown some light on the riot, if he had any. Shall come down (καταβη). Second aorist active subjunctive of καταβαινω. I will determine your matter (διαγινωσκομαι τα καθ υμας). Future middle of διαγινωσκω, old and common verb to know accurately or thoroughly (δια). In the N.T. only here (legal sense) and #23:15. "The things according to you" (plural, the matters between Paul and the Sanhedrin).

05-Act 25:05 C-1 - ATRWP - οι <3588> {T-NPM} συν <3767> {CONJ} εν <1722> {PREP} υμιν <4771> {P-2DP} φησιν <5346> (5719) {V-PAI-3S} δυνατοι <1415> {A-NPM} συγκαταβαντες <4782> (5631) {V-2AAP-NPM} ει <1487> {COND} τι <5100> {X-NSN} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} τω <3588> {T-DSM} ανδρι <435> {N-DSM} αποπον <824> {A-NSN} κατηγορειωσαν <2723> (5720) {V-PAM-3P} αυτου <846> {P-GSM} (WH)

05-Act 25:05 Let them therefore <3767>, said <5346> (5748) he, which among <1722> you <5213> are able <1415>, go down with <4782> (5631) *me*, and accuse <2723> (5720) this <846> man <435>, **if <1487> there is <1510> (5719) any wickedness <824> in <1722> ~~him~~ this (the) <3588> man <435>.**

1st Class -

ATRWP says: "Them therefore which are of power among you (οι συν εν υμιν δυνατοι). "The mighty ones among you," "the men of power" (δυνατοι) and authority, "the first men," the Sanhedrin, in other words. Note change here by Luke from indirect discourse in verse #4, to direct in verse #5 (φησιν, says he). Go down with me (συγκαταβαντες). Double compound (συν, κατα) second aorist active participle of συγκαταβαινω. It was a fair proposal. If there is anything amiss in the man (ει τι εστιν εν τω ανδρι αποπον). **Condition of the first class, assuming that there is (to be courteous to them)**, but not committing himself on the merits of the case. αποπον is an old word, specially common in Plato, meaning "out of place." In N.T. only here and #Lu 23:41 which see; #Ac 28:6; 2Th 3:2. Note present tense active voice of κατηγορειωσαν (imperative) of κατηγορεω, repeat their accusations.."

05-Act 25:11 C-1 ,1 - ATRWP - ει <1487> {COND} μεν <3303> {PRT} γαρ <1063> {CONJ} αδικω <91> (5719) {V-PAI-1S} και <2532> {CONJ} αξιον <514> {A-ASN} θανατου <2288> {N-GSM} πεπραχα <4238> (5758) {V-RAI-1S} τι <5100> {X-ASN} ου <3756> {PRT-N} παραιτουμαι <3868> (5736) {V-PNI-1S} το <3588> {T-ASN} αποθανειν <599> (5629) {V-2AAN} ει <1487> {COND} δε <1161> {CONJ} ουδεν <3762> {A-NSN-N} εστιν <1510> (5719) {V-PAI-3S} ων <3739> {R-GPN} ουτοι <3778> {D-NPM} κατηγορουσιν <2723> (5719) {V-PAI-3P} μου <1473> {P-1GS} ουδεις <3762> {A-NSM-N} με <1473> {P-1AS} δυναται <1410> (5736) {V-PNI-3S} αυτοις <846> {P-DPM} χαρισασθαι <5483> (5664) {V-ADN} καισαρα <2541> {N-ASM} επικαλουμαι <1941> (5731) {V-PMI-1S}

05-Act 25:11 For <1063> **if <1487> <3303> I be an offender <91> (5719), or <2532> have committed <4238> (5758) anything <5100> worthy <514> of death <2288>**, I refuse <3868> (5736) not <3756> to die <599> (5629): **but <1161> if <1487> there ~~be~~ is <2076> (5748) none <3762> of these things <3739>**

whereof these <3778> accuse <2723> (5719) me <3450>, no man <3762> may <1410> (5736) deliver <5483> (5664) me <3165> unto them <846>. I appeal unto <1941> (5731) Caesar <2541>.

1st Class - + 1st Class – See ATRWP comments, below.

ATRWP makes it clear that: “If I am a wrong-doer (εἰ μὲν οὖν ἀδικῶ). **Condition of the first class with εἰ and the present active indicative of ἀδικέω (α privative and δική): "If I am in the habit of doing injustice," assuming it to be true for the sake of argument.** And have committed anything worthy of death (καὶ ἀξίον θανάτου πεπραχά). **Same condition with the difference in tense (πεπραχά, perfect active indicative) of a single case instead of a general habit.** Assuming either or both Paul draws his conclusion. I refuse not to die (οὐ παραιτούμαι το ἀποθανεῖν). Old verb to ask alongside, to beg from, to deprecate, to refuse, to decline. See on Ἰ Lu 14:18f. Josephus (Life, 29) has θανεῖν οὐ παραιτούμαι. Here the articular second aorist active infinitive is in the accusative case the object of παραιτούμαι: "I do not beg off dying from myself." But if none of these things is (εἰ δὲ οὐδὲν ἐστίν). δὲ here is contrasted with μὲν just before. No word for "true" in the Greek. ἐστίν ("is") in the Greek here means "exists." Same condition (first class, assumed as true). Whereof these accuse me (ὧν οὗτοι κατηγοροῦσιν μου). Genitive of relative ὧν by attraction from α (accusative with κατηγοροῦσιν) to case of the unexpressed antecedent τούτων ("of these things"). μου is genitive of person after κατηγοροῦσιν. No man can give me up to them (οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι). "Can" legally. Paul is a Roman citizen and not even Festus can make a free gift (χαρίσασθαι) of Paul to the Sanhedrin. **I appeal unto Caesar (καίσαρα επικαλούμαι). Technical phrase like Latin Caesarem appello.** Originally the Roman law allowed an appeal from the magistrate to the people (provocatio ad populum), but the emperor represented the people and so the appeal to Caesar was the right of every Roman citizen. Paul had crossed the Rubicon on this point and so took his case out of the hands of dilatory provincial justice (really injustice). Roman citizens could make this appeal in capital offences. There would be expense connected with it, but better that with some hope than delay and certain death in Jerusalem. Festus was no better than Felix in his vacillation and desire to curry favour with the Jews at Paul's expense. No doubt Paul's long desire to see Rome (#19:21; Ro 15:22-28) and the promise of Jesus that he would see Rome (#Ac 23:11) played some part in Paul's decision. But he made it reluctantly for he says in Rome (#Ac 28:19): "I was constrained to appeal." But acquittal at the hands of Festus with the hope of going to Rome as a free man had vanished.”

05-Act 25:20 C-4 - protasis only- BMT - ἀπορούμενος <639> (5734) {V-PMP-NSM} δε <1161> {CONJ} ἐγώ <1473> {P-1NS} τὴν <3588> {T-ASF} περὶ <4012> {PREP} τούτου <3778> {D-GSM} ζητήσιν <2214> {N-ASF} ἐλέγον <3004> (5707) {V-IAI-1S} εἰ <1487> {COND} βούλοιτο <1014> (5739) {V-PNO-3S} πορευέσθαι <4198> (5738) {V-PNN} εἰς <1519> {PREP} ἱερουσαλὴμ <2419> {N-PRI} κακεῖ <2546> {ADV-K} κρινέσθαι <2919> (5745) {V-PPN} περὶ <4012> {PREP} τούτων <3778> {D-GPN}

05-Act 25:20 And <1161> because I <1473> doubted <639> (5734) of <1519> such <5127> manner <4012> of questions <2214>, I asked <3004> (5707) **him whether <1487> he would <1014> (5739) go <4198> (5738) to <1519> Jerusalem <2419>**, and there <2546> be judged <2919> (5745) of <4012> these matters <5130>. *{I doubted...: or, I was doubtful how to enquire hereof}*

4th Class – protasis εἰ with the PNO-3S βούλοιτο: *if he might, or, whether he might* go to Jerusalem. See BMT section 258.

ATRWP indicates: “Being perplexed (ἀπορούμενος). Present middle participle of the common verb ἀπορεῶ (α privative and πορος way), to be in doubt which way to turn, already in #Mr 6:20 which see and #Lu 24:4. **The Textus Receptus has εἰς after here, but critical text has only the accusative which this verb allows (#Mr 6:20) as in Thucydides and Plato.** How to inquire concerning these things (τὴν περὶ τούτων ζητήσιν). Literally, "as to the inquiry concerning these things." This is not the reason given by Luke in verse #9 (wanting to curry favour with the Jews), but doubtless this motive also actuated Festus as both could be true. Whether he would go to Jerusalem (εἰ βούλοιτο πορευέσθαι εἰς ἱεροσόλυμα). **Optative in indirect question after ἐλέγον (asked or said) imperfect active, though the present indicative could have been retained with change of person: "Dost thou wish, etc.," (εἰ βούλη, etc.).** See Robertson, Grammar, pp. 1031, 1044. **This is the question put to Paul in verse #9 though θελεῖς is there used..”**

05-Act 25:21 C-3 - DM - BMT - τοῦ <3588> {T-GSM} δε <1161> {CONJ} παύλου <3972> {N-GSM} επικαλεσαμένου <1941> (5671) {V-AMP-GSM} τηρηθῆναι <5083> (5683) {V-APN} αὐτὸν <846> {P-ASM} εἰς <1519> {PREP} τὴν <3588> {T-ASF} τοῦ <3588> {T-GSM} σεβαστοῦ <4575> {A-GSM} διαγνώσιν <1233> {N-ASF} ἐκέλευσα <2753> (5656) {V-AAI-1S} τηρεῖσθαι <5083> (5745) {V-PPN} αὐτὸν <846> {P-ASM} ἕως <2193> {ADV} οὐ <3739> {R-GSM} πεμψῶ <3992> (5661) {V-AAS-1S} αὐτὸν <846> {P-ASM} πρὸς <4314> {PREP} καίσαρα <2541> {N-ASM}

05-Act 25:21 But <1161> when Paul <3972> had appealed <1941> (5671) to be reserved <5083> (5683) <846> unto <1519> the hearing <1233> of Augustus <4575>, I commanded <2753> (5656) him <846> to be kept <5083> (5745) **until** <2193> <3739> **I might send** <3992> (5661) him <846> to <4314> **Caesar** <2541>. {hearing: or, judgment}

3rd Class - **εως**, with the AAS-IS, with no conditional particle. See DM section 265. (2) b., 'When a future reference relative to the (past) principle (apodosis) clause, **αν** is omitted. See also BMT section 269. (c).

ATRPW says: "When Paul had appealed (του παυλου επικαλεσαμενου). Genitive absolute with first aorist middle participle of επικαλεομαι, the technical word for appeal (verses #11,12). The first aorist passive infinitive τηρηθηναι (to be kept) is the object of the participle. For the decision of the emperor (εις την του σεβαστου διαγνωσιν). διαγνωσιν (cf. διαγνωσομαι #24:22, I will determine) is the regular word for a legal examination (χογντιο), thorough sifting (δια), here only in N.T. Instead of "the Emperor" it should be "the Augustus," as σεβαστος is simply the Greek translation of Augustus, the adjective (Revered, Reverent) assumed by Octavius B.C. 27 as the αγνομεν that summed up all his various offices instead of Rex so offensive to the Romans having led to the death of Julius Caesar. The successors of Octavius assumed Augustus as a title. The Greek term σεβαστος has the notion of worship (cf. σεβασμα in Acts #17:25). In the N.T. only here, verse #25; 27:1 (of the legion). It was more imposing than "Caesar" which was originally a family name (always official in the N.T.) and it fell in with the tendency toward emperor-worship which later played such a large part in Roman life and which Christians opposed so bitterly. China is having a revival of this idea in the insistence on bowing three times to the picture of Sun-Yat-Sen. **Till I should send him to Caesar (εως αν αναπεμψω αυτον προς καισαρα). Here αναπεμψω can be either future indicative or first aorist subjunctive (identical in first person singular), aorist subjunctive the usual construction with εως for future time** (Robertson, Grammar, p. 876). Literally, "send up" (ανα) to a superior (the emperor). Common in this sense in the papyri and Koine, writers. Here "Caesar" is used as the title of Nero instead of "Augustus" as κυριος (Lord) occurs in verse #26."

05-Act 26:05 C-3 - ATRWP - προγνωσκοντες <4267> (5723) {V-PAP-NPM} με <1473> {P-1AS} ανωθεν <509> {ADV} **εαν** <1437> {COND} **θελωσιν** <2309> (5725) {V-PAS-3P} **μαρτυρειν** <3140> (5721) {V-PAN} **οτι** <3754> {CONJ} **κατα** <2596> {PREP} την <3588> {T-ASF} ακριβεστατην <196> {A-ASF-S} αιρεσιν <139> {N-ASF} της <3588> {T-GSF} ημετερας <2251> {S-1PGSF} θρησκειας <2356> {N-GSF} εξησα <2198> (5656) {V-AAI-1S} φαρισαιος <5330> {N-NSM}

05-Act 26:05 Which knew <4267> (5723) me <3165> from the beginning <509>, **if** <1437> **they would** <2309> (5725) **testify** <3140> (5721), that <3754> after <2596> the most straitest <196> sect <139> of our <2251> religion <2356> I lived <2198> (5656) a Pharisee <5330>.

3rd Class

ATRPW says: "Having knowledge of me from the first (προγνωσκοντες με ανωθεν). Literally, "knowing me beforehand" (both προ and ανωθεν), from the beginning of Paul's public education in Jerusalem (Knowling). Cf. #2Pe 3:17. **If they be willing to testify (εαν θελωσιν μαρτυρειν). Condition of third class (εαν and subjunctive). A neat turning of the tables on the distinguished audience about Paul's Jerusalem reputation before his conversion. After the straitest sect (την ακριβεστατην αιρεσιν). This is a true superlative (not elative) and one of the three (also αγιωτατος, #Jude 1:20, τιμιωτατος #Re 18:12; 21:11) superlatives in -τατος in the N.T. (Robertson, Grammar, pp. 279f., 670), though common enough in the LXX and the papyri. αιρεσιν (choosing) is properly used here with Pharisees (Josephus, Life, 38). Religion (θρησκειας). From θρησκευω and this from θρησκος (#Jas 1:26), old word for religious worship or discipline, common in the papyri and inscriptions (Moulton and Milligan's Vocabulary) for reverent worship, not mere external ritual. In N.T. only here, #Jas 1:26; Col 2:18. I lived a Pharisee (εξησα φαρισαιος). Emphatic position. Paul knew the rules of the Pharisees and played the game to the full (#Ga 1:14; Php 3:5). The Talmud makes it plain what the life of a Pharisee was. Paul had become one of the leaders and stars of hope for his sect."**

05-Act 26:08 C-1 - ATRWP - τι <5101> {I-ASN} απιστον <571> {A-ASM} κρινεται <2919> (5743) {V-PPI-3S} παρ <3844> {PREP} υμιν <4771> {P-2DP} **ει** <1487> {COND} **ο** <3588> {T-NSM} **θεος** <2316> {N-NSM} **νεκρους** <3498> {A-APM} **εγειρει** <1453> (5719) {V-PAI-3S}

05-Act 26:08 Why <5101> should it be thought a thing <2919> (5743) incredible <571> with <3844> you <5213>, ~~that~~ **since** <1487> **God** <2316> **does raise** <1453> (5719) **the dead** <3498>?

1st Class – As a (converted) Pharisee, Paul from a young person believed in the resurrection.

ATRPW says: "Incredible with you (απιστον παρ υμιν). This old word απιστον (α privative and πιστος) means either unfaithful (#Lu 12:46), unbelieving (#Joh 20:27), or unbelievable as here). Paul turns suddenly from Agrippa to the audience (παρ υμιν,

plural), most of whom were probably Gentiles and scouted the doctrine of the resurrection as at Athens (#17:32). **If God doth raise the dead** (ει ο θεος νεκρους εγειρει). **Condition of the first class assuming that God does raise dead people. Only God can do it. This rhetorical question needs no answer, though the narrative resumed in verse #9 does it in a way..**"

05-Act 26:23 C-1 ,1 ,1 - BMT - ει <1487> {COND} παθητος <3805> {A-NSM} ο <3588> {T-NSM} χριστος <5547> {N-NSM} ει <1487> {COND} πρωτος <4413> {A-NSM-S} εξ <1537> {PREP} αναστασεως <386> {N-GSF} νεκρων <3498> {A-GPM} φως <5457> {N-ASN} μελλει <3195> (5719) {V-PAI-3S} καταγγελλειν <2605> (5721) {V-PAN} τω <3588> {T-DSM} λαω <2992> {N-DSM} και <2532> {CONJ} τοις <3588> {T-DPN} εθνεσιν <1484> {N-DPN}

05-Act 26:23 ~~That~~ If/Since/Whether <1487> Christ <5547> should suffer <3805>, and ~~that~~ If/Since/whether <1487> he should <3195> (5719) be the first <4413> ~~that~~ who should <3195> (5719) rise <386> from <1537> the dead <3498>, and should <3195> (5719) show/proclaim <2605> (5721) light <5457> unto the people <2992>, and <2532> to the Gentiles <1484>.

1st Class – the first clause has no verb, but borrows from the second half of the 2nd clause mellei PAI-3S: *should*. See BMT section 242.- 244., 273. and 276.

+ 1st Class -

+ 1st Class - The last clause has no ει, but borrows from the second (of first) clause. See BMT sections 269 (c)

ATRPW writes: "How that the Christ must suffer (ει παθητος ο χριστος). Literally, "if the Messiah is subject to suffering." ει can here mean "whether" as in #Heb 7:15. This use of a verbal in -τος for capability or possibility occurs in the N.T. alone in παθητος (Robertson, Grammar, p. 157). This word occurs in Plutarch in this sense. It is like the Latin patibilis and is from pasch". Here alone in N.T. Paul is speaking from the Jewish point of view. Most rabbis had not rightly understood Isa 53. When the Baptist called Jesus "the Lamb of God" (#Joh 1:29) it was a startling idea. It is not then "must suffer" here, but "can suffer." The Cross of Christ was a stumbling-block to the rabbis. How that he first by the resurrection of the dead (ει πρωτος εξ αναστασεως νεκρων). Same construction with ει (whether). This point Paul had often discussed with the Jews: "whether he (the Messiah) by a resurrection of dead people." Others had been raised from the dead, but Christ is the first (πρωτος) who arose from the dead and no longer dies (#Ro 6:19) and proclaims light (φως μελλει καταγγελλειν). Paul is still speaking from the Jewish standpoint: "is about to (going to) proclaim light." See verse #18 for "light" and #Lu 2:32. Both to the people and to the Gentiles (τω τε λαω και τοις εθνεσιν). See verse #17. It was at the word Gentiles (εθνη) that the mob lost control of themselves in the speech from the stairs (#22:21). So it is here, only not because of that word, but because of the word "resurrection" (αναστασις)."

05-Act 26:29 C-4 Apodosis Only - BMT - ο <3588> {T-NSM} δε <1161> {CONJ} παυλος <3972> {N-NSM} ειπεν <3004> (5627) {V-2AAI-3S} ευξαιμην <2172> (5665) {V-ADO-1S} αν <302> {PRT} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} εν <1722> {PREP} ολιγω <3641> {A-DSN} και <2532> {CONJ} εν <1722> {PREP} πολλω <4183> {A-DSN} ου <3756> {PRT-N} μονον <3440> {ADV} σε <4771> {P-2AS} αλλα <235> {CONJ} και <2532> {CONJ} παντας <3956> {A-APM} τους <3588> {T-APM} ακουοντας <191> (5723) {V-PAP-APM} μου <1473> {P-1GS} σημερον <4594> {ADV} γενεσθαι <1096> (5635) {V-2ADN} τοιουτους <5108> {D-APM} οποιος <3697> {A-NSM} καγω <2504> {P-1NS-K} ειμι <1510> (5719) {V-PAI-1S} παρεκτος <3924> {ADV} των <3588> {T-GPN} δεσμων <1199> {N-GPN} τουτων <3778> {D-GPN}

05-Act 26:29 And <1161> Paul <3972> said <2036> (5627), I Pray <302> <2172> (5665) to God <2316>, that not <3756> only <3440> thou <4571>, but <235> also <2532> all <3956> that hear <191> (5723) me <3450> this day <4594>, were <1096> (5635) both <2532> almost <1722> <3641>, and <2532> altogether <1722> <4183> such <5108> as <3697> <2504> I am <1510> (5748), except <3924> these <5130> bonds <1199>.

4th Class – apodosis, αν with the Aorist Middle/Passive Optative-1S: *I wish/pray*, Like the aorist subjunctive 1PI (lettuce) a polite request. See BMT sections 259. D. and 270. (d).

ATRPW writes: "I would to God (ευξαιμην αν τω θεω). **Conclusion of fourth-class condition (optative with αν), undetermined with less likelihood, the so-called potential optative (Robertson, Grammar, p. 1021). Polite and courteous wish (first aorist middle optative of ευχομαι).** Whether with little or with much (και εν μικρω και εν μεγαλω). Literally, "both in little

and in great," or "both with little and with great pains" or "both in some measure and in great measure." Paul takes kindly the sarcasm of Agrippa. Such as I am (τοιουτους οποιος και εγω ειμι). Accusative τοιουτους with the infinitive γενεσθαι. Paul uses these two qualitative pronouns instead of repeating the word "Christian." **Except these bonds (παρεκτος των δεσμων τουτων). Ablative case with παρεκτος (late preposition for the old παρεκ). Paul lifts his right manacled hand with exquisite grace and good feeling.."**

05-Act 26:32 C-2 - DM - αγγριππας <67> {N-NSM} δε <1161> {CONJ} τω <3588> {T-DSM} φηστω <5347> {N-DSM} εφη <5346> (5707) {V-IAI-3S} απολελυσθαι <630> (5771) {V-RPN} εδυνατο <1410> (5711) {V-INI-3S} ο <3588> {T-NSM} ανθρωπος <444> {N-NSM} ουτος <3778> {D-NSM} ει <1487> {COND} μη <3361> {PRT-N} επεκεκλητο <1941> (5716) {V-LDI-3S} καισαρα <2541> {N-ASM}

05-Act 26:32 Then <1161> said <5346> (5713) Agrippa <67> unto Festus <5347>, This <3778> man <444> might <1410> (5711) have been set at liberty <630> (5771), if <1508> <0> he had <1941> <0> not <1508> appealed unto <1941> (5716) Caesar <2541>.

2nd Class – “. . . If he hadn't appealed unto Caesar, (But he did.), . . .” Note: no αν in the apodosis. See DM section 275. (2). Imperfect with Pfct Ptcpl in apodosis and Pluperfect in protasis.

05-Act 27:12 C-4 - BMT - ATRWP - Protasis Only - ανευθετου <428> {A-GSM} δε <1161> {CONJ} του <3588> {T-GSM} λιμενος <3040> {N-GSM} υπαρχοντος <5225> (5723) {V-PAP-GSM} προς <4314> {PREP} παραχειμασιαν <3915> {N-ASF} οι <3588> {T-NPM} πλειους <4119> {A-NPM-C} εθεντο <5087> (5639) {V-2AMI-3P} βουλην <1012> {N-ASF} αναχθηναι <321> (5683) {V-APN} κακειθεν <2547> {ADV-K} ει <1487> {COND} πως <4459> {ADV-I} δυναιτο <1410> (5739) {V-PNO-3P} **καταντησαντες <2658> (5660) {V-AAP-NPM} εις <1519> {PREP} φοινικα <5405> {N-ASM} παραχειμασαι <3914> (5658) {V-AAN} λιμενα <3040> {N-ASM} της <3588> {T-GSF} κρητης <2914> {N-GSF} βλεποντα <991> (5723) {V-PAP-ASM} κατα <2596> {PREP} λιβα <3047> {N-ASM} και <2532> {CONJ} κατα <2596> {PREP} χωρον <5566> {N-ASM}**

05-Act 27:12 ¶ And <1161> because <5225> <0> the haven <3040> was <5225> (5723) not commodious <428> to <4314> winter in <3915>, the more part <4119> advised <1012> <5087> (5639) to depart <321> (5683) thence also <2547>, **if <1513> by any means <4458> they might <1410> (5739) attain <2658> (5660) to <1519> Phenice <5405>, and there** to winter <3914> (5658); *which is* an haven <3040> of Crete <2914>, and lieth <991> (5723) toward <2596> the south west <3047> and <2532> <2596> north west <5566>.

4th Class – protasis - ει with the PNO-3P δυναιτο: *they might*. See BMT sections 271. (e), 276 (i).

ATRWP says: "Because the haven was not commodious to winter in (ανευθετου του λιμενος υπαρχοντος προς παραχειμασιαν).

Genitive absolute again present tense of υπαρχω: "The harbour being unfit (ανευθετου, this compound not yet found elsewhere, simplex in #Lu 9:62; #Lu 14:35; Heb 6:7) for wintering" (παραχειμασια, only here in N.T., but in Polybius and Diodorus, in an inscription A.D. 48, from παραχειμαζω).

The more part advised (οι πλειονες εθεντο βουλην). Second aorist middle indicative of τιθημι, ancient idiom with βουλην, to take counsel, give counsel. Lysias held a council of the officers of the ship on the issue raised by Paul. **If by any means they could reach Phoenix and winter there (ει πως δυναιτο καταντησαντες εις φοινικα παραχειμασαι). The optative δυναιτο (present middle of δυναμαι) here with ει is a condition of the fourth class with the notion of purpose implied and indirect discourse (Robertson, Grammar, p. 1021).** "We vote for going on the chance that we may be able" (Page). Phoenix is the town of palms (#Joh 12:13), the modern Lutro, the only town in Crete on the southern coast with a harbour fit for wintering, though Wordsworth and Page argue for Phineka which suits Luke's description better. The verb παραχειμαζω, to winter, is from παρα and χειμων (see also #28:11). Used in several Koine, writers. Looking northeast and southeast (βλεποντα κατα λιβα και κατα χωρον). There are two ways of interpreting this language. λιψ means the southwest wind and χωρος the northwest wind. But what is the effect of κατα with these words? Does it mean "facing" the wind? If so, we must read "looking southwest and northwest." But κατα can mean down the line of the wind (the way the wind is blowing). If so, then it is proper to translate "looking northeast and southeast." This translation suits Lutro, the other suits Phoenike. Ramsay takes it to be Lutro, and suggests that sailors describe the harbour by the way it looks as they go into it (the subjectivity of the sailors) and that Luke so speaks and means Lutro which faces northeast and southeast. On the whole Lutro has the best of the argument.."

05-Act 27:31 C-3 EXC - DM - ATRWP - ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} παυλος <3972> {N-NSM} τω <3588> {T-DSM} εκατονταρχη <1543> {N-DSM} και <2532> {CONJ} τοις <3588> {T-DPM} στρατιωταις <4757> {N-DPM} **εαν <1437> {COND} μη <3361> {PRT-N} ουτοι <3778> {D-NPM} μεινωσιν <3306> (5661) {V-AAS-3P} εν <1722> {PREP} τω <3588> {T-DSN} πλοιω <4143> {N-DSN} υμεις <4771> {P-2NP} σωθηναι <4982> (5683) {V-APN} ου <3756> {PRT-N} δυνασθε <1410> (5736) {V-PNI-2P}**

05-Act 27:31 Paul <3972> said <2036> (5627) to the centurion <1543> and <2532> to the soldiers <4757>, **Except (unless) <3362> these <3778> abide <3306> (5661) in <1722> the ship <4143>**, ye <5210> cannot <3756> <1410> (5736) be saved <4982> (5683).

3rd Class - EXC - See DM section 216. – Paul’s Apostolic authority to know the will of God is given. Notice the four anchors from verse 29. Bob Cornuke has shown the Locale/place this wreck occurred. His book BCLSWP, replete with maps, even anchors that date back to the first century A.D., that were found in St. Thomas Bay on Malta; where Cornuke believes the shipwreck occurred. See figures 01-04, below.

ATRWP indicates: “Except these abide in the ship (εαν μη ουτοι μεινωσιν εν τω πλοιω). **Condition of the third class (undetermined, but with hope, etc.).** Paul has no hesitancy in saying this in spite of his strong language in verse #24 about God’s promise. He has no notion of lying supinely down and leaving God to do it all. Without the sailors the ship could not be properly beached.”

05-Act 27:39 C-4 - protasis only (WH text) - οτε <3753> {ADV} δε <1161> {CONJ} ημερα <2250> {N-NSF} εγενετο <1096> (5633) {V-2ADI-3S} την <3588> {T-ASF} γην <1093> {N-ASF} ουκ <3756> {PRT-N} επεγνωσκον <1921> (5707) {V-IAI-3P} κολπον <2859> {N-ASM} δε <1161> {CONJ} τινα <5100> {X-ASM} κατενοουν <2657> (5707) {V-IAI-3P} εχοντα <2192> (5723) {V-PAP-ASM} αιγιαλον <123> {N-ASM} εις <1519> {PREP} ον <3739> {R-ASM} εβουλευοντο <1011> (5711) {V-INI-3P} **ει <1487> {COND} δυναιντο <1410> (5739) {V-PNO-3P} εκσωσαι <1295> (5658) {V-AAN} το <3588> {T-ASN} πλοιον <4143> {N-ASN}** (WH)

05-Act 27:39 When <3753> it was <1096> (5633) day <2250>, they did not <3756> recognize <1921> (5707) the land <1093>; but <1161> they observed <2657> (5707) a <5100> bay <2859> with <2192> (5723) a beach <123>, onto <1519> which <3739> they planned <1011> (5662) to run <1856> (5658) the ship <4143> **if <1487> possible <1410> (5739).**

4th Class – protasis only. Very low probability. i.e., to run the ship to the beach. See Fig.03 for Map.

ATRWP again says: “They knew not (ουκ επεγνωσκον). Imperfect active of επιγνωσκω, to recognize. Probably conative, tried to recognize and could not (Conybeare and Howson). **The island was well-known (#28:1, επγνωμεν), but St. Paul’s Bay where the wreck took place was some distance from the main harbour (Valetta) of Melita (Malta).** They perceived (κατενοουν). Imperfect active of κατανοεω, gradually perceived after some effort as in #11:16. This beach seemed their only hope. **They took counsel (εβουλευοντο). Imperfect middle showing the process of deliberation and doubt. The bay “having a beach” (εχοντα αιγιαλον) is a phrase found in Xenophon’s Anabasis VI. 4, 4. Whether they could drive (ει δυναιντο εκσωσαι). This use of the optative with ει in questions of this sort (implied indirect) is a neat Greek idiom (Robertson, Grammar, p. 1021). B C Bohairic read εκσωσαι (first aorist active infinitive of εκσωζω), to save out (so Westcott and Hort), instead of εξωσαι (from εξωθεω, to push out, as Textus Receptus)..”**

In writing this book, as you have already seen, the copious quotes from others, much more schooled, and capable than myself, were used to lend truthfulness to this project. The following figures 06 though 09, are presented to perhaps motivate the reader to consider further study in Biblical Languages with a thought to Biblical archaeology as a vocation or avocation.

Robert ‘Bob’ Cornuke started out as a SWAT team member in the Los Angeles area. He first teamed with Larry Williams to discover that the Mountain of God, *Jabel* (or *Jebel*) *El Lawz*, was probably in Arabia. His Book which had two forms, The first, co-authored with Larry Williams (a financial Guru from California) Titled “*The Mountain Of Moses - The Discovery Of Mount Sinai* (BCLWMM) ; and the second written ‘solo’, titled “*I can’t remember because they both walked away in 5 moves*” were convincing stories. The 3 maps (Fig.s 01 through 03),

and the photo (Fig. 04), below, are taken from Cornuke's book (BCLSWP), and are provided, by permission, to indicate the actual place where these (ship wreck of Paul) events took place. Act 27:14 through 28:10.



Figure 07 Map Number One From Cornuke's Book.



MAP NO. 2

Inset map detail shown on MAP NO. 3

Figure 08 Map Number Two From Cornuke's Book.

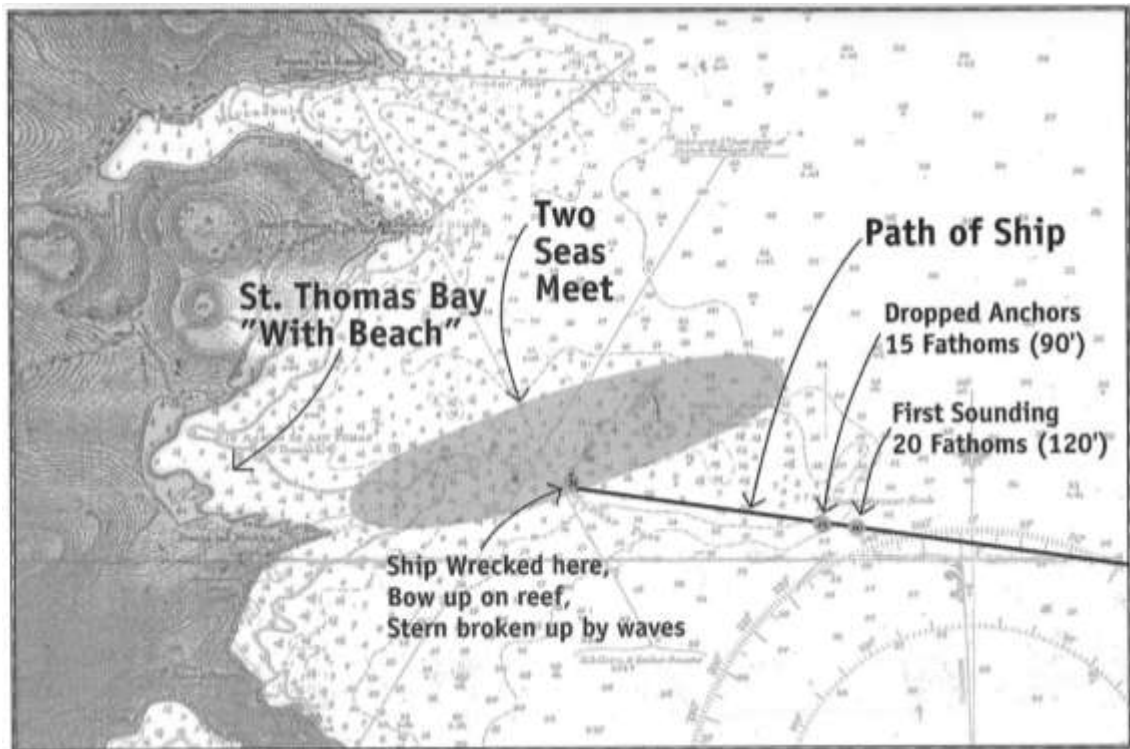


Figure 09 Map Number 3 (Inset from map 2) From Cornuke's Book.



Author Robert Cornuke (left), Professor Bonanno, and Charles Grech kneel behind the anchor found by Tony and Charles in the early 70s on the Munxar Reef.

Figure 10 Bob Cornuke And Anchor Yoke - With Charles Grech (one of the finders)

06-Romans

06-Rom 01:10 C-1 - BMT - παντοτε <3842> {ADV} επι <1909> {PREP} των <3588> {T-GPF} προσευχων <4335> {N-GPF} μου <1473> {P-1GS} δεδομενος <1189> (5740) {V-PNP-NSM} ει <1487> {COND} πως <4459> {ADV-I} ηδη <2235> {ADV} ποτε <4218> {PRT} ευδοθησομαι <2137> (5701) {V-FPI-1S} εν <1722> {PREP} τω <3588> {T-DSN} θεληματι <2307> {N-DSN} του <3588> {T-GSM} θεου <2316> {N-GSM} ελθειν <2064> (5629) {V-2AAN} προς <4314> {PREP} υμας <4771> {P-2AP}

06-Rom 01:10 Making request <1189> (5740), **if by any means <1513> now <2235> at length <4218> I might have a prosperous journey <2137> (5701) by <1722> the will <2307> of God <2316> to come <2064> (5629) unto <4314> you <5209>.**

1st Class - ει with the future indicative, which “may stand in the protasis of a conditional sentence of the first class when reference is had to a present necessity or intention, or when the writer desires to state not what will take place on the fulfillment of a future possibility, but merely to affirm a necessary logical consequence of a future event.” See BMT section 246.

06-Rom 02:12 C-1 ,1 - DM - οσοι <3745> {K-NPM} γαρ <1063> {CONJ} ανομως <460> {ADV} ημαρτον <264> (5627) {V-2AAI-3P} ανομως <460> {ADV} και <2532> {CONJ} απολουνται <622> (5698) {V-FMI-3P} και <2532> {CONJ} οσοι <3745> {K-NPM} εν <1722> {PREP} νομω <3551> {N-DSM} ημαρτον <264> (5627) {V-2AAI-3P} δια <1223> {PREP} νομου <3551> {N-GSM} κριθησονται <2919> (5701) {V-FPI-3P}

06-Rom 02:12 **For <1063> as many as <3745> have sinned <264> (5627) without law <460> shall <622> <0> also <2532> perish <622> (5698) without law <460>: and <2532> as many as <3745> have sinned <264> (5627) in <1722> the law <3551> shall be judged <2919> (5701) by <1223> the law <3551>;**

1st Class - RC - simple condition + 1st Class - RC - simple condition - DM section 252 (4). Answers the question in some minds (usually antagonistic to the Gospel), ‘but what about those who’ve never heard?’

KW articulates: “condemning. See #Joh 3:18 2Th 2:12 Heb 13:4. The change from *perish* to *judge* is suggested by:” *by the law*. “The Jews alone will be, strictly speaking, subjected to a *detailed inquiry* such as arises from applying the particular articles of a code” (Godet). Both classes of men shall be *condemned*; in both the result will be perishing, but the judgment *by the law* is confined to those who have the law.

06-Rom 02:14 C-3 ITC - DM - VWSNT - οταν <3752> {CONJ} γαρ <1063> {CONJ} εθνη <1484> {N-NPN} τα <3588> {T-NPN} μη <3361> {PRT-N} νομον <3551> {N-ASM} εχοντα <2192> (5723) {V-PAP-NPN} φουσει <5449> {N-DSF} τα <3588> {T-APN} του <3588> {T-GSM} νομου <3551> {N-GSM} ποιη <4160> (5725) {V-PAS-3S} ουτοι <3778> {D-NPM} νομον <3551> {N-ASM} μη <3361> {PRT-N} εχοντες <2192> (5723) {V-PAP-NPM} εαυτοις <1438> {F-3DPM} εισιν <1510> (5719) {V-PAI-3P} νομος <3551> {N-NSM}

06-Rom 02:14 **For <1063> whenever <3752> the Gentiles <1484>, which <3588> have <2192> (5723) not <3361> the law <3551>, do <4160> (5725) by nature <5449> the things <3588> contained in the law <3551>, these <3778>, having <2192> (5723) not <3361> the law <3551>, are <1526> (5748) a law <3551> unto themselves <1438>:**

3rd Class - ITC. οταν = οτε + αν with crasis ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a.

VWSNT indicates: “WHEN (οταν). Lit., *whenever*, supposing a case which may occur at any time. THE GENTILES. Rev., properly, *Gentiles*. There is no article. Not *the Gentiles* collectively, but Gentiles among whom the supposed case occurs. WHICH HAVE NOT THE LAW (τα μη νομον εχοντα). The μη not negatives the possession of the law. Rev., which have no law. HAVING NOT THE LAW (νομον μη εχοντες). Here μη not negatives the possession of the law. Rev., having no law. It is difficult to indicate the proper emphasis in the English text, since the use of italics is limited to words not in the original. ATRWP says: “That have no law (τα μη νομον εχοντα). Better, “that have not the law” (the Mosaic law). By nature (φουσει). Instrumental case of φουσις, old word from φωω, to beget. The Gentiles are without the Mosaic law, but not without some

knowledge of God in conscience and when they do right "they are a law to themselves" (εαυτοὶ εἰσιν νομος). This is an obvious reply to the Jewish critic."

06-Rom 02:25 C-3 ,3 - ATRWP - περιτομή <4061> {N-NSF} μὲν <3303> {PRT} γὰρ <1063> {CONJ} ὠφελεῖ <5623> (5719) {V-PAI-3S} εἰν <1437> {COND} νόμον <3551> {N-ASM} πρᾶσσης <4238> (5725) {V-PAS-2S} εἰν <1437> {COND} δε <1161> {CONJ} παραβατῆς <3848> {N-NSM} νόμου <3551> {N-GSM} ἡς <1510> (5725) {V-PAS-2S} ἡ <3588> {T-NSF} περιτομή <4061> {N-NSF} σου <4771> {P-2GS} ἀκροβυστία <203> {N-NSF} γεγενεῖν <1096> (5754) {V-2RAI-3S}

06-Rom 02:25 For <1063> circumcision <4061> verily <3303> profiteth <5623> (5719), if <1437> thou keep <4238> (5725) the law <3551>: but <1161> if <1437> thou be <5600> (5753) a breaker <3848> of the law <3551>, thy <4675> circumcision <4061> is made <1096> (5754) uncircumcision <203>.

3rd Class - εἰν with the PASubjunctive C. Profits if you keep the law+ 3rd Class - εἰν with the PASubjunctive. If you don't then you are automatically considered a gentile. Question: Who can keep the Law???

ATRWP writes: If thou be a doer of the law (εἰν νόμον πρᾶσσεις). Condition of third class and the present (continued action) subjunctive of πρᾶσσω, a verb meaning to do as a habit. Is become uncircumcision (ἀκροβυστία γεγενεῖν). The Jew is then like the Gentile, with no privilege at all. Circumcision was simply the seal of the covenant relation of Israel with God."

06-Rom 02:26 C-3 - ATRWP - εἰν <1437> {COND} οὖν <3767> {CONJ} ἡ <3588> {T-NSF} ἀκροβυστία <203> {N-NSF} τα <3588> {T-APN} δικαιώματα <1345> {N-APN} τοῦ <3588> {T-GSM} νόμου <3551> {N-GSM} φυλάσσει <5442> (5725) {V-PAS-3S} οὐχι <3780> {PRT-I} ἡ <3588> {T-NSF} ἀκροβυστία <203> {N-NSF} αὐτοῦ <846> {P-GSM} εἰς <1519> {PREP} περιτομὴν <4061> {N-ASF} λογισθῆσεται <3049> (5701) {V-FPI-3S}

06-Rom 02:26 Therefore <3767> if <1437> the uncircumcision <203> keep <5442> (5725) the righteousness <1345> of the law <3551>, shall <3049> <0> not <3780> his <846> uncircumcision <203> be counted <3049> (5701) for <1519> circumcision <4061>?

3rd Class – The word counted, λογισθῆσεται, (PASubjunctive keep on keeping) is the Greek word for 'impute. This indicates that whenever an uncircumcised gentile should keep on keeping the righteousness that is in the Law. i.e., perfectly. God reckons him as if he were a Jew. (Paul, what about the women?)

ATRWP says, again: "Keep (φυλάσσει). Present subjunctive with εἰν, condition of third class, mere supposition like that in verse #25, "keep on keeping" perfectly, Paul means. For (εἰς). As often in N.T.."

06-Rom 03:03 C-1 - BMT - τί <5101> {I-NSN} γὰρ <1063> {CONJ} εἰ <1487> {COND} ἠπιστήσαν <569> (5656) {V-AAI-3P} τινες <5100> {X-NPM} μὴ <3361> {PRT-N} ἡ <3588> {T-NSF} ἀπιστία <570> {N-NSF} αὐτῶν <846> {P-GPM} τὴν <3588> {T-ASF} πιστὶν <4102> {N-ASF} τοῦ <3588> {T-GSM} θεοῦ <2316> {N-GSM} καταργήσει <2673> (5692) {V-FAI-3S}

06-Rom 03:03 For <1063> what <5101> if <1487> some <5100> did not believe <569> (5656)? <3361> shall <2673> <0> their <846> unbelief <570> make <2673> <0> the faith <4102> of God <2316> without effect <2673> (5692)?

1st Class - εἰ with the AAI, the apodosis with the FAI. See BMT sections 242. A. "Since some didn't believe, shall . their unbelief make the faithfulness of God without effect? ."

ATRWP says: "For what if? (τί γὰρ εἰ;). But Westcott and Hort print it, τί γὰρ; εἰ. See #Php 1:18 for this exclamatory use of τί γὰρ (for how? How stands the case?). Some were without faith (ἠπιστήσαν). First aorist active indicative of ἀπιστεῶ, old verb, to disbelieve. This is the common N.T. meaning (#Lu 24:11,41; Ac 28:24; Ro 4:20). Some of them "disbelieved," these "depositaries and guardians of revelation" (Denney). But the word also means to be unfaithful to one's trust and Lightfoot argues for that idea here and in #2Ti 2:13. The Revised Version renders it "faithless" there. Either makes sense here and both ideas are true of some of the Jews, especially concerning the Messianic promises and Jesus. The faithfulness of God (τὴν πιστὶν τοῦ θεοῦ). Undoubtedly πιστὶς has this sense here and not "faith." God has been faithful (#2Ti 2:13) whether the Jews (some of them) were simply disbelievers or untrue to their trust. Paul can use the words in two senses in verse #3, but there is no real objection to taking ἠπιστήσαν, ἀπιστιαν, πιστὶν, all to refer to faithfulness rather than just faith.."

06-Rom 03:04 C-3 ,3 - BMT - μη <3361> {PRT-N} γενοιτο <1096> (5636) {V-2ADO-3S} γινεσθω <1096> (5737) {V-PNM-3S} δε <1161> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} αληθης <227> {A-NSM} πας <3956> {A-NSM} δε <1161> {CONJ} ανθρωπος <444> {N-NSM} ψευστης <5583> {N-NSM} καθως <2531> {ADV} γεγραπται <1125> (5769) {V-RPI-3S} **οπως <3704> {ADV} αν <302> {PRT} δικαιοθης <1344> (5686) {V-APS-2S}** εν <1722> {PREP} τοις <3588> {T-DPM} λογους <3056> {N-DPM} σου <4771> {P-2GS} **και <2532> {CONJ} νικησης <3528> (5661) {V-AAS-2S}** εν <1722> {PREP} τω <3588> {T-DSN} κρινεσθαι <2919> (5745) {V-PPN} σε <4771> {P-2AS}

06-Rom 03:04 God forbid <3361> <1096> (5636): yea <1161>, let <1096> <0> God <2316> be <1096> (5737) true <227>, but <1161> every <3956> man <444> a liar <5583>; as <2531> it is written <1125> (5769), **How <3704> thou might <302> be declared righteous <1344> (5686)** in <1722> thy <4675> sayings <3056>, **and <2532> how you might overcome <3528> (5661)** when <1722> thou <4571> art judged <2919> (5745).

3rd Class - οπως is a relative adverb of manner and may be better translated *how*. - + 3rd Class - αν with two verbs (1) APS-2S δικαιοθης *be declared righteous, (part of justification)*^a and (2) AAS-2S νικησης, *how you might be a victor and be judged (at the βημα the judgment seat of Christ. Ref. 2Co 05:10). See BMT sections 250. C., and 269. (c).*

ATRW says importantly: "Let God be found true (γινεσθω ο θεος αληθης). "Let God continue to be true" (present middle imperative). But every man a liar (πας δε ανθρωπος ψευστης). The contrast in δε really means, "though every man be found a liar." Cf. #Ps 116:12. As it is written (καθως γεγραπται). #Ps 51:6. That thou mightest be justified (οπως αν δικαιοθης). **οπως rather than the common ινα for purpose and αν with the first aorist passive subjunctive of δικαιοω. Used of God this verb here has to mean "declared righteous," not "made righteous."** Mightest prevail (νικησεις). Future active indicative with οπως of νικαω, to win a victory, though B L have νικησης (first aorist active subjunctive, the usual construction). When thou comest into judgement (εν τω κρινεσθαι σε). "In the being judged as to thee" (present passive infinitive or, if taken as middle, "in the entering upon trial as to thee"). Common construction in the LXX from the Hebrew infinitive construct.."

06-Rom 03:05 C-1 - BMT - ει <1487> {COND} δε <1161> {CONJ} η <3588> {T-NSF} αδικια <93> {N-NSF} ημων <1473> {P-1GP} θεου <2316> {N-GSM} δικαιοσυνην <1343> {N-ASF} συνιστησιν <4921> (5719) {V-PAI-3S} τι <5101> {I-ASN} ερουμεν <2046> (5692) {V-FAI-1P} μη <3361> {PRT-N} αδικος <94> {A-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ο <3588> {T-NSM} επιφερων <2018> (5723) {V-PAP-NSM} την <3588> {T-ASF} οργην <3709> {N-ASF} κατα <2596> {PREP} ανθρωπον <444> {N-ASM} λεγω <3004> (5719) {V-PAI-1S}

06-Rom 03:05 **But <1161> if/since <1487> our <2257> unrighteousness <93> commend <4921> (5719) the righteousness <1343> of God <2316>**, what <5101> shall we *say* <2046> (5692)? <3361> *Is* God <2316> unrighteous <94> who taketh <2018> (5723) vengeance <3709>? (I speak <3004> (5719) as <2596> a man <444>)

1st Class - ει with the PAI-3S sunisthsin: *commend, to compare one with another*. See BMT sections 243. and 244..

ATRW says: "What shall we say? (τι ερουμεν;). Rhetorical question, common with Paul as he surveys the argument.

Commendeth (συνιστησιν). This common verb συνιστημι, to send together, occurs in the N.T. in two senses, either to introduce, to commend (#2Co 3:1; 4:2) or to prove, to establish (#2Co 7:11; Ga 2:18; Ro 5:8). Either makes good sense here. Who visiteth the wrath (ο επιφερων την οργην). "Who brings on the wrath," "the inflicter of the anger" (Vaughan). I speak as a man (κατα ανθρωπον). See #Ga 3:15 for same phrase. As if to say, **"pardon me for this line of argument." Tholuck says that the rabbis often used κατα ανθρωπον and τι ερουμεν. Paul had not forgotten his rabbinical training.."**

^a **Justification: The declarative act of God, whereby He pronounces the sinner Not Guilty, and imputes to that one, the righteousness of Jesus Christ.** This definition was taught and was required to be recited by my children at our nightly Bible sessions.

06-Rom 03:06 C-1 C-1 ELC - μη <3361> {PRT-N} γενοιτο <1096> (5636) {V-2ADO-3S} **επει** <1893> {CONJ} **πως** <4459> {ADV-I} **κρινει** <2919> (5692) {V-FAI-3S} ο <3588> {T-NSM} **θεος** <2316> {N-NSM} **τον** <3588> {T-ASM} **κοσμον** <2889> {N-ASM}

06-Rom 03:06 God forbid <3361> <1096> (5636): **for then** <1893> **how** <4459> **shall** <2919> <0> **God** <2316> **judge** <2919> (5692) (5719) **the world** <2889>?

1st Class – The protasis with **επει** = **επι**+ **ει** with crasis, with the FAI, no apodosis following – an elliptical condition of manner with the adverb, **πως**: **how**. It then reads as a question that expects a reply like: No, God is righteous (vs. 5) and He **SHALL** Judge the world!

06-Rom 03:07 C-1 - **ει** <1487> {COND} **γαρ** <1063> {CONJ} **η** <3588> {T-NSF} **αληθεια** <225> {N-NSF} **του** <3588> {T-GSM} **θεου** <2316> {N-GSM} **εν** <1722> {PREP} **τω** <3588> {T-DSN} **εμω** <1699> {S-1SDSN} **ψευσματι** <5582> {N-DSN} **επερισσευσεν** <4052> (5656) {V-AAI-3S} **εις** <1519> {PREP} **την** <3588> {T-ASF} **δοξαν** <1391> {N-ASF} **αυτου** <846> {P-GSM} **τι** <5101> {I-ASN} **ετι** <2089> {ADV} **καγω** <2504> {P-1NS-K} **ως** <5613> {ADV} **αμαρτωλος** <268> {A-NSM} **κρινομαι** <2919> (5743) {V-PPI-1S}

06-Rom 03:07 **For** <1063> **if** <1487> **the truth** <225> **of God** <2316> **hath more abounded** <4052> (5656) **through** <1722> **my** <1699> **lie** <5582> **unto** <1519> **his** <846> **glory** <1391>; **why** <5101> **yet** <2089> **am** <2919> <0> I also <2504> **judged** <2919> (5743) **as** <5613> **a sinner** <268>?

1st Class – “For since the truth of God has more abounded, through my lie, unto His Glory: why yet am I also judged as a sinner?” Assumed true for argument’s sake.

ATRP responds: “Through my lie (εν τω εμω ψευσματι).] Old word from ψευδομαι, to lie, only here in N.T. Paul returns to the imaginary objection in verse #5. The MSS. differ sharply here between **ει δε** (but if) and **ει γαρ** (for if). Paul “uses the first person from motives of delicacy” (Sanday and Headlam) in this supposable case for argument’s sake as in #1Co 4:6. So here he “transfers by a fiction” (Field) to himself the objection.”

06-Rom 03:30 C-1 ,1 - DM - **επειπερ** <1897> {CONJ} **εις** <1520> {A-NSM} ο <3588> {T-NSM} **θεος** <2316> {N-NSM} **ος** <3739> {R-NSM} **δικαιωσει** <1344> (5692) {V-FAI-3S} **περιτομην** <4061> {N-ASF} **εκ** <1537> {PREP} **πιστεως** <4102> {N-GSF} **και** <2532> {CONJ} **ακροβυστιαν** <203> {N-ASF} **δια** <1223> {PREP} **της** <3588> {T-GSF} **πιστεως** <4102> {N-GSF}

06-Rom 03:30 **since indeed** <1897> **there is one** <1520> **God** <2316> **who** <3739> **will justify** <1344> (5692) **the circumcised** <4061> **by means of** <1537> **faith** <4102> **and** <2532> (**will justify** <1344> (5692)) **the uncircumcised** <203> **through** <1223> **faith** <4102>.

1st Class – See DM section 217. **επειπερ**: since indeed, occurs in TR and OLB Byz and H&F Maj text with fn. “**Since there is one God who will justify the circumcised by faith,** + 1st Class - **and will justify the uncircumcised through faith.** **εκ** only used with ablative case – here, ablative of means. See DM section 110. **δια** with the genitive of agency *through faith*. See DM section 109. (1).

ATRP reads: “If so be that God is one (**επειπερ εις ο θεος**). Correct text rather than **επειπερ**. It means “if on the whole.” “By a species of rhetorical politeness it is used of that about which there is no doubt” (Thayer. Cf. #1Co 8:5; 15:15; Ro 8:9. By faith (**εκ πιστεως**). “Out of faith,” springing out of. Through faith (**δια της πιστεως**). “By means of the faith” (just mentioned). **εκ** denotes source, **δια** intermediate agency or attendant circumstance.

VWSNT responds: “**30. By faith — through faith (εκ — δια). Some make the two prepositions equivalent. The difference may be explained from the fact that the real Jew has already a germinating faith from the completion of which justification arises as fruit from a tree.** So Wordsworth: “The Jews are justified out of (**εκ**) the faith which their father Abraham had, and which they are supposed to have in him The Gentiles must enter that door and pass through it in order to be justified.” Compare #Eph 2:17.

06-Rom 04:02 C-1 - ATRWP - **ει** <1487> {COND} **γαρ** <1063> {CONJ} **αβρααμ** <11> {N-PRI} **εξ** <1537> {PREP} **εργων** <2041> {N-GPN} **εδικαιωθη** <1344> (5681) {V-API-3S} **εχει** <2192> (5719) {V-PAI-3S}

06-Rom 04:02 **For <1063> if <1487> Abraham <11> was justified <1344> (5681) by <1537> works <2041>**, he hath <2192> (5719) *whereof* to glory <2745>; but <235> not <3756> before <4314> God <2316>.

1st Class - ει with the API-3S εδικαιωθη: “. . . *was Justified, by works . . .*” **Paul assumes the statement true for arguments sake, but is false in reality.**

ATRPW says: “The Scripture (η γραφη). #Ge 15:6. Was justified by works (εξ εργαων εδικαιωθη). **Condition of first class, assumed as true for the sake of argument, though untrue in fact.** The rabbis had a doctrine of the merits of Abraham who had a superfluity of credits to pass on to the Jews (#Lu 3:8). But not towards God (αλλ ου προς θεον). Abraham deserved all the respect from men that came to him, **but his relation to God was a different matter. He had there no ground of boasting at all..**”

06-Rom 04:14 C-2 - BMT - ει <1487> {COND} γαρ <1063> {CONJ} οι <3588> {T-NPM} εκ <1537> {PREP} νομου <3551> {N-GSM} κληρονομοι <2818> {N-NPM} κεκηνωται <2758> (5769) {V-RPI-3S} η <3588> {T-NSF} πιστις <4102> {N-NSF} και <2532> {CONJ} κατηγορηται <2673> (5769) {V-RPI-3S} η <3588> {T-NSF} επαγγελια <1860> {N-NSF}

06-Rom 04:14 **For <1063> if <1487> they which are of <1537> the law <3551> be/are heirs <2818>**, faith <4102> is made void <2758> (5769), and <2532> the promise <1860> made of none effect <2673> (5769):

1st Class - assumption considered true for the sake of the argument, with 2 peRfect Passive Indicative in apodosis, but no αν. See BMT section 248. B. and 249. “*For if they who are by the law are heirs, . . .*”. To the Greek mind the inclusion of the ‘to be’ verb ειμι: *I am*, was often left out for emphasis or merely understood, as it is in the protasis. See BMT section 273. (f) and Rom 11:12.

ATRPW writes: “Be heirs (κληρονομοι). No predicate in the Greek (εισιν). See on "Ga 4:1". If legalists are heirs of the Messianic promise to Abraham (**condition of first class, assumed as true for argument’s sake**), **the faith is emptied of all meaning (κεκηνωται, perfect passive indicative of κενωω) and the promise to Abraham is made permanently idle (κατηγορηται).**

06-Rom 05:10 C-1 LC - DM - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} εχθροι <2190> {A-NPM} οντες <1510> (5723) {V-PAP-NPM} καταλλαγημεν <2644> (5648) {V-2API-1P} τω <3588> {T-DSM} θεω <2316> {N-DSM} δια <1223> {PREP} του <3588> {T-GSM} θανατου <2288> {N-GSM} του <3588> {T-GSM} υιου <5207> {N-GSM} αυτου <846> {P-GSM} πολλω <4183> {A-DSN} μαλλον <3123> {ADV} καταλλαγεντες <2644> (5651) {V-2APP-NPM} σωθησομεθα <4982> (5701) {V-FPI-1P} εν <1722> {PREP} τη <3588> {T-DSF} ζωη <2222> {N-DSF} αυτου <846> {P-GSM}

06-Rom 05:10 **For <1063> if <1487>, when we were <5607> (5752) enemies <2190>**, we were reconciled <2644> (5648) to God <2316> by <1223> the death <2288> of his <846> Son <5207>, much <4183> more <3123>, being reconciled <2644> (5651), we shall be saved <4982> (5701) by <1722> his <846> life <2222>.

1st Class – LC - Note the use of the Present Active Participle NPM οντες: *being*, from eimi: *I am*. See DM section 201. (5), and 279. – **Logical concession with the concessive participle.**

“For being enemies (and we were), we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

ATRPW says: “We were reconciled to God (κατηλλαγημεν τω θεω). Second aorist passive indicative of καταλασσω for which great Pauline word see on "2Co 5:18". **The condition is the first class. Paul does not conceive it as his or our task to reconcile God to us. God has attended to that himself (#Ro 3:25).** We become reconciled to God by means of the death of God’s Son. "Much more" again we shall be saved "by his life" (εν τη ζωη αυτου). "In his life," for he does live, "ever living to intercede for them" (#Heb 7:25).”

06-Rom 05:15 C-1 - αλλ <235> {CONJ} ουχ <3756> {PRT-N} ως <5613> {ADV} το <3588> {T-NSN} παραπτωμα <3900> {N-NSN} ουτως <3779> {ADV} και <2532> {CONJ} το <3588> {T-NSN} χαρισμα

<5486> {N-NSN} **ει** <1487> {COND} **γαρ** <1063> {CONJ} **τω** <3588> {T-DSN} **του** <3588> {T-GSM} **ενος** <1520> {A-GSM} **παραπτώματι** <3900> {N-DSN} **οι** <3588> {T-NPM} **πολλοι** <4183> {A-NPM} **απεθانون** <599> (5627) {V-2AAI-3P} **πολλω** <4183> {A-DSN} **μαλλον** <3123> {ADV} **η** <3588> {T-NSF} **χαρις** <5485> {N-NSF} **του** <3588> {T-GSM} **θεου** <2316> {N-GSM} **και** <2532> {CONJ} **η** <3588> {T-NSF} **δωρεα** <1431> {N-NSF} **εν** <1722> {PREP} **χαριτι** <5485> {N-DSF} **τη** <3588> {T-DSF} **του** <3588> {T-GSM} **ενος** <1520> {A-GSM} **ανθρωπου** <444> {N-GSM} **ιησου** <2424> {N-GSM} **χριστου** <5547> {N-GSM} **εις** <1519> {PREP} **τους** <3588> {T-APM} **πολλους** <4183> {A-APM} **επερισσευσεν** <4052> (5656) {V-AAI-3S}

06-Rom 05:15 But <235> not <3756> as <5613> the offence <3900>, so <3779> also <2532> *is* the free gift <5486>. **For** <1063> **if** <1487> **through the offence** <3900> **of one** <1520> **many** <4183> **are dead** <599> (5627), much <4183> more <3123> the grace <5485> of God <2316>, and <2532> the gift <1431> by <1722> grace <5485>, *which is* <3588> by one <1520> man <444>, Jesus <2424> Christ <5547>, hath abounded <4052> (5656) unto <1519> many <4183>.

1st Class - ‘*For since through the offence of one* (The **First** Adam), *many* (not all) *are dead* (and remain so), *much more the grace of God, by one man* (The **Last** Adam), Jesus Christ (Messiah), *has abounded* (overflowed) *unto the many.*” Note 1Co 15:45 **And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.** { Ed. Note: The phrase, ‘the second Adam’ does NOT appear in Scripture: in spite of the Charles Wesley Hymn, *Hark The Herald Angels Sing.*, Verse 5. By the way, nowhere in Scripture do angels sing; instead, they ‘say’. **And in intelligible languages!!**}

ATRPW writes: “But not as the trespass (αλλ ουχ ως). It is more contrast than parallel: “the trespass” (το παραπτώμα, the slip, fall to one side) over against the free gift (το χαρισμα, of grace χαρις).

Much more (πολλω μαλλον). Another a fortiori argument. Why so? **As a God of love he delights**

much more in showing mercy and pardon than in giving just punishment (Lightfoot). The gift surpasses the sin. It is not necessary to Paul’s argument to make “the many” in each case correspond, one relates to Adam, the other to Christ.”

06-Rom 05:17 C-1 - DM - ATRPW - **ει** <1487> {COND} **γαρ** <1063> {CONJ} **τω** <3588> {T-DSN} **του** <3588> {T-GSM} **ενος** <1520> {A-GSM} **παραπτώματι** <3900> {N-DSN} **ο** <3588> {T-NSM} **θανατος** <2288> {N-NSM} **εβασιλευσεν** <936> (5656) {V-AAI-3S} **δια** <1223> {PREP} **του** <3588> {T-GSM} **ενος** <1520> {A-GSM} **πολλω** <4183> {A-DSN} **μαλλον** <3123> {ADV} **οι** <3588> {T-NPM} **την** <3588> {T-ASF} **περισσειαν** <4050> {N-ASF} **της** <3588> {T-GSF} **χαριτος** <5485> {N-GSF} **και** <2532> {CONJ} **της** <3588> {T-GSF} **δωρεας** <1431> {N-GSF} **της** <3588> {T-GSF} **δικαιοσυνης** <1343> {N-GSF} **λαμβάνοντες** <2983> (5723) {V-PAP-NPM} **εν** <1722> {PREP} **ζωη** <2222> {N-DSF} **βασιλευσουσιν** <936> (5692) {V-FAI-3P} **δια** <1223> {PREP} **του** <3588> {T-GSM} **ενος** <1520> {A-GSM} **ιησου** <2424> {N-GSM} **χριστου** <5547> {N-GSM}

06-Rom 05:17 **For** <1063> **if** <1487> **by one man’s** <1520> **offence** <3900> **death** <2288> **reigned** <936> (5656) **by** <1223> **one** <1520>; much <4183> more <3123> they which receive <2983> (5723) abundance <4050> of grace <5485> and <2532> of the gift <1431> of righteousness <1343> shall reign <936> (5692) in <1722> life <2222> by <1223> one <1520>, Jesus <2424> Christ <5547>.) {*by one man’s...: or, by one offence*}

1st Class – “*For since by one man’s trespass/offence (the first one in the garden), death reigned as a king because of the/that one, . . .*” The article, *of the/that*, still has much of its demonstrative force, here. DM section 145. and 146.

WNCOR says: “Verse 17: For if by the trespass of the one, death reigned- as-king through the one, much more those accepting the abundance of grace and of the free-gift of righteousness, shall reign-as-kings in life through the One, Jesus Christ! It is not only that you have life, and that eternal life, in Christ: but here in verse 17 we find two kingdoms:”

ATRPW says: “Much more (πολλω μαλλον). Argument a fortiori again. **Condition of first class assumed to be true.** Note balanced words in the contrast (transgression παραπτώματι, grace χαριτος; death θανατος, life ζωη; the one or Adam του ενος, the one Jesus Christ; reign βασιλευω in both).”

06-Rom 06:05 C-1 - ATRWP - WNCOR - ει <1487> {COND} γαρ <1063> {CONJ} συμφυτοι <4854> {A-NPM} γεγοναμεν <1096> (5754) {V-2RAI-1P} τω <3588> {T-DSN} ομοιωματι <3667> {N-DSN} του <3588> {T-GSM} θανατου <2288> {N-GSM} αυτου <846> {P-GSM} αλλα <235> {CONJ} και <2532> {CONJ} της <3588> {T-GSF} αναστασεως <386> {N-GSF} εσομεθα <1510> (5695) {V-FDI-1P}

06-Rom 06:05 **For <1063> if <1487> we have been <1096> (5754) planted together <4854> in the likeness <3667> of his <846> death <2288>**, we shall be <2071> (5704) also <235> <2532> *in the likeness of his resurrection <386>*:

1st Class - "For since we have been united with and in the likeness of His death (*by proper reckoning*), then also we shall be *united with and in the likeness of His resurrection*. **reckon ourselves indeed dead with respect to sin (the old man in Adam)**, but alive unto God through our Lord Jesus Christ.)"

ATRWP writes: "For if we have become united with him by the likeness of his death (ει γαρ συμφυτοι γεγοναμεν τω ομοιωματι του θανατου αυτου). **Condition of the first class, assumed to be true.** συμφυτοι is old verbal adjective from συμφυω, to grow together. Baptism as a picture of death and burial symbolizes our likeness to Christ in his death. We shall be also united in the likeness of his resurrection (αλλα και της αναστασεως εσομεθα). The conclusion to the previous condition introduced by αλλα και as often and τοι ομοιωματι (in the likeness) must be understood before της αναστασεως (of his resurrection). Baptism is a picture of the past and of the present and a prophecy of the future, the matchless preacher of the new life in Christ.

WNCOR writes: "Verse 5: For if we became united with [Him] in the likeness of His death, so shall we be also [in the likeness] of His resurrection: Here Paul looks back to verse 2, to the fact he declared true concerning all believers, that they died to sin; and he now insists that that death is a fact about true believers only—those who have been vitally enlived with Christ. The word means to grow together ^a—as a graft in a tree, so that the graft shares the tree's life. The meaning of Verse 5 may be paraphrased: If we became actually united with Him, which, in our baptism—the "likeness of His death," we profess; so we shall also be united in the likeness of His resurrection: (so therefore to be walking in newness of life!). Conybeare well remarks concerning verse 5: "The meaning appears to be, if we have shared the reality of His death, whereof we have undergone the likeness" (in baptism). Now when the apostle says we are to be united with "the likeness of His resurrection," he refers to the walking in "newness of life" just spoken of in the preceding verse. (For this verse explains that.) To be joined in life with the Risen Christ, and thus daily, hourly, to walk, is a wonder not conceived of by many of us. But it is the blessed portion of all true Christians. They shared Christ's death, and now are "saved by [or in] His life"—as we read in [Rom 5:10](#). But not only saved: we walk here on earth by appropriating faith, in the blessedness of His heavenly "newness" of resurrection life! This is what Paul meant when he said, "To me to live is Christ"; "our inward man is being renewed day by day"; "I was crucified with Christ; Christ liveth in me... the life I now live in the flesh I live by the faith of the Son of God." Of course this fifth verse may look on, also, to that day when our bodies will share this resurrection-life, —as we have seen in the verse before; but the context here shows Paul is speaking of our "walking about in newness of life" in Christ today! We reap the exact effect of what Christ did. Did Christ bear our sins in His own body on the tree? He did. Then we hear them no more. Was Christ made to be sin on our behalf and did He die unto sin? Truly so. Then Christ's relation to sin becomes ours!

06-Rom 06:08 C-1 - ει <1487> {COND} δε <1161> {CONJ} απεθανομεν <599> (5627) {V-2AAI-1P} συν <4862> {PREP} χριστω <5547> {N-DSM} πιστευομεν <4100> (5719) {V-PAI-1P} οτι <3754> {CONJ} και <2532> {CONJ} συζησομεν <4800> (5692) {V-FAI-1P} αυτω <846> {P-DSM}

06-Rom 06:08 **Now <1161> if <1487> we be dead <599> (5627) with <4862> Christ <5547>**, we believe <4100> (5719) that <3754> we shall <4800> <0> also <2532> live/be enlived <4800> (5692) with him <846>

1st Class – "Now since we are dead with Christ, we believe that we shall also live/be enlived (eternally) with Him."

That is, we have this Eternal Life living in us!

William Newwell says: "Verse 8: But if we died with Christ, we believe that we shall also be living with Him [in this world]. Here we take it for granted that we died; that our old man was crucified with Christ. And we go on to the expectation of a blessed life in Christ. For it is not only that we shall "live with Him" in resurrection glory when He comes, but even now we walk in newness of life in Him, as verses 10 and 13 set forth. This is no uncertain confidence, because "Christ, being raised from the

^a The Greek word is συζησομεν —used only here. It was confounded by the King James translators with συμφυτοι translated in Rom 6:5, "planted together," whereas the proper word means to be actually **enlived together with**."

dead, dieth no more." The brief lordship of death over Him is ended forever, and it is His death and life we share. Meyer well paraphrases: "Whosoever has died with Christ is now also of the belief that his life, i.e., the positive, active side of his moral being and nature, shall be a fellowship of life with the exalted Christ; that is, shall be able to be nothing else than this." And Rotherham: "If we jointly died with Christ, —we believe that we shall also jointly live with Him." And Conybeare: "If we have shared the death of Christ, we believe that we shall also share His life." This word, shall also be living with Him, must finally include, doubtless, the consummation of our salvation at the coming of Christ, and the fashioning anew of our mortal bodies. But the word refers directly to that expressed by Paul in #Ga 2:20: "I have been crucified with Christ, and it is no longer I that live, but Christ that liveth in me." Here in Romans Six it is called a living with Him, as over against our death with Him. Hodge well says: "The future tense is used here, referring not to what is to happen hereafter, so much as to what is the certain consequence of our union with Christ." And Alford: "The future ('we shall also live with Him') as in verse 5, is used, because the life with Him, though here begun, is not here completed." And now the reason for this assurance that we shall keep on sharing the risen life of Christ, is given: (vs. 9)"

06-Rom 07:02 C-3 - ATRWP - η <3588> {T-NSF} γαρ <1063> {CONJ} υπανδρος <5220> {A-NSF} γυνη <1135> {N-NSF} τω <3588> {T-DSM} ζωντι <2198> (5723) {V-PAP-DSM} ανδρι <435> {N-DSM} δεδεται <1210> (5769) {V-RPI-3S} νομω <3551> {N-DSM} εαν <1437> {COND} δε <1161> {CONJ} αποθανη <599> (5632) {V-2AAS-3S} ο <3588> {T-NSM} ανηρ <435> {N-NSM} κατηγορηται <2673> (5769) {V-RPI-3S} απο <575> {PREP} του <3588> {T-GSM} νομου <3551> {N-GSM} του <3588> {T-GSM} ανδρος <435> {N-GSM}

06-Rom 07:02 For <1063> the woman <1135> which hath an husband <5220> is bound <1210> (5769) by the law <3551> to *her* husband <435> so long as he liveth <2198> (5723); **but <1161> if <1437> the husband <435> should die <599> (5632)**, she is loosed <2673> (5769) from <575> the law <3551> of *her* husband <435>.

3rd Class -

ATRWP says: "The wife that hath a husband (η υπανδρος γυνη). Late word, under (in subjection to) a husband. Here only in N.T. Is bound (δεδεται). Perfect passive indicative, stands bound. By law (νομω). Instrumental case. To the husband while he liveth (τω ζωντι ανδρι). "To the living husband," literally. But if the husband die (εαν δε αποθανη ο ανηρ). **Third class condition, a supposable case (εαν and the second aorist active subjunctive).** She is discharged (κατηγορηται). Perfect passive indicative of καταργεω, to make void. She stands free from the law of the husband. Cf. #6:6.

06-Rom 07:03 C-3 ,3 - ATRWP - αρα <686> {PRT} ουν <3767> {CONJ} ζωντος <2198> (5723) {V-PAP-GSM} του <3588> {T-GSM} ανδρος <435> {N-GSM} μοιχαλις <3428> {N-NSF} χρηματισει <5537> (5692) {V-FAI-3S} εαν <1437> {COND} γενηται <1096> (5638) {V-2ADS-3S} ανδρι <435> {N-DSM} ετερω <2087> {A-DSM} εαν <1437> {COND} δε <1161> {CONJ} αποθανη <599> (5632) {V-2AAS-3S} ο <3588> {T-NSM} ανηρ <435> {N-NSM} ελευθερα <1658> {A-NSF} εστιν <1510> (5719) {V-PAI-3S} απο <575> {PREP} του <3588> {T-GSM} νομου <3551> {N-GSM} του <3588> {T-GSM} μη <3361> {PRT-N} ειναι <1510> (5721) {V-PAN} αυτην <846> {P-ASF} μοιχαλιδα <3428> {N-ASF} γενομενην <1096> (5637) {V-2ADP-ASF} ανδρι <435> {N-DSM} ετερω <2087> {A-DSM}

06-Rom 07:03 **So then <686> <3767> if <1437>, while *her* husband <435> liveth <2198> (5723)**, she be married <1096> (5638) to another <2087> man <435>, she shall be called <5537> (5692) an adulteress <3428>: **but <1161> if <1437> *her* husband <435> be dead <599> (5632), she is <2076> (5748) free <1658> from <575> that law <3551>**; so that she <846> is <1511> (5750) no <3361> adulteress <3428>, though she be married <1096> (5637) to another <2087> man <435>.

3rd Class - + 3rd Class -

ATRWP writes: "**While the husband liveth (ζωντος του ανδρος). Genitive absolute of present active participle of ζω.** She shall be called (χρηματισει). Future active indicative of χρηματιζω, old verb, to receive a name as in #Ac 11:26, from χρωμα, business, from χραιομαι, to use, then to give an oracle, etc. An adulteress (μοιχαλις). Late word, in Plutarch, LXX. See on "Mt 12:39". If she be joined (εαν γενηται). **Third class condition, "if she come to." So that she is no adulteress (του μη ειναι αυτην μοιχαλιδα).** It is a fact that του and the infinitive is used for result as we saw in #1:24. Conceived result may explain the idiom here."

06-Rom 07:07 C-2 EXC,2 EXC - BMT - DM - ATRWP - WNCOR - τι <5101> {I-ASN} ουν <3767> {CONJ} ερουμεν <2046> (5692) {V-FAI-1P} ο <3588> {T-NSM} νομος <3551> {N-NSM} αμαρτια <266> {N-NSF} μη <3361> {PRT-N} γενοιτο <1096> (5636) {V-2ADO-3S} αλλα <235> {CONJ} την <3588> {T-ASF} αμαρτιαν <266> {N-ASF} ουκ <3756> {PRT-N} εγνων <1097> (5627) {V-2AAI-1S} ει <1487> {COND} μη <3361> {PRT-N} δια <1223> {PREP} νομου <3551> {N-GSM} την <3588> {T-ASF} τε <5037> {PRT} γαρ <1063> {CONJ} επιθυμιαν <1939> {N-ASF} ουκ <3756> {PRT-N} ηδειν <1492> (5715) {V-LAI-1S} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} νομος <3551> {N-NSM} ελεγεν <3004> (5707) {V-IAI-3S} ουκ <3756> {PRT-N} επιθυμησεις <1937> (5692) {V-FAI-2S}

06-Rom 07:07 What <5101> shall we say <2046> (5692) then <3767>? Is the law <3551> sin <266>? God forbid <3361> <1096> (5636). Nay <235>, I had <1097> <0> not <3756> known <1097> (5627) sin <266>, except <1508> by <1223> (having knowledge) of the law <3551>: for <1063> <5037> I had <1492> <0> not <3756> known <1492> (5715) lust <1939>, except <1508> the law <3551> had said <3004> (5707), Thou shalt <1937> <0> not <3756> covet <1937> (5692). {lust: or, concupiscence}

2nd Class - EXC - ei plus substitution of the verbal *having knowledge*, from the apodosis. + 2nd Class - EXC - See BMT sections 248., 249., 274., and 471. See also, DM section 216. The apodoses are underlined.

ATRWP comments grammatically: “Is the law sin? (ο νομος αμαρτια;). A pertinent query in view of what he had said. Some people today oppose all inhibitions and prohibitions because they stimulate violations. That is half-baked thinking. **I had not known sin (την αμαρτιαν ουκ εγνω).** Second aorist indicative of γινωσκω, to know. It is a conclusion of a second class condition, determined as unfulfilled. Usually *av* is used in the conclusion to make it plain that it is second class condition instead of first class, but occasionally it is not employed when it is plain enough without as here (#Joh 16:22,24). See on "Ga 4:15". So as to I had not known coveting (lust), επιθυμιαν ουκ ηδειν. But all the same the law is not itself sin nor the cause of sin. Men with their sinful natures turn law into an occasion for sinful acts..”

WNCOR comments on Paul's own struggle against the indwelling sin problem: “Paul's Law-struggle—before he knew the Gospel- revelation, that he had died to the Law

7 What shall we say then? Is the Law sin? Banish the thought! On the contrary, I had not become conscious of sin, except through law: for I had not perceived evil-desire, except the Law

8 had said, Thou shalt not have evil-desire. But sin, seizing occasion through the Commandment, wrought out in me all manner of evil-desire. For apart from law sin is dead.

9 And I was alive apart from law once. But upon the coming of the Commandment [to my con-

10 science] sin sprang into life, and I died. And the Commandment, which was unto life, this I found

11 to be unto death: for sin, seizing occasion, through the Commandment beguiled me, and through it slew me.

12 So that the Law indeed is holy, and the Commandment holy, and righteous, and good.

13 Did then that which is good become death unto me? Banish the thought! But sin, that it might appear as sin, by working out death to me through that which is good; —that through the Commandment sin might become exceeding sinful!

14 For we know that the Law is spiritual: but I am carnal, sold under sin. For that which I am

15 working out, I do not own: for not what I am wishing this am I doing: but what I am hating—

16 this I am practicing. But if what I am not wishing, I am practicing, I am consenting unto the Law that it is right.

17 So, therefore, no longer is it I that am working

18 it out, but sin which is dwelling in me. For I know that there does not dwell in me, that is, in my flesh, a good thing: for the wishing is present with me, but the working out that which is right,

19 is not. For not what I am wishing am I practicing—that is, the good; but on the contrary, what I am not wishing—that is, the evil, this I

20 am doing! But if what I am not wishing, this I am practicing, no longer is it I that am working it out, but on the contrary, sin which dwelleth in me.

21 I find then the law, that to me, desiring to be

22 practicing the right, the evil is present. For I de- light in the Law of God after the inward man:

23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

24 Wretched man that I am! who shall deliver me out of the body of this death?

25 I thank God, [for deliverance] through Jesus Christ our Lord. So then, I myself with the mind, indeed, serve God's Law; but with the flesh sin's law.

Newell Teaches Identification Truth's

Before beginning the study of this great struggle of Paul's, let us get it settled firmly in our minds that Paul is here exercised not at all about pardon, but about deliverance: "Who shall deliver me from this body of death?" The whole question is concerning indwelling sin, as a power; and not committed sins, as a danger.

Mark also that while (as we shall show) the indwelling Holy Spirit is the Christian's sole power against the flesh, He is not known in this struggle; but it is Paul himself against the flesh—with the Law prescribing a holy walk, but furnishing no power whatever for it.

Even the fact of deliverance through Christ from the Law (described in the fourth and sixth verses), is most evidently not known during this conflict with the flesh, (This fact itself marks the conflict as one that preceded the revelation to the apostle of his being dead to the Law, not under law: for such knowledge would have made the struggle impossible.)

Therefore this conflict of Paul's, instead of being an example to you, is a warning to you to keep out of it by means of God's plain words that you are not under law but under grace.

But now you will adopt one of two courses: either you will read of and avoid the great struggle Paul had, under law, to make the flesh obedient by law, —with its consequent discovery of no good in him, and no strength; with his despairing cry, "Who shall deliver me?" and the blessed discovery of deliverance through our Lord Jesus Christ and by the indwelling Spirit: and this is, of course, the true way, —for you are not under law. It is the God-honoring path, for it is the way of faith. It is the wisest, because in it you profit by the struggle and testimony of another, written out for your benefit.

The second course, (and alas, the one followed by most in their distress and longing after a holy life), is to go through practically the same struggle as Paul had, —until you discover for yourself experimentally what he found. In this latter course you will be like Bunyan's pilgrim who fell into the Slough of Despond. You will enjoy reading the quotations below from Bunyan's Pilgrim's Progress. We suppose you have this priceless book: but quote, to save the trouble of reference.

If we (as Gentiles who were not put under the Law by God), were able to believe, simply to believe, I say, that we died federally with Christ, we should enter into the blessed state of deliverance belonging to a risen one, who knows 'both that he died and that he is in Christ—not under law: and the

"struggle" would be avoided. Rather, there would be a walk of faith, both in Christ's work, and the Holy Spirit's indwelling power. ⁽¹⁾

And, if we can learn from Paul's struggle in this Seventh Chapter, the lessons Paul seeks to teach us—of the fact that we cannot be what we would, because of the inveterate, incurable evil of our flesh—of "the sin that dwelleth in us," and that deliverance is "through Christ Jesus our Lord,"—through faith in Him, as having become identified with us as we were, and having thus effected our death, with Him, to sin, and all the "I must" claims of our old standing: so that we count our- selves dead to sin, and alive unto God in Christ Jesus, —it will be well! We shall be blessed!

But if we refuse to learn the lessons Paul would teach us here—of the great facts of our deliverance in Christ from "the power of sin which is the Law" ([#1Co 15:56](#)), we shall not only fail of personal deliverance from sin's power, but we shall soon be traducing all the glorious doctrines of Paul, and be sinking to the doctrine that we must expect to go on sinning and getting forgiveness "till we die,"—which is, of course, putting our own death in the place of Christ's death: for God says we died with Him, and are now free in Him Risen!

Verse 7: What shall we say, then? Is the Law sin?— Paul has been telling us in Chapter Six of having died to sin, and now, in the first section of Chapter Seven, he tells us of having been made dead to the Law and discharged therefrom. **His enemies (and he must always keep them in mind—the enemies of grace)—would immediately accuse him thus: "You say we died to the Law; therefore you class the Law with sin." Banish the thought!** is Paul's answer—his usual holy, horrified rejection of what is false.

On the contrary, I had not become conscious of sin except through law: That is, forbidding a thing to one who cannot abstain from that thing, is the way to make him know his bondage—his own helplessness. "By the Law is the knowledge of sin."

For I had not perceived evil-desire, except the Law had said, Thou shalt not have evil desire—Here Paul begins to show the spiritual character and reach of the Law. He will proceed through the rest of the Chapter to show in detail the spiritual effect of the Law on him.

The direct reference in this word "desire" is to [#De 5:21](#), where the correct translation is, "Neither shalt thou desire thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy

neighbor's." Now, Saul of Tarsus had been occupied with the outward things, positive and negative) of the Law. But when God quickened to his heart the real meaning of the word covet, or desire—showing him that "desire not" forbade the reaching out of the heart after anything other than loving God with all the heart, soul, and mind, and his neighbor as himself; he discerned for the first time that such desire is sin. For desire, in a creature, for aught else but God's glory, is sin. Imagine Gabriel in God's presence entertaining desire for something for himself⁽²⁾: It would be the beginning of another Lucifer!

It will be well, by the way, for all legalists—for those who seek either righteousness or holiness through the Law, to HEAR the Law: "Thou shalt not have evil desire"!

The footnotes:

- (1) Wherefore Christian was left to stumble in the Slough of Despond alone; but still he endeavored to struggle to that side of the slough that was furthest from his own house, and next to the Wicketgate; the which he did, but could not get out because of the burden that was upon his back. But I beheld, in my dream, that a man came to him, whose name was Help, and asked him. What he did there?
Sir, said Christian, I was bid to go this way by a man, called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come: and as I was going thither I fell in here.
HELP; But why did you not look for the steps? [The great and precious promises of God,]
CHRISTIAN: Fear followed me so hard, that I fled the next way and fell in. Then said Help, Give me thy hand; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.
Then I stepped to him that plucked him out and said: Sir, wherefore, since over this place is the way from the City of Destruction to yonder gate, is it that this place is not mended, that poor travelers might go thither with more security? and he said unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it was called the Slough of Despond: for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground,
It is not the pleasure of the King that this place should remain so bad; his labourers also have, by the directions of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here hath been swallowed up at least twenty thousand cart-loads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, (and they that can tell, say, they are the best materials to make good ground of the place), if so be it might have been mended; but it is the Slough of Despond still; and so will be, when they have done what they can.
True, there are, by the direction of the Lawgiver, certain good and substantial steps placed even through the very midst of this slough; but at such times as this Place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men through the dizziness of their heads step besides; and then they are bemired to purpose, notwithstanding the steps be there: but the ground is good when they are once got in at the gate.
- (2) The word epithumia (desire) is used 37 times in the New Testament, —in all but three of these passages denoting evil-desire. The three exceptions, however, indicate that the context must (ed. note: always) determine the meaning in any case. (#Lu 22:15; Php 1:23; #1Th 2:17: contrasted, for example, with #Mk 4:19; Jo 8:44; Ro 1:24; #Titus 2:12; Jas 1:14; 1Jo 2:16; 2Pe 3:3)."

06-Rom 07:16 C-1 - εἰ <1487> {COND} δὲ <1161> {CONJ} ὁ <3739> {R-ASN} οὐ <3756> {PRT-N} θελω <2309> (5719) {V-PAI-1S} τουτο <3778> {D-ASN} ποιω <4160> (5719) {V-PAI-1S} συμφημι <4852> (5719) {V-PAI-1S} τω <3588> {T-DSM} νομω <3551> {N-DSM} οτι <3754> {CONJ} καλος <2570> {A-NSM}

06-Rom 07:16 If <1487> then <1161> I do <4160> (5719) that <5124> which <3739> I would <2309> (5719) not <3756>, I consent <4852> (5748) unto the law <3551> that <3754> it is good <2570>.

1st Class - "But since then I am doing these things I would not, . . ."

ATRPW reads: "I consent unto the law (συμφημι τω νομω). Old verb, here only in N.T., with associative instrumental case. "I speak with." My wanting (θελω) to do the opposite of what I do proves my acceptance of God's law as good (καλος).."

WNCOR reasons: "Verse 16: But now he gains a further step: But if what I am not wishing, I am practicing, I am consenting unto the Law that it is right. The wicked man does what he is wishing; and is willing to condemn God's Law if it interferes with him. But Paul cries in this struggle, "I have just discovered that I am not at all in my heart opposing the Law; but am in my heart of hearts consenting that it is right." And that is a very real step. In the matter of forgiveness, the thief on the cross took that step, in saying to his fellow, "We receive the due reward of our deeds." And Paul, forgiven but undelivered, cries, The Law is right! My heart consents to God's Word and God's Way, —however far I am from following it! And now he pursues his advantage:

So therefore, no longer is it I that am working it out, but sin which is dwelling in me.”

06-Rom 07:20 C-1 - εἰ <1487> {COND} δε <1161> {CONJ} ο <3739> {R-ASN} οὐ <3756> {PRT-N} θελῶ <2309> (5719) {V-PAI-1S} ἐγὼ <1473> {P-1NS} τοῦτο <3778> {D-ASN} ποίω <4160> (5719) {V-PAI-1S} οὐκετι <3765> {ADV-N} ἐγὼ <1473> {P-1NS} κατεργαζομαι <2716> (5736) {V-PNI-1S} αὐτο <846> {P-ASN} ἀλλ <235> {CONJ} ἡ <3588> {T-NSF} οἰκουσα <3611> (5723) {V-PAP-NSF} ἐν <1722> {PREP} ἐμοί <1473> {P-1DS} ἀμαρτία <266> {N-NSF}

06-Rom 07:20 **Now <1161> if <1487> <3739> I do <4160> (5719) that <5124> I <1473> would <2309> (5719) not <3756>**, it is no more <2089> <3765> I <1473> that do <2716> (5736) it <846>, but <235> sin <266> that dwelleth <3611> (5723) in <1722> me <1698>.

1st Class – “Now since I do that I would/will not . . .” That old man keeps on coming down from the cross^a where once he was reckoned crucified and dead with the Christ. This word ‘reckon’ comes from the Greek word λογίζομαι,^b *I count on, Impute, Reckon*. As opposed to the word pisteuō: *I believe*, for which the faith is the mental act of holding to something that happened historically, here on earth. **To reckon/count on/impute, is some act that takes place in the heavenlies where every believer in Jesus Christ is seated together in Christ Jesus.** Before reckoning properly/Biblically, our Proper Position in Christ Jesus must be established and is an essential part of our beginning Christian life. Eph 02:04-10, especially verse 06. The following Christian Hymn Verse 1, is given by way of illustration..

Moment By Moment

1893

Lyrics by Daniel W. Whittle - Music by May W. Moody

Dying with Jesus, by death reckoned mine;

Living with Jesus, a new life divine;

Looking to Jesus till glory doth shine,

Moment by moment, O Lord, I am Thine.

For information on Identification truths see Appendix A

WNCOR says: “Verse 20: But if what I am not wishing, this I am practicing, no longer is it I that am working it out, but on the contrary, sin which dwelleth in me.

Paul reasserts the blessed fact (which is, alas, no comfort to him as yet!) that it is no longer the real “I,” but indwelling sin, that is working out this hated life of defeat.”

As an Introduction to Chapter Eight of Roman’s, WNCOR recapitulates the teaching of Romans seven and provides the introduction to the sublimity of Chapter Eight.

“Verse 25: I thank God, [for deliverance] through Jesus Christ our Lord. Ah! The answer to Paul’s self-despairing question, “Who shall deliver me?” is a new revelation, — even identification with Christ in His death! For just as the sinner struggles in vain to find forgiveness and peace, until he looks outside himself to Him who made peace by the blood of His cross, just so does the quickened soul, struggling unto despair to find victory over sin by self-effort, look outside him- self to Christ—in whom he is, and in whom he died to sin and to law! Paul was not delivered by Christ, but through Him; not by anything Christ then or at that time did for him; but through the revelation of the fact that he had died with Christ at the cross to this hated indwelling sin, and law of sin; and to God’s Law, which gave sin its power. It was a new vision or revelation of the salvation which is in Christ—as described in verses 4 and 6 of our chapter.

The sinner is not forgiven by what Christ now does, but by faith in what He did do at the cross, for, “The word of the cross is the power of God.” Just so, the believer is not delivered by what Christ does for him now; but in the

^a In Mat 27:40-44, The motely group of people passing by, the Chief Priests kept on saying “. . . come down from the cross . . .” Also, both thieves Cast this remark. Later, Luke 23:40-43, one thief repented and believed.

^b Ro 2:3, Ro 2:26, 3:28, 4:3, 4:4, 4:5, 4:6, 4:8, 4:9, 4:10, 4:11, 4:22, 4:23, 4:24, 6:11, 8:18, 8:36, 9:8, 14:14; 2Co 12:6; Ga 3:6; Php 3:13; 4:8; 2Ti 4:16; Heb 11:19; Jas 2:23: is a list of several verses showing that **Reckoning Really Counts.**

revelation to his soul of identification with Christ's death at the cross: for again, "The word of the cross is the power of God."

It will be by the Holy Spirit, that this deliverance is wrought in us; as we shall see in Chapter Eight. Through our Lord Jesus Christ, and by "the law of the Spirit of life in Christ Jesus," is God's order.

To sum up Paul's Great Discoveries in this Struggle of Chapter Seven:

1. That sin dwelt in him, —though he delighted in God's Law!
2. That his will was powerless against it.
3. That the sinful self was not his real self.
4. That there was deliverance through our Lord Jesus Christ! (1)

I thank God [for deliverance] through Jesus Christ our Lord! Paul had cried, Who shall deliver me? The answer is, —the discovery to his soul of that glorious deliverance at the cross! of death to sin and Law with Him! So it is said, "Through Jesus Christ our Lord." The word of the cross—of what Christ did there, is the power of God—whether to save sinners or deliver saints!

But ah, what a relief to Paul's soul—probably out yonder alone in Arabia, struggling more and more in vain to compel the flesh to obey the Law, to have revealed to his weary soul the second glorious truth of the Gospel—that he had died with Christ—to sin, and to Law which sin had used as its power! And now the conclusion—which is the text of the whole chapter! So then—always a quod erat demonstrandum with Paul! I myself, with the mind, indeed—this is the real renewed self, which the apostle has over and over said that "sin that dwelleth in him" was not! "With the mind"

All the spiritual faculties including, indeed, the soul- faculties of reason, imagination, sensibility—which even now are "being renewed" by the Holy Spirit, day by day. Am subject to God's law [or will]—all new creatures can say this. But with the flesh sin's law. He saw it at last, and bowed to it, —that all he was by the flesh, by Nature, was irrevocably committed to sin. So he gave up—to see himself wholly in Christ (who now lived in Him) and to walk not by the Law, even in the supposed powers of the quickened life— but by the Spirit only: in whose power alone the Christian life is to be lived.

PAUL'S STRUGGLE NOT CHRISTIAN DOCTRINE ???

It is of the utmost importance clearly to see that the great struggle of the latter part of Romans Seven is neither a purely Jewish one, **nor a normal Christian walk, nor a necessary Christian experience.** {Ed. Note: But Oh, My Brothers and Sisters, If you've nevr been carnal σαρκινος and/or σαρκικος; see 1 Cor 3:2-3, I wonder about your salvation.}

It is not a purely Jewish struggle. Jewish struggles are set forth in the Psalms, and are a conflict with outward enemies, or the questioning cry (as in #Psalm 88) as to why God seems far off, or even, for the present, seemingly against the supplicator (typically—the Remnant in the Last Days). But not even in the deepest Psalm of trouble is there ever a hint of two natures within the struggler! (For example. #Psalm 10, or #Ps 88, or #Ps 77, or even such Psalms as #Ps 51, Ps 32.) {Ed. Note: The permanent indwelling Holy Spirit was unknown in previous dispensations}

Neither is this struggle a normal Christian experience. For (1) there is no mention of Christ until the legal struggle is ended in self-despair, —and (2) There is no mention whatever of the Holy Spirit—whose recognized presence and power Make possible proper Christian experience: which is "walking by the Spirit."

That it is not a normal Christian walk, we have also shown from Paul's own triumphant life. And that it is not a necessary Christian experience, is seen from the fact that Paul is, in this struggle, occupied with the Law, —under which God says believers are not! (#6:14.) The complete Gospel believed, makes such a struggle unnecessary and indeed impossible. For the gospel reveals (as in Romans #6:1-11 and #7:1-6, and all Chapter #Ro 8)

1. that we died with Christ and are now alive unto God in Christ Risen;
2. that those under Law were made dead to and discharged from the legal economy;
3. that the Holy Spirit indwelling the believer has taken over the conflict with the flesh; and is the whole power of a triumphant walk;
4. that therefore there is no condemnation to those in Christ Jesus, and no separation from God's love to those in Him!

Doubtless we often see other Christians having a Seventh-of- Romans struggle, and shall easily find ourselves falling into such a struggle. But as the gospel concerning our death with Christ both to sin and to the legal principle becomes clear to us, and our faith therein becomes strong; and our reliance upon the Holy Spirit

becomes more constant, we shall walk as Paul did:—" Thanks be unto God who always leadeth us in triumph in Christ."

The path of faith is the most hateful path possible for the flesh. Faith gives the flesh no place—leaves no "part" for man's will and energy. The flesh will go to any degree of religious self-denial, or self-inflicted sufferings—anything but death!

But faith begins right there: we died with Christ, we live in Him! We have no righteousness, no strength, —and desire none: Christ is our righteousness, and "when we are weak, we are strong."

Thus the walk of simple-hearted faith is indeed in another realm from the struggle of Romans Seven. God give us to have faith "as a little child," a cloudless, unmixed vision, as had Paul at last!

When the demand, however, arises in our hearts that we be what we find written in the Epistles, the effect is the same exactly as in Paul's case as regards the discovery of powerlessness. The "Holiness" people call it, as we said, "becoming convicted for holiness." The conscience becomes suddenly awakened. We see that we have been content with a righteous standing, without a really holy walk. If we have seen that we died with Christ; and are properly instructed, we shall, upon such awakening,

1. Know that there is deliverance in Christ for us, whether we are yet able, or not, in living faith to reckon that we are dead unto sin and alive unto God.
2. We shall be, or become, willing to have God show us how, or wherein, we are still holding fast to any sin, or any indulgence of the flesh.
3. We shall be brought, by God's grace, to agree to the sentence of death that has already been pronounced on this particular thing, when our old man, —all our old self, was crucified with Christ.
4. Then we shall enter into the place of reckoning our- selves dead to sin, and to this darling sin, and to all sin, —as God commands His saints who have died with Christ.
5. We may have, if necessary, a struggle here: as James shows:
"Ye adulteresses, know ye not that the friendship of the world is enmity with God? . . . God resisteth the proud, but giveth grace to the humble. Be subject therefore to God; but resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you!"

And now see his following words:

"Cleanse your hands, ye sinners"—those saints indulging known sin. "And purify your hearts, ye doubleminded"—those believers who have been half for the world, while half for heaven. "Be afflicted, and mourn and weep." (Not that God is unwilling, but that we are!) "Let your laughter" (which has been the fool's laughter of this condemned world!) "be turned to mourning, and your joy" (which has been the joy of worldlings, not of heaven-bound saints) "to heaviness. Humble yourselves in the sight of the Lord, and He shall exalt you!"

This is the path for worldly Christians. Not that the grace of God is insufficient: but they have been rejoicing with a condemned world! And they must come out of that, though in bitterness.

However, the bitterness need not be, —if we are willing! "If ye be willing and obedient, ye shall eat the fruit of the land." And nothing will persuade our hearts like the goodness of God, in the gift of His Son, and the work of the cross, already accomplished on our behalf.

Whether, then, it be a soul under law, or one in greater light: there will be the discovery of our own utter powerlessness, and of deliverance—from sin and self, in our Lord Jesus Christ! And this is the object of the revelation of Paul's great struggle, —not mere information, but application of these lessons to ourselves. For if we go through Chapters Six and Seven unexercised of soul, how shall we learn the blessed walk in the Spirit of Chapter Eight?

For "the flesh" is there—in Chapter Eight—all unchanged! And unless we practically learn, —learn for and regarding our own selves—the great lesson that in ourselves, in "the whole natural man," there is no good; that even when we will to do good, evil is yet present, and dominant! and that help for us, for our very selves, must come from without: unless we learn this holy self-despair; we will not enter into actual spiritual deliverance in Christ: but will only be "puffed up" by our study. For mere knowledge "puffeth up." But we all know that Paul was not puffed up when he cried, "O wretched man that I am!" And if Paul, found a body of death to be delivered from, you and I

have that same body of death! And we too must be brought to say, "I thank God through Jesus Christ our Lord."^a It may be that you will be found like the remarkable case below, related by Mr. Finney^b: and be ready to step immediately into any new revelation of blessing in Christ.^c It should be a true illustration of every believer! However, the bitterness need not be, --if we are willing! "If ye be willing and obedient, ye shall eat the fruit of the land." And nothing will persuade our hearts like the goodness of God, in the gift of His Son, and the work of the cross, already accomplished on our behalf.

Whether, then, it be a soul under law, or one in greater light: there will be the discovery of our own utter powerlessness, and of deliverance--from sin and self, in our Lord Jesus Christ! And this is the object of the revelation of Paul's great struggle, --not mere information, but application of these lessons to ourselves. **For if we go through Chapters Six and Seven unexercised of soul, how shall we learn the blessed walk in the Spirit of Chapter Eight?**

For "the flesh" is there--in Chapter Eight--all unchanged! And unless we practically learn, --learn for and regarding our own selves--the great lesson that in ourselves, in "the whole natural man," there is no good; that even when we will to do good, evil is yet present, and dominant! and that help for us, for our very selves, must come from without: unless we learn this holy self-despair; we will not enter into actual spiritual deliverance in Christ: but will only be "puffed up" by our study. For mere knowledge "puffeth up." But we all know that Paul was not puffed up when he cried, "O wretched man that I am!" And if Paul found a body of death to be delivered from, you and I have that same body of death! And we too must be brought to say, "I thank God through Jesus Christ our Lord." It may be that you will be found like the remarkable case below, related by Mr. Finney^b: and be ready to step immediately into any new revelation of blessing in Christ.^c It should be a true illustration of every believer!

06-Rom 08:09 C-1 ,1 - ATRWP - υμεις <4771> {P-2NP} δε <1161> {CONJ} ουκ <3756> {PRT-N} εστε <1510> (5719) {V-PAI-2P} εν <1722> {PREP} σαρκι <4561> {N-DSF} αλλ <235> {CONJ} εν <1722> {PREP} πνευματι <4151> {N-DSN} ειπερ <1512> {COND} πνευμα <4151> {N-NSN} θεου <2316> {N-GSM} οικει <3611> (5719) {V-PAI-3S} εν <1722> {PREP} υμιν <4771> {P-2DP} ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} πνευμα <4151> {N-ASN} χριστου <5547> {N-GSM} ουκ <3756> {PRT-N} εχει <2192> (5719) {V-PAI-3S} ουτος <3778> {D-NSM} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} αυτου <846> {P-GSM}

06-Rom 08:09 But <1161> ye <5210> are <2075> (5748) not <3756> in <1722> the flesh <4561>, but <235> in <1722> the Spirit <4151>, if so be <1512> that the Spirit <4151> of God <2316> dwell <3611> (5719)

^a Archbishop Leighton, on #Ro 8:35, says, "Is this he that so lately cried out, 'Oh wretched man that I am! who shall deliver me?' that now triumphs, O happy man! 'who shall separate us from the love of Christ?' Yes, it is the same. Pained then with the thoughts of that miserable conjunction with a body of death, and so crying out, who will deliver? Now he hath found a Deliverer to do that for him, to whom he is forever united. So vast a difference is there betwixt a Christian taken in himself and in Christ!"

^b In his remarkable Autobiography Mr. Charles G. Finney relates the case of a lady who had always been marked for simplicity and uprightness of spirit. She had been, when a young woman, very highly regarded, but when she heard the gospel, she believed it, immediately entering fully into the admission of her guilt before God, and trusting Him implicitly on the ground of the shed blood of Christ, But in Mr. Finney's meetings she heard that God had commanded her to yield herself to Him and be filled with the Holy Spirit. She instantly complied again. And her husband came to Mr. Finney saying, "I cannot understand my wife. She was the most perfect creature I ever knew, when we were married. Then she was converted, and has been absolutely exemplary ever since. But she says now that at your meeting the other night she yielded herself in a new way to God; and I myself can see the most astonishing change, but cannot account for it at all." (We relate from memory.)

This was a case of simplicity of heart and mind, perhaps not often found. Since the work on the cross, anyone can appropriate just as simply the whole benefit of Christ's work.

^c But if you find yourself not spiritual, not even ready of heart to become so, can at least pray the prayer Mr. F. B. Meyer--of blessed memory! taught so: "' Lord, make me willing to be made willing!" There is a blessed walk in the Spirit for you! Believe that. And cast yourself upon the grace of God! He will bring it to pass!" This is the path for worldly Christians. Not that the grace of God is insufficient: but they have been rejoicing with a condemned world! And they must come out of that, though in bitterness

in <1722> you <5213>. Now <1161> if any man <1536> have <2192> (5719) not <3756> the Spirit <4151> of Christ <5547>, he <3778> is <2076> (5748) none <3756> of his <846>.

1st Class – “. . . Since the Spirit of God is dwelling in you.” *εἴπερ* = *εἰ* + *περ* with crasis. Protasis follows apodosis. *You are in the (Holy) Spirit (not in the flesh - σαρκί), since the Spirit (Holy) of God is dwelling in you.*”

1st Class – “Now if any man has not the Spirit of Christ (Subjective Genitive; *the Spirit that Christ gives or sends*), he is **NOT His**. The believer has the Spirit (Holy) of Christ, the unbeliever doesn’t. ‘Folks, it don’t git much plainer than this.’”

06-Rom 08:10 C-1 - BMT - *εἰ <1487> {COND} δε <1161> {CONJ} χριστος <5547> {N-NSM} ἐν <1722> {PREP} ὑμῖν <4771> {P-2DP} το <3588> {T-NSN} μεν <3303> {PRT} σωμα <4983> {N-NSN} νεκρον <3498> {A-NSN} δια <1223> {PREP} αμαρτιαν <266> {N-ASF} το <3588> {T-NSN} δε <1161> {CONJ} πνευμα <4151> {N-NSN} ζωη <2222> {N-NSF} δια <1223> {PREP} δικαιοσυνην <1343> {N-ASF}*

06-Rom 08:10 ¶ **And <1161> if <1487> Christ <5547> is in <1722> you <5213>**, the body <4983> <3303> *is* dead <3498> because <1223> of sin <266>; but <1161> the Spirit <4151> *is* life <2222> because <1223> of righteousness <1343>.

1st Class – “And since Christ *is* in you, the body *is* dead because of the indwelling sin nature.” Substitution of the PAI-3S *εστι*(ν): (*he*) *is*, into protasis. See BMT section 273. (f).

WNCOR again says: *And if Christ is in you, the body indeed is dead, on account of sin; but the Spirit is life, on account of righteousness.*

Here in this tenth verse we have the answer to our Lord’s prayer in # Joh 17:21, 22: “I pray . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us: . . . that they may be one, even as we are one.”

We have seen in an earlier chapter how we came to be in Christ: that God, having ended our history before Himself as connected with the first Adam, at the cross, created us in Christ, the Last Adam, the Second Man. Thus was the one part of our Lord’s intercession answered. We are in Christ. But the other part of the great mystery is here before us in [Romans 8.10: Christ is in us. Although, as we know, He is within us by His Spirit, yet it is Christ Himself who is in us. That the Spirit can make Christ present in us, we see in the beautiful words of #2Co 3.17, 18: “Now the Lord is the Spirit: . . . We . . . are transformed into the same image from glory to glory, even as from the Lord the Spirit. Or, as Paul says in the solemn words of #2Co 13:5: “Know ye not as to your own selves, that Jesus Christ is in you?” ^a

Our Lord said in # Joh 14:10,11: “Believe Me that I am in the Father, and the Father in Me.” Christ and His Father were distinct persons, yet one, in being, life, love, and purpose. “I and the Father are one.” “The living Father sent Me, and I live because of the Father.” “The Father loveth the Son . . . I love the Father.” “I glorified Thee . . . glorify Thou Me with Thine own self.” A similar marvelous union our blessed Lord asked and obtained for us with Himself: “That they may be one, even as We are one!” “That they may be in Us” (# Joh 17:21-23).

Returning to Romans 8.10: There is a double fact stated concerning those in whom Christ by His Spirit is. First, the body is dead. Second, the Spirit is life. It is evident that our bodies here are contrasted with our spirits, and these as in the Holy Spirit. It is well that we thoroughly understand and believe that our bodies are in no sense redeemed as yet. They are “dead” as regards any emotion Godward; and this “because of sin.” **Those who teach and seek “eradication of the sinful principle,” as they call it, would do well to ponder this tenth verse.**

The other blessed fact, that the Spirit is life because of righteousness, is enough for our present walk. “Him who knew no sin God made to become sin on our behalf, that we might become the righteousness of God in Him.” **Not only are our sins put**

^a Christ in you, the hope of glory” (# Col 1:27), is called by the apostle there “the riches of the glory of this mystery”--the great revelation which Paul’s gospel contains. But it is a terrible error to confine the revelation of that mystery to what are called “the prison epistles,” beginning with Ephesians. The two sides of the gospel, We in Christ, and, Christ in us, are constantly set forth from Romans on. The very words of our verse in Romans (#8.10): If Christ is in you, are as wonderful as we find! In Galatians also (# Ga 2:20): “It is no longer I that live, but Christ liveth in me.” And in #2Co 13:3: “Christ that speaketh in me”; and in # Ga 1:16: “To reveal His Son in me.” (These last two refer especially to testimony.) In # Eph 3:14-21 we have the great prayer, “that Christ may make His home down in your hearts through faith.” He lives in all saints (#2Co 13.5), just as all saints are in Him. But the Ephesians passage is like # Re 3:20: “Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Let us beware of the false teaching, that only the so-called “prison epistles” are “church truth.” For in all Paul’s epistles we find this great double truth, we in Christ, and Christ in us. Each epistle has its particular object and phase of truth, certainly, but they are one; and are all for the Church, the one Body!

away and we ourselves "justified from all things"; but we have been created in Christ Jesus. The new creature, Paul tells us, "hath been created after God in righteousness and holiness of truth" (# Eph 4:24). It is striking in Romans 8.10 that the noun life is opposed to the adjective dead. Our spirits before they were new-created in Christ, were alive so far as existence is concerned but had no life as God counts life--for that is only in Christ and by the Spirit.

We read "Spirit" in this verse, meaning the Holy Spirit. The sense being, that the Spirit, by whose power we were made partakers of the risen life of Christ, acts constantly as "the Lord the Spirit," (as quoted above from #2Co 3:17) as the maintainer and supplier of that life of Christ in us. The Holy Spirit alone could be called life! We recognize that the human body and the human spirit seem to be contrasted in the verse before us. ^a Yet we remember # Ga 5:25 : "We live by the Spirit"; and # Ro 8:2: "The law of the Spirit of life in Christ Jesus"; and "The mind of the Spirit is life" (verse 6). Our spirits are now alive--and that to God! But "Christ is our life"; and the Administrator of that life in us is the Spirit of God.

06-Rom 08:11 C-1 - **ει <1487> {COND} δε <1161> {CONJ} το <3588> {T-NSN} πνευμα <4151> {N-NSN} του <3588> {T-GSM} χειραντος <1453> (5660) {V-AAP-GSM} ιησουν <2424> {N-ASM} εκ <1537> {PREP} νεκρων <3498> {A-GPM} ουκει <3611> (5719) {V-PAI-3S} εν <1722> {PREP} υμιν <4771> {P-2DP} ο <3588> {T-NSM} χειρας <1453> (5660) {V-AAP-NSM} τον <3588> {T-ASM} χριστον <5547> {N-ASM} εκ <1537> {PREP} νεκρων <3498> {A-GPM} ζωοποιησει <2227> (5692) {V-FAI-3S} και <2532> {CONJ} τα <3588> {T-APN} θνητα <2349> {A-APN} σωματα <4983> {N-APN} υμων <4771> {P-2GP} δια <1223> {PREP} το <3588> {T-ASN} ενοικουν <1774> (5723) {V-PAP-ASN} αυτου <846> {P-GSM} πνευμα <4151> {N-ASN} εν <1722> {PREP} υμιν <4771> {P-2DP}**

06-Rom 08:11 **But <1161> if <1487> the Spirit <4151> of him that raised up <1453> (5660) Jesus <2424> from <1537> the dead <3498> dwell <3611> (5719) in <1722> you <5213>**, he that raised up <1453> (5660) Christ <5547> from <1537> the dead <3498> shall <2227> <0> also <2532> quicken <2227> (5692) your <5216> mortal <2349> bodies <4983> by <1223> his <846> Spirit <4151> that <3588> dwelleth <1774> (5723) in <1722> you <5213>. *{by: or, because of}*

1st Class – **"But since the Spirit of Him who raised up Jesus from the dead(corpses) dwells in you, He Who raised up Christ from the dead shall also give (real) life to your mortal bodies by or *through* (best)/because of(better) His Spirit Who keeps on dwelling in you."** He is of course addressing believers.

ATRPW has: "Shall quicken (ζωοποιησει). Future active indicative of ζωοποιεω, late verb from ζωοποιος, making alive. See on "1Co 15:22". **Through his Spirit (δια του πνευματος).** B D L have **δια το πνευμα** (because of the Spirit). Both ideas are true, though the genitive is slightly more probably correct.."

06-Rom 08:13 C-1 ,1 - **ει <1487> {COND} γαρ <1063> {CONJ} κατα <2596> {PREP} σαρκα <4561> {N-ASF} ζητε <2198> (5719) {V-PAI-2P} μελλετε <3195> (5719) {V-PAI-2P} αποθνησκειν <599> (5721) {V-PAN} ει <1487> {COND} δε <1161> {CONJ} πνευματι <4151> {N-DSN} τας <3588> {T-APF} πραξεις <4234> {N-APF} του <3588> {T-GSN} σωματος <4983> {N-GSN} θανατουτε <2289> (5719) {V-PAI-2P} ζησεσθε <2198> (5695) {V-FDI-2P}**

06-Rom 08:13 **For <1063> if <1487> ye live <2198> (5719) after <2596> the flesh <4561>**, ye shall <3195> (5719) die <599> (5721): **but <1161> if <1487> ye <2289> <0> through the Spirit <4151> do mortify <2289> (5719) the deeds <4234> of the body <4983>**, ye shall live <2198> (5695).

1st Class – assumed true for the sake of argument. If you live according to the flesh, you are on the point of dying!

+ 1st Class – but if, (again for the sake of argument) you by means of the (Holy) Spirit do practice putting the body in a position of death (i.e., co-crucifixion with Christ by proper reckoning), you shall live.

WNCOR expands and expounds: "For if ye live according to flesh, ye are about to die—Here is a terrible warning:-

1. It is one of the great red lights by which God keeps His elect out of fatal paths. (Compare #1Co 15:2, Col 1:23.)
2. It shows how those who have received a knowledge of the truth and are addressed by the apostle as among God's people, may yet be choosing a flesh-walk—which involves the refusal of the Spirit—refusal to be led by Him, as are all God's real sons (verse 14).

^a It is "body" (soma), not flesh (sarx). If it were sarx, we would at once know the Holy Spirit is meant, --from # Ga 5.17.

3. Death, here, is of course eternal death, as in Chapter Six: "The end of these things is death"; and here in Chapter Eight: "The mind of the flesh is death."
4. Note that expression "about to die" (mellete). Those following a flesh-walk are not yet viewed as dead, so let them hear and repent quickly, lest they become as those professing Christians became in #Jude 12: Autumn trees without fruit, twice dead, plucked up by the roots,"—summer ended, a fruitless autumn, and Divine cursing. or "twice dead" means that there was an awakening, a quickening, and a tasting, as in Hebrews Six; tasting of the heavenly gift—eternal life; then, final apostasy, and withdrawal of all gracious influences; the very roots, as in the barren fig tree, plucked up and withered. Born again? No. Yet "escaping the defilements of the world," only to choose to go back to a "twice-dead" condition. Surely the mind of the flesh is death!

But if, by the Spirit, ye put to death the doings of the body, ye shall live—Here is a most definite word that the body is under the control of sin; and a most definite statement as to the manner of a holy life.

1. The deeds, or doings of the body are naturally selfish, and so, evil, for the body is not redeemed. (See same word "deed" in #Lu 23:51.) The body would have its every desire gratified—because it so desires. It has no governor in itself but the sin by which it is still dead—to God and all holiness. Even the lawful needs and desires of the body become sinful and deathful if the body is allowed to rule. In Chapter #6:12 we hear: "Let not sin reign in your mortal body that ye should obey the desires of it" (the body). The beasts and birds follow the instincts and desires of their bodies, being without spirit, conscience or sin. But man cannot do so. For he has, —yea, he is, essentially a spirit, —though he dwells in a bodily tabernacle, and has a conscience, under the eye of which all his consents or refusals pass, and that constantly. And to let his unredeemed body govern him, is to fall far below the very beasts: for he lets sin reign in his mortal body, when he lets the lusts of the body control his decisions.
2. Now God says the "doings" of the body are to be put to death. Not that our bodies are not dear to God. They are, — and if we are Christ's our bodies are members of Christ (#1Co 6:15). But they are not redeemed as yet. And God has left us in these unredeemed bodies, that we may learn-- (1) the badness of our old self-life, as we see that in our flesh there dwelleth no good thing; (2) the exceeding sinfulness of sin, --and learn to hate and abhor it; (3) the sweet and blessed path of relying on the indwelling Holy Spirit, --nay, even of using His Almighty and willing power by acts of simple faith; for it reads, "If WE, by the Spirit, put to death the doings of the body."

For we must note most carefully that a holy life is to be lived by us. It is not that we have any power, --we have none. But God's Spirit dwells in us for the express object of being railed "upon by us to put to death the doings of the body." Self-control is one of that sweet cluster called "the fruit of the Spirit," in # Ga 5:22.

How confidently Paul walked in this power of the Spirit! "In the Holy Spirit," he says, in #2Co 6:6, —"in pureness," etc. And again, "I will not be brought under the power of any" bodily desire, —however lawful. And again, "I buffet my body, and bring it into subjection; lest, having preached to others, I myself should be rejected" {Ed. Note: *αδοκιμος* **be put on the shelf**. That word was a common word in the potters business for a 'cracked pot'. A cracked pot was not useable for that it was developed, i.e., holding/heating liquids, etc. Such cracked pots would probably be used for the storage of grains, dried fruit, etc., and so would be put on the shelf. The positive verb word is *δοκιμαζω*: approved was used by Paul in Philippians 1:10. this word was used in The gold refining business for determining the purity of refined gold. If the test verified a batch's purity, it was stamped as *δοκιμος*: approved. Also, a potter may sell pots, having cracks that he had 'cleverly' concealed by filling the crack with wax. It was therefore, not unusual to see a sign for Joe 'potter' that stated up front, Joe 'potter' without wax. The word used to describe "without wax" may be found in Php 01:10 " . . that you may be *ελικρινης*: *sincere*.)" (#1Co 6:13; 9:27)."]

A holy life without a controlled body is an absolute contradiction; not to be dreamed of for a moment. Indeed, God goes further here, and says, "Ye shall live, --if ye by the Spirit put to death the doings of the body": the opposite path being, "If ye live according to flesh, ye are about to die!"

When we announce that the Scripture teaching is that walking by the Holy Spirit has taken the place of walking under the rule of the Mosaic law, there remains to be examined, and that most carefully, just what walking by the Spirit means.

1. It does not mean to desert the use of our faculties of moral perception or of moral judgment. Although there doubtless are occasions in which the believer, being filled with the Spirit, acts in a wholly unanticipated way; and although there may be times when he will be carried quite out of himself in ecstasies of joy or love; and although the believer walking by the Spirit will normally be conscious of the almighty power within, of triumph over the world and the flesh: nevertheless the feet of the believer will never be swept from the path of conscious moral determination. He will always know that so far as decisions of moral matters are concerned, he has still the sense of moral accountability, or, perhaps better, responsibility. The believer's own conscience will protest against any such letting go of himself as has been unfortunately found throughout Church history when people have submitted themselves to such ecstatic states that moral judgment and self-control were cast to the winds.

We do indeed read of most remarkable experiences) and that in deeply approved saints, in which their spirits were overwhelmed by the vision of Divine things, and we must adduce that in such experiences they were rapt and ecstatic; but never to the losing of that self-control which, we read in # Ga 5:22, is a fruit of the Spirit. Even in the exercise of the gifts spoken of by the apostle in I Corinthians 12 to 14, it is definitely declared, "The spirits of the prophets are subject to the prophets."

It is in the abandonment of the sense of moral responsibility into unscriptural surrender of the mental and spiritual faculties, -- into other control than self-control directed by the Holy Spirit, that such awful extravagances have occurred in Church history.

2. To be led by the Spirit does indeed involve the surrender of our wills to God. But God, on His side, does not crush into fatalistic abandon those very faculties with which He has endowed men. On the contrary, the surrendered saint immediately finds His faculties marvelously quickened, --his faculties both of mind and of sensibility. All the powers of his soul-life (which include his intellect, tastes, feelings, emotions, and recollective memory) are renewed. His will being yielded to God, God now "works in Him to will" as well as "to do of His good pleasure,"--in which the surrendered saint rejoices.
- But while it is indeed God who works in us even to will, yet it is true that walking in the Spirit is still our own choice: "If ye by the Spirit put to death the doings of the body"-- we read. The Holy Spirit is infinitely ready, but God leads rather than compels. There is deep mystery, no doubt, in the great double fact of God is working in us to will, and on the other hand, of our choosing His will, **moment by moment**^a. We can only affirm that both are taught in Scripture, and we ourselves know both to be blessedly true.

06-Rom 08:17 C-1 ,1 - εἰ <1487> {COND} δε <1161> {CONJ} τέκνα <5043> {N-NPN} καὶ <2532> {CONJ} κληρονόμοι <2818> {N-NPM} κληρονόμοι <2818> {N-NPM} μὲν <3303> {PRT} θεοῦ <2316> {N-GSM} συγκληρονόμοι <4789> {A-NPM} δε <1161> {CONJ} χριστοῦ <5547> {N-GSM} εἴπερ <1512> {COND} συμπασχομέν <4841> (5719) {V-PAI-1P} ἵνα <2443> {CONJ} καὶ <2532> {CONJ} συνδοξασθώμεν <4888> (5686) {V-APS-1P}

06-Rom 08:17 ¶ And <1161> if <1487> children <5043>, then <2532> heirs <2818>; heirs <2818> of God <3303> <2316>, and <1161> joint-heirs <4789> with Christ <5547>; if so be <1512> that we suffer with <4841> (5719) Him, that <2443> we may be <4888> <0> also <2532> glorified together <4888> (5686).

1st Class – The PAI-1P verb εσμεν: *we are*, from verse 16 may be understood. “And since *we are* children, then heirs of God, even joint-heirs^b with Christ;” + 1st Class - εἴπερ = εἰ + περ with crasis. “Since we are suffering with Him, that we may be glorified together *with Him*. (when we receive our resurrection bodies.

WNCOR provides Verse 17: If born-ones, then heirs—We have noted that the word for children here, tekna, is different from the word for adult-sons (huiοι) of verse 14. The word indicates the fact that we are really begotten of God through His Word by His Spirit, and are partakers of His nature. Heirship is from relationship. The young ruler who came running to the Lord saying, "What good thing shall I do that I may inherit eternal life?" was a perfect example of a legalist. Indeed, Nicodemus, beloved man, "understood not these things"—of being born again. Now, if a man is really a child of God by begetting and birth, he becomes indissolubly God's heir! This is a fact of such overwhelming magnitude that our poor hearts hardly grasp it. It is said of no angel, cherub, or seraph, that he is an heir of God. Believer, if you will reflect, meditate deeply, on this, I am born of God; I am one of His heirs! earthly things will shrink to nothing. Now, J. D. Rockefeller, Jr., has inherited his father's wealth: why? Because he was his father's born son. The young ruler said, "What must I do to inherit?" a contradiction in itself!

Heirs of God, and joint-heirs with Christ—I could not have the presumption-to write these words if they were not in God's holy Book. That a guilty, lost, wretched child of Adam the First should have written of him, a joint-heir with Christ, the Eternal Maker of all things, the Well-beloved of the Father, the Righteous One, the Prince of life—only God the God of all grace could prepare such a destiny for such a creature!

And, we may humbly say, perhaps, that God could only do this by joining us in eternal union with His beloved Son, as the Last Adam, the Second Man; having released us from Adam the First and all his connections, at the cross, and having placed us in Christ Risen, in all the boundless and everlasting rights of His dear Son, whom He has "appointed heir of all things!" Ages after ages of ever-increasing blessing forever and forever and forever, lie in prospect for believers—for the joint-heirs!

If go be that we suffer with Him, that we may be also glorified with Him.—Here two schools of interpretation part company, one saying boldly that all the saints are designated, and that all shall reign with Christ; the other, that reigning with Christ depends upon voluntary choosing of a path of suffering with Him. Well, the Greek word eiper translated "if so be," will support either of these interpretations.^c

^a See 06-Rom 07:20. For Stanza of Hymn. For elsewhere see Appendix B.

^b Another *a fortiori* argument "from smaller to greater". To be an heir is to obtain a share of a larger pie. To be a joint-heir is to obtain the whole pie; everything that Christ has is also ours.

^c Εἴπερ - eiper —"if so be that," Is used six times in the New Testament; #Ro 8:9,17; 1Co 8:5; 15:15; 2Th 1:6; 1Pe 2:3. An examination of these references shows that this word eiper can only be interpreted in one passage, #1Co 15:15, as introducing a non-existent state of things; and here it is only most evidently for the sake of argument only: "if so be that the dead rise not." This

"That we may also be glorified together." This is the key to our question: WHO are to be glorified with Christ when He comes? In Chapter Five Paul says (and that of, and to, all the saints), "We rejoice in hope of the glory of God." And in #2Th 1:10 we read, "When He shall come to be glorified in His saints, and to be marveled at in all them that believed." And in #1Co 15:23: "Christ the firstfruits; then they that are Christ's, at His coming." And again (#Col 3:4): "When Christ our life shall be manifested, then shall ye also [evidently all the saints!] with Him be manifested in glory." Again (#1Joh 3:2): "Now are we [all the saints] children of God... We know that, if He shall be manifested, we fall the saints] shall be like Him; for we shall see Him even as He is!"

Such passages leave no room at all for a "partial rapture!" All the saints will share Christ's glory.

Now, as to places in the Kingdom, what reward we shall have, what responsibilities of kingdom government (in the 1000 years), we shall each be able to bear, or be entitled to, our "suffering with" Christ Jesus, seems to determine. "If we died with Him [as did all believers] we shall [all] also live with Him [in glory]; if we endure, we shall also reign with Him" (#2Ti 2:12, R. V.).

Now the Greek word used in Romans 8.17 for "suffer with" (sumpascho) is used just once more in the New Testament: in #1Co 12:26: "If one member suffer, all the members suffer with it." Here Paul is speaking of the Body of Christ into which all believers have been baptized by the Spirit (#1Co 12:12,13): "As the [human] body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ; For in one Spirit were we all baptized into one Body." Here note all believers are in this Body. And then, verse #1Co 12:26: "Whether one member suffereth, all the members suffer with it." Here (and mark again this is the only occurrence of the word besides Rom. 8.17) "suffering with" is not a voluntary matter, but one necessitated by the relationship. If someone should tread upon your foot, your whole body would be exercised. So it is with Christ and His members.

Now as to the other word, of #2Ti 2:12: "If we endure, we shall also reign with Him"; this word is entirely different: but (and note this), the subject of which it treats is different. Being a joint-heir with Christ, and being a member of His Body, and therefore, sharing necessarily those sufferings that every member of a living Christ will suffer in a world where Satan is prince, is one thing; gaining the ability to have victory over Satan and the world, entering gladly into the conflict those sufferings involve, and enduring, is perhaps an additional thing, fitting one for reigning with Christ, though all His members are joint-heirs with Him. (Notice "endure"—(Gr. hupomeno)—of #2Ti 2:12 in several instances: #Heb 12:2,3,7; Jas 1:12; 5:11; 1Co 13:7.)

06-Rom 08:25 C-1 - εἰ <1487> {COND} δε <1161> {CONJ} ο <3739> {R-ASN} οὐ <3756> {PRT-N} βλέπομεν <991> (5719) {V-PAI-1P} ἐλπίζομεν <1679> (5719) {V-PAI-1P} δι <1223> {PREP} ὑπομονῆς <5281> {N-GSF} ἀπεκδεχόμεθα <553> (5736) {V-PNI-1P}

06-Rom 08:25 **But <1161> if <1487> we hope <1679> (5719) for that <3739> we see <991> (5719) not <3756>, then** do we <553> <0> with <1223> patience <5281> wait for <553> (5736) *Him*.

1st Class – “**But since we are hoping for He who we are not seeing, . . .**” We are to be eagerly awaiting His Coming.

For those who keep on looking for His coming, they will receive **a crown of righteousness**. 2Ti 4:8.

WNCOR says along with verse 24: “Verse 24: **For unto [a state of] hope were we saved: but hope that is seen is not hope:** for who hopeth for that which he seeth?

This places us, along with all creation, in hope. For, as verse 24 announces, unto [a state of] hope were we saved. There is a longing for and expectation of something better, no matter what spiritual blessing comes to the believer. This that is longed for, is, of course, "the liberty of the glory," that belongs, by God's grace, to the children of God (verse 21). **Creation will share this "liberty."** Therefore we have a double feeling toward creation: sympathy with its suffering, and joy in its prospect of sharing the "liberty of the glory" into which we shall shortly come.

Verse 25: But if we hope for that which we see not, then do we with patience wait for it.

Now hope is expecting something better! The very fact that we have not seen it realized as yet, begets within us that grace which is so precious to God—patience. But note, it is not patience in the abstract that is set forth here: but patient waiting for the coming liberty of the glory of the children of God.”

06-Rom 08:31 C-1 - ATRWP - τι <5101> {I-ASN} οὐν <3767> {CONJ} ερουμεν <2046> (5692) {V-FAI-1P} προς <4314> {PREP} ταυτα <3778> {D-APN} εἰ <1487> {COND} ο <3588> {T-NSM} θεος <2316> {N-NSM} υπερ <5228> {PREP} ημων <1473> {P-1GP} τις <5101> {I-NSM} καθ <2596> {PREP} ημων <1473> {P-1GP}

use in #Ro 8:9, the text proves to be in connection with a positive asserted fact. "if so be the Spirit of God dwelleth in you." This word eiper can be rendered in all six passages by "if, as is supposed." I would suggest the rendering, "inasmuch as," for Rom 8:17.”

06-Rom 08:31 What <5101> shall we <2046> <0> then <3767> say <2046> (5692) to <4314> these things <5023>? If <1487> God <2316> *be for* <5228> us <2257>, who <5101> *can be* against <2596> us <2257>?

1st Class _ “ . . **Since God is for us**, who can be against us.” – argument from greater or greatest (God *for/over us*) to lesser (who, *against us*).

ATRPW says: “For these things (προς ταυτα). From #8:12 on **Paul has made a triumphant presentation of the reasons for the certainty of final sanctification of the sons of God. He has reached the climax with glorification (εδοξασεν in verse #30). But Paul lets the objector have his say as he usually does so that in verses #31-39 he considers the objections.** If God is for us, who is against us? (ει ο θεος υπερ ημων, τις καθ ημων;). **This condition of the first class carries Paul’s challenge to all doubters. There is no one on a par with God. Note the two prepositions in contrast (υπερ, over, κατα, down or against).**”

Finally, WNCOR completes the chapter with: “What then shall we say to these things? By “these things” Paul evidently indicates not only the whole process of our salvation by Christ, from Chapter Three onward, with that great deliverance by the help of the Holy Spirit set forth in this Eighth Chapter; but he also points most directly to what He has been telling us of the purpose of God: “Whom He foreknew, foreordained, called, justified, glorified!” Now it is a sad fact that many dear saints have said many poor, even lamentable things, to these things of Divine sovereign foreknowledge and election. Some, indeed, will not hear “these things,” as Paul sets them forth. Let us not be of this company! What shall we say to these things? To doubt them is to deny them: for God asserts them--from foreknowledge to glorification. To question whether they apply to us is to question--not election, but the words “whosoever will,” of the gospel invitation. You can let God be absolutely sovereign in election, and yet, if you find the door opened by this sovereign God, and “whosoever will” written over it by that same sovereign God, by all means enter! Set your seal to this, that God is true, by receiving His witness (# Joh 3:33). **Do not allow any “system of theology” to disturb you for one moment! What will you say to these things? Say, with Paul: God is for me: He spared not His own Son--for me! This question, What shall we say to these things? is a testing word, as well, as a triumphant word.** Concerning “these things,” if we simply rejoice, with Paul, saying, “God is for me, who is against me?” it is well! But if we cannot rejoice in Divine, sovereign fore- knowledge, foreordination, and calling, this also is the fruit of subtle unbelief and self-righteousness. “I know,” said Spurgeon, “that God chose me before I was born’ for He never would have chosen me afterwards!” Let us not be of the Little-faiths, or of the Faint-hearts; but let Mr. Greatheart himself, even Paul, set forth the case: If God be for us, who is against us? This “if” does not imply doubt, but amounts to since. We are expected to have heard understood, and believed all the previous marvels of our salvation written in this epistle. **The conclusion is: GOD IS FOR US. The Creator of the universe, the Upholder of all things, the Redeemer God Himself, for us!** Therefore the challenge: who is against us? Paul knew as none have ever known, the power and malignity of Satan and his hosts, the persecuting energy of the haters of the gospel, the relentless watchfulness of the Roman Empire-- that had flung justice to the winds, and crucified Paul’s Lord, and ever stood ready, upon occasion, to seize him. Yet he challenges all! It is not a question of logic, as the King James puts it: **“Who can be against us?” But it is a direct challenge in the lists: to all and any in the whole possible universe: literally. If God for us--who against us?”**

06-Rom 09:15 C-1 ,1 - BMT - τω <3588> {T-DSM} Μωυσει<3475> {N-DSM}: γαρ <1063> {CONJ} λεγει <3004> (5719) {V-PAI-3S} ελεησω <1653> (5692) {V-FAI-1S} ον <3739> {R-ASM} αυ <302> {PRT} ελεω <1653> (5725) {V-PAS-1S} και <2532> {CONJ} οικτιρησω <3627> (5692) {V-FAI-1S} ον <3739> {R-ASM} αυ <302> {PRT} οικτιρω <3627> (5725) {V-PAS-1S}

06-Rom 09:15 For <1063> he saith <3004> (5719) to Moses <3475>, **I will/shall have mercy on <1653> (5692) whomever <3739> <302> I will have mercy <1653> (5725), and <2532> I will/shall have compassion <3627> (5692) on whomever <3739> <302> I will have compassion <3627> (5725).**

1st Class - αυ (or even εαν) with the FAI where “reference is had to a present necessity or intention.” See BMT section 246. Note the relative pronoun ον: *whom* with αυ *whomever*. See also DM section 252. (3).

+ 1st Class - αυ (or even εαν) with the FAI where “reference is had to a present necessity or intention.” See BMT section 246. Note the relative pronoun ον: *whom* with αυ *whomever*. See also DM section 252. (3).

WNCOR includes verse (next) 16: “Verse 16: So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy—Oh, that this great verse might sink into our ears, into our very hearts! **Perhaps no statement of all Scripture so completely brings man to an utter end. Man thinks he can “will” and “decide,” God- ward, and that after he has so “decided” and “willed,” he has the ability to “run,” or, as he says, to “hold out.” But these two things, deciding and holding out, are in this verse utterly rejected as the source of salvation, —which is declared to be God that hath MERCY. Human responsibility is not at all denied here: man ought to will, and ought to run. But we are all nothing but sinners, and can do, —will do, neither: unless God comes forth to us in sovereign mercy.**”

06-Rom 09:22 C-1 LC? - DM - ει <1487> {COND} δε <1161> {CONJ} θελων <2309> (5723) {V-PAP-NSM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ενδειξασθαι <1731> (5670) {V-AMN} την <3588> {T-ASF} οργην <3709> {N-ASF} και <2532> {CONJ} γνωρισαι <1107> (5658) {V-AAN} το <3588> {T-ASN} δυνατον <1415> {A-ASN} αυτου <846> {P-GSM} ηνεγκεν <5342> (5656) {V-AAI-3S} εν <1722> {PREP} πολλη <4183> {A-DSF} μακροθυμια <3115> {N-DSF} σκευη <4632> {N-APN} οργης <3709> {N-GSF} κατηρτισμενα <2675> (5772) {V-RPP-APN} εις <1519> {PREP} απωλειαν <684> {N-ASF}

06-Rom 09:22 *What if <1487> <1161> God <2316>, willing <2309> (5723) to shew <1731> (5670) his wrath <3709>, and <2532> to make <1107> <0> his <846> power <1415> known <1107> (5658), endured <5342> (5656) with <1722> much <4183> longsuffering <3115> the vessels <4632> of wrath <3709> fitted <2675> (5772) to <1519> destruction <684>: {fitted: or, made up}*

1st Class - LC? - ει with the present Active Participle θελων: *willing*, “**Since/Indeed God, willing to shew His wrath, and to make His power known, endured . . .**” See DM section 278. and 279

ATRPW says: “Willing (θελων). **Concessive use of the participle, "although willing," not causal, "because willing"** as is shown by "with much long-suffering" (εν πολλη μακροθυμια, in much long-suffering). His power (το δυνατον αυτου). Neuter singular of the verbal adjective rather than the substantive δυναμιν. Endured (ηνεγκεν). Constatve second aorist active indicative of the old defective verb φερω, to bear. Vessels of wrath (σκευη οργης). The words occur in #Jer 50:25 (LXX #Jer 27:22), but not in the sense here (objective genitive like τεκνα οργης, #Eph 2:3, the objects of God’s wrath). Fitted (κατηρτισμενα). Perfect passive participle of καταρτιζω, old verb to equip (see #Mt 4:21; 2Co 13:11), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from #1Th 2:15. Unto destruction (εις απωλειαν). Endless perdition (#Mt 7:13; 2Th 2:3; Php 3:19), not annihilation..”

06-Rom 09:27 C-3 - ησαιας <2268> {N-NSM} δε <1161> {CONJ} κραζει <2896> (5719) {V-PAI-3S} υπερ <5228> {PREP} του <3588> {T-GSM} ισραηλ <2474> {N-PRI} εαν <1437> {COND} η <1510> (5725) {V-PAS-3S} ο <3588> {T-NSM} αριθμος <706> {N-NSM} των <3588> {T-GPM} υιων <5207> {N-GPM} ισραηλ <2474> {N-PRI} ως <5613> {ADV} η <3588> {T-NSF} αμμος <285> {N-NSF} της <3588> {T-GSF} θαλασσης <2281> {N-GSF} το <3588> {T-NSN} καταλειμμα <2640> {N-NSN} σωθησεται <4982> (5701) {V-FPI-3S}

06-Rom 09:27 Esaias <2268> also <1161> crieth <2896> (5719) concerning <5228> Israel <2474>, **Though <1437> the number <706> of the children <5207> of Israel <2474> being <5600> (5753) as <5613> the sand <285> of the sea <2281>, the <3588> remnant <2640> shall be saved <4982> (5701):**

3rd Class - εαν ean with the PAS-3S η of ειμι eimi. Another *a fortiori* argument. The argument here is from a very large number to a smaller one. **Reference is to the Jewish ‘remnant’ in the day of Jacob’s trouble, “The Tribulation”, Rev 4”2-20:4.**

ATRPW suggests: “Isaiah (εσαιας). Shortened quotation from #Isa 10:22 (LXX). It is the remnant that shall be saved (το υπολειμμα σωθησεται). First future passive of σωζω. Literally, "the remnant will be saved." Late word from υπολειπω, to leave behind (#11:3), here only in N.T. Textus Receptus has καταλειμμα, but Aleph A B have υπολειμμα. Isaiah cries in anguish over the outlook for Israel, but sees hope for the remnant..”

06-Rom 09:29 C-2 - ATRWP - Note the double appodosis - και <2532> {CONJ} καθως <2531> {ADV} προειρηκεν <4280> (5758) {V-RAI-3S} ησαιας <2268> {N-NSM} ει <1487> {COND} μη <3361> {PRT-N} κυριος <2962> {N-NSM} σαβαωθ <4519> {HEB} εγκατελειπεν <1459> (5627) {V-2AAI-3S} ημιν <1473> {P-1DP} σπερμα <4690> {N-ASN} ως <5613> {ADV} σοδομα <4670> {N-NPN} αν <302> {PRT} εγενηθημεν <1096> (5675) {V-AOI-1P} και <2532> {CONJ} ως <5613> {ADV} γομορρα <1116> {N-NSF} αν <302> {PRT} ωμοιωθημεν <3666> (5681) {V-API-1P}

06-Rom 09:29 And <2532> [as <2531> Esaias <2268> said before <4280> (5758)], ~~Except (If)~~ <1508> the Lord <2962> of Sabaoth <4519> had not left <1459> (5627) us <2254> a seed <4690>, we had been

<302> <1096> (5675) as <5613> Sodoma <4670>, and <2532> been made like <302> <3666> (5681) unto <5613> Gomorrha <1116>. {Sabaoth: Heb. hosts}

2nd Class - This verse is quoted from Isa 01:09 - “ ‘ ‘ And . . . If the Lord of Sabaoth had not left us a seed, (but He did) – ει with the 2AAI-3S in protasis and two αν with two API-1P in the apodosis. “ note the two αν and two API verbs are underlined in the Greek text, above. [Note The LXX of Isa 01:09 } ει μη κυριος σαβαωθ εγκατελιπεν ημιν σπερμα] The apodoses are likewise copied verbatim. The two periods correspond to two different periods of Israel’s history. This verse, to the regathering circa 536 B.C., prior to our Lords first ADVENT. AND # 27 to the Tribulation period pre-ceeding our Lord’s second Advent. But both Jewish!

ATRPW says: “Hath said before (προειρηκεν). Perfect active indicative of προειπον (defective verb). Stands on record in #Isa 1:9. Had left (εγκατελιπεν). Second aorist active indicative of old verb εγκαταλειπω, to leave behind. **Condition of second class, determined as unfulfilled, with αν εγενηθημεν and αν ωμοιωθημεν as the conclusions** (both first aorist passives of γινομαι and ομοιωω, common verbs). A seed (σπερμα). ~~The remnant of verse #27.~~” {Ed Note: **The remnant of # 27 and seed of #29 are not necessarily the same group. ATR was a Post Trib Guy.**}

William Kelly well says: "What a witness of Divine truth, of indiscriminate grace, that the gospel, in itself unprecedented and wholly distinct both from what was seen under the Law and what will be when the Kingdom appears in power and glory, does nevertheless find its justification from words both of mercy and of judgment uttered hundreds of years before by the various servants God sent to declare His message to His people! But, as they blindly despised them and rejected His word then for idols, so now they fulfilled them yet more in the rejection of Christ and hatred of the grace which, refused by them, was sought and received by Gentiles, and thus yet more proved the word Divine, to the confusion of the unbelief which is as blind as it is proud and selfish" (Kelly, Notes an Romans, in loc).

06-Rom 10:09 C-3 ,3 - ATRWP - οτι <3754> {CONJ} εαν <1437> {COND} ομολογησης <3670> (5661) {V-AAS-2S} εν <1722> {PREP} τω <3588> {T-DSN} στοματι <4750> {N-DSN} σου <4771> {P-2GS} κυριον <2962> {N-ASM} ιησουν <2424> {N-ASM} και <2532> {CONJ} πιστευσης <4100> (5661) {V-AAS-2S} εν <1722> {PREP} τη <3588> {T-DSF} καρδια <2588> {N-DSF} σου <4771> {P-2GS} οτι <3754> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} αυτον <846> {P-ASM} ηγειρεν <1453> (5656) {V-AAI-3S} εκ <1537> {PREP} νεκρων <3498> {A-GPM} σωθηση <4982> (5701) {V-FPI-2S}

06-Rom 10:09 That <3754> **if <1437> thou shalt confess <3670> (5661) with <1722> thy <4675> mouth <4750>** Lord <2962> Jesus <2424> (Or Jesus is/as LORD ref. to the tetragrammeton), and <2532> **shall believe <4100> (5661) in <1722> thine <4675> heart <2588>** that <3754> God <2316> hath raised <1453> (5656) him <846> from <1537> the dead <3498>, thou shalt be saved <4982> (5701).

3rd Class – “**ομολογησης**: confess . . . Jesus is Lord – 6156 times in LXX, the Hebrew יהוה tetragrammeton (translated Jehovah), was translated (by Jews) as the Greek κυριον. Notice, in this being addressed to Jews, (Rom chptrs 9-11) would be an impossibility (likewise for gentiles) “unless the father draw him”. The so-called “Lordship Salvation” is changed from me making Christ Jesus my Lord, (I’ve never met such an individual who did it to perfection.) into one of Identification of Jesus as Jehovah (Lord): Κυριον Ιησουν. Ref Php 02:11. To confess Jesus as LORD would bring down all the Jews on such a one for Blasphemy (Stoning) and the Romans Because every Roman had to confess that Κυριος Καϊσαρ, i.e., Caesar is LORD. ADLAE pg. 355-356. Which is a confession of identity, i.e., his TITLE. Such a confession of “Jesus is LORD” would also bring a quick death. We might ask ourselves if we are ready to confess that Jesus is LORD when accosted by those who consider such a confession to be a crime. AKA Islam!

3rd Class – “and **πιστευσης**: believe in your heart (seat of emotions + mind), God has raised Him from the dead; **You shall be saved**. Ref. 1Co 15:01-08 and 51-58.

ATRPW says: “**If thou shalt confess (εαν ομολογησης). Third class condition (εαν and first aorist active subjunctive of ομολογεω).**

With thy mouth Jesus as Lord (εν τω στοματι σου κυριον ιησουν). This is the reading of nearly all the MSS. But B 71 Clem of Alex. read το ρημα εν τω στοματι σου οτι κυριος ιησους (the word in thy mouth that Jesus is Lord). The idea is the same, the confession of Jesus as Lord as in #1Co 12:3; Php 2:11. No Jew would do this who had not really trusted Christ, for κυριος in the LXX is used of God. No Gentile would do it who had not ceased worshipping the emperor as κυριος. **The word κυριος was and is the touchstone of faith.** And shalt believe (και πιστευσης). Same construction. Faith precedes confession, of course.”

06-Rom 10:13 C-3 IRC - DM - **πας** <3956> {A-NSM} **γὰρ** <1063> {CONJ} **ὅς** <3739> {R-NSM} **αὐ** <302> {PRT} **ἐπικαλεσθῆται** <1941> (5672) {V-AMS-3S} **τὸ** <3588> {T-ASN} **ὄνομα** <3686> {N-ASN} **κυρίου** <2962> {N-GSM} **σωθῆσεται** <4982> (5701) {V-FPI-3S}

06-Rom 10:13 **For** <3956> <1063> **whosoever** <3739> <302> **shall call upon** <1941> (5672) **the name** <3686> **of the Lord** <2962> **shall be saved** <4982> (5701).

3rd Class – IRC - Ref. Heb 11:06. See DM section 253.(1)

ATRW writes ‘shortly’: “Paul here quotes #Joe 3:5 (#Joe 2:32 LXX).”

And WNCOR expands, homiletically speaking: “ And then the great word by the prophet Joel is brought forward: Whosoever shall call upon the name of the Lord shall be saved (Joel 2.32). Now who could miss the meaning of this simplest of all messages? Now, (if we should preach on this verse!) First, salvation is promised. Second, it is a be-saved, not save-yourself, salvation. Third, it is the Lord who is to do it. Fourth, He does it for those who call upon His Name. Fifth, He does it for the whosoever, for anybody. What a preacher, Joel! But note that Paul is writing to Jews, and is giving Old Testament texts. For Paul’s great gospel message is to hear and believe “the word of the cross, which is the power of God.” This message goes away beyond that of the Old Testament. Paul preached the good news of a work finished. It was for the “whosoever”: and Joel’s use of that word should have convinced any Jew of God’s purpose of salvation to any one, to all. But Paul does not mean that his gospel was “Call on the Lord.” His gospel was, Christ died for our sins: He was buried, and was raised, for you: hear and believe. These “whosoever” should have taught the Jews that the way of salvation was not by their Law or any special way for them, but for any and all. Alas, the word “whosoever” was too wide for the narrow Jewish mind in Joel’s day and Paul’s day and is so today. And alas, also, there are those who insist that the Jew has a special place right through this dispensation; that he must always be “first,” that there is a difference, although God says plainly in Chapter Three that there is no difference between Jew and Greek as to sinnership, guilt; and no difference as to the lordship of Christ and the availability of salvation to the “whosoever,” Jew or Gentile. If Paul were among us today, he would abhor and decry the special, esoteric methods of approach to the Jew in vogue in some pretentious quarters today. Become all things to the Jew, to win him, certainly. Paul did. But tell him the truth, that he is just a whosoever, and nobody else! The terrible prophecy of # Ezekiel 20:33-38 (read R. V. only, here) **is about to be fulfilled concerning the scattered millions of Israel:** “As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out; **and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face.**” **What the poor, wretched Jewish exiles need this hour is a Paul to go right in amongst them with a “whosoever” message for sinners, not a “literary-approach” Paul, but the exact opposite, with perhaps “bodily presence weak and speech of no account,” but “provoking them to jealousy” by boasting in a Messiah whom their nation has lost, --a nation to whom God is not now offering a Messiah, but instead salvation, as common whosoever, no-distinction people, ordinary guilty sinners, I protest that in # Ac 28 God through Paul officially closed the door to the national offer of the gospel to the Jews, and that thereafter to treat the Jew as having a special place with God, is to deny Scripture.**

06-Rom 10:15 C-3 EXC - DM - **πὼς** <4459> {ADV-I} **δε** <1161> {CONJ} **κηρυξουσιν** <2784> (5692) {V-FAI-3P} **εἰαν** <1437> {COND} **μὴ** <3361> {PRT-N} **ἀποσταλῶσιν** <649> (5652) {V-2APS-3P} **καθὼς** <2531> {ADV} **γεγραπται** <1125> (5769) {V-RPI-3S} **ὡς** <5613> {ADV} **ὡραιοι** <5611> {A-NPM} **οἱ** <3588> {T-NPM} **ποδες** <4228> {N-NPM} **τῶν** <3588> {T-GPM} **εὐαγγελιζομένων** <2097> (5734) {V-PMP-GPM} **εἰρηνην** <1515> {N-ASF} **τῶν** <3588> {T-GPM} **εὐαγγελιζομένων** <2097> (5734) {V-PMP-GPM} **τα** <3588> {T-APN} **ἀγαθα** <18> {A-APN}

06-Rom 10:15 **And** <1161> **how** <4459> **shall they preach** <2784> (5692), **except(unless)** <3362> **they be sent** <649> (5652)? **as** <2531> **it is written** <1125> (5769), **How** <5613> **beautiful** <5611> **are the feet of them** <4228> **that preach the gospel** <2097> (5734) **of peace** <1515>, **and bring glad tidings** <2097> (5734) **of good things** <18>!

3rd Class – EXC – **Where has God sent us? How many have we enlisted to accompany us? Have we disciplined/taught them?** Ref. Mat 28:18-29. See DM section 216.

ATRW writes: “How beautiful (vv wraioi). A quotation from #Isa 52:7 more like the Hebrew than the LXX, picturing the messengers of the restoration from the Jewish captivity. **Paul assumes that the missionaries (apostoloi) have been sent as implied in verse #14.**”

06-Rom 11:06 C-1, 1 ELC , 1, 1 ELC - BMT - **ει <1487> {COND} δε <1161> {CONJ} χαριτι <5485> {N-DSF} ουκετι <3765> {ADV-N} εξ <1537> {PREP} εργων <2041> {N-GPN} **επει <1893> {CONJ} η <3588> {T-NSF} χαρις <5485> {N-NSF} ουκετι <3765> {ADV-N} γινεται <1096> (5736) {V-PNI-3S} χαρις <5485> {N-NSF} **ει <1487> {COND} δε <1161> {CONJ} εξ <1537> {PREP} εργων <2041> {N-GPN} ουκετι <3765> {ADV-N} εστιν <1510> (5719) {V-PAI-3S} χαρις <5485> {N-NSF} **επει <1893> {CONJ} το <3588> {T-NSN} εργον <2041> {N-NSN} ουκετι <3765> {ADV-N} εστιν <1510> (5719) {V-PAI-3S} εργον <2041> {N-NSN}********

06-Rom 11:06 **And <1161> if <1487> it is by grace <5485>**, then *is it* no more <2089> <3765> of <1537> works <2041>: **otherwise <1893> grace <5485> is <1096> (5736) no more <2089> <3765> grace <5485>. But <1161> if <1487> it is of <1537> works <2041>**, then *is it* <2076> (5748) no more <2089> <3765> grace <5485>: **otherwise <1893> work <2041> is <2076> (5748) no more <2089> <3765> work <2041>.**

1st Class – “and since it *is* (εστιν) by grace. Substitution of the ellipse PAI-3S> εμυ: *I am*. See BMT section 273. (f).
+ 1st Class - ει and strong negative with, again, substituted verb εστιν “ but if/since it is by works, . . .” protasis assumed true, for the sake of argument.

+ 2*1st Class – The two protasis with *επει* = *επι*+ ει with crasis, with the PAI, both apodoses’ must be supplied so elliptical conditions.

WNCOR responds: “Verse 6: Paul insists, (as he does continuously throughout his Epistles): If it is by grace, it is no more of works: otherwise grace is no more grace—Here is perhaps the most direct and absolute contrast in Scripture of two principles: for *grace* is God acting sovereignly according to Himself; *works* is man seeking to present to God a human ground for blessing. The two principles are utterly opposed. As Paul, in his conflict with Peter in #Ga 2:15,16,21, says: “Even we, Jews by nature, and not ‘sinners of the Gentiles’ believed on Christ Jesus. I do not make void the grace of God, for if righteousness is through law, Christ died for nothing!” And as Peter said at the first Church council, “We [Jews] believe that we shall be saved through the grace of the Lord Jesus, in like manner as they” (Gentiles) (#Ac 15:11).”

06-Rom 11:12 C-1 ,1 - BMT - **ει <1487> {COND} δε <1161> {CONJ} το <3588> {T-NSN} παραπτωμα <3900> {N-NSN} αυτων <846> {P-GPM} πλουτος <4149> {N-NSN} κοσμου <2889> {N-GSM} **και <2532> {CONJ} το <3588> {T-NSN} ηττημα <2275> {N-NSN} αυτων <846> {P-GPM} πλουτος <4149> {N-NSN} εθνων <1484> {N-GPN} ποσω <4214> {Q-DSN} μαλλον <3123> {ADV} το <3588> {T-NSN} πληρωμα <4138> {N-NSN} αυτων <846> {P-GPM}****

06-Rom 11:12 **Now <1161> if <1487> the fall <3900> of them <846> be/are the riches <4149> of the world <2889>**, and <2532> **the diminishing <2275> of them <846> are the riches <4149> of the Gentiles <1484>**; how <4214> much more <3123> their <846> fulness <4138>? {*diminishing: or, decay, or, loss*}

1st Class - + 1st class – in each protasis – to which we understand the PAI-3P εισι(v): *they are*, where (v) is the v moveable . To the Greek mind the inclusion of the ‘to be’ verb εμυ: *I am*, was often left out for emphasis or merely understood, as it is in the protasis and the apodosis. See BMT section 273. (f) and Rom 04:14.

ATRPW says: “The riches of the world (πλουτος κοσμου). See #Ro 10:12. Their loss (το ηττημα αυτων). So perhaps in #1Co 6:7, but in #Isa 31:8 defeat is the idea. Perhaps so here. Fulness (πληρωμα). Perhaps “completion,” though the word from πληρωω, to fill, has a variety of senses, that with which anything is filled, {#1Co 10:26,28} that which is filled. {#Eph 1:23} How much more? (ποσω μαλλον). Argument a fortiori as in verse #Ro 11:24. Verse #Ro 11:25 illustrates the point.”

06-Rom 11:14 C-3 - BMT - **ει <1487> {COND} πως <4459> {ADV-I} παραζηλωσω <3863> (5661) {V-AAS-1S} μου <1473> {P-1GS} την <3588> {T-ASF} σαρκα <4561> {N-ASF} και <2532> {CONJ} σωσω <4982> (5661) {V-AAS-1S} τινας <5100> {X-APM} εξ <1537> {PREP} αυτων <846> {P-GPM}**

06-Rom 11:14 **If by any means <1513> <4458> I may provoke to emulation <3863> (5661) them which are my <3450> flesh <4561>**, and <2532> might save <4982> (5661) some <5100> of <1537> them <846>.

3rd Class - ει instead of εαν with the AAS 1S in protasis and the AAS-1S in the apodosis. See BMT sections 252 (a) and 253.

06-Rom 11:15 C-1 ,1 EXC - BMT - **ει <1487> {COND} γαρ <1063> {CONJ} η <3588> {T-NSF} αποβολη <580> {N-NSF} αυτων <846> {P-GPM} καταλλαγη <2643> {N-NSF} κοσμου <2889> {N-GSM} τις <5101> {I-NSF} η <3588> {T-NSF} προσληψις <4356> {N-NSF} ει <1487> {COND} μη <3361> {PRT-N} ζωη <2222> {N-NSF} εκ <1537> {PREP} νεκρων <3498> {A-GPM}**

06-Rom 11:15 **For <1063> if <1487> the casting away <580> of them <846> be/is the reconciling <2643> of the world <2889>, what <5101> shall the receiving <4356> of them be, but <1508> life <2222> from <1537> the dead <3498>?**

1st Class - to which we understand the PAI-3S εισι(v): *they are*, where (v) is the v moveable. To the Greek mind the inclusion of the 'to be' verb eimi: *I am*, of whatever parse, was often left out for emphasis or merely understood, as it is in both protases and the apodosis. See BMT section 273. (f) and Rom 04:14, 11:12. Also Ez 37.

+ 1st class – Here the protasis follows the second apodosis. Here are two arguments without an overt verb.

ATRP adds: “The casting away of them (η αποβολη αυτων). Objective genitive (αυτων) with αποβολη, old word from αποβαλλω, to throw off (#Mr 10:50), in N.T. only here and #Ac 27:22.

The reconciling of the world (καταλλαγη κοσμου). See #5:10 for καταλλαγη (reconciling). It explains verse #12.

The receiving (η προσληψις). Old word from προσλαμβάνω, to take to oneself, only here in N.T.

Life from the dead (ζωη εκ νεκρων). Already the conversion of Jews had become so difficult. It is like a miracle of grace today, though it does happen.

06-Rom 11:16 C-1 ,1 - BMT - **ει <1487> {COND} δε <1161> {CONJ} η <3588> {T-NSF} απαρχη <536> {N-NSF} αγια <40> {A-NSF} και <2532> {CONJ} το <3588> {T-NSN} φυραμα <5445> {N-NSN} και <2532> {CONJ} ει <1487> {COND} η <3588> {T-NSF} ριζα <4491> {N-NSF} αγια <40> {A-NSF} και <2532> {CONJ} οι <3588> {T-NPM} κλαδοι <2798> {N-NPM}**

06-Rom 11:16 **For <1161> if <1487> the firstfruit <536> be holy <40>, the lump <5445> is also <2532> holy: and <2532> if <1487> the root <4491> be holy <40>, so <2532> are the branches <2798>.**

1st Class - See notes on 11:15, for verb substitution.

1st Class - See notes on 11:15, for verb substitution.

ATRP expounds hysterically {Ed. Note: another but backward pun from James ‘Thurber’-ism from *The Night The Ghost Got In*^a: “First fruit (απαρχη). See on “1Co 15:20,23”. The metaphor is from #Nu 15:19. The LXX has απαρχην φυραματος, first of the dough as a heave offering. The lump (το πυραμα). From which the first fruit came. See on “9:21”. Apparently the patriarchs are the first fruit. The root (η ριζα). Perhaps Abraham singly here. The metaphor is changed, but the idea is the same. Israel is looked on as a tree. But one must recall and keep in mind the double sense of Israel in #9:6. (the natural and the spiritual).”

06-Rom 11:17 C-1 - ATRWP - **ει <1487> {COND} δε <1161> {CONJ} τινες <5100> {X-NPM} των <3588> {T-GPM} κλαδων <2798> {N-GPM} εξεκλασθησαν <1575> (5681) {V-API-3P} συ <4771> {P-2NS} δε <1161> {CONJ} αγριελαιος <65> {N-NSF} ων <1510> (5723) {V-PAP-NSM} ενεκεντρισθης <1461> (5681) {V-API-2S} εν <1722> {PREP} αυτοις <846> {P-DPM} και <2532> {CONJ} συγκοινωνος <4791> {N-NSM} της <3588> {T-GSF} ριζης <4491> {N-GSF} και <2532> {CONJ} της <3588> {T-GSF} πιστητος <4096> {N-GSF} της <3588> {T-GSF} ελαιας <1636> {N-GSF} εγενου <1096> (5633) {V-2ADI-2S}**

06-Rom 11:17 **And <1161> if some <1536> of the branches <2798> be broken off <1575> (5681), and <1161> thou <4771>, being <5607> (5752) a wild olive tree <65>, wert grafted in <1461> (5681) among <1722> them <846>, and <2532> with <4791> <0> them <1096> (5633) partakest <4791> of the root <4491> and <2532> fatness <4096> of the olive tree <1636>; {among them: or, for them}**

1st Class – “*And since some of the branches were broken off, and you being a wild olive tree (gentile) was grafted in, among them, and with them, are partaking from the root (Gen 12, etc.), and the fatness of the olive tree.*”

^a The ‘Cop’, investigating an assumed paranormal experience in the upset person’s residence, recounted: ‘The woman was historical’.

ATRPW exegetes nicely: "Branches (κλαδων). From κλαω, to break.

Were broken off (ἐξεκλασθησαν). First aorist passive indicative of ἐκκλαω. Play on the word κλαδος (branch) and ἐκκλαω, to break off. Condition of first class, assumed as true. Some of the individual Jews (natural Israel) were broken off the stock of the tree (spiritual Israel). And thou (και συ). **An individual Gentile. Being a wild olive (αγριελαιος ον).** This word, used by Aristotle, occurs in an inscription. **Ramsay (Pauline Studies, pp. 219ff.) shows that the ancients used the wild-olive graft upon an old olive tree to reinvigorate the tree precisely as Paul uses the figure here and that both the olive tree and the graft were influenced by each other, though the wild olive graft did not produce as good olives as the original stock. But it should be noted that in verse #24 Paul expressly states that the grafting of Gentiles on to the stock of the spiritual Israel was "contrary to nature" (παρά φύσιν).** Wast grafted in (ἐνεκεντρίσθης). First aorist passive indicative of ἐνεκεντρίζω, to cut in, to graft, used by Aristotle. Belongs "to the higher Koine," (literary Koine,) according to Milligan. Partaker (συνκοινωνος). Co-partner. Fatness (πιστητος). Old word from πίων (fat), only here in N.T. Note three genitives here "of the root of the fatness of the olive.""

06-Rom 11:18 C-1 - μη <3361> {PRT-N} κατακαυχω <2620> (5737) {V-PNM-2S} των <3588> {T-GPM} κλαδων <2798> {N-GPM} ει <1487> {COND} δε <1161> {CONJ} κατακαυχασαι <2620> (5736) {V-PNI-2S} ου <3756> {PRT-N} συ <4771> {P-2NS} την <3588> {T-ASF} ριζαν <4491> {N-ASF} βασταζεις <941> (5719) {V-PAI-2S} αλλ <235> {CONJ} η <3588> {T-NSF} ριζα <4491> {N-NSF} σε <4771> {P-2AS}

06-Rom 11:18 Boast <2620> <0> not <3361> against <2620> (5737) the branches <2798>. **But <1161> if <1487> thou boast <2620> (5736),** thou <4771> bearest <941> (5719) not <3756> the root <4491>, but <235> the root <4491> thee <4571>.

1st Class – “*but since you are boasting (PMI-2S for your own benefit; we’d better remember that We don’t bear the root, but the root bears us!*”

ATRPW says: “Glory not over the branches (μη κατακαυχω των κλαδων). Genitive case after κατα. Present middle imperative second person singular of κατακαuchaομαι with negative μη, "stop glorying" or "do not have the habit of glorying over the branches." **The conclusion of the preceding condition.** Gloriest (κατακαυχασαι). Late form - αεσαι retaining σ. Not thou (ου συ). Very emphatic position. The graft was upon the stock and root, though each affected the other.”

06-Rom 11:21 C-1 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} των <3588> {T-GPM} κατα <2596> {PREP} φυσιν <5449> {N-ASF} κλαδων <2798> {N-GPM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} μηπως <3381> {CONJ-N} ουδε <3761> {CONJ-N} σου <4771> {P-2GS} φεισεται <5339> (5695) {V-FDI-3S}

06-Rom 11:21 **For <1063> if <1487> God <2316> spared <5339> (5662) not <3756> the natural <5449> branches <2798> <2596>, take heed lest <4458> <3381> <0> he <5339> <0> also <3381> spare <5339> (5667) not <3761> thee <4675>.**

1st Class - The AMI-3S εφεισατο: For since God spared not [(for His own benefit) is used (note position)] for protasis and apodosis.

ATRPW agrees: “Be not highminded (μη υπερηλα φρονει). "Stop thinking high (proud) thoughts." Of God spared not (ει γαρ ο θεος ουκ εφεισατο). It is not ει μη (unless), but the ουκ negatives the verb εφεισατο (first aorist middle indicative of φειδομαι, to spare. **Condition of first class.**”

06-Rom 11:22 C-3, 1 ELC - ATRWP - ιδε <3708> (5628) {V-2AAM-2S} ουν <3767> {CONJ} χρηστοτητα <5544> {N-ASF} και <2532> {CONJ} αποτομιαν <663> {N-ASF} θεου <2316> {N-GSM} επι <1909> {PREP} μεν <3303> {PRT} τους <3588> {T-APM} πεσοντας <4098> (5631) {V-2AAP-APM} αποτομιαν <663> {N-ASF} επι <1909> {PREP} δε <1161> {CONJ} σε <4771> {P-2AS} χρηστοτητα <5544> {N-ASF} εαν <1437> {COND} επιμεινης <1961> (5661) {V-AAS-3S} τη <3588> {T-DSF} χρηστοτητι <5544> {N-DSF} επει <1893> {CONJ} και <2532> {CONJ} συ <4771> {P-2NS} εκκοπηση <1581> (5691) {V-2FPI-2S}

06-Rom 11:22 Behold <1492> (5657) therefore <3767> the goodness <5544> and <2532> severity <663> of God <2316>: on <1909> them which fell <4098> <3303>, severity <663>; but <1161> toward

<1909> thee <4571>, goodness <5544>, **if <1437> thou continue <1961> (5661) in ~~his~~ His goodness <5544>: otherwise <1893> thou <4771> also <2532> shalt be cut off <1581> (5691).**

3rd Class – “If you should continue in His goodness (moral goodness, integrity): *otherwise you shall be cut off or cut out*“ (from the tree). Ref. Mat 18:14-17, i.e., Church Discipline. Note: here the article retains some of its demonstrative force: so that *his* should be changed to His.

1st Class - Otherwise (επει). Protasis - Ellipse after επι, "since if thou dost not continue." Elliptical condition
Apodosis - Thou also (και συ). Precisely as the Jewish branches of verse #17 were. Shalt be cut off (εκκοπηση).
Second future passive indicative of εκκοπω, to cut out.”

ATRPW writes: “The goodness and the severity of God (χρηστοτητα και αποτομιαν θεου). See on #Ro 2:2 for χρηστοτης, kindness of God. αποτομια (here alone in the N.T.) is from αποτομος, cut off, abrupt, and this adjective from αποτεμνω, to cut off. This late word occurs several times in the papyri. **If thou continue (εαν επιμενης). Third class condition, εαν and present active subjunctive.**

06-Rom 11:23 C-3 EXC - ATRWP - και <2532> {CONJ} εκεινοι <1565> {D-NPM} δε <1161> {CONJ} **εαν <1437> {COND} μη <3361> {PRT-N} επιμεινωσιν <1961> (5661) {V-AAS-3P} τη <3588> {T-DSF} απιστια <570> {N-DSF} εγκεντρισθησονται <1461> (5701) {V-FPI-3P} δυνατος <1415> {A-NSM} γαρ <1063> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} παλιν <3825> {ADV} εγκεντρισαι <1461> (5658) {V-AAN} αυτους <846> {P-APM}**

06-Rom 11:23 And <1161> they <1565> also <2532>, **if <3362> <0> they abide <1961> (5661) not <3362> still in unbelief <570>**, shall be grafted in <1461> (5701): for <1063> God <2316> is <2076> (5748) able <1415> to graft <1461> <0> them <846> in <1461> (5658) again <3825>.

3rd Class - EXC – The broken off limbs – not the remnant, can be grafted in again. See DM section 216.

ATRPW says: “**If they continue not in their unbelief (εαν μη επιμενωσι τη απιστια). Third class condition with the same verb used in verse #22 of the Gentile.** Locative case of απιστια here (same form as the instrumental in verse #20). For God is able (δυνατος γαρ εστιν ο θεος). See this use of δυνατος εστιν in #4:21 rather than δυναται. This is the χρυξ of the whole matter. God is able.”

06-Rom 11:24 C-1 ,1 - BMT - ει <1487> {COND} γαρ <1063> {CONJ} συ <4771> {P-2NS} εκ <1537> {PREP} της <3588> {T-GSF} κατα <2596> {PREP} φουσιν <5449> {N-ASF} εξεκοπης <1581> (5648) {V-2API-2S} αγριελαιου <65> {N-GSF} και <2532> {CONJ} παρα <3844> {PREP} φουσιν <5449> {N-ASF} ενεκεντρισθης <1461> (5681) {V-API-2S} εις <1519> {PREP} καλλιελαιον <2565> {N-ASF} ποσω <4214> {Q-DSN} μαλλον <3123> {ADV} ουτοι <3778> {D-NPM} οι <3588> {T-NPM} κατα <2596> {PREP} φουσιν <5449> {N-ASF} εγκεντρισθησονται <1461> (5701) {V-FPI-3P} τη <3588> {T-DSF} ιδια <2398> {A-DSF} ελαια <1636> {N-DSF}

06-Rom 11:24 **For <1063> if <1487> thou <4771> were cut <1581> (5648) out of <1537> the olive tree which is wild <65> by <2596> nature <5449>, and <2532> were grafted <1461> (5681) contrary to <3844> nature <5449> into <1519> a good olive tree <2565>**: how much <4214> more <3123> shall these <3778>, which be the natural <2596> <5449> *branches*, be grafted into <1461> (5701) their own <2398> olive tree <1636>?

1st Class – “For since you were cut out of the wild, + 1st Class and (*since*) were grafted into a good olive tree, how much more . . .” See BMT section 269. (b).

ATRPW writes: “Contrary to nature (παρα φουσιν). **This is the gist of the argument, the power of God to do what is contrary to natural processes. He put the wild olive (Gentile) into the good olive tree (the spiritual Israel) and made the wild olive (contrary to nature) become the good olive (καλλιελαιος, the garden olive, καλλος and ελαια in Aristotle and a papyrus). Into their own olive tree (τη ιδια ελαια). Dative case. Another argument a fortiori, "how much more" (πολλω μαλλον). God can graft the natural Israel back upon the spiritual Israel, if they become willing.**”

06-Rom 11:27 C-3 ITC - DM - και <2532> {CONJ} αυτη <3778> {D-NSF} αυτοις <846> {P-DPM} η <3588> {T-NSF} παρ <3844> {PREP} εμου <1473> {P-1GS} διαθηκη <1242> {N-NSF} **οταν <3752>**

{CONJ} **αφελωμαι** <851> (5643) {V-2AMS-1S} **τας** <3588> {T-APF} **αμαρτιας** <266> {N-APF} **αυτων** <846> {P-GPM}

06-Rom 11:27 For <2532> this <3778> *is* my <3844> <1700> covenant <1242> unto them <846>, **whenever** <3752> **I shall take away** <851> (5643) **their** <846> **sins** <266>.

3rd Class - ITC. **οταν** = **οτε** + **αν** with crasis ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a.

ATRW P contributes: “My covenant (η παρ εμου διαθηκη). "The from me covenant," "my side of the covenant I have made with them" (Sanday and Headlam). Cf. #Jer 31:31. Not a political deliverance, but a religious and ethical one. **When I shall take away** (**οταν αφελωμαι**). Second aorist middle subjunctive of **αφαιρω**, old and common verb, to take away their sins.”

06-Rom 12:06 C-1 - ATRG1 - BMT - **εχοντες** <2192> (5723) {V-PAP-NPM} **δε** <1161> {CONJ} **χαρισματα** <5486> {N-APN} **κατα** <2596> {PREP} **την** <3588> {T-ASF} **χαριν** <5485> {N-ASF} **την** <3588> {T-ASF} **δοθεισαν** <1325> (5685) {V-APP-ASF} **ημιν** <1473> {P-1DP} **διαφορα** <1313> {A-APN} **ειτε** <1535> {CONJ} **προφητειαν** <4394> {N-ASF} **κατα** <2596> {PREP} **την** <3588> {T-ASF} **αναλογιαν** <356> {N-ASF} **της** <3588> {T-GSF} **πιστεως** <4102> {N-GSF}

06-Rom 12:06 Having <2192> (5723) then <1161> gifts <5486> differing <1313> according <2596> to the grace <5485> that is given <1325> (5685) to us <2254>, **whether** <1535> (**we have**) **prophecy** <4394>, *let us prophesy* according <2596> to the proportion <356> of faith <4102>;

1st Class – **ειτε** = **ει** + **τε**: *whether*, with crasis. The verb omitted is probably tied to the PAP-NPM, **εχοντες**, *having*. This verb is, (because of the particle **ειτε**) *the* PAI-1P **εχομεν**: *we have*. See ATRG1 pg. 1025-1026, with BMT section 273. (f).

06-Rom 12:07 C-1 ,1, - ATRG1 - BMT - **ειτε** <1535> {CONJ} **διακονιαν** <1248> {N-ASF} **εν** <1722> {PREP} **τη** <3588> {T-DSF} **διακονια** <1248> {N-DSF} **ειτε** <1535> {CONJ} **ο** <3588> {T-NSM} **διδασκων** <1321> (5723) {V-PAP-NSM} **εν** <1722> {PREP} **τη** <3588> {T-DSF} **διδασκαλια** <1319> {N-DSF}

06-Rom 12:07 **Or whether** (**we have**)<1535> **ministry** <1248>, ~~let us wait~~ on <1722> *our* ministering <1248>; **or whether** (**he has**)<1535> **teaching** <1321> (5723), on <1722> teaching <1319>;

1st Class – **ειτε** = **ει** + **τε**: *whether*, with crasis. The verb omitted is probably tied to the PAP-NPM, **εχοντες** *having*., of verse 06 This verb is, (because of the particle **ειτε**) *the* PAI-1P **εχομεν**: *we have*. It is interesting that most “Pastors” think this verse applies to them. The word for the shepherds of the flock occurs once ποιμην Eph 4:11 where it is attached to another word teachers ποιμενας <4166> {N-APM} **και** <2532> {CONJ} **διδασκαλους** <1320> {N-APM}, and may better be translated Shepherds (who are) Teachers. The word here used for ministries, is the word for deacon. It is mentioned first because it is the more highly regarded gift. It is usually unaccompanied by the raves of men but allows the church to take care of all its participants, and so, demonstrate the Love of God to each member of the body. In the early church there were men and women deacons (Note Phoebe a Deacon (ess) of the Church at Cenchrea Rom 16:1)

+ 1st Class - Or in case of the second protasis the PAI-3S **εχει**: *he has* See ATRG1 pg. 1025-1026, with BMT section 273. (f). Note there are, and may be, more of those having the gift of ministries (helps, etc.) than those having the teaching gift. Ref. Jam 03:01. Ref. Table 02. Table Of Spiritual Gifts.

06-Rom 12:08 C-1 ,1 ,1 ,1 - DM - ATRG1 - BMT - **ειτε** <1535> {CONJ} **ο** <3588> {T-NSM} **παρακαλων** <3870> (5723) {V-PAP-NSM} **εν** <1722> {PREP} **τη** <3588> {T-DSF} **παρακλησει** <3874> {N-DSF} **ο** <3588> {T-NSM} **μεταδιδους** <3330> (5723) {V-PAP-NSM} **εν** <1722> {PREP} **απλοτητι** <572> {N-DSF} **ο** <3588> {T-NSM} **προισταμενος** <4291> (5734) {V-PMP-NSM} **εν** <1722> {PREP} **σπουδη** <4710> {N-DSF} **ο** <3588> {T-NSM} **ελεων** <1653> (5723) {V-PAP-NSM} **εν** <1722> {PREP} **υλαροτητι** <2432> {N-DSF}

06-Rom 12:08 **Or whether (he has)<1535> exhortation <3870> (5723)**, on <1722> exhortation <3874>:

he that gives <3330> (5723), *let him do it* with <1722> simplicity <572>; **he that rules <4291> (5734)**, with <1722> diligence <4710>; **he that sheweth mercy <1653> (5723)**, with <1722> cheerfulness <2432>. {giveth: or, imparteth} {with simplicity: or, liberally}

4*1st Class – εἴτε = εἰ + τε: *whether*, with crasis. The verb omitted is probably tied to the PAP-NPM, *εχοντες*, *having*., of verse 06. This verb is, (because of the particle εἴτε) *the* PAI-3S *εχει*: *he has*. See ATRG1 pg. 1025-1026, with BMT section 273. (f). Here we have the final three conditional protasis of the first class with εἴτε: *whether*, understood along with the PAI-3S: *has* or *having* from Verse 06. Note: with *εν* and the instrumental feminine singular (by means of), *απλοτι* > *απλοτης*: simple goodness that gives itself without reserve; see BAGGEL. “*whether he has the gift of giving*, by means of simple goodness *that gives itself without reserve*. These last two ‘gifts’ should also be translated IAW DM section 276. (2): “There are also implied conditions, in which the apodosis is expressed and the protasis is implied in a participle. All these are 1st Class conditions. Also, see BMT section 273. (f).

06-Rom 12:18 C-1 - **ει <1487> {COND} δυνατον <1415> {A-NSN} το <3588> {T-NSN} εξ <1537> {PREP} υμων <4771> {P-2GP} μετα <3326> {PREP} παντων <3956> {A-GPM} ανθρωπων <444> {N-GPM} ειρηνευοντες <1514> (5723) {V-PAP-NPM}**

06-Rom 12:18 **If <1487> it is possible <1415>**, as much as lieth in <1537> you <5216>, live peaceably <1514> (5723) with <3326> all <3956> men <444>.

1st Class – **it is possible when controlled by the Holy Spirit. Eph 05:17-21 and Col 03:12-17.**

ATRWPs says: “As much as in you lieth (το εξ υμων). Accusative of general reference, “so far as what proceeds from you” (“the from you part”). See το κατ εμε in #1:15. This phrase explains “if it be possible” (ει δυνατον). “All your part is to be peace” (Alford). For “be at peace” (ειρηνευοντες) see #2Co 13:11.”

06-Rom 12:20 C-3 ,3 - **εαν <1437> {COND} ουν <3767> {CONJ} πεινα <3983> (5725) {V-PAS-3S} ο <3588> {T-NSM} εχθρος <2190> {A-NSM} σου <4771> {P-2GS} ψωμιζε <5595> (5720) {V-PAM-2S} αυτον <846> {P-ASM} εαν <1437> {COND} διψα <1372> (5725) {V-PAS-3S} ποτιζε <4222> (5720) {V-PAM-2S} αυτον <846> {P-ASM} τουτο <3778> {D-ASN} γαρ <1063> {CONJ} ποιων <4160> (5723) {V-PAP-NSM} ανθρακας <440> {N-APM} πυρος <4442> {N-GSN} σωρευσεις <4987> (5692) {V-FAI-2S} επι <1909> {PREP} την <3588> {T-ASF} κεφαλην <2776> {N-ASF} αυτου <846> {P-GSM}**

06-Rom 12:20 Therefore <3767> **if <1437> thine <4675> enemy <2190> hunger <3983> (5725)**, feed <5595> (5720) him <846>; **if <1437> he thirst <1372> (5725)**, give <4222> <0> him <846> drink <4222> (5720): for <1063> in so <5124> doing <4160> (5723) thou shalt heap <4987> (5692) coals <440> of fire <4442> on <1909> his <846> head <2776>.

3rd Class - + 3rd Class – “for in so doing you shall heap coals of fire on his head”. We 21st century folks are a long way from the 1st century A.D. In those days starting a fire was a tough job. The person would go to a neighbor and obtain hot coals which would be placed in a specially designed clay pot that was carried on the head while going home. ‘Heaping coals of fire on his head’ is not vengeance, **but is doing something “good for them that hate you”**. Ref. Mat 05:44, Prv 25:21-23. See WCGMB pgs. 45-46.

06-Rom 13:01 C-1 - BMT - **πασα <3956> {A-NSF} ψυχη <5590> {N-NSF} εξουσιας <1849> {N-DPF} υπερεχουσας <5242> (5723) {V-PAP-DPF} υποτασσεσθω <5293> (5732) {V-PMM-3S} ου <3756> {PRT-N} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} εξουσια <1849> {N-NSF} **ει <1487> {COND} μη <3361> {PRT-N} υπο <5259> {PREP} θεου <2316> {N-GSM} αι <3588> {T-NPF} δε <1161> {CONJ} ουσαι <1510> (5723) {V-PAP-NPF} εξουσαι <1849> {N-NPF} υπο <5259> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM} τεταγμεναι <5021> (5772) {V-RPP-NPF} εισιν <1510> (5719) {V-PAI-3P}****

06-Rom 13:01 ¶ Let every <3956> soul <5590> be subject <5293> (5732) unto the higher <5242> (5723) powers <1849>. For <1063> there is <2076> (5748) no <3756> power <1849> **but <1508> of <575> God <2316>**: <1161> the powers <1849> that be <5607> (5752) are <1526> (5748) ordained <5021> (5772) of <5259> God <2316>. {*ordained: or, ordered*}

1st Class - EXC - "there is no power, **except for the Power of God:**" See BMT section 273. (f), and 274. (g.)

ATRPW says: "Every soul (πασα ψυχη). As in #2:9; Ac 2:43. **A Hebraism for πας ανθρωπος (every man).**

To the higher powers (ἐξουσιας υπερεχουσας). Abstract for concrete. See #Mr 2:10 for ἐξουσια. υπερεχω is an old verb to have or hold over, to be above or supreme, as in #1Pe 2:13. Except by God (ει μη υπο θεου). So the best MSS. rather than απο θεου (from God). God is the author of order, not anarchy. The powers that be (αι ουσαι). "**The existing authorities**" (supply ἐξουσια). Art ordained (τεταγμεναι εισιν). Periphrastic perfect passive indicative of τασσω, "**stand ordained by God.**" Paul is not arguing for the divine right of kings or for any special form of government, **but for government and order**. Nor does he oppose here revolution for a change of government, **but he does oppose all lawlessness and disorder.**"

06-Rom 13:04 C-3 - ATRWP - θεου <2316> {N-GSM} γαρ <1063> {CONJ} διακονος <1249> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} σοι <4771> {P-2DS} εις <1519> {PREP} το <3588> {T-ASN} αγαθον <18> {A-ASN} **εαν <1437> {COND} δε <1161> {CONJ} το <3588> {T-ASN} κακον <2556> {A-ASN} ποιης <4160> (5725) {V-PAS-2S}** φοβου <5399> (5737) {V-PNM-2S} ου <3756> {PRT-N} γαρ <1063> {CONJ} εικη <1500> {ADV} την <3588> {T-ASF} μαχαιραν <3162> {N-ASF} φορει <5409> (5719) {V-PAI-3S} θεου <2316> {N-GSM} γαρ <1063> {CONJ} διακονος <1249> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} εκδικος <1558> {A-NSM} εις <1519> {PREP} οργην <3709> {N-ASF} τω <3588> {T-DSM} το <3588> {T-ASN} κακον <2556> {A-ASN} πρρασσοντι <4238> (5723) {V-PAP-DSM}

06-Rom 13:04 For <1063> he is <2076> (5748) the minister <1249> of God <2316> to thee <4671> for <1519> good <18>. **But <1161> if <1437> thou do <4160> (5725) that which is evil <2556>**, be afraid <5399> (5737); for <1063> he beareth <5409> (5719) not <3756> the sword <3162> in vain <1500>: for <1063> he is <2076> (5748) the minister <1249> of God <2316>, a revenger <1558> to *execute* wrath <3709> upon <1519> him that doeth <4238> (5723) evil <2556>.

3rd Class – note the ‘minister/ruler’ of God is a ‘revenger’ to/for wrath upon him that is doing evil.. This ruler or governmental entity has been ordained by God, so be careful to live righteously and honestly in the sight of God.

ATRPW adds: "**A minister of God** (θεου διακονος). General sense of διακονος. **Of course even Nero was God's minister** "to thee (σοι ethical dative) for good (εις το αγαθον, for the good)." **That is the ideal, the goal.** Beareth (φορει). Present active indicative of φορεω, old frequentative form of φερω, to bear, to wear. But if thou do (εαν δε ποιης). **Condition of third class, εαν and present active subjunctive of ποιω, "if thou continue to do."** Sword (μαχαιραν). Symbol of authority as to-day policemen carry clubs or pistols. "The Emperor Trajan presented to a provincial governor on starting for his province, a dagger, with the words, 'For me. If I deserve it, in me'" (Vincent). An avenger (εκδικος). Old adjective from εκ and δικη (right), "outside of penalty," unjust, then in later Greek "exacting penalty from one," in N.T. only here and #1Th 4:6."

06-Rom 13:08 C-1 EXC - BMT - DM - μηδενι <3367> {A-DSM-N} μηδεν <3367> {A-ASN-N} οφειλετε <3784> (5720) {V-PAM-2P} ει <1487> {COND} μη <3361> {PRT-N} το <3588> {T-ASN} αγαπαν <25> (5721) {V-PAN} αλληλους <240> {C-APM} ο <3588> {T-NSM} γαρ <1063> {CONJ} αγαπων <25> (5723) {V-PAP-NSM} τον <3588> {T-ASM} ετερον <2087> {A-ASM} νομον <3551> {N-ASM} πεπληρωκεν <4137> (5758) {V-RAI-3S}

06-Rom 13:08 Owe <3784> (5720) no man <3367> anything <3367>, **but <1508> to love <25> (5721) one another <240>**: for <1063> he that loveth <25> (5723) another <2087> hath fulfilled <4137> (5758) the law <3551>.

1st Class – EXC – "**except to owe love to one another, owe no man anything**" See BMT section 273. (f), and 274. (g.) See also DM sections 216. and 217.

ATRPW responds, pastorally: "Save to love one another (ει μη το αλληλους αγαπαν). "Except the loving one another." This articular infinitive is in the accusative case the object of οφειλετε and partitive apposition with μηδεν (nothing). This debt can never be paid off, but we should keep the interest paid up.

His neighbour (τον ετερον). "The other man," "the second man." "Just as in the relations of man and God πιστις has been substituted for νομος, so between man and man αγαπη takes the place of definite legal relations" (Sanday and Headlam). See #Mt 22:37-40 for the words of Jesus on this subject. Love is the only solution of our social relations and national problems..” {Ed Note: For some of our national problems the principles found in, ‘TOUGH LOVE’. TLYW might be enjoined}

06-Rom 13:09 C-1 EC - DM - BMT - το <3588> {T-NSN} γαρ <1063> {CONJ} ου <3756> {PRT-N} μοιχευσεις <3431> (5692) {V-FAI-2S} ου <3756> {PRT-N} φονευσεις <5407> (5692) {V-FAI-2S} ου <3756> {PRT-N} κλεψεις <2813> (5692) {V-FAI-2S} ουκ <3756> {PRT-N} επιθυμησεις <1937> (5692) {V-FAI-2S} και <2532> {CONJ} ει <1487> {COND} τις <5100> {X-NSF} ετερα <2087> {A-NSF} εντολη <1785> {N-NSF} εν <1722> {PREP} τουτω <3778> {D-DSM} τω <3588> {T-DSM} λογω <3056> {N-DSM} ανακεφαλαιουται <346> (5743) {V-PPI-3S} εν <1722> {PREP} τω <3588> {T-DSM} αγαπησεις <25> (5692) {V-FAI-2S} τον <3588> {T-ASM} πλησιον <4139> {ADV} σου <4771> {P-2GS} ως <5613> {ADV} σεαυτον <4572> {F-2ASM}

06-Rom 13:09 For <1063> this, Thou shalt <3431> <0> not <3756> commit adultery <3431> (5692), Thou shalt <5407> <0> not <3756> kill <5407> (5692), Thou shalt <2813> <0> not <3756> steal <2813> (5692), Thou shalt <5576> <0> not <3756> bear false witness <5576> (5692), Thou shalt <1937> <0> not <3756> covet <1937> (5692); and <2532> if there be any <1536> other <2087> commandment <1785>, it is briefly comprehended <346> (5743) in <1722> this <5129> saying <3056>, namely <1722>, Thou shalt love <25> (5692) thy <4675> neighbour <4139> as <5613> thyself <1438>.

1st Class - EC. “. . . And since there is any other (another) commandment, . . .” See DM section 278. (3) and BMT section 274. (f).

ATRPW says: “For this (το γαρ). For the article (το) pointing to a sentence see #8:26, here to the quotation. The order of the commandments here is like that in #Lu 18:20; Jas 2:11 and in B for #De 5, but different from that of the Hebrew in #Ex 20; De 5. The use of ου with the volitive future in prohibitions in place of μη and the imperative or subjunctive is a regular Greek idiom. And if there be any other (και ει τις ετερα). Paul does not attempt to give them all. It is summed up (ανακεφαλαιουται). Present passive indicative of ανακεφαλαιω, late literary word or "rhetorical term" (ανα, κεφαλαιον, head or chief as in #Heb 8:1). Not in the papyri, but κεφαλαιον, quite common for sum or summary. In N.T. only here and #Eph 1:10. Namely (εν τω). See το γαρ at the beginning of the verse, though omitted by B F. The quotation is from #Le 19:18. Quoted in #Mt 5:43; 22:39; #Mr 12:31; Lu 10:27; Ga 5:14; Jas 2:8 it is called βασιλικος νομος (royal law). Thy neighbour (τον πλησιον σου). πλησιον is an adverb and with the article it means "the one near thee." See on "Mt 5:43". Commenting on the next (10) verse, ATRWP says: “The fulfilment of the law (πληρωμα νομου). "The filling up or complement of the law" like πεπληρωκεν (perfect active indicative of πληρωω, stands filled up) in verse #8. See #1Co 13 for the fuller exposition of this verse.”

06-Rom 14:08 C-3 ,3 ,3 ,3 – BMT - ATRWP - εαν <1437> {COND} τε <5037> {PRT} γαρ <1063> {CONJ} ζωμεν <2198> (5725) {V-PAS-1P} τω <3588> {T-DSM} κυριω <2962> {N-DSM} ζωμεν <2198> (5719) {V-PAI-1P} εαν <1437> {COND} τε <5037> {PRT} αποθνησκωμεν <599> (5725) {V-PAS-1P} τω <3588> {T-DSM} κυριω <2962> {N-DSM} αποθνησκομεν <599> (5719) {V-PAI-1P} εαν <1437> {COND} τε <5037> {PRT} ουν <3767> {CONJ} ζωμεν <2198> (5725) {V-PAS-1P} εαν <1437> {COND} τε <5037> {PRT} αποθνησκωμεν <599> (5725) {V-PAS-1P} του <3588> {T-GSM} κυριου <2962> {N-GSM} εσμεν <1510> (5719) {V-PAI-1P}

06-Rom 14:08 For <1063> whether <1437> <5037> we live <2198> (5725), we live <2198> (5719) unto the Lord <2962>; and whether <1437> <5037> we die <599> (5725), we die <599> (5719) unto the Lord <2962>: whether <1437> <5037> we live <2198> (5725) therefore <3767>, or (whether) <1437> <5037> die <599> (5725), we are <2070> (5748) the Lord's <2962>.

3rd Class + 3rd Class + 3rd Class + 3rd Class. The last two conditions are examples of a multiple protasis with a single apodosis. See BMT section 268. (b)

ATRPW writes: “Whether — or (εαν τε — εαν τε). "Both if — and if" (condition of third class with present subjunctive (ζωμεν — αποθνησκωμεν). Both living and dying are "to the Lord." Paul repeats the idiom (εαν τε—εαν τε) with the conclusion "we are the Lord's (του κυριου εσμεν). Predicate genitive, "we belong to the Lord."”

06-Rom 14:14 C-1 EXC - BMT - DM - οἶδα <1492> (5758) {V-RAI-1S} καὶ <2532> {CONJ} πεπεισμαι <3982> (5769) {V-RPI-1S} ἐν <1722> {PREP} κυρίῳ <2962> {N-DSM} ἰησοῦ <2424> {N-DSM} ὅτι <3754> {CONJ} οὐδὲν <3762> {A-NSN-N} κοινὸν <2839> {A-NSN} δι' <1223> {PREP} αὐτοῦ <846> {P-GSN} εἰ <1487> {COND} μὴ <3361> {PRT-N} τῷ <3588> {T-DSM} λογιζομένῳ <3049> (5740) {V-PNP-DSM} τι <5100> {X-ASN} κοινὸν <2839> {A-ASN} εἶναι <1510> (5721) {V-PAN} ἐκείνῳ <1565> {D-DSM} κοινὸν <2839> {A-NSN}

06-Rom 14:14 I know <1492> (5758), and <2532> am persuaded <3982> (5769) by <1722> the Lord <2962> Jesus <2424>, that <3754> *there is* nothing <3762> unclean <2839> of <1223> itself <1438>: **but (except) <1508> to him that is esteeming <3049> (5740) anything <5100> to be <1511> (5750) unclean <2839>**, to him <1565> *it is* unclean <2839>. {*unclean: Gr. common*}

1st Class - EXC - see BMT section 274. (g), and DM section 216. and 217.

ATRPW says: "I know and am persuaded in the Lord Jesus (οἶδα καὶ πεπεισμαι ἐν κυρίῳ ἰησοῦ). He knows it and stands persuaded (perfect passive indicative of πείθω, to persuade), but in the sphere of the Lord Jesus (cf. #9:1), not by mere rational processes. Unclean of itself (κοινὸν δι' αὐτοῦ). So Paul takes his stand with the "strong" as in #1Co 8:4, but he is not a libertine. Paul's liberty as to food is regulated by his life in the Lord. For this use of κοινός, not as common to all (#Ac 2:44; 4:32), but unhallowed, impure, see on "Mr 7:2" see on "Mr 7:5" see on "Ac 10:14" see on "Ac 10:28" God made all things for their own uses.

Save that (εἰ μὴ). The exception lies not in the nature of the food (δι' αὐτοῦ), but in the man's view of it (to him, ἐκείνῳ, dative case)."

06-Rom 14:15 C-1 - εἰ <1487> {COND} δὲ <1161> {CONJ} διὰ <1223> {PREP} βρώμα <1033> {N-ASN} οὐ <3588> {T-NSM} ἀδελφός <80> {N-NSM} σου <4771> {P-2GS} λυπείται <3076> (5743) {V-PPI-3S} οὐκετι <3765> {ADV-N} κατὰ <2596> {PREP} ἀγαπὴν <26> {N-ASF} περιπατεῖς <4043> (5719) {V-PAI-2S} μὴ <3361> {PRT-N} τῷ <3588> {T-DSN} βρώματι <1033> {N-DSN} σου <4771> {P-2GS} ἐκείνῳ <1565> {D-ASM} ἀπολλύε <622> (5720) {V-PAM-2S} ὑπὲρ <5228> {PREP} οὐ <3739> {R-GSM} χριστός <5547> {N-NSM} ἀπεθάνεν <599> (5627) {V-2AAI-3S}

06-Rom 14:15 **But <1161> if <1487> thy <4675> brother <80> be grieved <3076> (5743) with <1223> thy meat <1033>**, now <3765> <0> walkest thou <4043> (5719) not <3765> charitably <26> <2596>. Destroy <622> (5720) not <3361> him <1565> with thy <4675> meat <1033>, for <5228> whom <3739> Christ <5547> died <599> (5627). {*charitably: Gr. according to charity*}

1st Class – Condition assumed true for argument's sake. **Doubtful things and an acceticism about them are commanded because of the weaker brother/sister. 1 Cor 6-9.**

ATRPW indicates: "Because of meat (διὰ βρώμα). "Because of food." In love (κατὰ ἀγαπὴν). "According to love" as the regulating principle of life. See #1Co 8 where Paul pleads for love in place of knowledge on this point. Destroy not (μὴ ἀπολλύε). Present active imperative of ἀπολλύω, the very argument made in #1Co 8:10. With thy meat (τῷ βρώματι σου). Instrumental case, "with thy food." It is too great a price to pay for personal liberty as to food."

06-Rom 14:23 C-3 - DM - ATRWP - οὐ <3588> {T-NSM} δὲ <1161> {CONJ} διακρινόμενος <1252> (5734) {V-PMP-NSM} εἰ <1437> {COND} φάγη <5315> (5632) {V-2AAS-3S} κατακεκρίται <2632> (5769) {V-RPI-3S} ὅτι <3754> {CONJ} οὐκ <3756> {PRT-N} ἐκ <1537> {PREP} πίστεως <4102> {N-GSF} παν <3956> {A-NSN} δὲ <1161> {CONJ} οὐ <3739> {R-NSN} οὐκ <3756> {PRT-N} ἐκ <1537> {PREP} πίστεως <4102> {N-GSF} ἁμαρτία <266> {N-NSF} ἐστὶν <1510> (5719) {V-PAI-3S}

06-Rom 14:23 And <1161> he that doubteth <1252> (5734) is ~~damned~~ condemned <2632> (5769) **if <1437> he eat <5315> (5632)**, because <3754> *he eateth* not <3756> of <1537> faith <4102>: for <1161> whatsoever <3739> <3956> *is* not <3756> of <1537> faith <4102> *is* <2076> (5748) sin <266>. {*doubteth: or, discerneth and putteth a difference between meats*} {*damned: or, condemned, or liable to punishment*}

3rd Class – **And he who is doubting, if he eats, is condemned (not lost but needs repentance and more Biblical knowledge. e.g. consider Peter's ignorance of God's Purpose, in spite of Mat 28:18-20; read Act 10:01-48,**

because he doesn't eat by means of faith, for whatever is not by means of faith, is sin. The phrase εκ πιστεως from which πιστεως is the ablative of means {N-AbSF}. εκ is only used with the ablative! DM section 110.

ATRPW writes on doubtful things in Rome: "He that doubteth (ο διακρινόμενος). Present middle participle of διακρινω, to judge between (δια), to hesitate. See #Jas 1:6 for this same picture of the double-minded man. Cf. #Ro 4:20; Mr 11:23. Is condemned (κατακεκριται). Perfect passive indicative of κατακρινω (note κατα-), "stands condemned." If he eat (εαν φάγη). Third class condition, εαν and second aorist active subjunctive. If in spite of his doubt, he eat. Whatsoever is not of faith is sin (παν ο ουκ εκ πιστεως αμαρτια εστιν). Faith (πιστις) here is subjective, one's strong conviction in the light of his relation to Christ and his enlightened conscience. To go against this combination is sin beyond a doubt. Some MSS. (A L etc.) put the doxology here which most place in #16:25-27. But they all give chapters 15 and 16. Some have supposed that the Epistle originally ended here, but that is pure speculation. Some even suggest two editions of the Epistle. But chapter 15 goes right on with the topic discussed in chapter 14.

06-Rom 15:24 C-3 ITC,3 - ATRWP - **ως <5613> {ADV} εαν <1437> {COND} πορευομαι <4198> (5741) {V-PNS-1S} εις <1519> {PREP} την <3588> {T-ASF} σπανιαν <4681> {N-ASF} ελευσομαι <2064> (5695) {V-FDI-1S} προς <4314> {PREP} υμας <4771> {P-2AP} ελπίζω <1679> (5719) {V-PAI-1S} γαρ <1063> {CONJ} διαπορευομενος <1279> (5740) {V-PNP-NSM} θεασασθαι <2300> (5664) {V-ADN} υμας <4771> {P-2AP} και <2532> {CONJ} υφ <5259> {PREP} υμων <4771> {P-2GP} προπεμφθηναι <4311> (5683) {V-APN} εκει <1563> {ADV} εαν <1437> {COND} υμων <4771> {P-2GP} πρωτον <4412> {ADV-S} απο <575> {PREP} μερους <3313> {N-GSN} εμπλησθω <1705> (5686) {V-APS-1S}**

06-Rom 15:24 **Whensoever <5613> <1437> I take my journey <4198> (5741) into <1519> Spain <4681>, I will come <2064> (5695) to <4314> you <5209>: for <1063> I trust <1679> (5719) to see <2300> (5664) you <5209> in my journey <1279> (5740), and <2532> to be brought on my way <4311> (5683) thitherward <1563> by <5259> you <5216>, if <1437> first <4412> I be <1705> <0> somewhat <3313> filled <1705> (5686) with <575> you <5216> ~~company~~.** {with....: Gr. with you}

3rd Class - ITC - + 3rd Class -

ATRPW says: "Whensoever I go (ως αν πορευομαι). **Indefinite temporal clause with ως αν and the present middle subjunctive (cf. #1Co 11:34; Php 2:23 with aorist subjunctive).** Into Spain (εις την σπανιαν). It was a Roman province with many Jews in it. The Greek name was ιβερια, the Latin Hispania. The Textus Receptus adds here ελευσομαι προς υμας (I shall come to you), but it is not in Aleph A B C D and is not genuine. Without it we have a parenthesis (or anacoluthon) through the rest of verse #24. In my journey (διαπορευομενος). Present middle participle, "passing through." Paul planned only a brief stay in Rome since a strong church already existed there. To be brought on my way thitherward (προπεμφθηναι εκει). "To be sent forward there." First aorist passive infinitive of προπεμνω, common word for escorting one on a journey (#1Co 16:6,11; 2Co 1:16; Tit 3:13; 2Jo 1:6). **If first in some measure I shall have been satisfied with your company (εαν υμων πρωτον απο μερους εμπλησθω).** Condition of third class with εαν and first aorist passive subjunctive of εμπιμπλημι, old verb, to fill up, to satisfy, to take one's fill. See #Lu 6:25. Literally, "if I first in part be filled with you" (get my fill of you). delicate compliment for the Roman church.

06-Rom 15:27 C-1 - ATRWP - ευδοκησαν <2106> (5656) {V-AAI-3P} γαρ <1063> {CONJ} και <2532> {CONJ} οφειλεται <3781> {N-NPM} αυτων <846> {P-GPM} εισιν <1510> (5719) {V-PAI-3P} ει <1487> {COND} γαρ <1063> {CONJ} τοις <3588> {T-DPN} πνευματικοις <4152> {A-DPN} αυτων <846> {P-GPM} εκοινωνησαν <2841> (5656) {V-AAI-3P} τα <3588> {T-NPN} εθνη <1484> {N-NPN} οφειλουσιν <3784> (5719) {V-PAI-3P} και <2532> {CONJ} εν <1722> {PREP} τοις <3588> {T-DPN} σαρκικοις <4559> {A-DPN} λειτουργησαι <3008> (5658) {V-AAN} αυτοις <846> {P-DPM}

06-Rom 15:27 It hath pleased them <2106> (5656) verily <1063>; and <2532> their <846> debtors <3781> they are <1526> (5748). **For <1063> if <1487> the Gentiles <1484> have been made partakers <2841> (5656) of their <846> spiritual things <4152>, their duty is <3784> (5719) also <2532> to minister <3008> (5658) unto them <846> in <1722> carnal things <4559>.**

1st Class – **We HAVE NOT REPLACED THE REMNANT, but are partakers of their spiritual things! As we have seen in Rom 9-11.**

ATRPW writes: "Their debtors (οφειλεται αυτων). Objective genitive: the Gentiles are debtors to the Jews. See the word οφειλετης in #1:14; 8:12. **For if (ει γαρ).** Condition of the first class, assumed as true, first aorist active indicative (εκοινωνησαν, from

κοινωνεω, to share) with associative instrumental case (πνευματικους, spiritual things). To minister unto (λειτουργησαι, first aorist active infinitive of λειτουργεω with dative case αυτοις, to them), but here certainly with no "sacerdotal" functions (cf. verse #16). In carnal things (εν τοις σαρκικοις). Things which belong to the natural life of the flesh (σαρξ), not the sinful aspects of the flesh at all.

06-Rom 16:02 C-3 IRC - DM - ινα <2443> {CONJ} αυτην <846> {P-ASF} προσδεξησθε <4327> (5667) {V-ADS-2P} εν <1722> {PREP} κυριω <2962> {N-DSM} αξιως <516> {ADV} των <3588> {T-GPM} αγιων <40> {A-GPM} και <2532> {CONJ} παραστητε <3936> (5632) {V-2AAS-2P} αυτη <846> {P-DSF} εν <1722> {PREP} ω <3739> {R-DSN} αν <302> {PRT} υμων <4771> {P-2GP} χρηζη <5535> (5725) {V-PAS-3S} πραγματι <4229> {N-DSN} και <2532> {CONJ} γαρ <1063> {CONJ} αυτη <846> {P-NSF} προστατις <4368> {N-NSF} πολλων <4183> {A-GPM} εγενηθη <1096> (5675) {V-AOI-3S} και <2532> {CONJ} αυτου <846> {P-GSM} εμου <1473> {P-1GS}

06-Rom 16:02 That <2443> ye receive <4327> (5667) her <846> in <1722> the Lord <2962>, as becometh <516> saints <40>, and <2532> that ye assist <3936> (5632) her <846> **in <1722> whatsoever <3739> <302> business <4229> she hath need <5535> (5725) of you <5216>**: for <1063> she <3778> (5625) <846> hath been <1096> (5675) a succourer <4368> of many <4183>, and <2532> of myself <846> <1700> also <2532>.
3rd Class – IRC – See DM section 253. (1).

ATWPP comments: "Worthily of the saints (αξιως των αγιων). Adverb with the genitive as in #Php 1:27 because the adjective αξιος is used with the genitive (#Lu 3:8). "Receive her in a way worthy of the saints." This word αγιος had come to be the accepted term for followers of Christ. Assist her (παραστητε). Second aorist (intransitive) active subjunctive of παριστημι, to stand by, with the dative case ("beside her"), the very word used by Paul of the help of Jesus in his trial (παρεστη, #2Ti 4:17). Used with ινα as προσδεξησθε. In whatsoever matter (εν ω πραγματι). Incorporation of the antecedent (πραγματι) into the relative clause (ω). She may have need of you (αν υμων χρηζη). Indefinite relative clause with αν and the present subjunctive of χρηζω with genitive. A succourer (προστατις). Old and rare feminine form for the masculine προστατης, from προιστημι (προστατεω, common, but not in the N.T.), here only in the N.T. and not in the papyri. The word illustrates her work as διακονον and is perhaps suggested here by παραστητε, just before. Of mine own self (εμου αυτου). "Of me myself."

An Apologetic Note from Rom 16:23 *Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.* In Rom 16:23 Paul sends salutes from several individuals and from the whole Church at Corinth to the Church at Rome. These are found in Rom 16:21-23. In particular, in verse 23, the name Erastus The Chamberlain Grk. οικονομος οικονομος, the City manager Of Corinth, (from which we get our word for Dispensation Grk. οικονομια οικονομια: administration, house-rule.) has found a place in Biblical Archaeology. According to JFABH pgs. 322-3, a paving block was found which read "ERASTVS PRO AEDILIT[AT]E S P STRAVIT" "Erastus, Procurator, Aedile, laid the pavement at his own expense". This pavement was in existence by the middle of the first century, A.D. See Figure10.



Figure 11. Erastus The Procurator, etc. From 1st Century Pavement At Corinth.

Synagogue Inscription - In 1898, a block of white marble was found near the propylea which once formed the lintel over a doorway. It had a broken Greek inscription, dating between 100 BC and 200 AD, that read [~~ΣΥΝΑ~~ΓΩΓΗ ΕΒΡΑΙΩΝ] "Synagogue Hebrews." It may have marked the entrance to the synagogue where Paul taught, or a later building on the same site. The poorly cut letters indicate it was not a wealthy synagogue, in accord the Paul's characterization of the Corinthian Christians in 1 Corinthians 1:26. The synagogue was probably located on the east side of the street. As indicated by the remains of house walls, this was mainly a residential area. Consequently the house of "Titus Justus" (Acts 18:7) could have easily been "next door."



Figure 12. The “Hebrew Synagogue” From Lintel Of Building In Corinth.

07-1 Corinthians

07-1Co 01:14 C-1 - BMT - ευχαριστω <2168> (5719) {V-PAI-1S} τω <3588> {T-DSM} θεω <2316> {N-DSM} οτι <3754> {CONJ} ουδενα <3762> {A-ASM-N} υμων <4771> {P-2GP} εβαπτισα <907> (5656) {V-AAI-1S} ει <1487> {COND} μη <3361> {PRT-N} κρισπον <2921> {N-ASM} και <2532> {CONJ} γαιον <1050> {N-ASM}

07-1Co 01:14 ¶ I thank <2168> (5719) God <2316> that <3754> I baptized <907> (5656) none <3762> of you <5216>, **but/except <1508> Crispus <2921> and <2532> Gaius <1050>**;

1st Class – EXC – See BMT section 274. (g), and DM sections 216. and 217.

ATRPW says: “thank God (ευχαριστω τω θεω). See verse #4, though uncertain if τω θεω is genuine here.

Save Crispus and Gaius (ει μη κρισπον και γαιον). Crispus was the ruler of the synagogue in Corinth before his conversion (#Ac 18:8), a Roman cognomen, and Gaius a Roman praenomen, probably the host of Paul and of the whole church in Corinth (#Ro 16:23), possibly though not clearly the hospitable Gaius of #3Jo 1:5,6. The prominence and importance of these two may explain why Paul baptized them.”

07-1Co 01:16 C-2 - BMT - εβαπτισα <907> (5656) {V-AAI-1S} δε <1161> {CONJ} και <2532> {CONJ} τον <3588> {T-ASM} στεφανα <4734> {N-GSM} οικον <3624> {N-ASM} λοιπον <3063> {A-ASN} ουκ <3756> {PRT-N} οιδα <1492> (5758) {V-RAI-1S} ει <1487> {COND} τινα <5100> {X-ASM} αλλον <243> {A-ASM} εβαπτισα <907> (5656) {V-AAI-1S}

07-1Co 01:16 And <1161> I baptized <907> (5656) also <2532> the household <3624> of Stephanas <4734>: besides <3063>, I know <1492> (5758) not <3756> **whether I baptized <907> (5656) any <1536> other <243>**.

2^{cond} Class – “**If I have baptized any other, I don’t know.**” Although a first class conditional protasis – the statement including the apodosis (“I don’t know”) more resembles a condition of second class But no an in the apodosis (See BMT sections 245., 248. and 249.). The tenses are correct, past tenses of the indicative, i.e., AoristAI-1S - protasis and PerfectAI-1S - apodosis. Note: protasis follows apodosis. Paul’s thought seems to be one of uncertainty, but clearly thinks he has not baptize any others (in Corinth). Hmmm So who do you think was ‘doin all the Dunkin’???

ATRPW writes: “Also the household of Stephanas (και τον στεφανα οικον). Mentioned as an afterthought. Robertson and Plummer suggest that Paul’s amanuensis reminded him of this case. Paul calls him a first-fruit of Achaia (#1Co 16:15) and so earlier than Crispus and he was one of the three who came to Paul from Corinth (#16:17), clearly a family that justified Paul’s personal attention about baptism. Besides (λοιπον). Accusative of general reference, “as for anything else.” Added to make clear that he is not meaning to omit any one who deserves mention. See also #1Th 4:1; 1Co 4:2; #2Co 13:11; 2Ti 4:8. Ellicott insists on a sharp distinction from το λοιπον “as for the rest” (#2Th 3:1; Php 3:1; 4:8; Eph 6:10). Paul casts no reflection on baptism, for he could not with his conception of it as the picture of the new life in Christ (#Ro 6:2-6), **but he clearly denies here that he considers baptism essential to the remission of sin or the means of obtaining forgiveness.**”

07-1Co 02:02 C-1 EXC - BMT - ου <3756> {PRT-N} γαρ <1063> {CONJ} εκρινα <2919> (5656) {V-AAI-1S} του <3588> {T-GSN} ειδεναι <1492> (5760) {V-RAN} τι <5100> {X-ASN} εν <1722> {PREP} υμιν <4771> {P-2DP} ει <1487> {COND} μη <3361> {PRT-N} ηςουν <2424> {N-ASM} χριστον <5547> {N-ASM} και <2532> {CONJ} τουτον <3778> {D-ASM} εσταυρωμενον <4717> (5772) {V-RPP-ASM}

07-1Co 02:02 For <1063> I determined <2919> (5656) not <3756> to know <1492> (5760) anything <5100> among <1722> you <5213>, ~~save~~ **except <1508> Jesus <2424> Christ <5547>, and <2532> him <5126> crucified <4717> (5772).**

1st Class – EXC - “. . . Except (*I determined to know*) Jesus Christ and Him crucified. See BMT sections 273. (f) and 274. (g), and DM section 216. and 217. **The cross/stake/pale (σταυρος) in the life of the believer, is an essential element. It is an essential feature in Soteriology (doctrine of salvation), and the Christian life (the identification and reckoning truths, that have been briefly mentioned in those conditional clauses we**

covered in Romans chapters 06 through 08. For a thorough coverage please obtain a book by a beloved former friend and mentor, Miles J. Stanford - MJSCGL

ATRPW says: “Knoweth (εγνώκεν). Has known, has discerned, perfect active indicative of γινώσκω. They have shown amazing ignorance of God’s wisdom. **For had they known it (εἰ γὰρ ἐγνώσαν). Condition of the second class, determined as unfulfilled, with aorist active indicative in both condition (ἐγνώσαν) and conclusion with ἂν (οὐκ ἂν ἐσταυρώσαν).** Peter in the great sermon at Pentecost commented on the "ignorance" (κατὰ ἀγνοίαν) of the Jews in crucifying Christ (#Ac 3:17) as the only hope for repentance on their part (#Ac 3:19). The Lord of glory (τον κυριον της δοξης). Genitive case δοξης, means characterized by glory, "bringing out the contrast between the indignity of the Cross (#Heb 12:2) and the majesty of the Victim (#Lu 22:69; 23:43)" (Robertson and Plummer). See #Jas 2:1; Ac 7:2; Eph 1:17; #Heb 9:5.”

07-1Co 02:08 C-2 - ATRWP - ην <3739> {R-ASF} ουδεις <3762> {A-NSM-N} των <3588> {T-GPM} αρχοντων <758> {N-GPM} του <3588> {T-GSM} αιωνος <165> {N-GSM} τουτου <3778> {D-GSM} εγνοκεν <1097> (5758) {V-RAI-3S} **ει <1487> {COND} γαρ <1063> {CONJ} εγνώσαν <1097> (5627) {V-2AAI-3P}** ουκ <3756> {PRT-N} αν <302> {PRT} τον <3588> {T-ASM} κυριον <2962> {N-ASM} της <3588> {T-GSF} δοξης <1391> {N-GSF} εσταυρωσαν <4717> (5656) {V-AAI-3P}

07-1Co 02:08 Which <3739> none <3762> of the princes <758> of this <5127> world <165> knew <1097> (5758): **for <1487> <1063> had they known <1097> (5627) it**, they <302> would <4717> <0> not <3756> have crucified <4717> (5656) the Lord <2962> of glory <1391>.

2nd Class – An Aorist in protasis and apodosis, ἂν in the apodosis with the negative οὐκ “If they had known, (but they didn’t) . . .”

ATRPW contributes with: “Knoweth (εγνώκεν). Has known, has discerned, perfect active indicative of γινώσκω. They have shown amazing ignorance of God’s wisdom.

For had they known it (εἰ γὰρ ἐγνώσαν). Condition of the second class, determined as unfulfilled, with aorist active indicative in both condition (ἐγνώσαν) and conclusion with ἂν (οὐκ ἂν ἐσταυρώσαν). Peter in the great sermon at Pentecost commented on the "ignorance" (κατὰ ἀγνοίαν) of the Jews in crucifying Christ (#Ac 3:17) as the only hope for repentance on their part (#Ac 3:19).

The Lord of glory (τον κυριον της δοξης). Genitive case δοξης, means characterized by glory, "bringing out the contrast between the indignity of the Cross (#Heb 12:2) and the majesty of the Victim (#Lu 22:69; 23:43)" (Robertson and Plummer). See #Jas 2:1; Ac 7:2; Eph 1:17; #Heb 9:5..”

07-1Co 02:11 C-1 EXC,1 EXC - BMT - DM - τις <5101> {I-NSM} γαρ <1063> {CONJ} ουδεν <1492> (5758) {V-RAI-3S} ανθρωπων <444> {N-GPM} τα <3588> {T-APN} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} **ει <1487> {COND} μη <3361> {PRT-N} το <3588> {T-NSN} πνευμα <4151> {N-NSN} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} το <3588> {T-NSN} εν <1722> {PREP} αυτω <846> {P-DSM} ουτως <3779> {ADV} και <2532> {CONJ} τα <3588> {T-APN} του <3588> {T-GSM} θεου <2316> {N-GSM} ουδεις <3762> {A-NSM-N} ουδεν <1492> (5758) {V-RAI-3S} **ει <1487> {COND} μη <3361> {PRT-N} το <3588> {T-NSN} πνευμα <4151> {N-NSN} του <3588> {T-GSM} θεου <2316> {N-GSM}****

07-1Co 02:11 For <1063> what <5101> man <444> knoweth <1492> (5758) the things <3588> of a man <444>, **save (except) <1508> the spirit <4151> of man <444> which <3588> is in <1722> him <846>?** even <2532> so <3779> the things <3588> of God <2316> knoweth <1492> (5758) no man <3762>, **but (except) <1508> the Spirit <4151> of God <2316>.**

1st Class - EXC + 1st Class - EXC. See BMT section 273. (f) and DM sections 274. (g), 216. and 217.

ATRPW suggests: “Knoweth (ουδεν, εγνώκεν). Second perfect of root ιδ-, to see and so know, first perfect of γινώσκω, to know by personal experience, has come to know and still knows. See First John for a clear distinction in the use of οίδα and γινώσκω. The spirit of man that is in him (το πνευμα του ανθρωπου το εν αυτω). The self-consciousness of man that resides in the man or woman (generic term for mankind, ανθρωπος). The Spirit of God (το πνευμα του θεου). Note the absence of το εν αυτω. It is not the mere self-consciousness of God, but the personal Holy Spirit in his relation to God the Father. Paul’s analogy between the spirit of man and the Spirit of God does not hold clear through and he guards it at this vital point as he does elsewhere as in #Ro 8:26 and in the full Trinitarian benediction in #2Co 13:13. πνευμα in itself merely means breath or wind as in #Joh 3:8. To know accurately Paul’s use of the word in every instance calls for an adequate knowledge of his theology, and psychology. But the point here is plain. God’s Holy Spirit is amply qualified to make the revelation claimed here in verses #6-10.

07-1Co 03:04 C-3 ITC - DM - **οταν <3752> {CONJ} γαρ <1063> {CONJ} λεγη <3004> (5725) {V-PAS-3S} τις <5100> {X-NSM} εγω <1473> {P-1NS} μεν <3303> {PRT} ειμι <1510> (5719) {V-PAI-1S} παυλου**

<3972> {N-GSM} ετερος <2087> {A-NSM} δε <1161> {CONJ} εγω <1473> {P-1NS} απολλω <625> {N-GSM} ουχι <3780> {PRT-I} σαρκικοι <4559> {A-NPM} εστε <1510> (5719) {V-PAI-2P}

07-1Co 03:04 **For <1063> ~~while~~ whenever <3752> one <5100> saith <3004> (5725), I <1473> <3303> am <1510> (5748) of Paul <3972>; and <1161> another <2087>, I <1473> am of Apollos <625>; are <2075> ye (5748) not <3780> carnal <4559>?**

3rd Class - ITC. οταν = οτε + αν with crasis ‘whenever’, with the PASubjunctive λεγη in the protasis; See DM section 265. (2) a. ATRWP states: “**For when one saith (οταν γαρ λεγη τις). Indefinite temporal clause with the present subjunctive of repetition** (Robertson, Grammar, p. 972). Each instance is a case in point and proof abundant of the strife. Of Paul (παυλου). Predicate genitive, belong to Paul, on Paul’s side. Of Apollos (απολλω). Same genitive, but the form is the so-called Attic second declension. See the nominative απολλως in verse #5. Men (ανθρωποι). Just mere human creatures (ανθρωποι, generic term for mankind), in the flesh (σαρκινοι), acting like the flesh (σαρκικοι), not πνευματικοι, as if still ψυχικοι. It was a home-thrust. Paul would not even defend his own partisans.”

07-1Co 03:12 C-1 - **ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} εποικοδομει <2026> (5719) {V-PAI-3S} επι <1909> {PREP} τον <3588> {T-ASM} θεμελιον <2310> {N-ASM} τουτον <3778> {D-ASM} χρυσον <5557> {N-ASM} αργυρον <696> {N-ASM} λιθους <3037> {N-APM} τιμιους <5093> {A-APM} ξυλα <3586> {N-APN} χορτον <5528> {N-ASM} καλαμην <2562> {N-ASF}**

07-1Co 03:12 **Now <1161> if any man <1536> build <2026> (5719) upon <1909> this <5126> foundation <2310> gold <5557>, silver <696>, precious <5093> stones <3037>, wood <3586>, hay <5528>, stubble <2562>;**

1st Class – assumed true for arguments sake. **We’ll always build something**, either by means of, in the energy of the ‘flesh’, or through the power of the indwelling Holt Spirit. This figure of speech may in part be the root of the so-called ‘Prosperity Teaching’, AKA Jim and Tammy Baker, etc.

ATRWP says: “Gold, silver, precious stones, wood, hay, stubble (χρυσιον, αργυριον, λιθους τιμιους, ξυλα, χορτον, καλαμην). The durable materials are three (gold, silver, marble or precious stones), perishable materials (pieces of wood, hay, stubble), "of a palace on the one hand, of a mud hut on the other" (Lightfoot). Gold was freely used by the ancients in their palaces. Their marble and granite pillars are still the wonder and despair of modern men. The wooden huts had hay (χορτος, grass, as in #Mr 6:39) and stubble (καλαμη, old word for stubble after the grain is cut, here alone in the N.T., though in LXX as #Ex 5:12) which were employed to hold the wood pieces together and to thatch the roof. It is not made clear whether Paul’s metaphor refers to the persons as in God’s building in verse #9 or to the character of the teaching as in verse #13. Probably both ideas are involved, for look at the penalty on shoddy work (verse #15) and shoddy men (verse #17). The teaching may not always be vicious and harmful. It may only be indifferent and worthless. A co-worker with God in this great temple should put in his very best effort.”

07-1Co 03:14 C-1 - **ει <1487> {COND} τινος <5100> {X-GSM} το <3588> {T-NSN} εργον <2041> {N-NSN} μενει <3306> (5719) {V-PAI-3S} ο <3739> {R-ASN} εποικοδομησεν <2026> (5656) {V-AAI-3S} μισθον <3408> {N-ASM} ληψεται <2983> (5695) {V-FDI-3S}**

07-1Co 03:14 **If any man’s <1536> work <2041> abide <3306> (5719) which <3739> he hath built <2026> (5656) thereupon, he shall receive <2983> (5695) a reward <3408>.**

1st Class – ει with the Present Active Indicative. “*is abiding*”, he shall receive a reward. See 2 Co 5:10. The difference in the parse between the BYZ and the Alund, Nestle, WH text is a diacritical mark (accent) which were not present in the old texts after the autograph. Dr. Robertson like many of his day confused the Church with Israel.

ATRWP writes: “**If any man’s work shall abide (ει τινος το εργον μενει). Condition of the first class with future indicative, determined as fulfilled, assumed as true.** When the fire has done its work, what is left? That is the fiery test that the work of each of us must meet. Suitable reward (#Mt 20:8) will come for the work that stands this test (gold, silver, precious stones).”

07-1Co 03:15 C-3 - BMT - **ει <1487> {COND} τινος <5100> {X-GSM} το <3588> {T-NSN} εργον <2041> {N-NSN} κατακαησεται <2618> (5691) {V-2FPI-3S} ζημιωθησεται <2210> (5701) {V-FPI-3S} αυτος <846> {P-NSM} δε <1161> {CONJ} σωθησεται <4982> (5701) {V-FPI-3S} ουτως <3779> {ADV} δε <1161> {CONJ} ως <5613> {ADV} δια <1223> {PREP} πυρος <4442> {N-GSN}**

07-1Co 03:15 **If any man's <1536> work <2041> shall be burned <2618> (5691),** he shall suffer loss <2210> (5701); but <1161> he himself <846> shall be saved <4982> (5701); yet <1161> so <3779> as <5613> by <1223> fire <4442>.

3rd Class - **ει with the future indicative.** Or 1st Class. Is the Holy Spirit suggesting or truly saying that 'every' believer will have his works burned up? See BMT sections 246., or 254.(b) and 255. Here is the result of any of us who tries to do the work of God in the energy of the flesh. It reminds me of a message preached by Dr. Earl Radmacher about a believers rewards. He referred to Rev 19:08 where the members of the Church coming back with Him (Christ) at His second coming are **dressed in the righteousnesses of Saints**. He referred to a possible title to his message as **Bikini Believers at the βῆμα BHMA, The judgement seat of Christ**.

ATRPW says again: "Shall be burned (κατακαήσεται). **First-class condition again, assumed as true.** Second future (late form) passive indicative of κατακαίω, to burn down, old verb. Note perfective use of preposition κατα, shall be burned down. We usually say "burned up," and that is true also, burned up in smoke. He shall suffer loss (ζημιωθήσεται). First future passive indicative of ζημιώ, old verb from ζημία (damage, loss), to suffer loss. In #Mt 16:26; Mr 8:36; Lu 9:25 the loss is stated to be the man's soul (ψυχήν) or eternal life. But here there is no such total loss as that. The man's work (εργον) is burned up (sermons, lectures, books, teaching, all dry as dust). But he himself shall be saved (αυτος δε σωθήσεται). Eternal salvation, but not by purgatory. His work is burned up completely and hopelessly, but he himself escapes destruction because he is really a saved man a real believer in Christ. Yet so as through fire (ουτως δε ως δια πυρος). Clearly Paul means with his work burned down (verse #15). It is the tragedy of a fruitless life, of a minister who built so poorly on the true foundation that his work went up in smoke. His sermons were empty froth or windy words without edifying or building power. They left no mark in the lives of the hearers. It is the picture of a wasted life. The one who enters heaven by grace, as we all do who are saved, yet who brings no sheaves with him. There is no garnered grain the result of his labours in the harvest field. There are no souls in heaven as the result of his toil for Christ, no enrichment of character, no growth in grace."

07-1Co 03:17 C-1 - **ει <1487> {COND} τις <5100> {X-NSM} τον <3588> {T-ASM} ναον <3485> {N-ASM} του <3588> {T-GSM} θεου <2316> {N-GSM} φθίρει <5351> (5719) {V-PAI-3S} φθέρει <5351> (5692) {V-FAI-3S} τουτον <3778> {D-ASM} ο <3588> {T-NSM} θεος <2316> {N-NSM} ο <3588> {T-NSM} γαρ <1063> {CONJ} ναος <3485> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} αγιος <40> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} οτινες <3748> {R-NPM} εστε <1510> (5719) {V-PAI-2P} υμεις <4771> {P-2NP}**

07-1Co 03:17 **If any man <1536> defile <5351> (5719) the temple <3485> of God <2316>, him <5126> shall <5351> <0> God <2316> destroy <5351> (5692); for <1063> the temple <3485> of God <2316> is <2076> (5748) holy <40>, which <3748> temple ye <5210> are <2075> (5748). {defile: or, destroy/wreck}**

1st Class - "Since some men will wreck the Church/Temple of God, him shall God wreck." This does not refer to the individuals body, but to the Church (which Temple you-all are.). **A severe warning to those who will go about wrecking Churches. These individuals have been around since Paul's times.**

ATRPW enjoins quite grammatically and historically with his background to Paul's letter. : "Destroyeth (φθίρει). The outward temple is merely the symbol of God's presence, the Shechinah (the Glory). God makes his home in the hearts of his people or the church in any given place like Corinth. **It is a terrible thing to tear down ruthlessly a church or temple of God like an earthquake that shatters a building in ruins. This old verb φθίρω means to corrupt, to deprave, to destroy. It is a gross sin to be a church-wrecker.** There are actually a few preachers who leave behind them ruin like a tornado in their path. Him shall God destroy (φθέρει τουτον ο θεος). **There is a solemn repetition of the same verb in the future active indicative. The condition is the first class and is assumed to be true. Then the punishment is certain and equally effective. The church-wrecker God will wreck.** What does Paul mean by "will destroy"? Does he mean punishment here or hereafter? May it not be both? Certainly he does not mean annihilation of the man's soul, though it may well include eternal punishment. **There is warning enough here to make every pastor pause before he tears a church to pieces in order to vindicate himself.** Holy (αγιος). Hence deserves reverential treatment. It is not the building or house of which Paul speaks as "the sanctuary of God" (τον ναον του θεου), but the spiritual organization or organism of God's people in whom God dwells, "which temple ye are" (οτινες εστε υμεις). The qualitative relative pronoun οτινες is plural to agree with υμεις (ye) and refers to the holy temple just mentioned. The Corinthians themselves in their angry disputes had forgotten their holy heritage and calling, though this failing was no excuse for the ringleaders who had led them on. In #6:19 **Paul reminds the Corinthians again that the body is the temple (ναος, sanctuary) of the Holy Spirit, which fact they had forgotten in their immoralities.**"

07-1Co 03:18 C-1 - ATRWP - μηδεις <3367> {A-NSM-N} εαυτον <1438> {F-3ASM} εξαπατατω <1818> (5720) {V-PAM-3S} ει <1487> {COND} τις <5100> {X-NSM} δοκει <1380> (5719) {V-PAI-3S} σοφος <4680> {A-NSM} ειναι <1510> (5721) {V-PAN} εν <1722> {PREP} υμιν <4771> {P-2DP} εν <1722> {PREP} τω <3588> {T-DSM} αιωνι <165> {N-DSM} τουτω <3778> {D-DSM} μωρος <3474> {A-NSM} γενεσθω <1096> (5634) {V-2ADM-3S} ινα <2443> {CONJ} γενηται <1096> (5638) {V-2ADS-3S} σοφος <4680> {A-NSM}

07-1Co 03:18 ¶ Let <1818> <0> no man <3367> deceive <1818> (5720) himself <1438>. **If any man <1536> among <1722> you <5213> seemeth <1380> (5719) to be <1511> (5750) wise <4680> in <1722> this <5129> world <165>**, let him become <1096> (5634) a fool (*moron*) <3474>, that <2443> he may be <1096> (5638) wise <4680>.

1st Class - "Since some man among you-all seem to be wise with respect to this world, let him become a μωρος foolish/dimwitted, in order that might be wise. The etymology of the English word moron is thought to be taken from this Greek word.. The Scripture, here, seems to be reflecting back on The Foolishness of God in 1Co 01:18-31. Or How's about the angel "Moron-I, a real theological swim through!!!!

ATRWP says: "Let no man deceive himself (μηδεις εαυτον εξαπατω). A warning that implied that some of them were guilty of doing it (μη and the present imperative). Excited partisans can easily excite themselves to a pious phrenzy, hypnotize themselves with their own supposed devotion to truth. Thinketh that he is wise (δοκει σοφος ειναι). **Condition of first class and assumed to be true.** Predicate nominative σοφος with the infinitive to agree with subject of δοκει (Robertson, Grammar, p. 1038). Paul claimed to be "wise" himself in verse #10 and he desires that the claimant to wisdom may become wise (ινα γενηται σοφος, purpose clause with ινα and subjunctive) by becoming a fool (μωρος γενεστω, second aorist middle imperative of γινωμαι) as this age looks at him. This false wisdom of the world (#1:18-20,23; 2:14), this self-conceit, has led to strife and wrangling. Cut it out. Let no man deceive himself (mhdeiv eauton exapatw). A warning that implied that some of them were guilty of doing it (mh and the present imperative). Excited partisans can easily excite themselves to a pious phrenzy, hypnotize themselves with their own supposed devotion to truth. "

07-1Co 03:22 C-8*1 - BMT - DM - ειτε <1535> {CONJ} παυλος <3972> {N-NSM} ειτε <1535> {CONJ} απολλως <625> {N-NSM} ειτε <1535> {CONJ} κηφας <2786> {N-NSM} ειτε <1535> {CONJ} κοσμος <2889> {N-NSM} ειτε <1535> {CONJ} ζωη <2222> {N-NSF} ειτε <1535> {CONJ} θανατος <2288> {N-NSM} ειτε <1535> {CONJ} ενεστωτα <1764> (5761) {V-RAP-NPN} ειτε <1535> {CONJ} μελλοντα <3195> (5723) {V-PAP-NPN} παντα <3956> {A-NPN} υμων <4771> {P-2GP} εστιν <1510> (5719) {V-PAI-3S}

07-1Co 03:22 **Whether <1535> Paul <3972>, or whether <1535> Apollos <625>, or whether <1535> Cephas <2786>, or whether <1535> the world <2889>, or whether <1535> life <2222>, or whether <1535> death <2288>, or whether <1535> things present <1764> (5761), or whether <1535> things to come <3195> (5723);** all <3956> are <2076> (5748) yours <5216>;

8*1st Class – Eight **ειτε**'s; ειτε = ει + τε: *whether*, with crasis. With the ellipses (8) supplied (negated μηδεις: *no one*) verb PAImperative καυχασθω: glory. Stop glorying in men, etc. See BMT section 273. (f), DM section 276. (3), an elliptical set of conditions that must be supplied from the context. We are not to glory in such things as Paul, Apollos, Cephas, the world (system), any present thing, or things to come, all these things are ours! 8 negated first class conditions. (1*8). Ref. Rom 08:38-39.

07-1Co 04:05 C-3 ITC - DM - ωστε <5620> {CONJ} μη <3361> {PRT-N} προ <4253> {PREP} καιρου <2540> {N-GSM} τι <5100> {X-ASN} κρινετε <2919> (5720) {V-PAM-2P} εως <2193> {ADV} αν <302> {PRT} ελθη <2064> (5632) {V-2AAS-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} ος <3739> {R-NSM} και <2532> {CONJ} φωτισει <5461> (5692) {V-FAI-3S} τα <3588> {T-APN} κρυπτα <2927> {A-APN} του <3588> {T-GSN} σκοτους <4655> {N-GSN} και <2532> {CONJ} φανερωσει <5319> (5692) {V-FAI-3S} τας <3588> {T-APF} βουλας <1012> {N-APF} των <3588> {T-GPF} καρδιων <2588> {N-GPF} και <2532> {CONJ} τοτε <5119> {ADV} ο <3588> {T-NSM} επαινος <1868>

{N-NSM} γενησεται <1096> (5695) {V-FDI-3S} εκαστω <1538> {A-DSM} απο <575> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM}

07-1Co 04:05 Therefore <5620> judge <2919> (5720) nothing <3361> <5100> before <4253> the time <2540>, until <2193> ever <302> the Lord <2962> comes <2064> (5632), who <3739> both <2532> will bring to light <5461> (5692) the hidden things <2927> of darkness <4655>, and <2532> will make manifest <5319> (5692) the counsels <1012> of the hearts <2588>: and <2532> then <5119> shall every man <1538> have <1096> (5695) praise <1868> of <575> God <2316>.

3rd Class - ITC - εως with αν and the 2AAS-3S. See DM section 265. (2) b.

ATRPW reads: "Wherefore (ωστε). As in #3:21 which see. Judge nothing (μη τι κρινετε). Stop passing judgment, stop criticizing as they were doing. See the words of Jesus in #Mt 7:1. The censorious habit was ruining the Corinthian Church. Before the time (προ καιρου). The day of the Lord in #3:13. "Do not therefore anticipate the great judgment (κρισις) by any preliminary investigation (ανακρισις) which must be futile and incomplete" (Lightfoot). Until the Lord come (εως αν ελθη ο κυριος). Common idiom of εως and the aorist subjunctive with or without αν for a future event. Simple futurity, but held forth as a glorious hope, the Second Coming of the Lord Jesus as Judge. . [Ed. note: ATR is far from being a dispensationalist. As so many Southern Baptists of his times, he seems to ignore the harpazw, the catching away of the Church saints 1Th 04:13-18, 2Th 02:01-03b, Rev 04:01. So please don't get your Eschatology from ATR.] Who will both bring to light (ος και φωτισει). Future indicative of this late verb (in papyri also) from φως (light), to turn the light on the hidden things of darkness. And make manifest (και φανερωσει). (Ionic and late) causative verb φανερω from φανερος. By turning on the light the counsels of all hearts stand revealed. His praise (ο επαινος). The praise (note article) due him from God (#Ro 2:29) will come to each then (τοτε) and not till then. Meanwhile Paul will carry on and wait for the praise from God."

07-1Co 04:07 C-1 LC - DM - τις <5101> {I-NSM} γαρ <1063> {CONJ} σε <4771> {P-2AS} διακρινει <1252> (5719) {V-PAI-3S} τι <5101> {I-ASN} δε <1161> {CONJ} εχεις <2192> (5719) {V-PAI-2S} ο <3739> {R-ASN} ουκ <3756> {PRT-N} ελαβες <2983> (5627) {V-2AAI-2S} ει <1487> {COND} δε <1161> {CONJ} και <2532> {CONJ} ελαβες <2983> (5627) {V-2AAI-2S} τι <5101> {I-ASN} καυχασαι <2744> (5736) {V-PNI-2S} ως <5613> {ADV} μη <3361> {PRT-N} λαβων <2983> (5631) {V-2AAP-NSM}

07-1Co 04:07 ¶ For <1063> who <5101> maketh <1252> <0> thee <4571> to differ <1252> (5719) from another? and <1161> what <5101> hast thou <2192> (5719) that <3739> thou didst <2983> <0> not <3756> receive <2983> (5627)? <1161> now if <1499> thou didst receive <2983> (5627) it, why <5101> dost thou glory <2744> (5736), as <5613> if thou hadst <2983> <0> not <3361> received <2983> (5631) it? {maketh....: Gr. distinguisheth thee}

1st Class - LC - " . . . Now since you did receive it, why do you glory, . . . ?" See DM section 278. (1).

ATRPW reads as: "Maketh thee to differ (σε διακρινει). Distinguishes thee, separates thee. διακρινω means to sift or separate between (δια) as in #Ac 15:9 (which see) where μεταξυ is added to make it plainer. All self-conceit rests on the notion of superiority of gifts and graces as if they were self-bestowed or self-acquired. Which thou didst not receive (ο ουκ ελαβες). "Another home-thrust" (Robertson and Plummer). Pride of intellect, of blood, of race, of country, of religion, is thus shut out. Dost thou glory (καυχασαι). The original second person singular middle ending -σαι is here preserved with variable vowel contraction, καυχασαι=καυχασαι (Robertson, Grammar, p. 341). Paul is fond of this old and bold verb for boasting. As if thou hadst not received it (ως μη λαβων). This neat participial clause (second aorist active of λαμβανω) with ως (assumption) and negative μη punctures effectually the inflated bag of false pride. What pungent questions Paul has asked. Robertson and Plummer say of Augustine, "Ten years before the challenge of Pelagius, the study of St. Paul's writings, and especially of this verse and of #Ro 9:16, had crystallized in his mind the distinctively Augustinian doctrines of man's total depravity, of irresistible grace, and of absolute predestination." Human responsibility does exist beyond a doubt, but there is no foundation for pride and conceit."

07-1Co 04:15 C-3 - ATRWP - εαν <1437> {COND} γαρ <1063> {CONJ} μυριους <3463> {A-APM} παιδαγωγους <3807> {N-APM} εχητε <2192> (5725) {V-PAS-2P} εν <1722> {PREP} χριστω <5547> {N-DSM} αλλ <235> {CONJ} ου <3756> {PRT-N} πολλους <4183> {A-APM} πατερας <3962> {N-APM} εν <1722> {PREP} γαρ <1063> {CONJ} χριστω <5547> {N-DSM} ιησου <2424> {N-DSM} δια

<1223> {PREP} του <3588> {T-GSN} ευαγγελιου <2098> {N-GSN} εγω <1473> {P-INS} υμας <4771> {P-2AP} εγεννησα <1080> (5656) {V-AAI-1S}

07-1Co 04:15 **For <1063> though <1437> ye may have <2192> (5725) ten thousand <3463> instructors <3807> in <1722> Christ <5547>, yet <235> have ye not <3756> many <4183> fathers <3962>: for <1063> in <1722> Christ <5547> Jesus <2424> I <1473> have begotten <1080> (5656) you <5209> through <1223> the gospel <2098>.**

3rd Class – “For if you may have ten thousand instructors in Christ,^a Note the use of hyperbole in this clause for rhetorical emphasis! As most folks may know but if not, (cause we ain’t there yet), Where is the Gospel Defined??? Hang on.

ATRPW agrees: “To admonish (νουθετων). Literally, admonishing (present active participle of νουθετεω). See on 1Th 5:12,14. For though ye should have (εαν γαρ εχητε). **Third-class condition undetermined, but with prospect of being determined** (εαν and present subjunctive), “for if ye have.” Tutors (παιδαγωγους). This old word (παις, boy, αγωγος, leader) was used for the guide or attendant of the child who took him to school as in #Ga 3:24 (Christ being the schoolmaster) and also as a sort of tutor who had a care for the child when not in school. The papyri examples (Moulton and Milligan, Vocabulary) illustrate both aspects of the paedagogue. Here it is the “tutor in Christ” who is the Teacher. These are the only two N.T. examples of the common word. I begot you (υμας εγεννησα). Paul is their spiritual father in Christ, while Apollos and the rest are their tutors in Christ.

07-1Co 04:19 C-3 - ATRWP - ελευσομαι <2064> (5695) {V-FDI-1S} δε <1161> {CONJ} ταχεως <5030> {ADV} προς <4314> {PREP} υμας <4771> {P-2AP} εαν <1437> {COND} ο <3588> {T-NSM} κυριος <2962> {N-NSM} θεληση <2309> (5661) {V-AAS-3S} και <2532> {CONJ} γνωσομαι <1097> (5695) {V-FDI-1S} ου <3756> {PRT-N} τον <3588> {T-ASM} λογον <3056> {N-ASM} των <3588> {T-GPM} πεφυσιωμενων <5448> (5772) {V-RPP-GPM} αλλα <235> {CONJ} την <3588> {T-ASF} δυναμιν <1411> {N-ASF}

07-1Co 04:19 But/*and* <1161> I will come <2064> (5695) to <4314> you <5209> shortly <5030>, **if <1437> the Lord <2962> wills <2309> (5661), and <2532> will know <1097> (5695), not <3756> the speech <3056> of them which are puffed up <5448> (5772), but <235> the power <1411>.**

3rd Class - “And if the lord (*may*) wills, I shall quickly come to you, . . . “

ATRPW responds: “If the Lord will (εαν ο κυριος θεληση). **Third-class condition. See James #4:15; Ac 18:21; #1Co 16:7 for the use of this phrase. It should represent one’s constant attitude, though not always to be spoken aloud.** But the power (αλλα την δυναμιν). The puffed up Judaizers did a deal of talking in Paul’s absence. He will come and will know their real strength. II Corinthians gives many evidences of Paul’s sensitiveness to their talk about his inconsistencies and cowardice (in particular chs. 2Co 1; 2; 10; 11; 12; 13). He changed his plans to spare them, not from timidity. It will become plain later that Timothy failed on this mission and that Titus succeeded.”

07-1Co 05:10 C-1 ELC - και <2532> {CONJ} ου <3756> {PRT-N} παντως <3843> {ADV} τοις <3588> {T-DPM} πορνοις <4205> {N-DPM} του <3588> {T-GSM} κοσμου <2889> {N-GSM} τουτου <3778> {D-GSM} η <2228> {PRT} τοις <3588> {T-DPM} πλεονεκταις <4123> {N-DPM} η <2228> {PRT} αρπαξιν <727> {A-DPM} η <2228> {PRT} ειδωλολατραις <1496> {N-DPM} επει <1893> {CONJ} οφειλετε <3784> (5719) {V-PAI-2P} αρα <686> {PRT} εκ <1537> {PREP} του <3588> {T-GSM} κοσμου <2889> {N-GSM} εξελθειν <1831> (5629) {V-2AAN}

07-1Co 05:10 Yet <2532> not <3756> altogether <3843> with the fornicators <4205> of this <5127> world <2889>, or <2228> with the covetous <4123>, or <2228> extortioners <727>, or <2228> with idolaters

^a εν with the instrumental of association (χριστω), This association is between the individual Corinthian teacher and the final authority, Christ, of that which he teaches. See DM section 95. (5)

<1496>; **for** <1893> **then** <686> **must ye needs** <3784> (5719) **go** <1831> (5629) **out of** <1537> **the world** <2889>.

1st Class – The protasis needs to be supplied from verse 9 with the PAI + PAInf (Complementary), with *επει* = *επι*+ *ει* with crasis, The protasis might then read “**if you have no contact with sinners**”, the apodosis “**Then must you need to go out of the world.**” If we don’t have contact with “sinners” then we don’t belong in this world, cause that’s why we’re here!!!

07-1Co 05:11 C-6*3 - ATRWP - νυν <3568> {ADV} δε <1161> {CONJ} εγραψα <1125> (5656) {V-AAI-1S} υμιν <4771> {P-2DP} μη <3361> {PRT-N} συναναμιγνυσθαι <4874> (5733) {V-PMN} **εαν** <1437> {COND} **τις** <5100> {X-NSM} **αδελφος** <80> {N-NSM} **ονομαζομενος** <3687> (5746) {V-PPP-NSM} **η** <1510> (5725) {V-PAS-3S} **πορνος** <4205> {N-NSM} **η** <2228> {PRT} **πλεονεκτης** <4123> {N-NSM} **η** <2228> {PRT} **ειδωλολατρης** <1496> {N-NSM} **η** <2228> {PRT} **λοιδορος** <3060> {A-NSM} **η** <2228> {PRT} **μεθυσος** <3183> {N-NSM} **η** <2228> {PRT} **αρπαξ** <727> {A-NSM} **τω** <3588> {T-DSM} **τοιουτω** <5108> {D-DSM} **μηδε** <3366> {CONJ-N} **συνεσθαιεν** <4906> (5721) {V-PAN}

07-1Co 05:11 But <1161> now <3570> I have written <1125> (5656) unto you <5213> not <3361> to keep company <4874> (5733), **if** <1437> **any man** <5100> **that is called** <3687> (5746) **a brother** <80> **be** <2228> **a fornicator** <4205>, **or** <2228> **covetous** <4123>, **or** <2228> **an idolater** <1496>, **or** <2228> **a railer** <3060>, **or** <2228> **a drunkard** <3183>, **or** <2228> **an extortioner** <727>; with such an one <5108> no not <3366> to eat <4906> (5721).

6*3rd Class – an extended (or 6 multiple) protasis. – If any man, being (named) called a brother, and is a fornicator or . . .,” with such a one no not to eat. Don’t keep company with this/these one/ones. Very strong command! Actually the imposition of the Mat 18:15-20. Discipline on a sinning brother passage..

ATRWP says: “But now I write unto you (νυν δε εγραψα υμιν). **This is the epistolary aorist referring to this same epistle and not to a previous one as in verse #9.** As it is (when you read it) I did write unto you. **If any man that is named a brother be (εαν τις αδελφος ονομαζομενος η). Condition of the third class, a supposable case.** Or a reviler or a drunkard (η λοιδορος η μεθυσος). λοιδορος occurs in Euripides as an adjective and in later writings. In N.T. only here and #6:10. For the verb see #1Co 4:12. μεθυσος is an old Greek word for women and even men (cf. παροινος, of men, #1Ti 3:3). In N.T. only here and #6:10. Cf. #Ro 13:13. Deissmann (Light from the Ancient East, p. 316) gives a list of virtues and vices on counters for Roman games that correspond remarkably with Paul’s list of vices here and in #6:10. Chrysostom noted that people in his day complained of the bad company given by Paul for revilers and drunkards as being men with more “respectable” vices! With such a one, no, not to eat (τω τοιουτω μηδε συνεσθαιεν). **Associative instrumental case of τοιουτω after συνεσθαιεν, “not even to eat with such a one.” Social contacts with such “a brother” are forbidden** With such a one, no, not to eat (τω τοιουτω μηδε συνεσθαιεν). Associative instrumental case of τοιουτω after συνεσθαιεν, “not even to eat with such a one.” Social contacts with such “a brother” are forbidden.”

07-1Co 06:02 C-1 - ουκ <3756> {PRT-N} οιδατε <1492> (5758) {V-RAI-2P} **οτι** <3754> {CONJ} **οι** <3588> {T-NPM} **αγιοι** <40> {A-NPM} **τον** <3588> {T-ASM} **κοσμον** <2889> {N-ASM} **κρινουσιν** <2919> (5692) {V-FAI-3P} **και** <2532> {CONJ} **ει** <1487> {COND} **εν** <1722> {PREP} **υμιν** <4771> {P-2DP} **κρινεται** <2919> (5743) {V-PPI-3S} **ο** <3588> {T-NSM} **κοσμος** <2889> {N-NSM} **αναξιοι** <370> {A-NPM} **εστε** <1510> (5719) {V-PAI-2P} **κριτηριων** <2922> {N-GPN} **ελαχιστων** <1646> {A-GPN-S}

07-1Co 06:02 Do ye <1492> <0> not <3756> know <1492> (5758) that <3754> the saints <40> shall judge <2919> (5692) the world <2889>? **and** <2532> **if** <1487> **the world** <2889> (*shall be*) **is being judged** <2919> (5743) **by** <1722> **you** <5213>, are ye <2075> (5748) unworthy <370> to judge <2922> the smallest matters <1646>?

1st Class - For the futuristic present, see DM section 174. (2). - “**And since the world is being (*shall be*) is being judged by you, (the Saints) . . ?**”

ATRWP reads as: “**Shall judge the world (τον κοσμον κρινουσιν).** Future active indicative. At the last day with the Lord Jesus (#Mt 19:28; Lu 22:30). {Ed. Note: ATR on a GWT rant. ATR, We shall be judges during the Millenium (we’ll have to wait and see what constitutes ATR’s ‘Last Day’.) Are ye unworthy to judge the smallest matters? (*αναξιοι εστε*

κριτηριων ελαχιστων;). αναξις is an old word (αν and αξιος), though only here in the N.T. There is dispute as to the meaning of κριτηρια here and in verse #4, old word, but nowhere else in N.T. **save in #Jas 2:6**. Naturally, like other words in -τηριον (ακροατηριον, auditorium, #Ac 25:23), this word means the place where judgment is rendered, or court. It is common in the papyri in the sense of tribunal. In the Apost. Const. ii. 45 we have μη ερχεσθω επι κριτηριον εθνικον (Let him not come before a heathen tribunal). Hence here it would mean, "Are ye unworthy of the smallest tribunals?" That is, of sitting on the smallest tribunals, of forming courts yourselves to settle such things? "

07-1Co 06:04 C-3 - **βιωτικά <982> {A-APN} μεν <3303> {PRT} ουν <3767> {CONJ} κριτηρια <2922> {N-APN} εαν <1437> {COND} εχητε <2192> (5725) {V-PAS-2P} τους <3588> {T-APM} εξουθενημενους <1848> (5772) {V-RPP-APM} εν <1722> {PREP} τη <3588> {T-DSF} εκκλησια <1577> {N-DSF} τουτους <3778> {D-APM} καθιζετε <2523> (5719) {V-PAI-2P}**

07-1Co 06:04 **If <1437> then <3303> <3767> ye have <2192> (5725) judgments <2922> of things pertaining to this life <982>, set <2523> (5719) them <5128> to judge who are least esteemed <1848> (5772) in <1722> the church <1577>.**

3rd Class -

ATRP indicates: "Ver. 4. If then ye have judgments] As the Corinthians, being many of them merchants, had many lawsuits. But if men's hearts were not bigger than their suits, there would not be half so many. **Who are least esteemed] Rather than go to law before heathen judges. The lowest, if of any judgment, are high enough for such a purpose.** Why should those sordida poscinumma, qui latrocinia intra moenia exercent, as Columella hath it, those Crumenimulgae, the unconscionable lawyers, make a spoil of us; and then when they die, build hospitals for fools, as one of them did, saying, Of fools I got my estate, and to fools I will leave it. Of those that go to law, we may well say, as Charondas once did of those that go to sea, Se non mirari qui semel mare ingressus sit, sed qui iterum, that he marvelled not at those that went once, but at those that would go again."

07-1Co 06:18 C-3 EXC - ATRWP - **φευγετε <5343> (5720) {V-PAM-2P} την <3588> {T-ASF} πορνειαν <4202> {N-ASF} παν <3956> {A-NSN} αμαρτημα <265> {N-NSN} ο <3739> {R-ASN} εαν <1437> {COND} ποιηση <4160> (5661) {V-AAS-3S} ανθρωπος <444> {N-NSM} εκτος <1622> {ADV} του <3588> {T-GSN} σωματος <4983> {N-GSN} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} δε <1161> {CONJ} πορνεων <4203> (5723) {V-PAP-NSM} εις <1519> {PREP} το <3588> {T-ASN} ιδιον <2398> {A-ASN} σωμα <4983> {N-ASN} αμαρτανει <264> (5719) {V-PAI-3S}**

07-1Co 06:18 Flee <5343> (5720) fornication <4202>. **Every <3956> sin <265> that <3739> <1437> a man <444> doeth <4160> (5661) is <2076> (5748) without <1622> the body <4983>**; but <1161> he that committeth fornication <4203> (5723) sinneth <264> (5719) against <1519> his own <2398> body <4983>.

3rd Class - EXC - " . . Every sin, which if a man might/may commit, is without the body, except he who is practicing fornication is sinning against against/within his own body." See ATR's commentary, below.

ATRP enforces strongly with: "Flee (φευγετε). Present imperative. Have the habit of fleeing without delay or parley. Note abruptness of the asyndeton with no connectives. Fornication violates Christ's rights in our bodies (verses #13-17) and also ruins the body itself. Without the body (εκτος του σωματος). Even gluttony and drunkenness and the use of dope are sins wrought on the body, not "within the body" (εντος του σωματος) in the same sense as fornication. Perhaps the dominant idea of Paul is that fornication, as already shown, breaks the mystic bond between the body and Christ and hence the fornicator (ο πορνεων) sins against his own body (εις το ιδιον σωμα αμαρτανει) in a sense not true of other dreadful sins. The fornicator takes his body which belongs to Christ and unites it with a harlot. In fornication the body is the instrument of sin and becomes the subject of the damage wrought. In another sense fornication brings on one's own body the two most terrible bodily diseases that are still incurable (gonorrhea and syphilis) {Ed. note: Today, (2010), HIV-Aids falls into this category.} that curse one's own body and transmit the curse to the third and fourth generation. Apart from the high view given here by Paul of the relation of the body to the Lord no possible father or mother has the right to lay the hand of such terrible diseases and disaster on their children and children's children. The moral and physical rottenness wrought by immorality {Ed. note: 'or should'} defy one's imagination."

07-1Co 07:05 C-3 - BMT - DM - **μη <3361> {PRT-N} αποστερειτε <650> (5720) {V-PAM-2P} αλληλους <240> {C-APM} ει <1487> {COND} μη <3361> {PRT-N} τι <5100> {X-NSN} αν <302> {PRT} εκ <1537> {PREP} συμφωνου <4859> {A-GSN} προς <4314> {PREP} καιρον <2540> {N-ASM} ινα**

<2443> {CONJ} σχολαζετε <4980> (5725) {V-PAS-2P} τη <3588> {T-DSF} νηστεια <3521> {N-DSF} και <2532> {CONJ} τη <3588> {T-DSF} προσευχη <4335> {N-DSF} και <2532> {CONJ} παλιν <3825> {ADV} επι <1909> {PREP} το <3588> {T-ASN} αυτο <846> {P-ASN} συνερχησθε <4905> (5741) {V-PNS-2P} ινα <2443> {CONJ} μη <3361> {PRT-N} πειραζη <3985> (5725) {V-PAS-3S} υμας <4771> {P-2AP} ο <3588> {T-NSM} σατανας <4567> {N-NSM} δια <1223> {PREP} την <3588> {T-ASF} ακρασιαν <192> {N-ASF} υμων <4771> {P-2GP}

07-1Co 07:05 Defraud ye <650> (5720) not <3361> one the other <240>, **except <1509> <302> it be <5100> with <1537> consent <4859> for <4314> a time <2540>**, that <2443> ye may give yourselves <4980> (5725) to fasting <3521> and <2532> prayer <4335>; and <2532> come <4905> (5741) together <1909> <846> again <3825>, that <3363> <0> Satan <4567> tempt <3985> (5725) you <5209> not <3363> for <1223> your <5216> incontinency <192>.

3rd Class - EXC – ει μη = *except/unless, If it **may be*** (substitute **ἥ** PAS-3S) *for a time, that you* (husband and wife) *may give yourselves to fasting and prayer; and come together again . . .*” See BMT sections 250. C., 273. (f), and 274. (g), and DM section 216. and 217.

ATRPW suggests: “Except it be by consent for a season (ει μητι [αν] εκ συμφωνου προς καιρον). If αν is genuine, it can either be regarded as like εαν though without a verb or as loosely added after ει μητι and construed with it. That ye may give yourselves unto prayer (ινα σχολασητε τη προσευχη). First aorist active subjunctive of σχολαζω, late verb from σχολη, leisure (our "school"), and so to have leisure (punctiliar act and not permanent) for prayer. Note private devotions here. That Satan tempt you not (ινα μη πειραζη). Present subjunctive, that Satan may not keep on tempting you. Because of your incontinency (δια την ακρασιαν [υμων]). A late word from Aristotle on for ακρατεια from ακρατης (without self-control, α privative and κρατεω, to control, common old word). In N.T. only here and #Mt 23:25 which see..”

07-1Co 07:08 C-3 - λεγω <3004> (5719) {V-PAI-1S} δε <1161> {CONJ} τοις <3588> {T-DPM} αγαμοις <22> {N-DPM} και <2532> {CONJ} ταις <3588> {T-DPF} χηραις <5503> {N-DPF} καλον <2570> {A-NSN} αυτοις <846> {P-DPM} εστιν <1510> (5719) {V-PAI-3S} **εαν <1437> {COND} μεινωσιν <3306> (5661) {V-AAS-3P} ως <5613> {ADV} καγω <2504> {P-1NS-K}**

07-1Co 07:08 I say <3004> (5719) therefore <1161> to the unmarried <22> and <2532> widows <5503>, It is <2076> (5748) good <2570> for them <846> **if <1437> they abide <3306> (5661) even <2504> <0> as <5613> I <2504>**.

3rd Class -

ATRPW says: “To the unmarried and to the widows (τοις αγαμοις και ταις χηραις). It is possible that by "the unmarried" (masculine plural) the apostle means only men since widows are added and since virgins receive special treatment later (#1Co 7:25) and in #1Co 7:32 ο αγαμος is the unmarried man. It is hardly likely that Paul means only widowers and widows and means to call himself a widower by ως καγω (even as I). After discussing marital relations in #1Co 7:2-7 he returns to the original question in #1Co 7:1 and repeats his own personal preference as in #1Co 7:7. He does not say that it is better to be unmarried, but only that it is good (καλον as in #1Co 7:1) for them to remain unmarried. αγαμος is an old word and in N.T. occurs only in this passage. In #1Co 7:11,34 it is used of women where the old Greeks would have used ανανδρος, without a husband.”

07-1Co 07:09 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} ουκ <3756> {PRT-N} **εγκρατευονται <1467> (5736) {V-PNI-3P} γαμησατωσαν <1060> (5657) {V-AAM-3P} κρεισσον <2908> {A-NSN-C} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} γαμησαι <1060> (5658) {V-AAN} η <2228> {PRT} πυρουσθαι <4448> (5745) {V-PPN}**

07-1Co 07:09 **But <1161> if <1487> they <1467> <0> cannot <3756> contain <1467> (5736)**, let them marry <1060> (5657): for <1063> it is <2076> (5748) better <2909> to marry <1060> (5658) than <2228> to burn <4448> (5745).

1st Class – “But since they cannot contain (themselves), let them marry: for it is better to marry than to burn (in one’s lusts).

ATRPW indicates: “**But if they have not continency (ει δε ουκ εγκρατευονται). Condition of the first class, assumed as true. Direct middle voice εγκρατευονται, hold themselves in, control themselves.** Let them marry (γαμησατωσαν). First aorist

(ingressive) active imperative. Usual Koine, form in - τωσαν for third plural. Better (κρείττον). Marriage is better than continued sexual passion. Paul has not said that celibacy is better than marriage though he has justified it and expressed his own personal preference for it. The metaphorical use of πυρουνσθαι (present middle infinitive) for sexual passion is common enough as also for grief. {#2Co 11:29}”

07-1Co 07:11 C-3 DC - DM - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} και <2532> {CONJ} χωρισθι <5563> (5686) {V-APS-3S} μενετω <3306> (5720) {V-PAM-3S} αγαμος <22> {N-NSF} η <2228> {PRT} τω <3588> {T-DSM} ανδρι <435> {N-DSM} καταλλαγητω <2644> (5649) {V-2APM-3S} και <2532> {CONJ} ανδρα <435> {N-ASM} γυναικα <1135> {N-ASF} μη <3361> {PRT-N} αφιεναι <863> (5721) {V-PAN}

07-1Co 07:11 But <1161> if <1437> even <2532> she depart <5563> (5681), let her remain <3306> (5720) unmarried <22>, or <2228> be reconciled <2644> (5649) to her husband <435>: and <2532> let <863> <0> not <3361> the husband <435> put away <863> (5721) his wife <1135>.

3rd Class – DC. See DM section 278. (2). “But if even she depart, . . .” See ATR, below.

ATRWP reads: “But and if she depart (εαν δε και χωρισθι). Third class condition, undetermined. If, in spite of Christ’s clear prohibition, she get separated (ingressive passive subjunctive), let her remain unmarried (μενετω αγαμος). Paul here makes no allowance for remarriage of the innocent party as Jesus does by implication. Or else be reconciled to her husband (η τω ανδρι καταλλαγητω). Second aorist (ingressive) passive imperative of καταλλασσω, old compound verb to exchange coins as of equal value, to reconcile. One of Paul’s great words for reconciliation with God. {#2Co 5:18-20 Ro 5:10} διαλλασσω {#Mt 5:24 which see} was more common in the older Greek, but καταλλασσω in the later. The difference in idea is very slight, δια- accents notion of exchange, κατ- the perfective idea (complete reconciliation). Dative of personal interest is the case of ανδρι. This sentence is a parenthesis between the two infinitives χωρισθηναι and αφιεναι (both indirect commands after παραγγελω). And that the husband leave not his wife (και ανδρα μη αφιεναι). This is also part of the Lord’s command. {#Mr 10:11} απολυω occurs in Mark of the husband’s act and αφιεναι here, both meaning to send away. Bengel actually stresses the difference between χωρισθηναι of the woman as like separatur in Latin and calls the wife “pars ignobilior” and the husband “nobilior.” I doubt if Paul would stand for that extreme.”

07-1Co 07:12 C-1 - τοις <3588> {T-DPM} δε <1161> {CONJ} λοιποις <3062> {A-DPM} εγω <1473> {P-INS} λεγω <3004> (5719) {V-PAI-1S} ουχ <3756> {PRT-N} ο <3588> {T-NSM} κυριος <2962> {N-NSM} ει <1487> {COND} τις <5100> {X-NSM} αδελφος <80> {N-NSM} γυναικα <1135> {N-ASF} εχει <2192> (5719) {V-PAI-3S} απιστον <571> {A-ASF} και <2532> {CONJ} αυτη <846> {P-NSF} συνευδοκει <4909> (5719) {V-PAI-3S} οικειν <3611> (5721) {V-PAN} μετ <3326> {PREP} αυτου <846> {P-GSM} μη <3361> {PRT-N} αφιετω <863> (5720) {V-PAM-3S} αυτην <846> {P-ASF}

07-1Co 07:12 But <1161> to the rest <3062> speak <3004> (5719) I <1473>, not <3756> the Lord <2962>: If any <1536> brother <80> hath <2192> (5719) a wife <1135> that believeth not <571>, and <2532> she <846> be pleased <4909> (5719) to dwell <3611> (5721) with <3326> him <846>, let him <863> <0> not <3361> put <863> <0> her <846> away <863> (5720).

1st Class – assumed true for argument’s sake.

ATRWP says: “But to the rest say I, not the Lord (τοις δε λοιποις λεγω εγω, ουχ ο κυριος). Paul has no word about marriage from Jesus beyond the problem of divorce. This is no disclaimer of inspiration. He simply means that here he is not quoting a command of Jesus. An unbelieving wife (γυναικα απιστον). This is a new problem, the result of work among the Gentiles, that did not arise in the time of Jesus. The form απιστον is the same as the masculine because a compound adjective. Paul has to deal with mixed marriages as missionaries do today in heathen lands^a. The rest (οι λοιποι) for Gentiles {#Eph 2:3} we have already had in #1Th 4:13 1Th 5:6 which see. The Christian husband married his wife when he himself was an unbeliever. The word απιστος sometimes means unfaithful, {#Lu 12:46} but not here. {cf. #Joh 20:27} She is content (συνευδοκει). Late compound verb to be pleased together with, agree together. In the papyri. Let him not leave her (μη αφιετω αυτην). Perhaps here and in #1Co 7:11,13 αφημι should be translated “put away” like απολυω in #Mr 10:1. Some understand αφημι as separation from bed and board, not divorce.”

^a Well, he said it, not me. America is a heathen land. And getting more so daily.

07-1Co 07:14 C-1 ELC – ATRWP - ηγιασται <37> (5769) {V-RPI-3S} γαρ <1063> {CONJ} ο <3588> {T-NSM} ανηρ <435> {N-NSM} ο <3588> {T-NSM} απιστος <571> {A-NSM} εν <1722> {PREP} τη <3588> {T-DSF} γυναικι <1135> {N-DSF} και <2532> {CONJ} ηγιασται <37> (5769) {V-RPI-3S} η <3588> {T-NSF} γυνη <1135> {N-NSF} η <3588> {T-NSF} απιστος <571> {A-NSF} εν <1722> {PREP} τω <3588> {T-DSM} ανδρι <435> {N-DSM} **επει <1893> {CONJ} αρα <686> {PRT} τα <3588> {T-NPN} τεκνα <5043> {N-NPN} υμων <4771> {P-2GP} ακαθαρτα <169> {A-NPN} εστιν <1510> (5719) {V-PAI-3S} νυν <3568> {ADV} δε <1161> {CONJ} αγια <40> {A-NPN} εστιν <1510> (5719) {V-PAI-3S}**

07-1Co 07:14 For <1063> the unbelieving <571> husband <435> is sanctified <37> (5769) by <1722> the wife <1135>, and <2532> the unbelieving <571> wife <1135> is sanctified <37> (5769) by <1722> the husband <435>: **else <686> <1893> were <2076> (5748) your <5216> children <5043> unclean <169>**; but <1161> now <3568> are they <2076> (5748) holy <40>.

1st Class – The protasis needs to be supplied with the PAI, with επει = επι+ ει “**Since or If it is otherwise**, then are your children unclean (illegitimate?)” See ATRWP, below.

ATRWP responds: “Is sanctified in the wife (ηγιασται εν τη γυναικι). Perfect passive indicative of αγιαζω, to set apart, to hallow, to sanctify. Paul does not, of course, mean that the unbelieving husband is saved by the faith of the believing wife, though Hodge actually so interprets him. Clearly he only means that the marriage relation is sanctified so that there is no need of a divorce. If either husband or wife is a believer and the other agrees to remain, the marriage is holy and need not be set aside. This is so simple that one wonders at the ability of men to get confused over Paul’s language. Else were your children unclean (επει αρα τα τεκνα ακαθαρτα). **The common ellipse of the condition with επει: “since, accordingly, if it is otherwise**, your children are illegitimate (**ακαθαρτα**).” If the relations of the parents be holy, the child’s birth must be holy also (not illegitimate). “He is not assuming that the child of a Christian parent would be baptized; that would spoil rather than help his argument, for it would imply that the child was not αγιος till it was baptized. **The #1Co 7: throws no light on the question of infant baptism**” (Robertson and Plummer).

07-1Co 07:15 C-1 - ει <1487> {COND} δε <1161> {CONJ} ο <3588> {T-NSM} απιστος <571> {A-NSM} χωριζεται <5563> (5731) {V-PMI-3S} χωριζεσθω <5563> (5744) {V-PPM-3S} ου <3756> {PRT-N} δεδουλωται <1402> (5769) {V-RPI-3S} ο <3588> {T-NSM} αδελφος <80> {N-NSM} η <2228> {PRT} η <3588> {T-NSF} αδελφη <79> {N-NSF} εν <1722> {PREP} τοις <3588> {T-DPN} τοιουτοις <5108> {D-DPN} εν <1722> {PREP} δε <1161> {CONJ} ειρηνη <1515> {N-DSF} κεκληκεν <2564> (5758) {V-RAI-3S} ημας <1473> {P-1AP} ο <3588> {T-NSM} θεος <2316> {N-NSM}

07-1Co 07:15 **But <1161> if <1487> the unbelieving <571> depart <5563> (5731)**, let him depart <5563> (5744). A brother <80> or <2228> a sister <79> is <1402> <0> not <3756> under bondage <1402> (5769) in <1722> such <5108> cases: but <1161> God <2316> hath called <2564> (5758) us <2248> to <1722> peace <1515>. *{to peace: Gr. in peace}*

1st Class - Assumed true for argument’s sake. Consider the marital problems of Islamic, Sharia, for women!

ATRWP writes: “**Is not under bondage (ου δεδουλωται)**. Perfect passive indicative of δουλωω, to enslave, has been enslaved, **does not remain a slave**. The believing husband or wife is not at liberty to separate, **unless the disbeliever or pagan insists on it. Wilful desertion of the unbeliever sets the other free, a case not contemplated in Christ’s words in #Mt 5:32 19:9**. Luther argued that the Christian partner, thus released, may marry again. **But that is by no means clear**, unless the unbeliever marries first. But God hath called us in peace (εν δε ειρηνη κεκληκεν ημας ορ υμας). Perfect active indicative of καλεω, permanent call in the sphere or atmosphere of peace. **He does not desire enslavement in the marriage relation between the believer and the unbeliever..”**

07-1Co 07:16 C-3 ,3 - BMT - τι <5101> {I-ASN} γαρ <1063> {CONJ} οιδας <1492> (5758) {V-RAI-2S} γυναι <1135> {N-VSF} ει <1487> {COND} τον <3588> {T-ASM} ανδρα <435> {N-ASM} σωσεις <4982> (5692) {V-FAI-2S} η <2228> {PRT} τι <5101> {I-ASN} οιδας <1492> (5758) {V-RAI-2S} ανερ <435> {N-VSM} ει <1487> {COND} την <3588> {T-ASF} γυναικα <1135> {N-ASF} σωσεις <4982> (5692) {V-FAI-2S}

07-1Co 07:16 For <1063> what <5101> knowest thou <1492> (5758), O wife <1135>, **whether <1487> thou shalt save <4982> (5692) thy husband <435>?** or <2228> how <5101> knowest thou <1492> (5758), O man <435>, **whether <1487> thou shalt save <4982> (5692) thy wife <1135>? {how: Gr. what}**
 3rd Class - ei with the FAI-2S. + 3rd Class - ei with the FAI-2S. See BMT section 254. (b), and 255.

ATRP continues: "For how knowest thou? (τι γαρ οιδας;). But what does Paul mean? **Is he giving an argument against the believer accepting divorce or in favour of doing so?** The syntax allows either interpretation with ει (if) after οιδας. Is the idea in ει (if) hope of saving the other or fear of not saving and hence peril in continuing the slavery of such a bondage? The latter idea probably suits the context best and is adopted by most commentators. And yet one hesitates to interpret Paul as advocating divorce unless strongly insisted on by the unbeliever. **There is no problem at all unless the unbeliever makes it.** If it is a hopeless case, acquiescence is the only wise solution. **But surely the believer ought to be sure that there is no hope before he agrees to break the bond.** Paul raises the problem of the wife first as in #1Co 7:10."

07-1Co 07:17 C-1 EXC,1 EXC - BMT - ει <1487> {COND} μη <3361> {PRT-N} εκαστω <1538> {A-DSM} ως <5613> {ADV} εμερισεν <3307> (5656) {V-AAI-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} εκαστον <1538> {A-ASM} ως <5613> {ADV} κεκληκεν <2564> (5758) {V-RAI-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} ουτως <3779> {ADV} περιπατειτω <4043> (5720) {V-PAM-3S} και <2532> {CONJ} ουτως <3779> {ADV} εν <1722> {PREP} ταις <3588> {T-DPF} εκκλησιας <1577> {N-DPF} πασαις <3956> {A-DPF} διατασσομαι <1299> (5731) {V-PMI-1S}

07-1Co 07:17 ¶ **But <1508> as <5613> God <2316> hath distributed <3307> (5656) to every man <1538>, as <5613> the Lord <2962> hath called <2564> (5758) every one <1538>, so <3779> let him walk <4043> (5720).** And <2532> so <3779> ordain I <1299> (5731) in <1722> all <3956> churches <1577>.

1st Class – EXC - "Except that as God has distributed/bestowed to every man, and except that as the Lord has called, so let him walk. . . ." ει μη with ως as an adverb of manner, along with AAI-3S εμερισεν: has bestowed, and

+ 1st Class – EXC - the Perfect AI-3S κεκληκεν: has called (*with continuing results*) See BMT sections 268. (b) and 274. (g).

ATRP specifies: "Only (ει μη). **This use of ει μη as an elliptical condition is very common, (#1Co 7:5 Ga 1:7,19 Ro 14:14) "except that" like πλην.** Paul gives a general principle as a limitation to what he has just said in #1Co 7:15. "It states the general principle which determines these questions about marriage, and this is afterwards illustrated by the cases of circumcision and slavery" (Robertson and Plummer). He has said that there is to be no compulsory slavery between the believer and the disbeliever (the Christian and the pagan). But on the other hand there is to be no reckless abuse of this liberty, no license. As the Lord hath distributed to each man (εκαστω ηως μεμερικεν ο κυριος). Perfect active indicative of μερικω, old verb from μερος, apart. Each has his lot from the Lord Jesus, has his call from God. He is not to seek a rupture of the marriage relation if the unbeliever does not ask for it. And so ordain I (και ουτως διατασσομαι). Military term, old word, to arrange in all the churches (distributed, δια-). Paul is conscious of authoritative leadership as the apostle of Christ to the Gentiles."

07-1Co 07:21 C-1 LC - DM - δουλος <1401> {N-NSM} εκληθης <2564> (5681) {V-API-2S} μη <3361> {PRT-N} σοι <4771> {P-2DS} μελετω <3199> (5720) {V-PAM-3S} αλλ <235> {CONJ} ει <1487> {COND} και <2532> {CONJ} δυνασαι <1410> (5736) {V-PNI-2S} ελευθερος <1658> {A-NSM} γενεσθαι <1096> (5635) {V-2ADN} μαλλον <3123> {ADV} χρησαι <5530> (5663) {V-ADM-2S}

07-1Co 07:21 Art thou called <2564> (5681) *being* a servant <1401>? care <3199> <0> <4671> not <3361> for it <3199> (5720): **but <235> if <1499> thou mayest <1410> (5736) be made <1096> (5635) free <1658>, use <5530> (5663) it rather <3123>.**

1st Class – LC – See DM section 278. (1). But since even you are made free, use *it(this freedom)* rather. ATRWP makes a great substitution for *it*, below. The situation is first class for the sake of argument.

ATRP writes: "Wast thou called being a bondservant? (δουλος εκληθης;). First aorist passive indicative. Wast thou, a slave, called? Care not for it (μη σοι μελετω). "Let it not be a care to thee." Third person singular (impersonal) of μελει, old verb with dative σοι. It was usually a fixed condition and a slave could be a good servant of Christ, (#Col 3:22 Eph 6:5 Tit 2:9) even with heathen masters. Use it rather (μαλλον χρησαι). **Make use of what? There is no "it" in the Greek. Shall we supply ελευθερια (instrumental case after χρησαι or δουλεια)? Most naturally ελευθερια, freedom, from ελευθερος, just before.** In that case ει και is not taken as although, but και goes with δυνασαι, "But if thou canst also become free, the rather use your

opportunity for freedom." **On the whole this is probably Paul's idea and is in full harmony with the general principle above about mixed marriages with the heathen.** χρῆσαι is second person singular aorist middle imperative of χρᾶσθαι, to use, old and common verb.

07-1Co 07:28 C-3 MXC,3 MXC - DM - ATRWP - **εαν <1437> {COND} δε <1161> {CONJ} και <2532> {CONJ} γημης <1060> (5661) {V-AAS-2S} ουχ <3756> {PRT-N} ημαρτες <264> (5627) {V-2AAI-2S} και <2532> {CONJ} εαν <1437> {COND} γημη <1060> (5661) {V-AAS-3S} η <3588> {T-NSF} παρθενος <3933> {N-NSF} ουχ <3756> {PRT-N} ημαρτεν <264> (5627) {V-2AAI-3S} θλιψιν <2347> {N-ASF} δε <1161> {CONJ} τη <3588> {T-DSF} σαρκι <4561> {N-DSF} εξουσιν <2192> (5692) {V-FAI-3P} οι <3588> {T-NPM} τοιουτοι <5108> {D-NPM} εγω <1473> {P-1NS} δε <1161> {CONJ} υμων <4771> {P-2GP} φειδομαι <5339> (5736) {V-PNI-1S}**

07-1Co 07:28 **But <1161> and <2532> if <1437> thou marry <1060> (5661), thou hast <264> <0> not <3756> sinned <264> (5627); and <2532> if <1437> a virgin <3933> marry <1060> (5661), she hath <264> <0> not <3756> sinned <264> (5627).** Nevertheless <1161> such <5108> shall have <2192> (5692) trouble <2347> in the flesh <4561>: but <1161> I <1473> spare <5339> (5736) you <5216>.

3rd Class - MXC + 3rd Class -MXC – The two apodoses are underlined. Protases are 3rd class, apodoses (without αν), 2nd Class. See ATR's Comment, below.

ATRWP reads as: "But and if thou marry (εαν δε και γαμησης). **Condition of the third class, undetermined with prospect of being determined, with the ingressive first aorist (late form) active subjunctive with εαν:** "But if thou also commit matrimony or get married," in spite of Paul's advice to the contrary. Thou hast not sinned (ουχ ημαρτες). Second aorist active indicative of αμαρτανω, to sin, to miss a mark. Here either Paul uses the timeless (gnomic) aorist indicative or by a swift transition he changes the standpoint (proleptic) in the conclusion from the future (in the condition) to the past. **Such mixed conditions are common** (Robertson, Grammar, pp. 1020, 1023). **Precisely the same construction occurs with the case of the virgin (παρθενος) except that the old form of the first aorist subjunctive (γημη) occurs in place of the late γαμηση above.** The MSS. interchange both examples. There is no special point in the difference in the forms. Shall have tribulation in the flesh (θλιψιν τη σαρκι εξουσιν). Emphatic position of θλιψιν (pressure). See #2Co 12:7 σκολοπος τη σαρκι (thorn in the flesh). And I would spare you (εγω δε υμων φειδομαι). **Possibly conative present middle indicative, I am trying to spare you like αγει in #Ro 2:4 and δικαιουσθε in #Ga 5:4."**

07-1Co 07:36 C-1 ,3 - ATRWP - **ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} ασχημονειν <807> (5721) {V-PAN} επι <1909> {PREP} την <3588> {T-ASF} παρθενον <3933> {N-ASF} αυτου <846> {P-GSM} νομιζει <3543> (5719) {V-PAI-3S} εαν <1437> {COND} η <1510> (5725) {V-PAS-3S} υπερακμος <5230> {A-NSM} και <2532> {CONJ} ουτως <3779> {ADV} οφειλει <3784> (5719) {V-PAI-3S} γινεσθαι <1096> (5738) {V-PNN} ο <3739> {R-ASN} θελει <2309> (5719) {V-PAI-3S} ποιειτω <4160> (5720) {V-PAM-3S} ουχ <3756> {PRT-N} αμαρτανει <264> (5719) {V-PAI-3S} γαμειτωσαν <1060> (5720) {V-PAM-3P}**

07-1Co 07:36 ¶ **But <1161> if any man <1536> think <3543> (5719) that he behaveth himself uncomely <807> (5721) toward <1909> his <846> virgin <3933>, if <1437> she pass the flower of her age <5230> <5600> (5753), and <2532> need <3784> (5719) so <3779> require <1096> (5738), let him do <4160> (5720) what <3739> he will <2309> (5719), he sinneth <264> (5719) not <3756>: let them marry <1060> (5720).**

1st Class – Note the separation of the protasis and its apodosis (double underlined).

+ 3rd Class – apodosis underlined.

ATRWP says: "That he behaveth himself unseemly (ασχημονειν). Old verb, here only in N.T., from ασχημων, {#1Co 12:23} from αprivative and σχημα. Occurs in the papyri. Infinitive in indirect discourse after νομιζει (thinks) with ει (**condition of first class, assumed as true**). If she be past the flower of her age (εαν η υπερακμος). Old word, only here in N.T., from υπερ (over) and ακμη (prime or bloom of life), past the bloom of youth, superadulthood (Vulgate). Compound adjective with feminine form like masculine. Apparently the Corinthians had asked Paul about the duty of a father towards his daughter old enough to marry. **If need so requireth (και ουτως οφειλει γινεσθαι). "And it ought to happen."** Paul has discussed the problem of marriage for virgins on the grounds of expediency. Now he faces the question where the daughter wishes to marry and there is no serious objection to it. The father is advised to consent. Roman and Greek fathers had the control of the marriage of their

daughters. "My marriage is my father's care; it is not for me to decide about that" (Hermione in Euripides' *Andromache*, 987). Let them marry (γαμειτωσαν). Present active plural imperative (long form). "

07-1Co 07:39 C-3 - γυνή <1135> {N-NSF} δεδεταί <1210> (5769) {V-RPI-3S} νομῷ <3551> {N-DSM} ἐφ' <1909> {PREP} ὅσον <3745> {K-ASM} χρόνον <5550> {N-ASM} ζῇ <2198> (5719) {V-PAI-3S} ὁ <3588> {T-NSM} ἀνὴρ <435> {N-NSM} αὐτῆς <846> {P-GSF} **εἰ** <1437> {COND} **δὲ** <1161> {CONJ} **καὶ** <2532> {CONJ} **κοιμηθῇ** <2837> (5686) {V-APS-3S} **ὁ** <3588> {T-NSM} ἀνὴρ <435> {N-NSM} ἐλευθερά <1658> {A-NSF} ἐστὶν <1510> (5719) {V-PAI-3S} ὧ <3739> {R-DSM} θελεῖ <2309> (5719) {V-PAI-3S} γαμηθῆναι <1060> (5683) {V-APN} μόνον <3440> {ADV} ἐν <1722> {PREP} κυρίῳ <2962> {N-DSM}

07-1Co 07:39 ¶ The wife <1135> is bound <1210> (5769) by the law <3551> <1909> as long <5550> as <3745> her <846> husband <435> liveth <2198> (5719); **but** <1161> **if** <1437> **even** <2532> **her** <846> **husband** <435> **be dead** <2837> (5686), she is <2076> (5748) at liberty <1658> to be married <1060> (5683) to whom <3739> she will <2309> (5719); **only** <3440> **in** <1722> **the Lord** <2962>.

3rd Class – Note **her liberty has Bounds**. This chapter (1Co 07), should be exegeted by every pastor and individual who hopes to counsel individuals and couples desiring marriage. ATR's comments, below.

ATRPW suggests: "For so long time as her husband liveth (ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς). While he lives (τῷ ζῶντι ἀνδρὶ) Paul says in #Ro 7:2. This is the ideal and is pertinent today when husbands meet their ex-wives and wives meet their ex-husbands. There is a screw loose somewhere. Paul here treats as a sort of addendum the remarriage of widows. He will discuss it again in #1Ti 5:9-13 and then he will advise younger widows to marry. **Paul leaves her free here also to be married again, "only in the Lord" (μόνον ἐν κυρίῳ). Every marriage ought to be "in the Lord."** To be married (γαμηθῆναι) is first aorist passive infinitive followed by the dative relative ὧ with unexpressed antecedent τοῦτο."

07-1Co 07:40 C-3 - μακαριώτερα <3107> {A-NSF-C} **δὲ** <1161> {CONJ} ἐστὶν <1510> (5719) {V-PAI-3S} **εἰ** <1437> {COND} **οὕτως** <3779> {ADV} **μείνῃ** <3306> (5661) {V-AAS-3S} **κατὰ** <2596> {PREP} **τὴν** <3588> {T-ASF} **ἐμὴν** <1699> {S-1SASF} **γνώμην** <1106> {N-ASF} δοκῶ <1380> (5719) {V-PAI-1S} **δὲ** <1161> {CONJ} **καγὼ** <2504> {P-INS-K} πνεῦμα <4151> {N-ASN} θεοῦ <2316> {N-GSM} **ἐχει** <2192> (5721) {V-PAN}

07-1Co 07:40 But <1161> she is <2076> (5748) happier <3107> **if** <1437> **she** <3306> <0> **so** <3779> **abide** <3306> (5661), **after** <2596> **my** <1699> **judgment/advice** <1106>: and <1161> I think <1380> (5719) also <2504> that I have <2192> (5721) the Spirit <4151> of God <2316>.

3rd Class – The **protasis** comes after the **apodosis** which is underlined.

ATRPW says: "Happier (μακαριώτερα). Comparative of μακάριος used in the Beatitudes. {#Mt 5:3} After my judgment (κατὰ τὴν ἐμὴν γνώμην). The same word used in #1Co 7:25, not a command. I think (δοκῶ). From δοκεῶ, not νομίζω of #1Co 7:26. **But he insists that he has "the spirit of God" (πνεῦμα θεοῦ) in the expression of his inspired judgment on this difficult, complicated, tangled problem of marriage. But he has discharged his duty and leaves each one to decide for himself..**

07-1Co 08:02 C-1 - ATRWP - **εἰ** <1487> {COND} **δὲ** <1161> {CONJ} **τις** <5100> {X-NSM} **δοκεῖ** <1380> (5719) {V-PAI-3S} **εἰδέναι** <1492> (5760) {V-RAN} **τὶ** <5100> {X-ASN} οὐδεπῶ <3764> {ADV-N} οὐδεν <3762> {A-ASN-N} ἐγνώκεν <1097> (5758) {V-RAI-3S} καθὼς <2531> {ADV} **δεῖ** <1163> (5719) {V-PAI-3S} γινῶναι <1097> (5629) {V-2AAN}

07-1Co 08:02 And <1161> **if any man** <1536> **think** <1380> (5719) **that he knoweth** <1492> (5760) **anything** <5100>, he knoweth <1097> (5758) nothing <3762> yet <3764> as <2531> he ought <1163> (5748) to know <1097> (5629).

1st Class - εἰ with the PAI-3S and complementary perfect infinitive εἰδέναι from εἶδω: *to perceive by any of the senses*, here the perfect infinitive, εἰδέναι: *to know of or to be skilled in knowledge, to have this as a result of past learning*. This knowledge the Holy Spirit plays back through Paul to categorically state that in so far as the heavens are higher than the earth, the experiential knowledge ἐγνώκεν of things spiritual are above the εἰδέναι Ref. 1Co

01:18-31. This ἐγνώκεν is also a slap at the 1st Century incipient Gnosticism that even then was plaguing the Church.^a

ATRP says: “Puffeth up (φυσιοῦ). From φυσιοῦ (present indicative active). See RWP on “1Co 4:6”. **Pride may be the result, not edification (οικοδομεῖ) which comes from love.** Note article (ἡ) with both γνῶσις and ἀγαπή, making the contrast sharper. See RWP on “1Th 5:11” for the verb οικοδομεῖω, to build up. **Love is the solution, not knowledge, in all social problems.** That he knoweth anything (ἐγνώκεναι τι). Perfect active infinitive in indirect discourse after δοκεῖ (**condition of first class with εἰ**). So “has acquired knowledge,” {cf. #1Co 3:18} has gone to the bottom of the subject. He knoweth not yet (οὐπω ἐγνώ). Second aorist active indicative, timeless aorist, summary (punctiliar) statement of his ignorance. As he ought to know (καθὼς δεῖ γινῶναι). Second aorist active infinitive, ingressive aorist (come to know). Newton’s remark that he was only gathering pebbles on the shore of the ocean of truth is pertinent. **The really learned man knows his ignorance of what lies beyond. Shallow knowledge is like the depth of the mud hole, not of the crystal spring..”**

07-1Co 08:03 C-1 – εἰ <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} ἀγαπα <25> (5719) {V-PAI-3S} τον <3588> {T-ASM} θεον <2316> {N-ASM} ουτος <3778> {D-NSM} ἐγνωσται <1097> (5769) {V-RPI-3S} υπ <5259> {PREP} αυτου <846> {P-GSM}

07-1Co 08:03 **But <1161> if any man <1536> love <25> (5719) God <2316>**, the same <3778> is known <1097> (5769) by <5259> Him <846>.

1st Class – “The man who loves God, this one is fully known, ἐγνωσται, by Him. Worts, large veins & all.

ATRP adds: “The same is known of him (ουτος ἐγνωσται υπ αυτου). Loving God (**condition of first class again**) is the way to come to know God. It is not certain whether ουτος refers to the man who loves God or to God who is loved. Both are true. God knows those that are his. {#2Ti 2:19 Ex 33:12} Those who know God are known of God. {#Ga 4:9} We love God because he first loved us. {#1Jo 4:19} **But here Paul uses both ideas and both verbs.** ἐγνωσται is perfect passive indicative of γινωσκω, an abiding state of recognition by (υπ) God. **No one is acquainted with God who does not love him.** {#1Jo 4:8} **God sets the seal of his favour on the one who loves him. So much for the principle.”**

“If there is anything that can bind the heavenly mind of man to this dreary exile of our earthly home and can reconcile us with our fate so that one can enjoy living, then it is the enjoyment of the mathematical sciences and astronomy.”

Johannes Kepler

"Gravity explains the motions of the planets, but it cannot explain who set the planets in motion. God governs all things and knows all that is or can be done."

Sir Isaac Newton

“Anyone who’s not lost in rapturous awe at the power and glory of the mind behind the universe is as good as a burnt-out candle.”

Dr. Albert Einstein

“... As a man feels indeed that he is sold under the domain of the wretched "object".

He knows that when he writes upon the laws of the cosmos, he is naught but a foolish boy gathering shells by the shore of the ocean; ...”

G. Adolph Deissmann

07-1Co 08:04 C-1 EXC - BMT - περι <4012> {PREP} της <3588> {T-GSF} βρωσεως <1035> {N-GSF} ουν <3767> {CONJ} των <3588> {T-GPN} ειδωλοθυτων <1494> {A-GPN} οιδαμεν <1492> (5758) {V-RAI-1P} οτι <3754> {CONJ} ουδεν <3762> {A-NSN-N} ειδωλον <1497> {N-NSN} εν <1722> {PREP} κοσμω <2889> {N-DSM} και <2532> {CONJ} οτι <3754> {CONJ} ουδεις <3762> {A-NSM-N} θεος <2316> {N-NSM} ετερος <2087> {A-NSM} εἰ <1487> {COND} μη <3361> {PRT-N} εις <1520> {A-NSM}

^a Ref: See Figure 19. An Illustration Of The Gnostic Doctrine Of The World.

07-1Co 08:04 ¶ As concerning <4012> therefore <3767> the eating <1035> of those things that are offered in sacrifice unto idols <1494>, we know <1492> (5758) that <3754> an idol <1497> *is* nothing <3762> in <1722> the world <2889>, and <2532> that <3754> *there is* none <3762> other <2087> God <2316> **but (except) <1508> one <1520>**.

1st Class – EXC – BMT section 274. (g). Ref. ‘the Shema’, Deu 06:04-05. See verse 03, above. Note: ⁱ (II.

Constitutional ^aAttributes ; 2. Unity God is one essence. Deu 6:4 (The Shema), 32:39; Isa 44:6; 1 Co 8:4. “The unity of God is a predicable. It does not determine what God is in Himself. It only has to do with His mode of existence.

07-1Co 08:05 C-3*1 - DM - BMT - **και <2532> {CONJ} γαρ <1063> {CONJ} ειπερ <1512> {COND} εισιν <1510> (5719) {V-PAI-3P} λεγομενοι <3004> (5746) {V-PPP-NPM} θεοι <2316> {N-NPM} ειτε <1535> {CONJ} εν <1722> {PREP} ουρανω <3772> {N-DSM} ειτε <1535> {CONJ} επι <1909> {PREP} γης <1093> {N-GSF} ωσπερ <5618> {ADV} εισιν <1510> (5719) {V-PAI-3P} θεοι <2316> {N-NPM} πολλοι <4183> {A-NPM} και <2532> {CONJ} κυριοι <2962> {N-NPM} πολλοι <4183> {A-NPM}**

07-1Co 08:05 **For <1063> though <1512> <2532> there be <1526> (5748)** that are called <3004> (5746) gods <2316>, **whether <1535>** in <1722> heaven <3772> **or whether <1535>** in <1909> earth <1093>, (as <5618> there be <1526> (5748) gods <2316> many <4183>, and <2532> lords <2962> many <4183>.)

1st Class – ειπερ = ει + περ: *if, indeed*, with crasis.

+ 2*1st Class conditional protases. ειτε = ει + τε: *whether*, with crasis. The last two as ellipses, we substitute the PAI-3P εισιν, (*they*) *are*, from the Protasis (apodosis?) of the first. See DM section 276. (3), and 273. (f).

ATRPW says: “For though there be (και γαρ ειπερ εισι). Literally, “**For even if indeed there are**” (a concessive clause, condition of first class, assumed to be true for argument’s sake). Called gods (λεγομενοι θεοι). So-called gods, reputed gods. Paul denied really the existence of these so-called gods and held that those who worshipped idols (non-entities) in reality worshipped demons or evil spirits, agents of Satan. {#1Co 10:19-21}”

07-1Co 08:08 C-3 ,3 - ATRWP - βρωμα <1033> {N-NSN} δε <1161> {CONJ} ημας <1473> {P-1AP} ου <3756> {PRT-N} παριστησιν <3936> (5719) {V-PAI-3S} τω <3588> {T-DSM} θεω <2316> {N-DSM} ουτε <3777> {CONJ-N} γαρ <1063> {CONJ} εαν <1437> {COND} φαγωμεν <5315> (5632) {V-2AAS-1P} περισσευομεν <4052> (5719) {V-PAI-1P} ουτε <3777> {CONJ-N} εαν <1437> {COND} μη <3361> {PRT-N} φαγωμεν <5315> (5632) {V-2AAS-1P} υστερουμεθα <5302> (5743) {V-PPI-1P}

07-1Co 08:08 But <1161> meat <1033> commendeth <3936> (5719) us <2248> not <3756> to God <2316>: for <1063> neither <3777>, **if <1437> we eat <5315> (5632)**, are we the better <4052> (5719); neither <3777>, **if <3362> <0> we eat <5315> (5632) not <3362>**, are we the worse <5302> (5743). {*are we the better: or, have we the more*} {*are we the worse: or, have we the less*}

3rd Class + 3rd Class

ATRPW says: “Will not commend (ου παρστησει). Future active indicative of παρστημι, old word to present as in #Ac 1:3 Lu 2:22 Col 1:28. Food (βρωμα) will not give us an entree to God for commendation or condemnation, whether meat-eaters or vegetarians. Are we the worse (υστερουμεθα). Are we left behind, do we fall short. **Both conditions are of the third class (εαν μη, εαν) undetermined.** Are we the better (περισσευομεθα). Do we overflow, do we have excess of credit. **Paul here disposes of the pride of knowledge (the enlightened ones) and the pride of prejudice (the unenlightened).** Each was disposed to look down upon the other, the one in scorn of the other’s ignorance, the other in horror of the other’s heresy and daring.

07-1Co 08:10 C-3 - ATRWP - εαν <1437> {COND} γαρ <1063> {CONJ} τις <5100> {X-NSM} ιδη <3708> (5632) {V-2AAS-3S} σε <4771> {P-2AS} τον <3588> {T-ASM} εχοντα <2192> (5723) {V-PAP-ASM}

γνωσιν <1108> {N-ASF} εν <1722> {PREP} ειδωλειω <1493> {N-DSN} κατακειμενον <2621> (5740) {V-PNP-ASM} ουχι <3780> {PRT-I} η <3588> {T-NSF} συνειδησις <4893> {N-NSF} αυτου <846> {P-GSM} ασθενους <772> {A-GSM} οντος <1510> (5723) {V-PAP-GSM} οικοδομηθησεται <3618> (5701) {V-FPI-3S} εις <1519> {PREP} το <3588> {T-ASN} τα <3588> {T-APN} ειδωλοθута <1494> {A-APN} εσθιειν <2068> (5721) {V-PAN}

07-1Co 08:10 For <1063> if <1437> any man <5100> see <1492> (5632) thee <4571> which <3588> hast <2192> (5723) knowledge <1108> sit at meat <2621> (5740) in <1722> the idol's temple <1493>, shall <3618> <0> not <3780> the conscience <4893> of him <846> which is <5607> (5752) weak <772> be emboldened <3618> (5701) <1519> to eat <2068> (5721) those things which are offered to idols <1494>; {emboldened: Gr. edified}

3rd Class – Don't destroy the 'weaker' brother with our liberty. A corollary to this was told me by one of my Seminary professors. He said that from a reliable source, one of his students was seen frequenting a disreputable bar in downtown Portland, Ore. The professor confronted the individual about his 'attending' this bar. The student answered yes, I go there. But I have Scriptural authority to go there; **besides, there are no Christians who go there!**

ATRPW reads as: "If a man see thee which hast knowledge sitting at meat in an idol's temple (εαν γαρ τις ιδη [σε] τον εχοντα γνωσιν εν ειδωλειω κατακειμενον). Condition of third class, a possible case. Paul draws the picture of the enlightened brother exercising his "liberty" by eating in the idol's temple. Later he will discuss the peril to the man's own soul in this phase of the matter, {#1Co 10:14-22} but here he considers only the effect of such conduct on the unenlightened or weak brother. This bravado at a sacrificial banquet is in itself idolatrous as Paul will show. But our weak brother will be emboldened (οικοδομηθησεται, future passive indicative, will be built up) to go on and do what he still believes to be wrong, to eat things sacrificed to idols (εις το τα ειδωλοθута εσθιειν). Alas, how often that has happened. Defiance is flung in the face of the unenlightened brother instead of loving consideration."

07-1Co 08:13 C-1 - διοπερ <1355> {CONJ} ει <1487> {COND} βρωμα <1033> {N-NSN} σκανδαλιζει <4624> (5719) {V-PAI-3S} τον <3588> {T-ASM} αδελφον <80> {N-ASM} μου <1473> {P-1GS} ου <3756> {PRT-N} μη <3361> {PRT-N} φαγω <5315> (5632) {V-2AAS-1S} κρεα <2907> {N-APN} εις <1519> {PREP} τον <3588> {T-ASM} αιωνα <165> {N-ASM} ινα <2443> {CONJ} μη <3361> {PRT-N} τον <3588> {T-ASM} αδελφον <80> {N-ASM} μου <1473> {P-1GS} σκανδαλισω <4624> (5661) {V-AAS-1S}

07-1Co 08:13 Wherefore <1355>, if <1487> meat <1033> make <4624> <0> my <3450> brother <80> to ~~offend~~ stumble <4624> (5719), I will eat <5315> (5632) no <3364> flesh <2907> while the world standeth <1519> <165>, lest <3363> I make <4624> <0> my <3450> brother <80> to offend <4624> (5661).

1st Class - "Wherefore, since meat (eating it in the Idol temple) makes my brother to stumble, . . ." Ref. verse 08, above.

ATRPW says: "Meat (βρωμα). Food it should be, not flesh (κρεα). Maketh my brother to stumble (σκανδαλιζει τον αδελφον μου). Late verb (LXX and N.T.) to set a trap-stick {#Mt 5:29} or stumbling-block like προσκομμα in #1Co 8:9. {cf. #Ro 14:13,21} Small boys sometimes set snares for other boys, not merely for animals to see them caught. I will eat no flesh for evermore (ου μη φαγω κρεα εις τον αιωνα). The strong double negative ου μη with the second aorist subjunctive. Here Paul has flesh (κρεα) with direct reference to the flesh offered to idols. Old word, but in N.T. only here and #Ro 14:21. This is Paul's principle of love {#1Co 8:2} applied to the matter of eating meats offered to idols. Paul had rather be a vegetarian than to lead his weak brother to do what he considered sin. There are many questions of casuistry today that can only be handled wisely by Paul's ideal of love."

07-1Co 09:02 C-1 - ATRWP - ει <1487> {COND} αλλοις <243> {A-DPM} ουκ <3756> {PRT-N} ειμι <1510> (5719) {V-PAI-1S} αποστολος <652> {N-NSM} αλλα <235> {CONJ} γε <1065> {PRT} υμιν <4771> {P-2DP} ειμι <1510> (5719) {V-PAI-1S} η <3588> {T-NSF} γαρ <1063> {CONJ} σφραγισ <4973> {N-NSF} της <3588> {T-GSF} εμης <1699> {S-1SGSF} αποστολης <651> {N-GSF} υμεις <4771> {P-2NP} εστε <1510> (5719) {V-PAI-2P} εν <1722> {PREP} κυριω <2962> {N-DSM}

07-1Co 09:02 **If <1487> I am <1510> (5748) not <3756> an apostle <652> unto others <243>**, yet <235> doubtless <1065> I am <1510> (5748) to you <5213>: for <1063> the seal <4973> of mine <1699> apostleship <651> are <2075> (5748) ye <5210> in <1722> the Lord <2962>.

1st Class – Note the use of the noun σφραγίς : seal. The verb σφραγίζω: *to seal*, is used in Eph 01:13, 04:30, and 2Co 01:22, indicates that “having believed”, that believer is secured/sealed, for and by God, forever. You can’t break this seal unless you are greater than God. Eph 04:30, however, suggests the believer (us) may ‘grieve the Holy Spirit, i.e., “commission of acts of sin”. But the Holy Spirit remains faithful, we are still sealed. In the two of the three verses mentioned, the verb ‘sealed’, is in the passive voice – However, in 2Co 01:22 the verb ‘sealed’ is in the middle voice; sealed for God’s benefit. The command to; “Stop Quenching the (Holy) Spirit”, or “Stop saying no to what He wants us to do” is given in 1 Th 5:19

ATRPW says: “**Yet at least I am to you** (αλλα γε υμιν ειμι). An argumentum ad hominem and a pointed appeal for their support. Note use of αλλα γε in the apodosis. {cf. #1Co 8:6}”

07-1Co 09:11 C-1 ,3/1 - BMT - Note: ATRWP disagrees with 3rd Class - **ει <1487> {COND} ημεις <1473> {P-1NP} υμιν <4771> {P-2DP} τα <3588> {T-APN} πνευματικα <4152> {A-APN} εσπειραμεν <4687> (5656) {V-AAI-1P} μεγα <3173> {A-NSN} ει <1487> {COND} ημεις <1473> {P-1NP} υμων <4771> {P-2GP} τα <3588> {T-APN} σαρκικα <4559> {A-APN} θερισομεν <2325> (5692) {V-FAI-1P}**

07-1Co 09:11 **If <1487> we <2249> have sown <4687> (5656) unto you <5213> spiritual things <4152>, is it a great thing <3173> if <1487> we <2249> shall reap <2325> (5692) your <5216> carnal things <4559>?**

1st Class – “Since Spiritual things, we have sown unto you-all, *is it a great thing*” + 3rd Class - with the future indicative. “*Is it a great thing if we shall reap (even if we did) your carnal things?*” See BMT section 254. (b), 255. Note 3rd class due to classical usage and it was Paul’s habit to provide by his craft, food, etc., for himself and those with him. Note also the word (adjective) ‘carnal’ the Accusative Neuter Plural, σαρκικα: from σαρκικός, -η –ον: carnal, fleshly. There are two such adjectives Paul uses to describe carnality in the believers in Corinth. The word above is used to describe believers who have been in the faith for a while but refused or were unable to grow. See 1Co 03:03. The other adjective σαρκινος, --η –ον: carnal/fleshly but notice the important difference. (notice the v) This word refers to ‘baby’ Christians or newly born ones who need to be carefully taught the first things of the faith. Paul makes this difference in the two synonyms in 1Co 03:01. {see Nestle/Alund text} For Paul’s reasoning for preaching for free, see 1Co 09:22.

ATRPW says not 3rd but 1st: “Is it a great matter? (μεγα;). The copula εστιν has to be supplied. **Note two conditions of first class with ει, both assumed to be true.** On πνευματικα and σαρκικα See RWP on “1Co 2:14”; See RWP on “1Co 3:3”. This point comes out sharply also in #Ga 6:6.”

07-1Co 09:12 C-1 - **ει <1487> {COND} αλλοι <243> {A-NPM} της <3588> {T-GSF} εξουσιας <1849> {N-GSF} υμων <4771> {P-2GP} μετεχουσιν <3348> (5719) {V-PAI-3P} ου <3756> {PRT-N} μαλλον <3123> {ADV} ημεις <1473> {P-1NP} αλλ <235> {CONJ} ουκ <3756> {PRT-N} εχρησαμεθα <5530> (5662) {V-ADI-1P} τη <3588> {T-DSF} εξουσια <1849> {N-DSF} ταυτη <3778> {D-DSF} αλλα <235> {CONJ} παντα <3956> {A-APN} στεγομεν <4722> (5719) {V-PAI-1P} ινα <2443> {CONJ} μη <3361> {PRT-N} εγκοπην <1464> {N-ASF} τινα <5100> {X-ASF} δωμεν <1325> (5632) {V-2AAS-1P} τω <3588> {T-DSN} ευαγγελιω <2098> {N-DSN} του <3588> {T-GSM} χριστου <5547> {N-GSM}**

07-1Co 09:12 **If <1487> others <243> be partakers <3348> (5719) of this power <1849> over you <5216>, are not <3756> we <2249> rather <3123>? Nevertheless <235> we have <5530> <0> not <3756> used <5530> (5662) this <5026> power <1849>; but <235> suffer <4722> (5719) all things <3956>, lest <3363> we should <1325> (5632) <5100> hinder <1464> the gospel <2098> of Christ <5547>.**

1st Class - Paul answers the question made in verse 11, with a 1st Class question, “Since others . . . , aren’t we rather?” ATRWP says: “Over you (υμων). Objective genitive after εξουσιαν. Do not we yet more? (ου μαλλον ημεις;). Because of Paul’s peculiar relation to that church as founder and apostle. But we bear all things (αλλα παντα στεγομεν). Old verb to cover (στεγη, roof) and so to cover up, to conceal, to endure. {#1Co 13:7 of love} Paul deliberately declined to use (usual instrumental case with χραιομαι) his

right to pay in Corinth. That we may cause no hindrance (ἵνα μη τινα ἐνκοπήν δώμεν). Late word ἐνκοπή, a cutting in (cf. radio or telephone) or hindrance from ἐνκοπτῶ, to cut in, rare word (like ἐκκοπή) here only in N.T. and once in Vettius Valens. **How considerate Paul is to avoid "a hindrance to the gospel of Christ" (τῷ εὐαγγελίῳ τοῦ χριστοῦ, dative case and genitive) rather than insist on his personal rights and liberties, an eloquent example for all modern men."**

07-1Co 09:16 C-3 - ATRWP - εἰ <1437> {COND} γὰρ <1063> {CONJ} εὐαγγελίζομαι <2097> (5735) {V-PMS-1S} οὐκ <3756> {PRT-N} ἐστίν <1510> (5719) {V-PAI-3S} μοι <1473> {P-1DS} κανχημα <2745> {N-NSN} ἀνάγκη <318> {N-NSF} γὰρ <1063> {CONJ} μοι <1473> {P-1DS} ἐπικείται <1945> (5736) {V-PNI-3S} οὐαί <3759> {INJ} δε <1161> {CONJ} μοι <1473> {P-1DS} ἐστίν <1510> (5719) {V-PAI-3S} εἰ <1437> {COND} μὴ <3361> {PRT-N} εὐαγγελίζομαι <2097> (5735) {V-PMS-1S}

07-1Co 09:16 For <1063> ~~though~~ if <1437> I may preach the gospel <2097> (5735), I <3427> have <2076> (5748) nothing <3756> to glory of <2745>: for <1063> necessity <318> is laid upon <1945> (5736) me <3427>; yea <1161>, woe <3759> is <2076> (5748) unto me <3427>, if <3362> <0> I preach <2097> <0> not <3362> the gospel <2097> (5735)!

3rd Class – For if I may be preaching the Gospel^a

ATRWP says: “For if I preach (εἰ γὰρ εὐαγγελίζομαι). **Third class condition, supposable case. Same construction in #1Co 9:16 (εἰ μὴ).** For necessity is laid upon me (ἀνάγκη γὰρ μοι ἐπικείται). Old verb, lies upon me (dative case μοι). Jesus had called him. {#Ac 9:6,15 Ga 1:15 Ro 1:14} **He could do no other and deserves no credit for doing it. Woe is me (οὐαί γὰρ μοι).** **Explaining the ἀνάγκη (necessity).** Paul had to heed the call of Christ that he had heard. He had a real call to the ministry. **Would that this were the case with every modern preacher.**”

07-1Co 09:17 C-1 ,1 - εἰ <1487> {COND} γὰρ <1063> {CONJ} ἐκὼν <1635> {A-NSM} τοῦτο <3778> {D-ASN} πρᾶσσω <4238> (5719) {V-PAI-1S} μισθὸν <3408> {N-ASM} ἐχὼ <2192> (5719) {V-PAI-1S} εἰ <1487> {COND} δε <1161> {CONJ} ἄκων <210> {A-NSM} οικονομίαν <3622> {N-ASF} πεπιστευμαι <4100> (5769) {V-RPI-1S}

07-1Co 09:17 For <1063> if <1487> I do <4238> (5719) this thing <5124> willingly <1635>, I have <2192> (5719) a reward <3408>: but <1161> if <1487> against my will <210>, a dispensation/stewardship <3622> of the gospel is committed unto me <4100> (5769).

1st Class – “For since I do this thing willingly, I have a reward,” + 1st Class – “but since (I do this thing – preaching the Gospel) against my will, (no matter) a stewardship (of the Gospel) has been entrusted Perfect Active Indicative πεπιστευμαι) to me. ‘Do Christians retire?’ **Not since we have received the stewardship of the Gospel of Christ.** Ref. 1Co 15. **What are we doing with it???? What are we charging for our services?**

ATRWP writes: “Of mine own will (ἐκὼν) — not of mine own will (ἄκων). Both common adjectives, but only here in N.T. save ἐκὼν, also in #Ro 8:20. The argument is not wholly clear. Paul’s call was so clear that he certainly did his work willingly and so had a reward (See RWP on “Mt 6:1” for μισθός); **but the only reward that he had for his willing work (Marcus Dods) was to make the gospel free of expense. {ἀδαπανον, #1Co 9:18, rare word, here only in N.T., once in inscription at Priene}** This was his μισθός. It was glorying (κανχημα, to be able to say so as in #Ac 20:33). **I have a stewardship intrusted to me (οικονομίαν πεπιστευμαι).** Perfect passive indicative with the accusative retained. **I have been intrusted with a stewardship and so would go on with my task like any οικονόμος (steward) even if ἄκων (unwilling).”**

07-1Co 10:13 C-1 EXC - BMT - DM - πειρασμός <3986> {N-NSM} ὑμᾶς <4771> {P-2AP} οὐκ <3756> {PRT-N} εἰληφεν <2983> (5758) {V-RAI-3S} εἰ <1487> {COND} μὴ <3361> {PRT-N} ἀνθρωπίνος <442> {A-NSM} πιστός <4103> {A-NSM} δε <1161> {CONJ} ο <3588> {T-NSM} θεός <2316> {N-NSM} ὅς <3739> {R-NSM} οὐκ <3756> {PRT-N} εἰσεί <1439> (5692) {V-FAI-3S} ὑμᾶς <4771> {P-2AP} πειρασθῆναι <3985> (5683) {V-APN} ὑπὲρ <5228> {PREP} ο <3739> {R-ASN} δυνάσθε <1410> (5736) {V-PNI-2P} ἀλλὰ <235> {CONJ} ποιήσει <4160> (5692) {V-FAI-3S} συν <4862> {PREP} τῷ <3588> {T-DSM} πειρασμῷ <3986> {N-DSM} καὶ <2532> {CONJ} τὴν <3588> {T-ASF} ἐκβασιν

^a (Middle Voice - for my benefit?)

<1545> {N-ASF} του <3588> {T-GSN} δυνασθαι <1410> (5738) {V-PNN} υμας <4771> {P-2AP} υπενεγκειν <5297> (5629) {V-2AAN}

07-1Co 10:13 There hath <2983> <0> no <3756> temptation <3986> taken <2983> (5758) you <5209> **but (except) <1508> such as is common to man <442>**: but <1161> God <2316> *is* faithful <4103>, who <3739> will <1439> <0> not <3756> suffer <1439> (5692) you <5209> to be tempted <3985> (5683) above <5228> that <3739> ye are able <1410> (5736); but <235> will <4160> <0> with <4862> the temptation <3986> also <2532> make <4160> (5692) a way to escape <1545>, that ye <5209> may be able <1410> (5738) to bear <5297> (5629) *it. {common...: or, moderate}*

1st Class – EXC – See BMT sections 273 and 274. (g), also see DM sections 216. and 217.. The PAI-3S εστιν: *it is*: is substituted as our text, above. The translation by ATRWP, below, is recommended.

ATRWP reads as: “Hath taken (ειληπηεν). Perfect active indicative of λαμβανω. **But such as man can bear (ει μη ανθρωπινος).** Except a human one. Old adjective meaning falling to the lot of man. Above that ye are able (υπερ ο δυνασθε). Ellipsis, but plain. **There is comfort in that God is faithful, trustworthy (πιστος).** **The way of escape (την εκβασιν).** “**The way out**” is **always there right along with (συν) the temptation.** This old word only here in N.T. and #Heb 13:7 about death. **It is cowardly to yield to temptation and distrustful of God..”**

07-1Co 10:27 C-1 - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} καλει <2564> (5719) {V-PAI-3S} υμας <4771> {P-2AP} των <3588> {T-GPM} απιστων <571> {A-GPM} και <2532> {CONJ} θελετε <2309> (5719) {V-PAI-2P} πορευεσθαι <4198> (5738) {V-PNN} παν <3956> {A-ASN} το <3588> {T-ASN} παρατιθεμενον <3908> (5746) {V-PPP-ASN} υμιν <4771> {P-2DP} εσθιετε <2068> (5720) {V-PAM-2P} μηδεν <3367> {A-ASN-N} ανακρινοντες <350> (5723) {V-PAP-NPM} δια <1223> {PREP} την <3588> {T-ASF} συνειδησιν <4893> {N-ASF}

07-1Co 10:27 <1161> **If any <1536> of them that believe not <571> bid <2564> (5719) you <5209> to a feast**, and <2532> ye be disposed <2309> (5719) to go <4198> (5738); whatsoever <3956> is set before <3908> (5746) you <5213>, eat <2068> (5720), asking <350> <0> no <3367> question <350> (5723) for <1223> <0> conscience <4893> sake <1223>.

1st Class – assumed that any Christian will be acquainted with unbelievers. **Do not insult them by refusal to eat what is placed before you.**

ATRWP surmises: “Biddeth you (καλει υμας). To a general banquet, but not to a temple feast (#8:10) which is prohibited. **If a pagan invites Christians to their homes to a banquet, one is to act like a gentleman.**”

07-1Co 10:28 C-3 - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} υμιν <4771> {P-2DP} ειπη <3004> (5632) {V-2AAS-3S} τουτο <3778> {D-NSN} ειδωλοθυτον <1494> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} μη <3361> {PRT-N} εσθιετε <2068> (5720) {V-PAM-2P} δι <1223> {PREP} εκεινον <1565> {D-ASM} τον <3588> {T-ASM} μηνυσαντα <3377> (5660) {V-AAP-ASM} και <2532> {CONJ} την <3588> {T-ASF} συνειδησιν <4893> {N-ASF} του <3588> {T-GSM} γαρ <1063> {CONJ} κυριου <2962> {N-GSM} η <3588> {T-NSF} γη <1093> {N-NSF} και <2532> {CONJ} το <3588> {T-NSN} πληρωμα <4138> {N-NSN} αυτης <846> {P-GSF}

07-1Co 10:28 **But <1161> if <1437> any man <5100> say <2036> (5632) unto you <5213>**, This <5124> is <2076> (5748) offered in sacrifice unto idols <1494>, eat <2068> (5720) not <3361> for <1223> his sake <1565> that shewed it <3377> (5660), and <2532> for conscience sake <4893>: for <1063> the earth <1093> *is* the Lord's <2962>, and <2532> the fulness <4138> thereof <846>:

3rd Class – More doubtful things in Corinth, but they shouldn't be doubtful.

ATRWP agrees: “But if any man say unto you (εαν δε τις υμιν ειπη). **Condition of third class. Suppose at such a banquet a "weak" brother makes the point to you: "This hath been offered in sacrifice"** (τουτο ιεροθυτον εστιν). ιεροθυτον, late word in Plutarch, rare in inscriptions and papyri, only here in N.T. Eat not (μη εσθιετε). Present imperative with μη prohibiting the habit of eating then. Pertinent illustration to the point of doing what is expedient and edifying. That shewed it (τον

μηνυσαντα). First aorist active articular participle (accusative case because of δια) from μηνυω, old verb, to point out, to disclose. See #Lu 20:37.

07-1Co 10:30 C-1 - ει <1487> {COND} εγω <1473> {P-1NS} χαριτι <5485> {N-DSF} μετεχω <3348> (5719) {V-PAI-1S} τι <5101> {I-ASN} βλασφημουμαι <987> (5743) {V-PPI-1S} υπερ <5228> {PREP} ου <3739> {R-GSN} εγω <1473> {P-1NS} ευχαριστω <2168> (5719) {V-PAI-1S}

07-1Co 10:30 ~~For <1161>~~ If <1487> I <1473> by grace <5485> be a partaker <3348> (5719), why <5101> am I evil spoken of <987> (5743) for that <5228> for which <3739> I <1473> give thanks <2168> (5719)? {grace: or, thanksgiving}

1st Class – No δε: and, but, for, in the better manuscripts – it is in the Receptus. Note the overt use of the first personal pronoun εγω: I..

ATRPW says: “Paul carries on the supposed objective to his principle of love. **Why incur the risk of being evil spoken of (βλασφημουμαι) for the sake of maintaining one’s liberty? Is it worth it?** See #Ro 14:6 where Paul justifies the conscience of one who eats the meat and of one who does not. **Saying grace over food that one should not eat seems inconsistent. We have this very word blaspheme in English.**”

07-1Co 10:31 C-1 ,1 ,1 - ειτε <1535> {CONJ} ουν <3767> {CONJ} εσθιετε <2068> (5719) {V-PAI-2P} ειτε <1535> {CONJ} πινετε <4095> (5719) {V-PAI-2P} ειτε <1535> {CONJ} τι <5100> {X-ASN} ποιετε <4160> (5719) {V-PAI-2P} παντα <3956> {A-APN} εις <1519> {PREP} δοξαν <1391> {N-ASF} θεου <2316> {N-GSM} ποιετε <4160> (5720) {V-PAM-2P}

07-1Co 10:31 Whether <1535> therefore <3767> ye eat <2068> (5719), or whether <1535> ye drink <4095> (5719), or whatsoever <1535> <5100> ye do <4160> (5719), do <4160> (5720) all <3956> to <1519> the glory <1391> of God <2316>.

3*1st Class – three conditional protases with ειτε = ει + τε: whether, with crasis.

ATRPW says: “**To the glory of God** (εις δοξαν θεου). This is the ruling motive in the Christian’s life, not just having his own way about whims and preferences.”

07-1Co 11:06 C-1 ,1 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} ου <3756> {PRT-N} κατακαλυπτεται <2619> (5731) {V-PMI-3S} γυνη <1135> {N-NSF} και <2532> {CONJ} κειρασθω <2751> (5669) {V-AMM-3S} ει <1487> {COND} δε <1161> {CONJ} αισχρον <150> {A-NSN} γυναικι <1135> {N-DSF} το <3588> {T-NSN} κειρασθαι <2751> (5670) {V-AMN} η <2228> {PRT} ξυρασθαι <3587> (5745) {V-PPN} κατακαλυπτεσθω <2619> (5732) {V-PMM-3S}

07-1Co 11:06 For <1063> if <1487> the woman <1135> be <2619> <0> not <3756> covered <2619> (5743), let her <2751> <0> also <2532> be shorn <2751> (5669): but <1161> if <1487> it be a shame <149> for a woman <1135> to be shorn <2751> (5670) or <2228> shaven <3587> (5745), let her be covered <2619> (5744).

1st Class - + 1st Class -

ATRPW says: “Let her also be shorn (και κειρασθω). Aorist middle imperative of κειρω, to shear (as sheep). Let her cut her hair close. A single act by the woman. If it is a shame (ει δε αισχρον). **Condition of first class assumed to be true.** αισχρον is old adjective from αισχος, bareness, disgrace. **Clearly Paul uses such strong language because of the effect on a woman’s reputation in Corinth by such conduct that proclaimed her a lewd woman. Social custom varied in the world then as now, but there was no alternative in Corinth. To be shorn or shaven (το κειρασθαι και ξυρασθαι).** Articular infinitives subject of copula εστιν understood, κειρασθαι first aorist middle, ξυρασθαι present middle. Note change in tense. Let her be veiled (κατακαλυπτεσθω). Present middle imperative of old compound κατα-καλυπτω, here alone in N.T. Let her cover up herself with the veil (down, κατα, the Greek says, the veil hanging down from the head).”

07-1Co 11:14 C-3 - η <2228> {PRT} ουδε <3761> {CONJ-N} αυτη <846> {P-NSF} η <3588> {T-NSF} φυσις <5449> {N-NSF} διδασκει <1321> (5719) {V-PAI-3S} υμας <4771> {P-2AP} οτι <3754> {CONJ}

ανηρ <435> {N-NSM} μεν <3303> {PRT} εαν <1437> {COND} κομα <2863> (5725) {V-PAS-3S} ατιμια <819> {N-NSF} αυτω <846> {P-DSM} εστιν <1510> (5719) {V-PAI-3S}

07-1Co 11:14 Doth <2228> not even <3761> nature <5449> itself <846> teach <1321> (5719) you <5209>, that <3754>, if <1437> <3303> a man <435> have long hair <2863> (5725), it is <2076> (5748) a shame <819> unto him <846>?

3rd Class – Times and cultures change, but the Biblical principles surrounding these times and cultures are. Eternal.

The following excerpt from my Hermeneutics text (NCHER), is given to supply some of the background for 1Co 11:01-16.

3.4.1.1 The interpreter must reconstruct the original setting and problems. 1 Cor 15:29^a; already considered, above. what about the women's head covering discussed in 1 Cor. 11:5, the following is a portion from a paper delivered to the elders of a local Church in a Western state, concerning discipline in the local Church. "We have covered several passages dealing with direct commands and specific teaching regarding church discipline. Additionally, we looked at a passage that deals with concepts that are not absolute. Finally, let's look at a passage that deals with a matter of cultural significance in an attempt to understand how cultural interpretation affects our walk and the walk of the local church. In 1 Cor 11:1-16, a situation concerning woman's head coverings is discussed. Now the city of Corinth was an immoral place. It was a seaport and a place where ships wintered. In this city were a number of idol temples, each of which had prostitution as a means of worship. It was so blatant that to corinthi-azomai (Gk. κορινθι-αζομαι) was to practice fornication. Although the practice of eastern women was not to be seen in public without a complete covering from head to foot, the courtesans of the idol temples appeared in public without a head covering. It is very reasonable, therefore, to assume that when the 1st century A. D. feminist movement of Christian women began to run around in public and especially to and from their assembly building (the home of Titus Justice next door to the Jewish synagogue, Acts 18:7), they were undoubtedly held up to ridicule by the Jews of that town. Paul writes this section to keep the Christians from being ridiculed by individuals from that town. He warns them (see Matt 18:10) that their angels are watching their order (or lack of it - see Heb 12:1). We seem to be important players in the resolution of the angelic conflict." (1 Cor 5:2-3).

1 *Be my imitators, even as *I* also [am] of Christ. 2 Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions. 3 But I wish you to know that the Christ is the head of every man, but woman's head [is] the man, and the Christ's head God. 4 Every man praying or prophesying, having [anything] on his head, puts his head to shame. 5 But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman]. 6 For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered. 7 For man indeed ought not to have his head covered, being God's image and glory; but woman is man's glory. 8 For man is not of woman, but woman of man. 9 For also man was not created for the sake of the woman, but woman for the sake of the man. 10 Therefore ought the woman to have authority on her head, on account of the angels^b. 11 However, neither [is] woman without man, nor man without woman, in [the] Lord. 12 For as the woman [is] of the man, so also [is] the man by the woman, but all things of God. 13 Judge in yourselves: is it comely that a woman should pray to God uncovered? 14 Does not even nature itself teach you, that man, if he have long hair, it is a dishonor to him? 15 But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her] in lieu of a veil. 16 But if anyone think to be contentious, *we* have no such custom, nor the assemblies of God. (1 Corinthians 11:1-16 DBY)*

"The culture of that day prescribed that any woman seen in public was to have her head (and of course her body) covered. The Christian women of Corinth were being identified with the idol temple courtesans. Though they were free to dress in such a manner (no veil over the face and head) it was not expedient for the spread of the Gospel. Paul indicates our position before God, angels, the church, and the world as follows:

22 *Do we provoke the Lord to jealousy? are we stronger than he? 23 All things are lawful, but all are not profitable; all things are lawful, but all do not edify. 24 Let no one seek his own [advantage], but that of the other. 25 Everything sold in the shambles eat, making no inquiry for conscience sake. 26 For the earth [is] the Lord's and its fulness. 27 But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake. 28 But if anyone say to you, This is offered to holy purposes, do not eat, for his sake that pointed it out, and conscience sake; 29 but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience? 30 If *I* partake with thanksgiving, why am I spoken evil of for what *I* give thanks for? 31 Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. 32 Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God. 33 Even as *I* also please all in all things; not seeking my own profit, but that of the many, that they may be saved. (1 Corinthians 10:22-33 DBY)*

^a NCHER, section 3.2.2.2 *The Bible does not simply "baptize" heathen concepts.*

By the way, what group of females wear a veil in public today? How about mafia widows or high class prostitutes (do you suppose 1950 years could cause a cultural change that must be reckoned with)? What about Arab (Muslim) women? Do we want to give the wrong impression?

Notice also I Peter 3:3, Matt 16:24.

To get a better Idea of the Ancient city of Corinth, Archealogist's have provided the picture, below for our reference. Because of the proliferation of Idol Temples, the Jews and Christians visiting the Agora to shop, were thrust into the malaise of Temple Priests, Prostitutes, and Profligacy Promoters (Pimps). Here were the "shambles" where the best meats were found (Previously offered in sacrifice to the various Idol Temple gods.

Figure 13. Map Of Ancient Corinth

Courtesy of Carl G. Rasmussen, NIV ATLAS OF THE BIBLE, Zondervan Publishing House Grand Rapids, Michigan – Regency Reference Library. ISBN 0-310-25160-5

07-1Co 11:15 C-3 - ATRWP - γυνή <1135> {N-NSF} δε <1161> {CONJ} εαν <1437> {COND} κομα <2863> (5725) {V-PAS-3S} δοξα <1391> {N-NSF} αυτη <846> {P-DSF} εστιν <1510> (5719) {V-PAI-3S} οτι <3754> {CONJ} η <3588> {T-NSF} κομη <2864> {N-NSF} αντι <473> {PREP} περιβολαιου <4018> {N-GSN} δεδοται <1325> (5769) {V-RPI-3S}

07-1Co 11:15 **But <1161> if <1437> a woman <1135> have long hair <2863> (5725)**, it is <2076> (5748) a glory <1391> to her <846>: for <3754> *her* hair <2864> is given <1325> (5769) her <846> for <473> a covering <4018>. {*covering: or, veil*}

3rd Class – See comments on 1Co 11:14

ATRWP says: "Have long hair (κομα). Present active subjunctive of κομαω (from κομη, hair), old verb, same contraction (- αη=α) as the indicative (αει=α), **but subjunctive here with εαν in third class condition. Long hair is a glory to a woman and a disgrace to a man** (as we still feel). The long-haired man! There is a papyrus example of a priest accused of letting his hair grow long and of wearing woollen garments. For a covering (αντι περιβολαιου). Old word from περιβαλλω to fling around, as a mantle (#Heb 1:12) or a covering or veil as here. It is not in the place of a veil, but answering to (αντι, in the sense of αντι in #Joh 1:16), as a permanent endowment (δεδοται, perfect passive indicative)."

07-1Co 11:16 C-1 - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} δοκει <1380> (5719) {V-PAI-3S} φιλονεικος <5380> {A-NSM} ειναι <1510> (5721) {V-PAN} ημεις <1473> {P-1NP} τοιαυτην <5108> {D-ASF} συνηθειαν <4914> {N-ASF} ουκ <3756> {PRT-N} εχομεν <2192> (5719) {V-PAI-1P} ουδε <3761> {CONJ-N} αι <3588> {T-NPF} εκκλησαι <1577> {N-NPF} του <3588> {T-GSM} θεου <2316> {N-GSM}

07-1Co 11:16 **But <1161> if any man <1536> seem <1380> (5719) to be <1511> (5750) contentious <5380>**, we <2249> have <2192> (5719) no <3756> such <5108> custom <4914>, neither <3761> the churches <1577> of God <2316>.

1st Class - There are some such contentious ones! – See comments on 1Co 11:14

ATRWP with ancient background: "**Contentious (φιλονεικος). Old adjective (φιλος, νεικος), fond of strife. Only here in N.T.** If he only existed in this instance, the disputatious brother. Custom (συνηθειαν). Old word from συνηθης (συν, ηθος), like Latin consuetudo, intercourse, intimacy. In N.T. only here and #8:7 which see. **"In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short" (Vincent).."**

07-1Co 11:25 C-3 ITC – BMT - ωσαντως <5615> {ADV} και <2532> {CONJ} το <3588> {T-NSN} ποτηριον <4221> {N-NSN} μετα <3326> {PREP} το <3588> {T-ASN} δειπνησαι <1172> (5658) {V-AAN} λεγων <3004> (5723) {V-PAP-NSM} τουτο <3778> {D-NSN} το <3588> {T-NSN} ποτηριον <4221> {N-NSN} η <3588> {T-NSF} καινη <2537> {A-NSF} διαθηκη <1242> {N-NSF} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} τω <3588> {T-DSN} εμω <1699> {S-1SDSN} αιματι <129> {N-DSN} τουτο <3778> {D-ASN} ποιειτε <4160> (5720) {V-PAM-2P} οσακις <3740> {ADV} αν <302> {PRT} πινητε <4095> (5725) {V-PAS-2P} εις <1519> {PREP} την <3588> {T-ASF} εμην <1699> {S-1SASF} αναμνησιν <364> {N-ASF}

07-1Co 11:25 After the same manner <5615> also <2532> *he took* the cup <4221>, when <3326> he had supped <1172> (5658), saying <3004> (5723), This <5124> cup <4221> is <2076> (5748) the new <2537> testament <1242> in <1722> my <1699> blood <129>: this <5124> do ye <4160> (5720), **as often as <3740> <302> ye drink <4095> (5725) it**, in <1519> remembrance <364> of me <1699>.

3rd Class – ITC – See BMT section 265. (2) - This verse, contained in the larger passage, 1Co 11:23-34 is the normative passage, in the New Testament, for Christians about the Lord's Table. The ordinance is simple, not adorned with anything but the *αρτον* > *αρτος*: bread; the Israelites made it from flour mixed with water and baked. (no leavening). It was made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter. It was not to be cut but broken. These loaves were often consecrated to the Lord as the showbread in the Tabernacle/Temple. They were also used in the 1st Century at the love-feasts and at the Lord's Table. This bread, verse 24 and the *οινος* wine, in a single container after the bread was passed around, was also passed around and each person taking a sip. Concerning 'Wine Drinking In New Testament Times'^a The Lord Jesus Christ at the wedding at Cana, Joh 02:09-10 turned water into *τον καλον οινον*: the GOOD (the well-aged) wine!

Charles Spurgeon: Jesus Christ Drank Fermented Wine^b

"The Wines of the Bible: an Examination and Refutation of the Unfermented Wine Theory". By the Rev. A. M. Wilson. Hamilton, Adams & Co.

'UNFERMENTED wine' is a non-existent liquid. Mr. Wilson has so fully proved this that it will require considerable hardihood to attempt a reply. The best of it is that he is a teetotaler of more than thirty years' standing, and has reluctantly been driven 'to conclude that, so far as the wines of the ancients are concerned, unfermented wine is a myth.' While total abstainers are content to make no assault upon the cup used at the Lord's table, they work harmoniously with all who seek the welfare of their fellow men; but when they commence warfare upon that point they usually become more factious than useful: everything is then made subordinate to their one idea, and the peace of the church is disregarded. It is well, therefore, that one of themselves should protest against carrying a principle to extremes, and best of all, that he should do so by showing that the theories which have been advanced are utterly untenable. We wish the utmost success to the abstinence cause, and, therefore, trust that there will be no pressing of the question of unfermented wine at the Communion, for it will not promote the cause, and will create much heartburning, and, worst of all, it will be contrary to the Divine precedent. The question is not necessary to the temperance movement, and we wish it had never been raised. Mr. Wilson has written the thick volume now before us to settle the matter, and we believe that he establishes beyond reasonable debate that the wines of the Bible were intoxicating, and that our Lord did not ordain jelly or syrup, or cherry juice to be the emblem of his sacrifice." Charles Haddon Spurgeon *The Sword and the Trowel*, 1877, p. 437 Do not think that transubstantiation will save you from drinking real wine at the Lord's supper in RC Churches. The stories are legion of Priests becoming alcoholics because they had to drink up the "Blood of Jesus" so it wouldn't have to be disposed of in more normal ways. CHS also before he was corrected, smoked cigars!

ATRPW adds: "After supper (*μετα το δειπνησαι*). *μετα* and the articular aorist active infinitive, "after the dining" (or the supping) as in #Lu 22:20. The new covenant (*η καινη διαθηκη*). For *διαθηκη* see on "Mt 26:28". For *καινος* see on "Lu 5:38"; see on "Lu 22:20". The position of *εστιν* before *εν τω αιματι* (in my blood) makes it a secondary or additional predicate and not to be taken just with *διαθηκη* (covenant or will). As oft as ye drink it (*οσακις αν πινητε*). Usual construction for general temporal clause of repetition (*αν* and the present subjunctive with *οσακις*). So in verse #26.."

07-1Co 11:26 C-3 ITC,3 ITC -BMT - DM - **οσακις <3740> {ADV} γαρ <1063> {CONJ} αν <302> {PRT} εσθιητε <2068> (5725) {V-PAS-2P} τον <3588> {T-ASM} αρτον <740> {N-ASM} τουτον <3778> {D-ASM} και <2532> {CONJ} το <3588> {T-ASN} ποτηριον <4221> {N-ASN} τουτο <3778> {D-ASN} πινητε <4095> (5725) {V-PAS-2P} τον <3588> {T-ASM} θανατον <2288> {N-ASM} του <3588> {T-GSM} κυριου <2962> {N-GSM} καταγγελλετε <2605> (5719) {V-PAI-2P} αχρι <891> {ADV} ου <3739> {R-GSM} αν <302> {PRT} ελθη <2064> (5632) {V-2AAS-3S}**

^a Christianity Today, Robert Stein, "Wine Drinking In New Testament Times", June 20, 1975.

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07-1Co 11:26 **For** <1063> **as often as** <302> <3740> **ye eat** <2068> (5725) **this** <5126> **bread** <740>, **and** <2532> **drink** <4095> (5725) **this** <5124> **cup** <4221>, ye do shew <2605> (5719) the Lord's <2962> death <2288> **until** <891> <302> **he** <3739> **comes** <2064> (5632). {ye do...: or, shew ye}

3rd Class – ITC - + 3rd Class – ITC - See BMT section 265. (2). καταγγελλετε: PAI-2P **You are openly declaring**. As DM section 265. (2) b., indicates, . . . “When the indefinite temporal clause has an actual future reference, an is often used.” (The catching away, ἀρπαζω, the rapture of His Church, Ref. 1Th 04:17)

ATRPW responds: “Till he come (αχρι ου ελθη). Common idiom (with or without αν) with the aorist subjunctive for future time (Robertson, Grammar, p. 975). In #Lu 22:18 we have εως ου ελθη. **The Lord's Supper is the great preacher (καταγγελλετε) of the death of Christ, till He Comes. 1 Cor 51-58; 1 Thes 4:13-18; 2 Thes 2:1-3a, Rev 4:1.**

07-1Co 11:27 C-3 IRC - ωστε <5620> {CONJ} ος <3739> {R-NSM} αν <302> {PRT} εσθιη <2068> (5725) {V-PAS-3S} τον <3588> {T-ASM} αρτον <740> {N-ASM} τουτον <3778> {D-ASM} η <2228> {PRT} πινη <4095> (5725) {V-PAS-3S} το <3588> {T-ASN} ποτηριον <4221> {N-ASN} του <3588> {T-GSM} κυριου <2962> {N-GSM} αναξιος <371> {ADV} του <3588> {T-GSM} κυριου <2962> {N-GSM} ενοχος <1777> {A-NSM} εσται <1510> (5695) {V-FDI-3S} του <3588> {T-GSN} σωματος <4983> {N-GSN} και <2532> {CONJ} του <3588> {T-GSN} αιματος <129> {N-GSN} του <3588> {T-GSM} κυριου <2962> {N-GSM}

07-1Co 11:27 **Wherefore** <5620> **whosoever** <3739> <302> **shall eat** <2068> (5725) **this** <5126> **bread** <740>, **and** <2228> **drink** <4095> (5725) **this cup** <4221> **of the Lord** <2962>, **unworthily** <371>, **shall be** <2071> (5704) **guilty** <1777> **of the body** <4983> **and** <2532> **blood** <129> **of the Lord** <2962>.

3rd Class - IRC – “in an unworthy manner, i.e., with unconfessed sin, including “*having ought against any*” Mat 11:25-26. Until these ‘problems’ are resolved, let the elements go by. As often, indicates we must keep SHORT accounts with God. To sin against a brother or sister in Christ is a sin against the Body of Christ. To sin against anyone outside the body is a sin against men made in the image of God; i.e., His Creation. See Mat 18:15-20 for discipline in the local Church. Often we can offend another believer **and not know it**. If the other believer does not make this known to you, how can you ask that person's forgiveness? The Church in Corinth was an example of a very carnal (σαρκινος and σαρκικος – baby and older but living-by-means-of-the-flesh (sin)-Christians. They had Paul for a short time, but they didn't as yet have the full N.T. Revelation. Do we have an excuse?

ATRPW includes some important factors: “Unworthily (αναξιος). Old adverb, only here in N.T., not genuine in verse #29. Paul defines his meaning in verse #29. He does not say or imply that we ourselves must be “worthy” (αξιοι) to partake of the Lord's Supper. No one would ever partake on those terms. Many pious souls have abstained from observing the ordinance through false exegesis here. (Ed. Note: **and through faulty interpretation, here.) Shall be guilty (ενοχος εσται). Shall be held guilty as in #Mt 5:21 which see. Shall be guilty of a crime committed against the body and blood of the Lord by such sacrilege (cf. #Heb 6:6; 10:29).**

07-1Co 11:29 C-3 IRC - BMT - DM - ATRWP - ο <3588> {T-NSM} γαρ <1063> {CONJ} εσθιων <2068> (5723) {V-PAP-NSM} και <2532> {CONJ} πινων <4095> (5723) {V-PAP-NSM} αναξιος <371> {ADV} κριμα <2917> {N-ASN} εαντω <1438> {F-3DSM} εσθιει <2068> (5719) {V-PAI-3S} και <2532> {CONJ} πινει <4095> (5719) {V-PAI-3S} μη <3361> {PRT-N} διακρινων <1252> (5723) {V-PAP-NSM} το <3588> {T-ASN} σωμα <4983> {N-ASN} του <3588> {T-GSM} κυριου <2962> {N-GSM}

07-1Co 11:29 **For** <1063> **whoever is eating** <2068> (5723) **and** <2532> **drinking** <4095> (5723) **unworthily** <371>, **eateth** <2068> (5719) **and** <2532> **drinketh** <4095> (5719) **judgement** <2917> **to himself** <1438>, **not** <3361> **discerning** <1252> (5723) **the Lord's** <2962> **body** <4983>.

3rd Class - IRC – “For whoever is eating and drinking in an unworthy manner, is eating and drinking to himself, judgement, . . .” – BMT section 269. c., indicates, “The place of the Protasis with ει or εαν is sometimes supplied by a participle . . . or other form of expression **suggesting a supposition**.” See also DM section 276. (2) – Implied Conditions.

ATRP comments on the 'hard interpretation' of verse 27 by explanation: "If he discern not the body (μη διακρινων το σωμα). **So-called conditional use of the participle, "not judging the body." Thus he eats and drinks judgment (κριμα) on himself.** The verb δια-κρινω is an old and common word, our dis-criminate, to distinguish. Eating the bread and drinking the wine as symbols of the Lord's body and blood in death probes one's heart to the very depths."

07-1Co 11:31 C-2 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} εαυτους <1438> {F-1APM} διεκρινομεν <1252> (5707) {V-IAI-1P} ουκ <3756> {PRT-N} αν <302> {PRT} εκρινομεθα <2919> (5712) {V-IPi-1P}

07-1Co 11:31 **For <1063> if <1487> we would judge <1252> (5707) ourselves <1438>**, we should <302> not <3756> be judged <2919> (5712).

2nd Class – “For if we had been making a distinction, or discriminating (concerning our sins) ourselves, we would not have been judged.”

ATRP analyzes: “But if we discerned ourselves (ει δε εαυτους διεκρινομεν). **This condition of the second class, determined as unfulfilled, assumes that they had not been judging themselves discriminatingly, else they would not be judged (εκρινομεθα).** Note distinction in the two verbs..”

07-1Co 11:34 C-1 ,3 ITC - BMT - ATRWP - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} πεινα <3983> (5719) {V-PAI-3S} εν <1722> {PREP} οικω <3624> {N-DSM} εσθιτω <2068> (5720) {V-PAM-3S} ινα <2443> {CONJ} μη <3361> {PRT-N} εις <1519> {PREP} κριμα <2917> {N-ASN} συνερχησθε <4905> (5741) {V-PNS-2P} τα <3588> {T-APN} δε <1161> {CONJ} λοιπα <3062> {A-APN} ως <5613> {ADV} αν <302> {PRT} ελθω <2064> (5632) {V-2AAS-1S} διαταξομαι <1299> (5695) {V-FDI-1S}

07-1Co 11:34 **And <1161> if any man <1536> hunger <3983> (5719)**, let him eat <2068> (5720) at <1722> home <3624>; that <3363> <0> ye come <4905> <0> not <3363> together <4905> (5741) unto <1519> condemnation <2917>. And <1161> the rest <3062> will I set in order <1299> (5695) **whenever <5613> <302> I come <2064> (5632).** {condemnation: or, judgment}

1st Class – assumed true – Ref. 1Co 11:21-22 for the explanation of this condition.

+ 3rd Class – ITC – See BMT section 250. C. Notice ως αν with the 2AASubjunctive in the protasis, and the Future Indicative in the apodosis.

ATRP suggests: “**At home (εν οικω). If so hungry as all that (verse #22).** The rest (τα λοιπα). He has found much fault with this church, but he has not told all. I will set in order (διαταξομαι). Not even Timothy and Titus can do it all. **Whensoever I come (ως αν ελθω).** Common idiom for temporal clause of future time (conjunction like ως with αν and aorist subjunctive ελθω).

07-1Co 12:02 C-1 RC - BMT - Their customary manner was. - οιδατε <1492> (5758) {V-RAI-2P} οτι <3754> {CONJ} οτε <3753> {ADV} εθνη <1484> {N-NPN} ητε <1510> (5707) {V-IAI-2P} προς <4314> {PREP} τα <3588> {T-APN} ειδωλα <1497> {N-APN} τα <3588> {T-APN} αφωνα <880> {A-APN} ως <5613> {ADV} αν <302> {PRT} ηγεσθε <71> (5712) {V-IPi-2P} απαγομενοι <520> (5746) {V-PPP-NPM}

07-1Co 12:02 Ye know <1492> (5758) that <3754> ye were <2258> (5713) Gentiles <1484>, carried away <520> (5746) unto <4314> these dumb <880> idols <1497>, **even as <5613> <302> ye were (being) led <71> (5712).**

1st Class - RC - **Their customary manner was to be being led away, unto the voiceless idols.** - See BMT sections 26., and 315. F. **For an example of a talking idol, Ref. Rev 13:14-15.**

ATRP says: “Ye were led away (απαγομενοι). The copula ητε is not expressed (common ellipsis) with the participle (periphrastic imperfect passive), but it has to be supplied to make sense. Some scholars would change οτε (when) to ποτε (once) and so remove the difficulty. Unto those dumb idols (προς τα ειδωλα τα αφωνα). "Unto the idols the dumb." See #Ps 95:5-7 for the voicelessness (α-φωνα, old adjective, without voice, φωνη) of the idols. Pagans were led astray by demons (#1Co 10:19). Howsoever ye might be led (ως αν ηγεσθε). Rather, "as often as ye were led." **For this use of ως αν for the notion of repetition, regular Koine, idiom, see Robertson, Grammar, p. 974. Cf. οπου αν in #Mr 6:56..**

07-1Co 12:03 C-1 EXC - BMT - DM - διο <1352> {CONJ} γνωρίζω <1107> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ουδεις <3762> {A-NSM-N} εν <1722> {PREP} πνευματι <4151> {N-DSN} θεου <2316> {N-GSM} λαλων <2980> (5723) {V-PAP-NSM} λεγει <3004> (5719) {V-PAI-3S} αναθεμα <331> {N-NSN} ιησουν <2424> {N-ASM} και <2532> {CONJ} ουδεις <3762> {A-NSM-N} δυναται <1410> (5736) {V-PNI-3S} ειπειν <3004> (5629) {V-2AAN} κυριον <2962> {N-ASM} ιησουν <2424> {N-ASM} **ει <1487> {COND} μη <3361> {PRT-N} εν <1722> {PREP} πνευματι <4151> {N-DSN} αγιω <40> {A-DSN}**

07-1Co 12:03 Wherefore <1352> I give <1107> <0> you <5213> to understand <1107> (5719), that <3754> no man <3762> speaking <2980> (5723) by <1722> the Spirit <4151> of God <2316> calleth <3004> (5719) Jesus <2424> accursed <331>: and <2532> *that* no man <3762> is able <1410> (5736) to say <2036> (5629) that Jesus <2424> is Lord (Jehovah)^a <2962>, **except <1508>** by (means of) <1722> the Holy <40> Spirit <4151>. *{accursed: or, anathema}*

1st Class – EXC – See DM sections 110. (2), 216. and 217., and BMT sections 273. (f). - **This is a confession that MEANS something.** - Note that, according to Hatch and Redpath (counted by me), 6156 times, the Septuagint translates the Hebrew tetragrammeton, in its various forms, -Name/title Jehovah/Yahveh [יהוה]^b, as Kurion: Lord.. A Jew could not even pronounce the tetragrammeton because His Name was so Holy. Instead, even today in the Synagogue services, when יהוה appears in the text they must pronounce the name as (unpointed) יהוה 'adownai'. Ref. Joh 20:25, Rom 10:09 'Confess Jesus is/as Jehovah', and Plp 02:10-11, 'that every tongue shall confess 'that Jesus Christ (Messiah) is Lord – Jehovah'; (οτι Κυριος Ιησους Χριστος)

ATRP says: "Wherefore I give you to understand (διο γνωρίζω υμιν). Causative idea (only in Aeschylus in old Greek) in papyri (also in sense of recognize) and N.T., from root γνω in γινωσκω, to know. Speaking in the Spirit of God (εν πνευματι θεου λαλων). Either sphere or instrumentality. No great distinction here between λαλεω (utter sounds) and λεγω (to say). Jesus is anathema (αναθεμα ιησους). On distinction between αναθεμα (curse) and αναθημα (offering #Lu 21:5) see discussion there. In LXX αναθημα means a thing devoted to God without being redeemed, doomed to destruction (#Le 27:28; Jos 6:17; 7:12). See #1Co 16:22; Ga 1:8; Ro 9:3. This blasphemous language against Jesus was mainly by the Jews (#Ac 13:45; 18:6). **It is even possible that Paul had once tried to make Christians say αναθεμα ιησους (#Ac 26:11). Jesus is Lord (κυριος ιησους). The term κυριος, as we have seen, is common in the LXX for God.** The Romans used it freely for the emperor in the emperor worship. "Most important of all is the early establishment of a polemical parallelism between the cult of Christ and the cult of Caesar in the application of the term κυριος, 'lord.' The new texts have here furnished quite astonishing revelations" (Deissmann, *Light from the Ancient East*, p. 349). **Inscriptions, ostraca, papyri apply the term to Roman emperors, particularly to Nero when Paul wrote this very letter (ib., p. 353f.): "One with 'Nero Kurios' quite in the manner of a formula (without article, like the 'Kurios Jesus' in #1Co 12:3." "The battle-cries of the spirits of error and of truth contending at Corinth" (Findlay). One is reminded of the demand made by Polycarp that he say κυριος χαισας and how each time he replied κυριος ιησους. He paid the penalty for his loyalty with his life. Lighthearted men today can say "Lord Jesus" in a flippant or even in an irreverent way, but no Jew or Gentile then said it who did not mean it."**

07-1Co 12:13 C-4*1 - DM - BMT - και <2532> {CONJ} γαρ <1063> {CONJ} εν <1722> {PREP} ενι <1520> {A-DSN} πνευματι <4151> {N-DSN} ημεις <1473> {P-1NP} παντες <3956> {A-NPM} εις <1519> {PREP} εν <1520> {A-ASN} σωμα <4983> {N-ASN} εβαπτισθημεν <907> (5681) {V-API-1P} **ειτε <1535> {CONJ} ιουδαιοι <2453> {A-NPM} ειτε <1535> {CONJ} ελληνες <1672> {N-NPM} ειτε <1535> {CONJ} δουλοι <1401> {N-NPM} ειτε <1535> {CONJ} ελευθεροι <1658> {A-NPM} και <2532> {CONJ} παντες <3956> {A-NPM} εις <1519> {PREP} εν <1520> {A-ASN} πνευμα <4151> {N-ASN} εποτισθημεν <4222> (5681) {V-API-1P}**

07-1Co 12:13 For <1063> <2532> by <1722> one <1520> Spirit <4151> are <907> <0> we <2249> all <3956> baptized <907> (5681) into <1519> one <1520> body <4983>, **whether <1535> we are Jews**

^a Septuagint

^b N. Carlson, *Hermeneutics, An Antidote For 21st Century Cult Phenomena*, 1987, Section 3.1 *The principle of the Priority of the Original Language.*

<2453> or whether <1535> we are Gentiles <1672>, whether <1535> we are bondslaves <1401> or whether <1535> we are free <1658>; and <2532> have been <4222> <0> all <3956> made to drink <4222> (5681) into <1519> one <1520> Spirit <4151>. {Gentiles: Gr. Greeks}

4*1st Class - ειτε = ει + τε: *whether*, with crasis. With 4 supplied ellipses PAI-3S, εσμεν: *we are*. See DM section 276.

(3) and BMT section 273. (f). This verse should put the brakes on those of a Pentecostal persuasion, because of the Baptism of/by the Holy Spirit happens at the time of salvation, not subsequently (or maybe never?). (**having believed**) Ref. Eph 01:13-14, 2Co 01:21-22, 2Co 05:05-07. See ATR's Comment, below.

ATRPW says: "Were we all baptized into one body (ημεις παντες εις εν σωμα εβαπτισθημεν). First aorist passive indicative of βαπτίζω and so a reference to a definite past event with each of them of different races, nations, classes, when each of them put on the outward badge of service to Christ, the symbol of the inward changes already wrought in them by the Holy Spirit (#Ga 3:27; Ro 6:2). And were all made to drink of one Spirit (και παντες εν πνευμα εποτισθημεν). First aorist passive indicative of ποτιζω, old verb, to give to drink. The accusative εν πνευμα is retained in the passive as often with verbs that in the active take two accusatives. The reference is to a definite act in the past, probably to the inward experience of the Holy Spirit symbolized by the act of baptism."

07-1Co 12:15 C-3 - DM - ATRWP - εαν <1437> {COND} ειπη <3004> (5632) {V-2AAS-3S} ο <3588> {T-NSM} πους <4228> {N-NSM} οτι <3754> {CONJ} ουκ <3756> {PRT-N} ειμι <1510> (5719) {V-PAI-1S} χειρ <5495> {N-NSF} ουκ <3756> {PRT-N} ειμι <1510> (5719) {V-PAI-1S} εκ <1537> {PREP} του <3588> {T-GSN} σωματος <4983> {N-GSN} ου <3756> {PRT-N} παρα <3844> {PREP} τουτο <3778> {D-ASN} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} εκ <1537> {PREP} του <3588> {T-GSN} σωματος <4983> {N-GSN}

07-1Co 12:15 If <1437> the foot <4228> shall (should at any time) say <2036> (5632), Because <3754> I am <1510> (5748) not <3756> the hand <5495>, I am <1510> (5748) not <3756> of <1537> the body <4983>; is <2076> (5748) it therefore <3756> <3844> <5124> not <3756> of <1537> the body <4983>?

3rd Class – "If the foot should at any time say, 'Because I am not the hand, I am not from the body; along side of this (παρα τουτο Prep. With accusative DM section 116. (3)) is it not from the body?

ATRPW says: "If the foot shall say (εαν ειπη ο πους). Condition of third class (εαν and second aorist subjunctive ειπη). In case the foot say. I am not of the body (ουκ ειμι εκ του σωματος). I am independent of the body, not dependent on the body. It is not therefore not of the body (ου παρα τουτο ουκ εστιν εκ του σωματος). Thinking or saying so does not change the fact. παρα τουτο here means "alongside of this" (cf. IV Macc. 10:19) and so "because of," a rare use (Robertson, Grammar, p. 616). The two negatives (ου—ουκ) do not here destroy one another. Each retains its full force."

07-1Co 12:16 C-3 - DM - ATRWP - και <2532> {CONJ} εαν <1437> {COND} ειπη <3004> (5632) {V-2AAS-3S} το <3588> {T-NSN} ους <3775> {N-NSN} οτι <3754> {CONJ} ουκ <3756> {PRT-N} ειμι <1510> (5719) {V-PAI-1S} οφθαλμος <3788> {N-NSM} ουκ <3756> {PRT-N} ειμι <1510> (5719) {V-PAI-1S} εκ <1537> {PREP} του <3588> {T-GSN} σωματος <4983> {N-GSN} ου <3756> {PRT-N} παρα <3844> {PREP} τουτο <3778> {D-ASN} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} εκ <1537> {PREP} του <3588> {T-GSN} σωματος <4983> {N-GSN}

07-1Co 12:16 And <2532> if <1437> the ear <3775> shall (should at any time) say <2036> (5632), Because <3754> I am <1510> (5748) not <3756> the eye <3788>, I am <1510> (5748) not <3756> of <1537> the body <4983>; is <2076> (5748) it therefore <3756> <3844> <5124> not <3756> of <1537> the body <4983>?

3rd Class – Same construction as previous, verse 15.

07-1Co 12:17 C-3/1 ,3/1 - DM - BMT - ATRWP - ει <1487> {COND} ολον <3650> {A-NSN} το <3588> {T-NSN} σωμα <4983> {N-NSN} οφθαλμος <3788> {N-NSM} που <4226> {ADV-I} η <3588> {T-NSF} ακοη <189> {N-NSF} ει <1487> {COND} ολον <3650> {A-NSN} ακοη <189> {N-NSF} που <4226> {ADV-I} η <3588> {T-NSF} οσφρησις <3750> {N-NSF}

07-1Co 12:17 **If <1487> the whole <3650> body <4983> were/is an eye <3788>**, where <4226> *were* the hearing <189>? **If <1487> the whole <3650> were/is hearing <189>**, where <4226> *were/was* the smelling <3750>?

3rd Class [or 1st Class – Condition assumed true for arguments sake]. + 3rd Class [or 1st Class - Condition assumed true for arguments sake]. Depending on the 'to be' verb substitution, 1st Class substitute εστιν: *it is*. For third class substitute επιη 2AAS-3S, **as in previous verse**. **The AV translation assumes the subjunctive 3S: *it were***. This use of substitution is done occasionally, especially in Exception Clauses. See DM section 251., 252 (a), and 253, for ει with the subjunctive. See, also, for ει with the subjunctive and verb replacement, BMT section 252. (a), and 273. (f).

ATRPW says: “**If the whole body were an eye (ει ολον το σωμα οφθαλμος)**. The eye is the most wonderful organ and supremely useful (#Nu 10:31), the very light of the body (#Lu 11:34). And yet how grotesque it would be if there were nothing else but a great round rolling eye! A big "I" surely! The smelling (η οσφρησις). Old word from οσφραϊνομαι, to smell. Here alone in N.T..”

07-1Co 12:19 C-2 - BMT - **ει <1487> {COND} δε <1161> {CONJ} ην <1510> (5707) {V-IAI-3S} τα <3588> {T-NPN} παντα <3956> {A-NPN} εν <1520> {A-NSN} μελος <3196> {N-NSN} που <4226> {ADV-I} το <3588> {T-NSN} σωμα <4983> {N-NSN}**

07-1Co 12:19 **And <1161> if <1487> they were <2258> (5713) all <3956> one <1520> member <3196>**, where <4226> *were* the body <4983>?

2nd Class – “*And if it (Note: they, is -3P not singular the members, having been set in the body, as God pleased) was all one member, (but they it weren't wasn't) Where was the body?* The IAIndicative-3S, ην > επι: I am; is substituted in the apodosis (which is without αν). See BMT sections 248. B., 249., and 273. (f).

ATRPW contributes: “One member (εν μελος). Paul applies the logic of verse #17 to any member of the body. The application to members of the church is obvious. **It is particularly pertinent in the case of a "church boss."**”

07-1Co 12:26 C-1 ,1 - DM - AGBGEL - **και <2532> {CONJ} ειτε <1535> {CONJ} πασχει <3958> (5719) {V-PAI-3S} εν <1520> {A-NSN} μελος <3196> {N-NSN} συμπασχει <4841> (5719) {V-PAI-3S} παντα <3956> {A-NPN} τα <3588> {T-NPN} μελη <3196> {N-NPN} ειτε <1535> {CONJ} δοξάζεται <1392> (5743) {V-PPI-3S} εν <1520> {A-NSN} μελος <3196> {N-NSN} συγχαρει <4796> (5719) {V-PAI-3S} παντα <3956> {A-NPN} τα <3588> {T-NPN} μελη <3196> {N-NPN}**

07-1Co 12:26 **And <2532> whether <1535> one <1520> member <3196> suffer <3958> (5719)**, all <3956> the members <3196> suffer with it <4841> (5719); **or whether <1535> one <1520> member <3196> be honoured <1392> (5743)**, all <3956> the members <3196> rejoice with it <4796> (5719).

1st Class ειτε = ει + τε, with PAI-3S and + 1st Class – with the PPI-3S. So all suffer and all rejoice. The gifts of ministries are important, here. See DM section 217. for use of ειτε. See AGBGEL III. 13.(causal).

ATRPW reads as: “Suffer with it (συνπασχει). Medical term in this sense in Hippocrates and Galen. In N.T only here and #Ro 8:17 (of our suffering with Christ). One of Solon's Laws allowed retaliation by any one for another's injuries. Plato (Republic, V, 462) says the body politic "feels the hurt" as the whole body feels a hurt finger. Rejoice with it (συνχαρει). This is fortunately true also. One may tingle with joy all over the body thanks to the wonderful nervous system and to the relation between mind and matter. See #13:6 for joy of love with truth.”

07-1Co 12:31a- - Not a condition but listed to understand problem at chptr. Boundary- **ζηλουντε <2206> (5720) {V-PAI-2P} δε <1161> {CONJ} τα <3588> {T-APN} χαρισματα <5486> {N-APN} τα <3588> {T-APN} κρειττονα <2909> {A-APN-C}**

07-1Co 12:31a But <1161> you are coveting earnestly <2206> (5720) the more showy <2909> gifts <5486>. This verse must be rightly understood in order to set the stage for 1Co 13:01. Which actually includes the TR verse 31b.

(1) The Greek Text actually separates verse 31 into 2 parts. The first independent clause is: “But you are earnestly desiring the more showy gifts.” Notice the Parse of ζηλουντε . It could be either the PA iMperitive, or as I believe

it to be, the PA Indicative(GCMDS).^a Note also the PAI's, for the verbs; *having*, *speaking*, and *interpreting*, in verse 30 This clause, from verse 31a, far from being a command, is instead a declarative statement of derision. They seemed to want the more showey gifts, and why not? The last subset, (Verse 30) of gifts, take little work, and, while the gifts are being exercised they received great attention. No one but the interpreter knew what was being said except Jews from a different region whose language was different, and was being spoken. Also notice that ζηλουτε is in the emphatic attributive position; **the gifts the more showey ones**. Note principle 15, etc.. from GCMDS – Appendix C.

^a Galen Currah - *Masters Dissertation, - Outline And Exegesis Of I Corinthians 12 – 14*, Western Baptist Seminary, Portland, Oregon. See Appendix C.

Table 02. - Table Of Spiritual Gifts^a

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
Gift(s) of the Holy Spirit	In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit	Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan	Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)
<u>Preaching</u> - Rom 12:6, I Cor 12:10, I Cor 14:2 I Tim 4:13-16	Preaching revealed truth in power and demonstration of the Holy Spirit	Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. I Cor 2:1, 4, II Cor 4:2	Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. I Tim. 4:1
<u>Teaching</u> - Rom 12:7 II Tim 2:2	Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit Eph 1:16-19	Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. Col. 2:18, Rev. 2:20	Teaching of false or unsound doctrine under inspiration of an evil spirit. I Tim 4:1, 2 Cor 11:14,15
<u>Faith</u> - I Cor 12:9	The Holy Spirit's given faith in, and accordance with, God's Word & will	An effort to believe that depends entirely upon will power and emotional attitudes.	Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. I Cor 10:20
<u>Utterance of Wisdom</u> - I Cor 12:8	The Holy Spirit's given clarity in the stating of revealed spiritual truth	Spiritual truth stated with reliance on natural ability to give understanding.	Revelations supposedly from the spirit world received from evil spirits.
<u>Utterance of Knowledge</u> - I Cor 12:8	Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.	Human wisdom's attempt to attest spiritual truth to the practical things of life. Acts 26:9, Rom. 10:2	Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.
<u>Paraclete Gift</u> - Rom 12:8	The Holy Spirit's given acts of love, manifesting Christ' love (agape).	Effort to help & counsel based on human wisdom.	Counsel inspired by Satan & based on his principles, e.g. Peter's advice to Christ. Matt. 16:22,23
Mercy Acts of Love - Rom 12:8	The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.	Acts of love promoted by human kindness alone. Limited by the limits of human love (philia)	Manifestations of interest in human welfare - guided by Satan. Gen. 3:1,4,5, e.g. Mormonism
<u>Giving</u> - Rom 12:8	Giving under the Holy Spirit's control. (cheerfully) II Cor 9:7	Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). II Cor 9:7	Giving inspired by Satan which supports that which carries out his purpose. False systems don't lack for money.
<u>Discernment of Spirits</u> - I Cor 12:10	Given by the Holy Spirit to distinguish between truth and what is satanic deception	Human wisdom's attempt to judge between what is of God and what is of Satan. Heb. 4:12	Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. Mk. 1:23,24; 3:11; 5:7; Acts 9:15; Jas. 2:19
<u>Serviceable Ministrations</u> - Rom 12:7 ITi 3:8-13	Material service rendered under guidance of and wisdom of the Holy Spirit. Ex. 35:30-35; Acts 6:1-7 Necessary for a Deacon.	Material service done in man's wisdom & power & offered to God.	Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.
<u>Ruler (Administration Oversight)</u> - Rom 12:8	Ruling under the guidance and wisdom of the Holy Spirit	Dependence on human ability, such as the psychology of leadership, for ruling and leading	Ability to rule, displayed by wisdom & personality, given by evil spirits.
<u>Miracles</u> - I Cor 12:10	Direct intervention of divine power in response to faith given by the Holy Spirit	Natural phenomena or coincidences attributed to God's intervention by emotional-religious enthusiasm.	Miracles wrought through satanic power. Ex 5:1-8:7
<u>Healing</u> - I Cor 12:9	Healing wrought by God's power in response to Holy Spirit given faith. Jas 5:13-15	Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.	Healing wrought by satanic power as seen in certain false cults.
<u>Varieties of tongues</u> - I Cor 12:10	Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. Is. 28:11, Acts 2:4-16; Joel 2:28-29; I Cor 14:21-23	Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and the glorifying of the flesh are results.	Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unsound & often vile. Confusion and unscriptural doctrine & practice are the result.
<u>Interpretation of tongues</u> - I Cor 12:10	Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.	A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.	Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholy!"argh"

(Do all speak with other tongues? NO! see verses 29-30. **All these questions demand a negative response. God sets these gifts to believers as He purposes.** Please read Joel 02:28-29, with Act 02:01-12! For a theologian's

^a Alexander Rattray Hay, The NEW TESTAMENT ORDER for CHURCH and MISSIONARY, 1947, New Testament Missionary Union. And additions made by NEC.

approach to the whole 'Spiritual Gifts' matter, 'see John Walvoord's JWTHS, pp. 288ff. The present tense verbs used in verse 30 (perhaps) indicate that

(2) The second independent clause is which has been moved from 12:31 into 13:01 of the Byzantine Greek text, below is: "And yet I show to you a way beyond all measure. (καθ υπερβολην, See ASMGL)

ATRPW says: "The greater gifts (τα χαρισματα τα μειζονα). Paul unhesitatingly ranks some spiritual gifts above others. ζηλω here has good sense, not that of envy as in #Ac 7:9; 1Co 13:4. And a still more excellent way (και επι καθ υπερβολην οδον). In order to gain the greater gifts. "I show you a way par excellence," beyond all comparison (superlative idea in this adjunct, not comparative), like καθ υπερβολην εις υπερβολην (#2Co 4:17). υπερβολη is old word from υπερβαλλω, to throw beyond, to surpass, to excel (#2Co 3:10; #Eph 1:19). "I show you a supremely excellent way." Chapter #1Co 13 is this way, the way of love already laid down in #8:1 concerning the question of meats offered to idols (cf. #1Jo 4:7). **Poor division of chapters here. This verse belongs with chapter #1Co 13.**" (Ed. Note: The Nestle and Aland texts have verse 31a, as is, but a paragraph break occurs just prior to verse 31b. Thus 31b becomes the start of 1Co 13:01)

07-1Co 13:01 C-3 - ¶ και <2532> {CONJ} επι <2089> {ADV} καθ <2596> {PREP} υπερβολην <5236> {N-ASF} οδον <3598> {N-ASF} υμιν <4771> {P-2DP} δεικνυμι <1166> (5719) {V-PAI-1S} ¶ και <2532> {CONJ} εαν <1437> {COND} ταις <3588> {T-DPF} γλωσσαις <1100> {N-DPF} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} λαλω <2980> (5725) {V-PAS-1S} και <2532> {CONJ} των <3588> {T-GPM} αγγελων <32> {N-GPM} αγαπην <26> {N-ASF} δε <1161> {CONJ} μη <3361> {PRT-N} εχω <2192> (5725) {V-PAS-1S} γεγωνα <1096> (5754) {V-2RAI-1S} χαλκος <5475> {N-NSM} ηχων <2278> (5723) {V-PAP-NSM} η <2228> {PRT} κυμβαλον <2950> {N-NSN} αλαλαζον <214> (5723) {V-PAP-NSN} (N-A 4th Ed.)

07-1Co 13:01 ¶ and <2532> yet <2089> I am showing <1166> (5719) to you <5213> a way <3598> beyond all measure <2596> <5236>. **Even If <1437> I might be speaking <2980> (5725) with the tongues <1100> of men <444> and <2532> of angels <32>**, and <1161> have <2192> (5725) not <3361> charity (love) <26>, I am become <1096> (5754) as sounding <2278> (5723) brass <5475>, or <2228> a tinkling <214> (5723) cymbal <2950>.

3rd Class – Low probability but if he did, with the additional condition that he is not having, agaphn AFS: Love as his manner of life. Note the 26 principles exegeted from 1Co 12-14 germane to the glossolia (speaking in an unknown tongue), by Galen Currah from his Master's Dissertation (Appendix C).

Operating without Love as our manner of life is like comparing the sounds from the New York Philharmonic Orchestra to those sounds from a preschool rhythm band.

ATRPW says: "With the tongues (ταις γλωσσαις). Instrumental case. Mentioned first because really least and because the Corinthians put undue emphasis on this gift. Plato (Symposium, 197) and many others have written on love, but Paul has here surpassed them all in this marvellous prose-poem. It comes like a sweet bell right between the jangling noise of the gifts in chapters 12 and 14. It is a pity to dissect this gem or to pull to pieces this fragrant rose, petal by petal. Fortunately Paul's language here calls for little comment, for it is the language of the heart. "The greatest, strongest, deepest thing Paul ever wrote" (Harnack). The condition (εαν and present subjunctive, λαλω και μη εχω, though the form is identical with present indicative) is of the third class, a supposable case.

But have not love (αγαπην δε μη εχω). This is the crux of the chapter. Love is the way par excellence of #12:31. It is not yet clearly certain that αγαπη (a back-formation from αγαπαω) occurs before the LXX and the N.T. Plutarch used αγαπησις. Deissmann (Bible Studies, p. 198) once suspected it on an inscription in Pisidia. It is still possible that it occurs in the papyri (Prayer to Isis). See Light from the Ancient East, p. 75 for details. The rarity of αγαπη made it easier for Christians to use this word for Christian love as opposed to ερως (sexual love). See also Moffatt's Love in the N.T. (1930) for further data. The word is rare in the Gospels, but common in Paul, John, Peter, Jude. Paul does not limit αγαπη at all (both toward God and man). Charity (Latin caritas) is wholly inadequate. "Intellect was worshipped in Greece, and power in Rome; but where did St. Paul learn the surpassing beauty of love?" (Robertson and Plummer). Whether Paul had ever seen Jesus in the flesh, he knows him in the spirit. One can substitute Jesus for love all through this panegyric. I am become (γεγωνα). Second perfect indicative in the conclusion rather than the usual future indicative. It is put vividly, "I am already become." Sounding brass (χαλκος ηχων). Old words. Brass was the earliest metal that men learned to use. Our word echoing is ηχων, present active participle. Used in #Lu 21:25 of the roaring of the sea. Only two examples in N.T. Clanging cymbal (κυμβαλον αλαλαζον). Cymbal old word, a hollow basin of brass. αλαλαζω, old onomatopoeic word to ring loudly, in lament (#Mr 5:38), for any cause as here. Only two N.T. examples."

07-1Co 13:02 C-3 EC,3 EC - DM - BMT - **και <2532> {CONJ} εαν <1437> {COND} εχω <2192> (5725) {V-PAS-1S} προφητειαν <4394> {N-ASF} και <2532> {CONJ} ειδω <1492> (5762) {V-RAS-1S} τα <3588> {T-APN} μυστηρια <3466> {N-APN} παντα <3956> {A-APN} και <2532> {CONJ} πασαν <3956> {A-ASF} την <3588> {T-ASF} γνωσιν <1108> {N-ASF} και <2532> {CONJ} εαν <1437> {COND} εχω <2192> (5725) {V-PAS-1S} πασαν <3956> {A-ASF} την <3588> {T-ASF} πιστιν <4102> {N-ASF} ωστε <5620> {CONJ} ορη <3735> {N-APN} μεθιστανειν <3179> (5721) {V-PAN} αγαπην <26> {N-ASF} δε <1161> {CONJ} μη <3361> {PRT-N} εχω <2192> (5725) {V-PAS-1S} ουθεν <3762> {A-NSN-N} ειμι <1510> (5719) {V-PAI-1S}**

07-1Co 13:02 **And <2532> though <1437> I may have <2192> (5725) the gift of prophecy <4394>, and <2532> understand <1492> (5762) all <3956> mysteries <3466>, and <2532> all <3956> knowledge <1108>; and <2532> though/if <1437> I may have <2192> (5725) all <3956> faith <4102>, so <5620> that I could remove <3179> (5721) mountains <3735>, and <1161> have <2192> (5725) not <3361> love <26>, I am <1510> (5748) nothing <3762>.**

3rd Class – EC - + 3rd Class – EC - See DM section 278. (3) and BMT section 268. (b). The single apodosis is underlined and the final result clause is double underlined. Note the second = και + εαν is found in WH seen as καν with crasis, However, the Nestle/Alund text has the separate words as above. Tish. Also has them separate. ATRWP responds: “The ecstatic gifts (verse #1) are worthless. Equally so are the teaching gifts (prophecy, knowledge of mysteries, all knowledge). Crasis here in καν=και εαν. Paul is not condemning these great gifts. He simply places love above them and essential to them. Equally futile is wonder-working faith “so as to remove mountains” (ωστε ορη μεθιστανειν) without love. This may have been a proverb or Paul may have known the words of Jesus (#Mt 17:20; 21:21). I am nothing (ουθεν ειμι). Not ουθεις, nobody, but an absolute zero. This form in θ rather than δ (ουθεν) had a vogue for a while (Robertson, Grammar, p. 219).”

07-1Co 13:03 C-3 EC,3 EC - DM - BMT - **και <2532> {CONJ} εαν <1437> {COND} ψωμισω <5595> (5661) {V-AAS-1S} παντα <3956> {A-APN} τα <3588> {T-APN} υπαρχοντα <5225> (5723) {V-PAP-APN} μου <1473> {P-1GS} και <2532> {CONJ} εαν <1437> {COND} παραδω <3860> (5632) {V-2AAS-1S} το <3588> {T-ASN} σωμα <4983> {N-ASN} μου <1473> {P-1GS} ινα <2443> {CONJ} καθησωμαι <2545> (5701) {V-FPI-1S} αγαπην <26> {N-ASF} δε <1161> {CONJ} μη <3361> {PRT-N} εχω <2192> (5725) {V-PAS-1S} ουδεν <3762> {A-ASN-N} ωφελουμαι <5623> (5743) {V-PPI-1S}**

07-1Co 13:03 **And <2532> though <1437> I bestow <5595> <0> all <3956> my <3450> goods <5224> (5723) to feed <5595> (5661) the poor, and <2532> though <1437> I give <3860> (5632) my <3450> body <4983> to <2443> be burned <2545> (5703), and <1161> have <2192> (5725) not <3361> ~~charity~~ love <26>, it profiteth me <5623> (5743) nothing <3762>.**

3rd Class – EC - + 3rd Class – EC - See DM section 278. (3) and BMT section 268. (b). The single apodosis is underlined and the final result clause is double underlined.

07-1Co 13:08 C-1 ,1 ,1 - η <3588> {T-NSF} αγαπη <26> {N-NSF} ουδεποτε <3763> {ADV-N} εκπιπτει <1601> (5719) {V-PAI-3S} ειτε <1535> {CONJ} δε <1161> {CONJ} προφηταια <4394> {N-NPF} καταργηθσονται <2673> (5701) {V-FPI-3P} ειτε <1535> {CONJ} γλωσσαι <1100> {N-NPF} παυσονται <3973> (5695) {V-FDI-3P} ειτε <1535> {CONJ} γνωσις <1108> {N-NSF} καταργηθσεται <2673> (5701) {V-FPI-3S}

07-1Co 13:08 **Charity <26> never <3763> faileth <1601> (5719): but <1161> whether <1535> there be prophecies <4394>, they shall fail <2673> (5701); whether <1535> there be tongues <1100>, they shall cease by themselves <3973> (5695); whether <1535> there be knowledge <1108>, it shall vanish away <2673> (5701). {fail: Gr. vanish away}**

1st Class - ειτε = ει + τε: *whether*, with crasis. “they shall be made idle (cease),” + 1st Class - , “they shall cease of themselves,” + 1st Class – “it shall be made idle (cease).” The special gift of prophecy (foretelling, and

forthtelling) is still with us in part. The Word of God contains all that is needed for this present time information. Notice the book of the Revelation Of Jesus The Messiah. This book promises a blessing to those who hear and those who read it's words. Other associated prophetic books complete the gift of the prophetic word for today (foretelling). When we read the Word Of God, or hear it preached with application to us, we are accomplishing the forthtelling aspect of this gift today. We may ask, "When did the N.T. 'prophetic gift' be caused to cease, become idle (cease)?" The answer is, when the Canon of the N.T. was completed, the prophetic (new revelation ceased) but the gift today comes through gifted men (and women) who have studied and applied this information to themselves and given this Word to others. Likewise for the 'gift of Knowledge. The 'gift of tongues' ceased by itself when the Nation Israel was dispersed at the destruction of the Temple, in 70 AD. But what of today? The Nation Israel is back! No Temple built, yet, but **will be after the Church is caught away**, 1Th 04:17.

ATRP adds: "**Love never faileth (η αγαπη ουδεποτε πιπτει)**. New turn for the perpetuity of love. πιπτει correct text, not εκπιπτει, as in #Lu 16:17. Love survives everything. They shall be done away (καταργηθισονται). First future passive of καταργεω. Rare in old Greek, to make idle (αργος), inoperative. All these special spiritual gifts will pass. It is amazing how little of human work lasts. They shall cease (παυσονται). Future middle indicative of παυω, to make cease. **They shall make themselves cease or automatically cease of themselves..**"

07-1Co 13:10 C-3 - DM - **οταν <3752> {CONJ} δε <1161> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} το <3588> {T-NSN} τελειον <5046> {A-NSN} τοτε <5119> {ADV} το <3588> {T-NSN} εκ <1537> {PREP} μερους <3313> {N-GSN} καταργηθησεται <2673> (5701) {V-FPI-3S}**

07-1Co 13:10 **But <1161> whenever <3752> that which is perfect <5046> is come <2064> (5632), then <5119> that which is in <1537> part <3313> shall be done away <2673> (5701).** {done away: Gr. vanish away}

3rd Class – ITC - See DM section 2v65. (2) a. - οταν = οτε + αν: *whenever*, with crasis, with the subjunctive. The context here (for the that which is perfect is come) Note: If that which is perfect refers to the coming of the Christ for His Church, the Greek grammatical law of Concord (agreement in Case Number, and **Gender**) should be considered. The word (adjective) for perfect, τελειον ASN, is neuter in gender which suggests that the noun (substantive) it modifies should be the same gender. I suggest that the substantive referred to is not The παρουσία (Feminine), Jesus (Ιησους), Christ (Χριστος), God (Θεος) are masculine gender. It can't refer to the Holy Spirit (Πνευμα N-NSN, agion A-NSN), because Paul is writing this letter describing the work of the Holy Spirit in the carnal church at Corinth. **I suggest because of context that these terminating gifts are being replaced by the Bible -Book (Βιβλιον N-NSN). Verse 09 indicates, "For we know in part, and we prophesy in part;" but whenever that which is mature is come (the completed Scriptures) then that which is in part, shall be caused to cease.. vs. 11-12 continues: "11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.12 For now we see by means of a mirror, darkly (εν ανιγματι Instrumental N} by an obscure saying, enigma, or riddle); but then face to face: now I know in part; but then shall I know fully even as also I was fully known. {1} Grk in a riddle}"** The seeing en a mirror in an enigma or riddle is paralleled in Num 12:06-08, where God speaks to Miriam Aaron, and Moses. The words used to describe the as yet unwritten revelation was described as through, or by means of, an enigma or riddle (From LXX, δια ανιγματων) describing the previous revelations in visions and dreams given to the early prophets of Israel (unwritten as yet.). **But Moses will write it down so it can be read..**

ATRP says: "That which is perfect (το τελειον). The perfect, the full-grown (τελος, end), the mature. See on "1Co 2:6". **οταν ελθη is second aorist subjunctive with οταν, temporal clause for indefinite future time. (Ed. Note: Paul was not given the time.)**

07-1Co 14:05 C-3/1 EXC/EXC - BMT - DM - ATRWP - **θελω <2309> (5719) {V-PAI-1S} δε <1161> {CONJ} παντας <3956> {A-APM} υμας <4771> {P-2AP} λαλειν <2980> (5721) {V-PAN} γλωσσαις <1100> {N-DPF} μαλλον <3123> {ADV} δε <1161> {CONJ} ινα <2443> {CONJ} προφητευητε <4395> (5725) {V-PAS-2P} μειζων <3173> {A-NSM-C} γαρ <1063> {CONJ} ο <3588> {T-NSM} προφητευων <4395> (5723) {V-PAP-NSM} η <2228> {PRT} ο <3588> {T-NSM} λαλων <2980> (5723) {V-PAP-NSM} γλωσσαις <1100> {N-DPF} εκτος <1622> {ADV} ει <1487> {COND} μη <3361> {PRT-N}**

διερμηνευει <1329> (5719) {V-PAI-3S} ινα <2443> {CONJ} η <3588> {T-NSF} εκκλησια <1577> {N-NSF} οικοδομην <3619> {N-ASF} λαβη <2983> (5632) {V-2AAS-3S}

07-1Co 14:05 <1161> I would <2309> (5719) that ye <5209> all <3956> might speak <2980> (5721) with tongues <1100>, but <1161> rather <3123> that <2443> ye might prophesy <4395> (5725): for <1063> greater <3187> *is* he who prophesies <4395> (5723) than <2228> he that speaks <2980> (5723) with tongues <1100>, **except/unless <1622> <1508> he (or it be interpreted) interpret <1329> (5725),** (for the purpose) that <2443> the church <1577> may receive <2983> (5632) edifying <3619>.

3rd Class - EXC - see subjunctive, below: [or 1st Class - EXC] - See BMT. 274. (g), and DM sections 216., 217. The Byz. Text has διερμηνευει PAIndicative-3S, with ει, for the 1st class condition, whereas the TR, WH, Tish, Nestle and Aland texts use διερμηνευη PASubjunctive-3S, with ει, for the 3rd class condition, For this see BMT sections 252. (a), and 253. See Ref. 12:31 ff. The difference between the endings, i.e., ει or η can easily be attributable to an error in Hearing^a. Early in the history of the Greek language, vowels and diphthongs (like in English) were pronounced similarly^b. This process is called *itacism*^c. It is thought that ο, ω, and φ were pronounced alike. Likewise αι and ε; (and as Greenlee has stated) ι, υ; η, η, ει; οι, υι. The rough breathing was not distinguished in pronunciation.

ATRPW says: "Except he interpret (εκτος ει μη διερμηνευη). Pleonastic combination of εκτος (preposition except) and ει μη (if not, unless) as in #15:2; 1Ti 5:19. For use of ει with subjunctive rather than εαν see #Php 3:12 (common enough in the Koine, Robertson, Grammar, pp. 1017f., **condition of third class**). **On the verb see on "1Co 12:30"; see on "Lu 24:27"; see on "Ac 9:36"**. Receive (λαβη). Second aorist (ingressive) active subjunctive of λαμβανω, may get edification.."

07-1Co 14:06 C-3, 3 - νυνι <3570> {ADV} δε <1161> {CONJ} αδελφοι <80> {N-VPM} εαν <1437> {COND} ελθω <2064> (5632) {V-2AAS-1S} προς <4314> {PREP} υμας <4771> {P-2AP} γλωσσαις <1100> {N-DPF} λαλων <2980> (5723) {V-PAP-NSM} τι <5101> {I-ASN} υμας <4771> {P-2AP} ωφελησω <5623> (5692) {V-FAI-1S} εαν <1437> {COND} μη <3361> {PRT-N} υμιν <4771> {P-2DP} λαλησω <2980> (5661) {V-AAS-1S} η <2228> {PRT} εν <1722> {PREP} αποκαλυψει <602> {N-DSF} η <2228> {PRT} εν <1722> {PREP} γνωσει <1108> {N-DSF} η <2228> {PRT} εν <1722> {PREP} προφητεια <4394> {N-DSF} η <2228> {PRT} εν <1722> {PREP} διδαχη <1322> {N-DSF}

07-1Co 14:06 ¶ <1161> Now <3570>, brethren <80>, **if <1437> I come <2064> (5632) unto <4314> you <5209> speaking <2980> (5723) with tongues <1100>**, what <5101> shall I profit <5623> (5692) you <5209>, **except <3362> I shall speak <2980> (5661) to you <5213>** either <2228> by <1722> revelation <602>, or <2228> by <1722> knowledge <1108>, or <2228> by <1722> prophesying <4394>, or <2228> by <1722> doctrine <1322>?

3rd Class – + 3rd Class – Paul makes a logical argument, in chapter 14, for the regulation of the ‘Spirituals’ πνευματικων, of 12:01. We’ve considered one class of spirituals in chapter 12, namely spiritual gifts, compared them with spiritual fruit (for a partial but normative list of the fruit of the Spirit see Gal 05:22-23), in chapter 13. And finally, Chapter 14, the regulation of the spirituals (how are they to operate around and in the local church..

07-1Co 14:07 C-3 ,3 ,3 EXC - BMT - ATRWP - ομως <3676> {CONJ} τα <3588> {T-NPN} ανυχα <895> {A-NPN} φωνην <5456> {N-ASF} διδοντα <1325> (5723) {V-PAP-NPN} ειτε <1535> {CONJ} αυλος <836> {N-NSM} ειτε <1535> {CONJ} κιθαρα <2788> {N-NSF} εαν <1437> {COND} διαστολην <1293> {N-ASF} τοις <3588> {T-DPM} φθογγοις <5353> {N-DPM} μη <3361> {PRT-N} διδω <1325> (5725) {V-PAS-1S} πως <4459> {ADV-I} γνωσθησεται <1097> (5701) {V-FPI-3S} το

^a See: NEC, *Considerations Of New Testament Textual Criticism*, Section 3.0 The Manuscript Differences.

^b Note In our course in Biblical Greek we strive to make most vowels and diphthongs have unique sounds (where possible).

^c Itacism: At a very early date various Greek vowels and diphthongs may have been pronounced alike. Cf. Intro. To N.T. Text. Crit. H. Greenlee.

<3588> {T-NSN} αυλουμενον <832> (5746) {V-PPP-NSN} η <2228> {PRT} το <3588> {T-NSN} καθαριζομενον <2789> (5746) {V-PPP-NSN}

07-1Co 14:07 And even <3676> things without life <895> giving <1325> (5723) sound <5456>, **whether** <1535> (giving sound by) pipe <836> or whether (giving sound by) <1535> harp <2788>, **except/unless if** <3362> they give <1325> (5632) a distinction <1293> in the sounds <5353>, how <4459> shall it be known <1097> (5701) what is piped <832> (5746) or <2228> harped <2789> (5746)? *{sounds: or, tunes}*

3rd Class ειτε = ει + τε: *whether*, with crasis, with the PParticiple with the noun ASF, supplied + 3rd Class - ειτε with the PParticiple with the noun ASF, supplied. See BMT sections 273. (f), 274. (g). + 3rd Class – EXC. Note the ει with the PParticiple is not a condition of reality, but is one of one not yet obtained.

ATRPW says: “Things without life (αψυχα). Without a soul (α privative, ψυχη) or life. Old word only here in N.T. Pipe (αυλος). Old word (from αω, αυω, to blow), only here in N.T. Harp (κιθαρα). Old word. Stringed instrument as pipe, a wind instrument. If they give not a distinction in the sounds (εαν διαστολην τοις φθογγοις μη δω). **Third class condition with second aorist active subjunctive** δω from διδωμι. Common word in late Greek for difference (διαστελλω, to send apart). In N.T. only here and #Ro 3:22; 10:12. φθογγος old word (from φθεγγομαι) for musical sounds vocal or instrumental. In N.T. only here and #Ro 10:18..”

07-1Co 14:08 C-3 EC - DM - και <2532> {CONJ} γαρ <1063> {CONJ} εαν <1437> {COND} αδηλον <82> {A-ASF} φωνην <5456> {N-ASF} σαλπιγξ <4536> {N-NSF} δω <1325> (5632) {V-2AAS-3S} τις <5101> {I-NSM} παρασκευασεται <3903> (5695) {V-FDI-3S} εις <1519> {PREP} πολεμον <4171> {N-ASM}

07-1Co 14:08 **For** <1063> **even** <2532> **if** <1437> **the trumpet** <4536> **give** <1325> (5632) **an uncertain** <82> **sound** <5456>, who <5101> shall prepare himself <3903> (5695) to <1519> the battle <4171>?

3rd Class - EC - See DM 278. (3) **for even if the trumpet might give an uncertain sound**, . . .

ATR says: “An uncertain voice (αδηλον φωνην). Old adjective (α privative, δηλος, manifest). In N.T. only here and #Lu 11:44. Military trumpet (σαλπιγξ) is louder than pipe or harp. Shall prepare himself (παρασκευασεται). Direct middle future indicative of παρασκευαζω, old verb, in N.T. only here, #2Co 9:2; #Ac 10:10. From παρα, σκευη (preparation).

07-1Co 14:09 C-3 EXC - DM - ATRWP - ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} δια <1223> {PREP} της <3588> {T-GSF} γλωσσης <1100> {N-GSF} εαν <1437> {COND} μη <3361> {PRT-N} ευσημον <2154> {A-ASM} λογον <3056> {N-ASM} δωτε <1325> (5632) {V-2AAS-2P} πως <4459> {ADV-I} γνωσθησεται <1097> (5701) {V-FPI-3S} το <3588> {T-NSN} λαλουμενον <2980> (5746) {V-PPP-NSN} εσεσθε <1510> (5695) {V-FDI-2P} γαρ <1063> {CONJ} εις <1519> {PREP} αερα <109> {N-ASM} λαλουντες <2980> (5723) {V-PAP-NPM}

07-1Co 14:09 **So** <3779> **likewise** <2532> **ye** <5210>, **except/unless** <3362> **ye utter** <1325> (5632) **by** <1223> **the tongue** <1100> **words** <3056> **easy to be understood** <2154>, how <4459> shall it be known <1097> (5701) what is spoken <2980> (5746)? for <1063> ye shall <2071> (5704) speak <2980> (5723) into <1519> the air <109>. *{easy...: Gr. significant}*

3rd Class - EXC - DM section 216. Another warning about the misuse of tongues.

ATRPW says: “Unless ye utter speech easy to be understood (εαν μη ευσημον λογον δωτε). Condition of **third class again (εαν and aorist subjunctive)**. ευσημον (ευ, well, σημα, sign) is old word, here only in N.T., well-marked, distinct, clear. Good enunciation, a hint for speakers. Ye will be speaking into the air (εσεσθε εις αερα λαλουντες). Periphrastic future indicative (linear action). Cf. αερα δερων (beating the air) in #9:26. Cf. our talking to the wind. This was before the days of radio.”

07-1Co 14:10 C-4 MXC - DM - ATRWP - τοσαυτα <5118> {D-NPN} ει <1487> {COND} τυχοι <5177> (5630) {V-2AAO-3S} γενη <1085> {N-NPN} φωνων <5456> {N-GPF} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} κοσμω <2889> {N-DSM} και <2532> {CONJ} ουδεν <3762> {A-NSN-N} αυτων <846> {P-GPM} αφωνον <880> {A-NSN}

07-1Co 14:10 <1487> There are <1510> <2076> (5748), **if it should happen** <5177> (5630), so many <5118> kinds <1085> of voices <5456> in <1722> the world <2889>, and <2532> none of them <3762> *is* without signification <880> (5625) <846>.

4th Class - MXC - 4th Class protasis with 1st class apodosis, PAI-3S, no an. See DM section 276. (1).

ATRP says: “It may be (ει τυχοι). **Condition of fourth class (ει and aorist optative of τυγχανω), if it should happen.** Common enough idiom. Cf. τυχον in #16:6. Without signification (αφωνον). Old adjective (α privative and φωνη). Without the faculty of speech (#12:2; #Ac 8:32; 2Pe 2:16).”

07-1Co 14:11 C-3 - **εαν** <1437> {COND} **ουν** <3767> {CONJ} **μη** <3361> {PRT-N} **ειδω** <1492> (5762) {V-RAS-1S} **την** <3588> {T-ASF} **δυναμιν** <1411> {N-ASF} **της** <3588> {T-GSF} **φωνης** <5456> {N-GSF} **εσομαι** <1510> (5695) {V-FDI-1S} **τω** <3588> {T-DSM} **λαλουντι** <2980> (5723) {V-PAP-DSM} **βαρβαρος** <915> {A-NSM} **και** <2532> {CONJ} **ο** <3588> {T-NSM} **λαλων** <2980> (5723) {V-PAP-NSM} **εν** <1722> {PREP} **εμοι** <1473> {P-1DS} **βαρβαρος** <915> {A-NSM}

07-1Co 14:11 **Therefore** <3767> **if** <3362> <0> **I know** <1492> (5762) **not** <3362> **the meaning** <1411> **of the voice** <5456>, I shall be <2071> (5704) unto him that speaketh <2980> (5723) a barbarian <915>, and <2532> he that speaketh <2980> (5723) *shall be* a barbarian <915> unto <1722> me <1698>.

3rd Class – **Another illustration of a misuse of tongues.**

ATRP again adds: “The meaning of the voice (την δυναμιν της φωνης). The power (force) of the voice. A barbarian (βαρβαρος). Jargon, βαρ-βαρ. The Egyptians called all βαρβαρους who did not speak their tongue. The Greeks followed suit for all ignorant of Greek language and culture. They divided mankind into Hellenes and Barbarians. Unto me (εν εμοι). In my case, almost like a dative.”

07-1Co 14:12 C-1 - **ουτως** <3779> {ADV} **και** <2532> {CONJ} **υμεις** <4771> {P-2NP} **επει** <1893> {CONJ} **ζηλωται** <2207> {N-NPM} **εστε** <1510> (5719) {V-PAI-2P} **πνευματων** <4151> {N-GPN} **προς** <4314> {PREP} **την** <3588> {T-ASF} **οικοδομην** <3619> {N-ASF} **της** <3588> {T-GSF} **εκκλησιας** <1577> {N-GSF} **ζητειτε** <2212> (5720) {V-PAM-2P} **ινα** <2443> {CONJ} **περισσευητε** <4052> (5725) {V-PAS-2P}

07-1Co 14:12 Even <2532> so <3779> ye <5210>, **forasmuch as** <1893> **ye are** <2075> (5748) **zealous** <2207> **of spirituals** <4151> ~~gifts~~, seek <2212> (5720) that <2443> ye may excel <4052> (5725) to <4314> the edifying <3619> of the church <1577>. { Gr. of spirituals – see 12:1 where this section is started; Paul contrasts Spiritual Gifts, Chapter 12 with Spiritual Fruit, Chapter 13, and completes the section in Chapter 14 with the regulation of the Spirituals. }

1st Class – The protasis “since you are zealous concerning Spirituals, . . with *επει* = *επι*+ *ει*, with crasis. Note: Gifts is NOT in the Greek text. The word spirituals is used in this section to refer to spiritual gifts (Chptr 12) vs. spiritual fruit (Chptr 13) and the regulation of the two (Chptr 14). The reading should be then: “*Even, so, since (and you are) zealous of the spirituals, seek that you may excel to the building up of the church.*”

07-1Co 14:14 C-3 - **εαν** <1437> {COND} **γαρ** <1063> {CONJ} **προσευχωμαι** <4336> (5741) {V-PNS-1S} **γλωσση** <1100> {N-DSF} **το** <3588> {T-NSN} **πνευμα** <4151> {N-NSN} **μου** <1473> {P-1GS} **προσευχεται** <4336> (5736) {V-PNI-3S} **ο** <3588> {T-NSM} **δε** <1161> {CONJ} **νους** <3563> {N-NSM} **μου** <1473> {P-1GS} **ακαρπος** <175> {A-NSM} **εστιν** <1510> (5719) {V-PAI-3S}

07-1Co 14:14 **For** <1063> **if** <1437> **I pray** <4336> (5741) **in an unknown tongue** <1100>, my <3450> spirit <4151> prayeth <4336> (5736), but <1161> my <3450> understanding <3563> is <2076> (5748) unfruitful <175>.

3rd Class – “For if I may be praying in an *unknown* (i.e., a language I’m not familiar or fluent) tongue (but I probably won’t), my spirit is praying, but my understanding is unfruitful.

ATRP continues: “But my understanding is unfruitful (ο δε νους μου ακαρπος). My intellect (νους) gets no benefit (ακαρπος, without fruit) from rhapsodical praying that may even move my spirit (πνευμα).”

07-1Co 14:16 C-3 – ATRWP - **επει <1893> {CONJ} εαν <1437> {COND} ευλογησης <2127> (5661) {V-AAS-2S} τω <3588> {T-DSN} πνευματι <4151> {N-DSN} ο <3588> {T-NSM} αναπληρων <378> (5723) {V-PAP-NSM} τον <3588> {T-ASM} τοπον <5117> {N-ASM} του <3588> {T-GSM} ιδιωτου <2399> {N-GSM} πως <4459> {ADV-I} ερει <2046> (5692) {V-FAI-3S} το <3588> {T-ASN} αμην <281> {HEB} επι <1909> {PREP} τη <3588> {T-DSF} ση <4674> {S-2SDSF} ευχαριστια <2169> {N-DSF} επειδη <1894> {CONJ} τι <5101> {I-ASN} λεγεις <3004> (5719) {V-PAI-2S} ουκ <3756> {PRT-N} οιδεν <1492> (5758) {V-RAI-3S}**

07-1Co 14:16 **Else <1893> when <1437> thou shalt bless <2127> (5661) with the spirit <4151>, how <4459> shall he that occupieth <378> (5723) the room <5117> of the unlearned <2399> say <2046> (5692) Amen <281> at <1909> thy <4674> giving of thanks <2169>, seeing <1894> he understandeth <1492> (5758) not <3756> what <5101> thou sayest <3004> (5719)?**

3rd Class -

ATRWP says: “Else if thou bless with the spirit (επει εαν ευλογης εν πνευματι). **Third class condition. He means that, if one is praying and praising God (#10:16) in an ecstatic prayer, the one who does not understand the ecstasy will be at a loss when to say "amen" at the close of the prayer. In the synagogues the Jews used responsive amens at the close of prayers (#Neh 5:13; 8:6; 1Ch 16:36; #Ps 106:48).** He that filleth the place of the unlearned (ο αναπληρων τον τοπον του ιδιωτου). Not a special part of the room, but the position of the ιδιωτου (from ιδιος, one’s own), common from Herodotus for private person (#Ac 4:13), unskilled (#2Co 11:6), uninitiated (unlearned) in the gift of tongues as here and verses #23. At thy giving of thanks (επι τη ση ευχαριστια). Just the prayer, not the Eucharist or the Lord’s Supper, as is plain from verse #17..”

07-1Co 14:23 C-3 - **εαν <1437> {COND} ουν <3767> {CONJ} συνελθη <4905> (5632) {V-2AAS-3S} η <3588> {T-NSF} εκκλησια <1577> {N-NSF} ολη <3650> {A-NSF} επι <1909> {PREP} το <3588> {T-ASN} αυτο <846> {P-ASN} και <2532> {CONJ} παντες <3956> {A-NPM} γλωσσαις <1100> {N-DPF} λαλωσιν <2980> (5725) {V-PAS-3P} εισελθωσιν <1525> (5632) {V-2AAS-3P} δε <1161> {CONJ} ιδιωται <2399> {N-NPM} η <2228> {PRT} απιστοι <571> {A-NPM} ουκ <3756> {PRT-N} ερουσιν <2046> (5692) {V-FAI-3P} οτι <3754> {CONJ} μαινεσθε <3105> (5736) {V-PNI-2P}**

07-1Co 14:23 **If <1437> therefore <3767> the whole <3650> church <1577> be come together <4905> (5632) into <1909> one place <846>, and <2532> all <3956> speak <2980> (5725) with tongues <1100>, and <1161> there come in <1525> (5632) those that are unlearned <2399>, or <2228> unbelievers <571>, will they <2046> <0> not <3756> say <2046> (5692) that <3754> ye are mad <3105> (5736)?**

3rd Class – Crazy, indeed!

ATRWP comments: “**Will they not say that ye are mad?** (ουκ ερουσιν οτι μαινεσθε;). **These unbelievers unacquainted (ιδιωται) with Christianity will say that the Christians are raving mad** (see on "Ac 12:15"; see on "Ac 26:24"). **They will seem like a congregation of lunatics.**”

07-1Co 14:24 C-3 - **εαν <1437> {COND} δε <1161> {CONJ} παντες <3956> {A-NPM} προφητευωσιν <4395> (5725) {V-PAS-3P} εισελθη <1525> (5632) {V-2AAS-3S} δε <1161> {CONJ} τις <5100> {X-NSM} απιστος <571> {A-NSM} η <2228> {PRT} ιδιωτης <2399> {N-NSM} ελεγχεται <1651> (5743) {V-PPI-3S} υπο <5259> {PREP} παντων <3956> {A-GPM} ανακρινεται <350> (5743) {V-PPI-3S} υπο <5259> {PREP} παντων <3956> {A-GPM}**

07-1Co 14:24 **But <1161> if <1437> all <3956> prophesy <4395> (5725), and <1161> there come in <1525> (5632) one <5100> that believeth not <571>, or <2228> one unlearned <2399>, he is convinced <1651> (5743) of <5259> all <3956>, he is judged <350> (5743) of <5259> all <3956>:**

3rd Class – But if all should be prophesying, (hopefully, one at a time) . . .”

ATRWP says: “**He is reproved by all (ελεγχεται υπο παντων). Old word for strong proof, is undergoing conviction. Is judged (ανακρινεται). Is tested. Cf. #1Co 2:15; 4:3.**”

07-1Co 14:26 C-3 ITC - DM - τι <5101> {I-NSN} ουν <3767> {CONJ} εστιν <1510> (5719) {V-PAI-3S} αδελφοι <80> {N-VPM} **οταν <3752> {CONJ} συνερχησθε <4905> (5741) {V-PNS-2P}** εκαστος <1538> {A-NSM} υμων <4771> {P-2GP} ψαλμον <5568> {N-ASM} εχει <2192> (5719) {V-PAI-3S} διδασκην <1322> {N-ASF} εχει <2192> (5719) {V-PAI-3S} γλωσσαν <1100> {N-ASF} εχει <2192> (5719) {V-PAI-3S} αποκαλυψιν <602> {N-ASF} εχει <2192> (5719) {V-PAI-3S} ερμηνειαν <2058> {N-ASF} εχει <2192> (5719) {V-PAI-3S} παντα <3956> {A-NPN} προς <4314> {PREP} οικοδομην <3619> {N-ASF} γινεσθω <1096> (5737) {V-PNM-3S}

07-1Co 14:26 How <5101> is it <2076> (5748) then <3767>, brethren <80>? **whenever <3752> ye come together <4905> (5741)**, every one <1538> of you <5216> hath <2192> (5719) a psalm <5568>, hath <2192> (5719) a doctrine <1322>, hath <2192> (5719) a tongue <1100>, hath <2192> (5719) a revelation <602>, hath <2192> (5719) an interpretation <2058>. Let <1096> <0> all things <3956> be done <1096> (5634) unto <4314> edifying <3619>.

3rd Class – ITC - See DM section 2v65. (2) a. - οταν = οτε + αν: *whenever*, with crasis, with the present subjunctive.

Let (a command) all things be done to edify (build up!)

MPCOTB says: “Ver. 26. By what followeth in the two next verses, one would think that some of them, in their church meetings, were so absurd, as, being endued with several gifts, they would be using them all together, one singing, another preaching, a third speaking with tongues, &c.; but this is so apparent a confusion, that one must be very uncharitable to this famous church, to presume that they should be so absurd. Others therefore rather think, that those endued with several gifts, of which he reckoneth five, (under which he comprehendeth all others), were every one contending for his course to exercise his gift; one, for spending the time in singing the psalm he had made; another, for spending the time in hearing his doctrinal discourse; a third, for the spending it in hearing him discourse in an unknown tongue; a fourth, for the spending it in hearing his revelation; a fifth, for the spending it in hearing his interpretation; or at least desiring the time might be protracted, until they had been all successively heard. Let all things be done unto edifying: to prevent this and other disorders, the apostle giveth several rules. The first is: That all things should be so done, as might tend best to promote in men faith and holiness; that is and ought to be the main and chief end of those who any way minister in sacred things.”

07-1Co 14:27 C-1 - ειτε <1535> {CONJ} γλωσση <1100> {N-DSF} τις <5100> {X-NSM} λαλει <2980> (5719) {V-PAI-3S} κατα <2596> {PREP} δυο <1417> {A-NUI} η <2228> {PRT} το <3588> {T-ASN} πλειστον <4118> {A-ASN-S} τρεις <5140> {A-APM} και <2532> {CONJ} ανα <303> {PREP} μερος <3313> {N-ASN} και <2532> {CONJ} εις <1520> {A-NSM} διερμηνευετω <1329> (5720) {V-PAM-3S}

07-1Co 14:27 **If <1535> any man <5100> speak <2980> (5719) in another tongue <1100>**, *let it be* by <2596> two <1417>, or <2228> at the most <4118> *by* three <5140>, and <2532> *that* by <303> course <3313>; and <2532> *let* <1329> <0> one <1520> interpret <1329> (5720). *{two....: by two or three sentences separately}*

1st Class - ειτε = ει + τε, with the PAI-3S. Notice ‘by course’ = one at a time. We now have the full Revelation of the Scriptures. Between 70 AD and 1948 there was no reason for tongue speaking. Is this gift valid, today, post 1948? There are more important gifts for those who are inclined/reclined to study. I must warn you, it is HARD WORK. The rewards will be great. i.e., **Check the Crowns! Figure 20. – The Believer’s Crowns. All these crowns are given for Faithful Service but none for Healing, Tongues or Interpretation of such Tongues.**

1Co 09:25 And every man that striveth for the mastery is temperate in all things. Now they (the athletes in the Games) *do it* to obtain a corruptible **crown**; but **we an incorruptible**. For other Crowns see Figure 20.

Rev 03:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy **crown**

07-1Co 14:28 C-3 - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} η <1510> (5725) {V-PAS-3S} διερμηνευτης <1328> {N-NSM} συγατω <4601> (5720) {V-PAM-3S} εν <1722> {PREP} εκκλησια <1577> {N-DSF} εαυτω <1438> {F-3DSM} δε <1161> {CONJ} λαλειτω <2980> (5720) {V-PAM-3S} και <2532> {CONJ} τω <3588> {T-DSM} θεω <2316> {N-DSM}

07-1Co 14:28 **But** <1161> **if** <3362> <0> **there be** <5600> (5753) **no** <3362> **interpreter** <1328>, let him keep silence <4601> (5720) in <1722> the church <1577>; and <1161> let him speak <2980> (5720) to himself <1438>, and <2532> to God <2316>.

3rd Class

ATRPW gives: “**But if there be no interpreter** (εαν δε μη η διερμηνευτης). **Third class condition. Earliest known instance and possibly made by Paul from verb in verse #27. Reappears in Byzantine grammarians.** Keep silence in church (σιγατω εν εκκλησια). Linear action (present active imperative). **He is not even to speak in a tongue once.** He can indulge his private ecstasy with God.

07-1Co 14:30 C-3 - εαν <1437> {COND} δε <1161> {CONJ} αλλω <243> {A-DSM} αποκαλυφθη <601> (5686) {V-APS-3S} καθημενω <2521> (5740) {V-PNP-DSM} ο <3588> {T-NSM} πρωτος <4413> {A-NSM-S} σιγατω <4601> (5720) {V-PAM-3S}

07-1Co 14:30 **If** <1161> <1437> **anything be revealed** <601> (5686) **to another** <243> **that sitteth by** <2521> (5740), let <4601> <0> the first <4413> hold his peace <4601> (5720).

3rd Class – In order to see this Church Polity for yourself, Please attend a Plymouth Brethren Open Assembly Meeting (The Worship Service, usually held as the early service, like 9:00 or 9:30 AM.

ATRPW says: “**Let the first keep silence** (ο πρωτος σιγατω). **To give the next one a chance.**”

07-1Co 14:35 C-1 - ει <1487> {COND} δε <1161> {CONJ} τι <5100> {X-ASN} μαθειν <3129> (5629) {V-2AAN} θελουσιν <2309> (5719) {V-PAI-3P} εν <1722> {PREP} οικω <3624> {N-DSM} τους <3588> {T-APM} ιδιους <2398> {A-APM} ανδρας <435> {N-APM} επερωταωσαν <1905> (5720) {V-PAM-3P} αισχρον <150> {A-NSN} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} γυναιξιν <1135> {N-DPF} εν <1722> {PREP} εκκλησια <1577> {N-DSF} λαλειν <2980> (5721) {V-PAN}

07-1Co 14:35 **And** <1161> **if** <1487> **they will** <2309> (5719) **learn** <3129> (5629) **anything** <5100>, let them ask <1905> (5720) their <2398> husbands <435> at <1722> home <3624>: for <1063> it is <2076> (5748) a shame <149> for women <1135> to speak <2980> (5721) in <1722> the church <1577>.

1st Class – The ‘they’ in this sentence refers to the previous verse “34 let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. Ref., Ge 3:16ff.” - ει and the PAI-3P with the complementary infinitive. This brings up GCMDS principle #25* **Women are forbidden to exercise glossolalia in the church.** Is this command timeless or custom/culture dependent? We might ask a separate set of questions. (1) Should the Constitution of the United States of America be interpreted as is, or is it a living document, subject to change with our cultural mores? (2) Should the Bible be interpreted Literally^a? (3) In a Christian home, have the roles of husband and wife and children changed from Eph 05:17 – 06:04? (4) Are the basic rules for local Church order, complete, or do we come up with a ‘better’ organization? (or organism – than the Body of Christ), **And by what authority.**

ATRPW indicates: “Vs 34 Keep silence in the churches (εν ταις εκκλησιας σιγατωσαν). The same verb used about the disorders caused by speakers in tongues (verse #28) and prophets (#30). For some reason some of the women were creating disturbance in the public worship by their dress (#11:2-16) and now by their speech. There is no doubt at all as to Paul’s meaning here. In church the women are not allowed to speak (λαλειν) nor even to ask questions. They are to do that at home (εν οικω). He calls it a shame (αισχρον) as in #11:6 (cf. #Eph 5:12; Tit 1:11). **Certainly women are still in subjection (υποτασσεσθωσαν) to their husbands (or ought to be).** But somehow modern Christians have concluded that Paul’s commands on this subject, even #1Ti 2:12, were meant for specific conditions that do not apply wholly now. **Women do most of the teaching in our Sunday schools today. It is not easy to draw the line. The daughters of Philip were prophetesses. It seems clear that we need to be patient with each other as we try to understand Paul’s real meaning here.**”

07-1Co 14:37 C-1 - ει <1487> {COND} τις <5100> {X-NSM} δοκει <1380> (5719) {V-PAI-3S} προφητης <4396> {N-NSM} ειναι <1510> (5721) {V-PAN} η <2228> {PRT} πνευματικος <4152> {A-NSM} επιγνωσκειτω <1921> (5720) {V-PAM-3S} α <3739> {R-APN} γραφω <1125> (5719) {V-PAI-1S} υμιν

^a Literal Interpretation – Plain Literal and figurative Literal. See NCHERM section 1.1 DEFINITIONS

<4771> {P-2DP} οτι <3754> {CONJ} κυριου <2962> {N-GSM} εισιν <1510> (5719) {V-PAI-3P} εντολαι <1785> {N-NPF}

07-1Co 14:37 **If any man <1536> think himself <1380> (5719) to be <1511> (5750) a prophet <4396>, or <2228> spiritual <4152>**, let him acknowledge <1921> (5720) that <3754> the things <3739> that I write <1125> (5719) unto you <5213> are <1526> (5748) the commandments <1785> of the Lord <2962>.

1st Class - "Since *some of you*/any man think himself to be a prophet, or spiritual, . . ." – The answer to the Biblical questions asked, in verse 34.

ATRPW writes: "**The commandment of the Lord (κυριου εντολη).** The prophet or the one with the gift of tongues or the disturbing woman would be quick to resent the sharp words of Paul. **He claims inspiration for his position.**"

07-1Co 14:38 C-1 - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} αγνοει <50> (5719) {V-PAI-3S} αγνοειτω <50> (5720) {V-PAM-3S}

07-1Co 14:38 **But <1161> if any man <1536> be ignorant <50> (5719)**, let him be ignorant <50> (5720).

1st Class **But if any man be ignorant, (after what Paul has laid out in this letter, there is no excuse for ignorance (2Pe 03:05). From now on, they'll be WILLINGLY IGNORANT.**

39 Wherefore, my brethren, desire earnestly to prophesy, (here a command as the gift, and it's use has been explained in this chapter 14.)and forbid not to speak with tongues. **(They will cease by themselves Ref 1 Co 13:08). 40 . But let all things be done decently and in order.**

07-1Co 15:02 C-1 ,1 EXC - DM - ATRWP - δι <1223> {PREP} ου <3739> {R-GSN} και <2532> {CONJ} σωζεσθε <4982> (5743) {V-PPI-2P} τινι <5101> {I-DSM} λογω <3056> {N-DSM} ευηγγελισαμην <2097> (5668) {V-AMI-1S} υμιν <4771> {P-2DP} ει <1487> {COND} κατεχετε <2722> (5719) {V-PAI-2P} εκτος <1622> {ADV} ει <1487> {COND} μη <3361> {PRT-N} εικη <1500> {ADV}

07-1Co 15:02 By <1223> which <3739> also <2532> ye are saved <4982> (5743), **if <1487> ye keep <2722> (5719) in memory what <5101> <3056> I preached <2097> (5668) unto you <5213>**, **unless <1622> <1508> ye have believed <4100> (5656) in vain <1500>**. {keep...: or, hold fast} {what: Gr. by what speech}

1st Class – "Though which even you having been saved, since you are keeping in mind, the Word by which you were Evangelized, by me." + 1st Class - EXC - "unless/except you have believed in vain.^a Ref. 1Co 15:12 for this 'empty gospel.' Ref., 2Co 04:03-06, and 2Co 11:04 for the 'empty' minds! See DM sections 216. and 217.

ATRPW agrees with: "In what words I preached it unto you (τινι λογοι ευηγγελισαμην υμιν). Almost certainly τις (τινι λογοι, locative or instrumental, in or with) here is used like the relative ος as is common in papyri (Moulton, Prolegomena, p. 93f.; Robertson, Grammar, p. 737f.). Even so it is not clear whether the clause depends on γνωριζω like the other relatives, but most likely so. If we hold it fast (ει κατεχετε). **Condition of first class. Paul assumes that they are holding it fast. Except ye believed in vain (εκτος ει μη εικη επιστευσατε).** For εκτος ει μη see on "1Co 14:5". **Condition of first class, unless in fact ye did believe to no purpose (εικη, old adverb, only in Paul in N.T.). Paul holds this peril over them in their temptation to deny the resurrection."**

07-1Co 15:11 C-1 ,1 - DM - BMT - ειτε <1535> {CONJ} ουν <3767> {CONJ} εγω <1473> {P-1NS} ειτε <1535> {CONJ} εκεινοι <1565> {D-NPM} ουτως <3779> {ADV} κηρυσσομεν <2784> (5719) {V-PAI-1P} και <2532> {CONJ} ουτως <3779> {ADV} επιστευσατε <4100> (5656) {V-AAI-2P}

07-1Co 15:11 **Therefore <3767> whether <1535> I <1473> preach, or whether <1535> they <1565> preach**, so <3779> we preach <2784> (5719), and <2532> so <3779> ye believed <4100> (5656).

^a : Adv.; here, *vainly, fruitlessly, to no purpose*. Here it may be the idea of an empty, misunderstood, or deficient Gospel. So Paul (The Holy Spirit) lays down a written text of the Gospel. How to obtain eternal life! Many "christians" and cultists have been convinced by an "empty gospel."

1st Class – verb ellipsis – substitute PAI-1S, κηρυσσω: I preach. + 1st Class - verb ellipsis – substitute PAI-3P, κηρυσσουσι(ν): they preach. See DM section 276. (3), and BMT section 273. (f).

ATRWPs reflects: “Ver. 11. **Whether it were I or they**; whether I or any other of the apostles preached amongst you. **So we preach, and so ye believed**: this was one great point that we preached amongst you, that Christ was risen again from the dead. This we held forth to you as the object of your faith, this you received and closed with as the object of your faith; we did not only preach to you, that Christ died for our sins, but that he rose again for our justification. Neither was your faith objected only in Christ as one that was crucified and had died, but as one that was risen from the dead. Thus Peter preached, **#Ac 2:31 3:15 4:10 5:30**; and Stephen, **#Ac 7:56**; and Peter, **#Ac 10:40**; and Paul, **#Ac 13:37 17:3,31**; and so all the apostles.”

07-1Co 15:12 C-1 - **ει <1487> {COND} δε <1161> {CONJ} χριστος <5547> {N-NSM} κηρυσσεται <2784> (5743) {V-PPI-3S} οτι <3754> {CONJ} εκ <1537> {PREP} νεκρων <3498> {A-GPM} εγγερεται <1453> (5769) {V-RPI-3S} πως <4459> {ADV-I} λεγουσιν <3004> (5719) {V-PAI-3P} τινες <5100> {X-NPM} εν <1722> {PREP} υμιν <4771> {P-2DP} οτι <3754> {CONJ} αναστασις <386> {N-NSF} νεκρων <3498> {A-GPM} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S}**

07-1Co 15:12 **Now <1161> if <1487> Christ <5547> be preached <2784> (5743)** that <3754> He rose <1453> (5769) from <1537> the dead <3498>, how <4459> **say <3004> (5719)** some <5100> among <1722> you <5213> that <3754> there is <2076> (5748) no <3756> resurrection <386> of the dead <3498>?

1st Class – Now since Christ is being preached, that He was raised from the dead; how are some among you saying ‘there is no resurrection from the dead’? This heresy was being believed by some of those ‘christians’ who evidently were in fellowship in the “First Church Of Corinth”. Ref. 1Co 15:02 for this ‘empty gospel.’ Cults as well as some more liberal denominations preach (if it can be so lightly referred) “another (eterov ^a) Jesus, another (eterov) Holy Spirit, “ and another (ετερος) gospel^b which are not *another (αλλος) of the same kind*, as Paul preached. Ref. Gal 01:06 for αλλος. 2Co 04:03-06, for the ‘empty headed’ gospel! We use the comparison: ‘Is the gospel half empty or half full? Either is false.

By way of illustration: When younger, I was involved in a Seminary ‘exercise’ of evangelism. The juniors and seniors lead the sophomores to Lloyd Center, Portland, Oregon. We split up and were to meet at a fixed time later in the afternoon. My charge on this ‘trip’ had just started school 2 months previously. When we met again this individual said he had prayed with upwards of 20 people. I asked him what was the gospel he was preaching (sharing)? He said, “I tell them that God loves them and has a wonderful plan for their life, and that they can experience this wonderful life.”^c “Then I ask them to pray and receive Jesus Christ as their Savior.” (At this time I observed a man coming up on this students blind side) I asked this student about sin in his gospel and especially about the resurrection of Jesus from the dead. He stated that “**He didn’t think the resurrection was that important; besides, he stated, my wife is saved and she doesn’t believe in the resurrection.**” At this point I asked him about the Gospel contained in 1Co 15:01-08. Although argumentative he accepted what I read to him. The man in back of him suddenly got a smile on his face and I asked him if he was a Christian. He said yes he was, and was the pastor of a church in Hood River, Ore. Needles to say our ‘evangelistic’ session was over. I later, related the salient points of this episode to one of my professors and asked him to be on the lookout for some bad theology running in the sophomore class. (I withheld the student’s name) **An Empty Gospel Preached Harms Everyone.**

ATRWPs says: “Is preached (κηρυσσεται). Personal use of the verb, Christ is preached. How say some among you? (πως λεγουσιν εν υμιν τινες;). The question springs naturally from the proof of the fact of the resurrection of Christ (verses #1-11) **and the continual preaching which Paul here assumes by condition of the first class (ει — κηρυσσεται).** There were sceptics in Corinth, possibly in the church, who denied the resurrection of dead people just as some men today deny that miracles happen or ever did happen. **Paul’s answer is the resurrection of Christ as a fact. It all turns on this fact.**

^a ετερος: *another of a different kind.*

^b Ref. 2Co 11:04

^c Classic portion of Campus Crusade’s Four Spiritual Laws.

07-1Co 15:13 C-1 - **ει <1487> {COND} δε <1161> {CONJ} αναστασις <386> {N-NSF} νεκρων <3498> {A-GPM} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} ουδε <3761> {CONJ-N} χριστος <5547> {N-NSM} εγγερεται <1453> (5769) {V-RPI-3S}**

07-1Co 15:13 **But <1161> if <1487> there be <2076> (5748) no <3756> resurrection <386> of the dead <3498>**, then <3761> <0> is <1453> <0> Christ <5547> not <3761> risen <1453> (5769):

1st Class – assumed true for arguments sake. The question suggests a positive response. Yes, He is risen!

ATRWPs says: “Ver. 13. **Then is not Christ risen] But of Christ’s resurrection there were many both living and dead witnesses, as the earthquake, empty grave, stone rolled away, clothes wrapt up, &c.”**

07-1Co 15:14 C-1 - **ει <1487> {COND} δε <1161> {CONJ} χριστος <5547> {N-NSM} ουκ <3756> {PRT-N} εγγερεται <1453> (5769) {V-RPI-3S} κενον <2756> {A-NSN} αρα <686> {PRT} το <3588> {T-NSN} κηρυγμα <2782> {N-NSN} ημων <1473> {P-1GP} κενη <2756> {A-NSF} δε <1161> {CONJ} και <2532> {CONJ} η <3588> {T-NSF} πιστις <4102> {N-NSF} υμων <4771> {P-2GP}**

07-1Co 15:14 **And <1161> if <1487> Christ <5547> be <1453> <0> not <3756> risen <1453> (5769)**, then <686> *is* our <2257> preaching <2782> vain <2756>, and <2532> your <5216> faith <4102> *is* <1161> also <2532> vain <2756>.

1st Class – assumed true for arguments sake. And since Christ be not raised, our preaching *is* vain, as well as your faith!

ATRWPs adds: “**Vain (κενον). Inanis, Vulgate. Old word, empty.** Both Paul’s preaching and their faith are empty **if Christ has not been raised. If the sceptics refuse to believe the fact of Christ’s resurrection, they have nothing to stand on.”**

07-1Co 15:15 C-1 - ATRWP - **ευρισκομεθα <2147> (5743) {V-PPI-1P} δε <1161> {CONJ} και <2532> {CONJ} ψευδομαρτυρες <5575> {N-NPM} του <3588> {T-GSM} θεου <2316> {N-GSM} οτι <3754> {CONJ} εμαρτυρησαμεν <3140> (5656) {V-AAI-1P} κατα <2596> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM} οτι <3754> {CONJ} ηγειρεν <1453> (5656) {V-AAI-3S} τον <3588> {T-ASM} χριστον <5547> {N-ASM} ον <3739> {R-ASM} ουκ <3756> {PRT-N} ηγειρεν <1453> (5656) {V-AAI-3S} **ειπερ <1512> {COND} αρα <686> {PRT} νεκροι <3498> {A-NPM} ουκ <3756> {PRT-N} εγειρονται <1453> (5743) {V-PPI-3P}****

07-1Co 15:15 **Yea <1161>, and <2532> we are found <2147> (5743) false witnesses <5575> of God <2316>; because <3754> we have testified <3140> (5656) of <2596> God <2316> that <3754> he raised up <1453> (5656) Christ <5547>: whom <3739> he raised <1453> <0> not <3756> up <1453> (5656), **if <1512> so be <686> that the dead <3498> rise <1453> (5743) not <3756>**.**

1st Class – “Since indeed the dead are not really raised.” For arguments sake! (But they are raised.)

ATRWPs says: “False witnesses of God (ψευδομαρτυρες του θεου). Late word, but ψευδομαρτυρεω, to bear false witness, old and common. The genitive (του θεου) can be either subjective (in God’s service) or objective (concerning God). Either makes good sense. Because we witnessed of God (οτι εμαρτυρησαμεν κατα του θεου). Vulgate has adversus Deum. This is the more natural way to take κατα and genitive, against God not as equal to περι (concerning). He would indeed make God play false in that case, if so be that the dead are not raised (ειπερ αρα νεκροι ουκ εγειρονται). **Condition of first class, assumed as true.**

Note both περ intensive particle indeed and αρα inferential particle

07-1Co 15:16 C-1 - **ει <1487> {COND} γαρ <1063> {CONJ} νεκροι <3498> {A-NPM} ουκ <3756> {PRT-N} εγειρονται <1453> (5743) {V-PPI-3P} ουδε <3761> {CONJ-N} χριστος <5547> {N-NSM} εγγερεται <1453> (5769) {V-RPI-3S}**

07-1Co 15:16 **For <1063> if <1487> the dead <3498> rise <1453> (5743) not <3756>**, then is <1453> <0> not <3761> Christ <5547> raised <1453> (5769):

1st Class – “For if the dead rise not, then isn’t Christ raised? (Yes He is risen.)

ATRWPs comments: “Repeats the position already taken in verse #13.”

07-1Co 15:17 C-1 - ει <1487> {COND} δε <1161> {CONJ} χριστος <5547> {N-NSM} ουκ <3756> {PRT-N} εγηγερται <1453> (5769) {V-RPI-3S} ματαια <3152> {A-NSF} η <3588> {T-NSF} πιστις <4102> {N-NSF} υμων <4771> {P-2GP} επι <2089> {ADV} εστε <1510> (5719) {V-PAI-2P} εν <1722> {PREP} ταις <3588> {T-DPF} αμαρτιας <266> {N-DPF} υμων <4771> {P-2GP}

07-1Co 15:17 **And <1161> if <1487> Christ <5547> be <1453> <0> not <3756> raised <1453> (5769), your <5216> faith <4102> is vain <3152>; ye are <2075> (5748) yet <2089> in <1722> your <5216> sins <266>.**

1st Class - “But if Christ is not raised, empty/vain your faith; you are still in your sins.” Condition still for arguments sake. **Is the resurrection important to the Gospel? No, It’s ESSENTIAL!**

ATRPW indicates: “Vain (ματαια). Old word from adverb ματην (#Mt 15:9), devoid of truth, a lie. Stronger word than κενον in verse #14. Ye are yet in your sins (ετι εστε εν ταις αμαρτιας υμων). **Because the death of Christ has no atoning value if he did not rise from the dead. In that case he was only a man like other men and did not die for our sins (verse #3).**”

07-1Co 15:19 C-1 - ει <1487> {COND} εν <1722> {PREP} τη <3588> {T-DSF} ζωη <2222> {N-DSF} ταυτη <3778> {D-DSF} ηλπικοτες <1679> (5761) {V-RAP-NPM} εσμεν <1510> (5719) {V-PAI-1P} εν <1722> {PREP} χριστω <5547> {N-DSM} μονον <3440> {ADV} ελεεινότεροι <1652> {A-NPM-C} παντων <3956> {A-GPM} ανθρωπων <444> {N-GPM} εσμεν <1510> (5719) {V-PAI-1P}

07-1Co 15:19 **If <1487> in <1722> this <5026> life <2222> only <3440> we have hope <1679> (5761) <2070> (5748) in <1722> Christ <5547>, we are <2070> (5748) of all <3956> men <444> most miserable <1652>.**

1st Class - condition assumed true for the sake of argument. Modern Atheists believe in only The material Universe and Great amounts of Time Plus chance. Because of this they really have no hold on morality. Do what you want might be their moral code. It has been stated^a that the major problems with atheists becoming Christians is that they would have to stop some or all of their Immoral activities. See Ro 1:18-32.

ATRPW says: “We have hoped (ηλπικοτες εσμεν). Periphrastic perfect active indicative. Hope limited to this life even if “in Christ.” Only (μονον) qualifies the whole clause. Most pitiable (ελεεινότεροι). Comparative form, not superlative, of old adjective ελεεινος, to be pitied, pitiable. If our hope is limited to this life, we have denied ourselves what people call pleasures and have no happiness beyond. The Epicureans have the argument on us. **Paul makes morality turn on the hope of immortality. Is he not right? Witness the breaking of moral ties today when people take a merely animal view of life..**”

07-1Co 15:24 C-3 ITC,3 ITC - DM - BMT - ειτα <1534> {ADV} το <3588> {T-NSN} τελος <5056> {N-NSN} οταν <3752> {CONJ} παραδω <3860> (5632) {V-2AAS-3S} την <3588> {T-ASF} βασιλειαν <932> {N-ASF} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} οταν <3752> {CONJ} καταργηση <2673> (5661) {V-AAS-3S} πασαν <3956> {A-ASF} αρχην <746> {N-ASF} και <2532> {CONJ} πασαν <3956> {A-ASF} εξουσιαν <1849> {N-ASF} και <2532> {CONJ} δυναμιν <1411> {N-ASF}

07-1Co 15:24 **Then <1534> cometh the end <5056>, whenever <3752> He shall have delivered up <3860> (5632) the kingdom <932> to God <2316>, even <2532> the Father <3962>; whenever <3752> He shall have put down <2673> (5661) all <3956> rule <746> and <2532> all <3956> authority <1849> and <2532> power <1411>.**

3rd Class - ITC. οταν = οτε + αν with crasis: ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a + 3rd Class – ITC. οταν = οτε + αν with crasis: ‘whenever’, with the subjunctive in the protasis See DM section 265. (2) a The two protases follow the apodosis. See BMT sections 268. (b) and 273. (f). For when this time occurs, Ref., 1 Co 15:25-28 with Rev 22: 01-05. This is not the rapture, for it (the Rapture) is not the end (completion).

^a Dr.s. William Lane Craig and John Lenox have stated like statements on their NRB TV Slots. The question to atheists is where do you get your moral standards? (It is a fair question.)

ATRP writes: "Then cometh the end (εἶτα το τέλος). No verb γίνεται in the Greek. Supply "at his coming," the end or consummation of the age or world (#Mt 13:39,49; #1Pe 4:7), When he shall deliver up (ὅταν παραδίδω). Present active subjunctive (not optative) of παραδίδωμι with ὅταν, whenever, and so quite indefinite and uncertain as to time. Present subjunctive rather than aorist παραδω because it pictures a future proceeding. To God, even the Father (τῷ θεῷ καὶ πατρί). Better, "to the God and Father" or to "His God and Father." The Kingdom belongs to the Father. When he shall have abolished (ὅταν καταργήσῃ). First aorist active subjunctive with ὅταν, indefinite future time. Simply, "whenever he shall abolish," no use in making it future perfect, merely aorist subjunctive. On καταργέω see #1Co 6:13; 13:8,10,11. Rule (ἀρχὴν), authority (ἐξουσίαν), power (δύναμιν). All forms of power opposing the will of God. Constative aorist tense covering the whole period of conflict with final victory as climax.

07-1Co 15:25 C-3 IRC/ITC – BMT – DM – ATRWP - δει <1163> (5719) {V-PAI-3S} γὰρ <1063> {CONJ} αὐτον <846> {P-ASM} βασιλευεῖν <936> (5721) {V-PAN} ἀχρι <891> {ADV} οὐ <3739> {R-GSM} ἀν <302> {PRT} θῆ <5087> (5632) {V-2AAS-3S} παντας <3956> {A-APM} τοὺς <3588> {T-APM} ἐχθροὺς <2190> {A-APM} ὑπο <5259> {PREP} τοὺς <3588> {T-APM} ποδας <4228> {N-APM} αὐτου <846> {P-GSM}

07-1Co 15:25 For <1063> he <846> must <1163> (5748) reign <936> (5721), **until <891> whenever <3739> he hath put <302> <5087> (5632) all <3956> enemies <2190> under <5259> his <846> feet <4228>.**

3rd Class – IRC/ITC – “. . . **until whenever He puts all enemies under His feet.** – See BMT sections 331. and 332.

See, also, DM sections 265. (2) b. Culminative 1st Aorist Active Subjunctive 3S with See DM section 180. (3). Ref. Rev 02:25.

ATRP Says: “**Till he hath put** (ἀχρι οὐ θῆ). Second aorist active subjunctive of τίθημι, "till he put" (no sense in saying "hath put," merely effective aorist tense for climax. **ἀχρι (οὐ), μέχρι (οὐ), εὼς (οὐ) all are used for the same idea of indefinite future time.**

07-1Co 15:27 C-3 - DM - παντα <3956> {A-APN} γὰρ <1063> {CONJ} ὑπεταξεν <5293> (5656) {V-AAI-3S} ὑπο <5259> {PREP} τοὺς <3588> {T-APM} ποδας <4228> {N-APM} αὐτου <846> {P-GSM} **ὅταν <3752> {CONJ} δε <1161> {CONJ} εἴπῃ <3004> (5632) {V-2AAS-3S} ὅτι <3754> {CONJ} παντα <3956> {A-NPN} ὑποτετακται <5293> (5769) {V-RPI-3S} δὴλον <1212> {A-NSN} ὅτι <3754> {CONJ} ἐκτος <1622> {ADV} τοῦ <3588> {T-GSM} ὑποταξαντος <5293> (5660) {V-AAP-GSM} αὐτῷ <846> {P-DSM} τα <3588> {T-APN} παντα <3956> {A-APN}**

07-1Co 15:27 For <1063> he hath put <5293> (5656) all things <3956> under <5259> his <846> feet <4228>. **But <1161> whenever <3752> he saith <2036> (5632) <3754>** all things <3956> are put under <5293> (5769) *Him, it is* manifest <1212> that <3754> He is excepted <1622>, who did put <5293> <0> all things <3956> under <5293> (5660) him <846>.

3rd Class - ITC - ὅταν = ὅτε + ἀν with crasis: *whenever*, of the protasis and the 2AAS-3S, εἴπῃ. (Whenever it was when **David** saith, **Ref. Psm 08:06.**) See DM section 265. (2) a.

ATRP says: “He put (ὑπεταξεν). First aorist active of ὑποτάσσω, to subject. Supply God (θεός) as subject (#Ps 8:7). See #Heb 2:5-9 for similar use. Cf. #Ps 8. But when he saith (ὅταν δε εἴπῃ). Here Christ must be supplied as the subject if the reference is to his future and final triumph. The syntax more naturally calls for God as the subject as before. Either way makes sense. But there is no need to take εἴπῃ (second aorist active subjunctive) as a futurum exactum, merely "whenever he shall say." Are put in subjection (ὑποτετακται). Perfect passive indicative, state of completion, final triumph. It is evident that (δὴλον ὅτι). Supply εἰσιν (is) before ὅτι. He is excepted who did subject (ἐκτος τοῦ ὑποταξαντος). "Except the one (God) who did subject (articular aorist active participle) the all things to him (Christ).”

07-1Co 15:28 C-3 ITC - DM - **ὅταν <3752> {CONJ} δε <1161> {CONJ} ὑποταγῇ <5293> (5652) {V-2APS-3S} αὐτῷ <846> {P-DSM} τα <3588> {T-NPN} παντα <3956> {A-NPN} τότε <5119> {ADV} καὶ <2532> {CONJ} αὐτός <846> {P-NSM} ὁ <3588> {T-NSM} υἱός <5207> {N-NSM} ὑποταγησεται <5293> (5691) {V-2FPI-3S} τῷ <3588> {T-DSM} ὑποταξαντι <5293> (5660) {V-AAP-DSM} αὐτῷ <846> {P-DSM} τα <3588> {T-APN} παντα <3956> {A-APN} ἵνα <2443> {CONJ} ἡ <1510> (5725) {V-**

07-1Co 15:28 **And <1161> whenever <3752> all things <3956> shall be subdued <5293> (5652) unto him <846>**, then <5119> shall <5293> <0> the Son <5207> also <2532> himself <846> be subject <5293> (5691) unto him that put <5293> <0> all things <3956> under <5293> (5660) Him <846>, that <2443> God <2316> may be <5600> (5753) all <3956> in <1722> all <3956>.

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the 2APS-3S, **υποταγη**. See DM section 265. (2) a.

ATRPWP reads as: “And when all things have been subjected (οταν δε υποταγη τα παντα). Second aorist passive subjunctive of υποτασσω, not perfect. Merely, “when the all things are subjected unto him.” The aorist subjunctive has given translators a deal of needless trouble in this passage. It is prophecy, of course. That God may be all in all (ινα η ο θεος παντα εν πασιν). The final goal of all God’s redemptive plans as Paul has so well said in #Ro 11:36. Precisely this language Paul will use of Christ (#Col 3:11).”

07-1Co 15:29 C-2 ELC, 2 –ATRPWP - **επει <1893> {CONJ} τι <5101> {I-ASN} ποιησουσιν <4160> (5692) {V-FAI-3P} οι <3588> {T-NPM} βαπτιζομενοι <907> (5746) {V-PPP-NPM} υπερ <5228> {PREP} των <3588> {T-GPM} νεκρων <3498> {A-GPM} **ει <1487> {COND} ολως <3654> {ADV} νεκροι <3498> {A-NPM} ουκ <3756> {PRT-N} εγειρονται <1453> (5743) {V-PPI-3P} τι <5101> {I-ASN} και <2532> {CONJ} βαπτιζονται <907> (5743) {V-PPI-3P} υπερ <5228> {PREP} των <3588> {T-GPM} νεκρων <3498> {A-GPM}****

07-1Co 15:29 **Else <1893>** . . . what <5101> shall they do <4160> (5692) which are baptized <907> (5746) for <5228> the dead <3498>, **if <1487> the dead <3498> rise <1453> (5743) not <3756> at all <3654>?** why <5101> <2532> are they then baptized <907> (5743) for <5228> the dead <3498>?

2nd Class - Else (επει = επι+ ει). Otherwise, “if (the resurrection) not true”. elliptical condition protasis must be supplied. assuming not true for arguments sake. On this use of επι with ellipsis see “1Co 5:10; 7:14”. The historical aspect of this verse must be understood. From my text on Hermeneutics (NCHER) section 3.2.2.2 The Bible does not simply “baptize” heathen concepts, so let’s look at a little background of 1st Century Corinth.

“Deut. 32:16-43 indicates that God is not pleased by compromise! In 1 Cor 15:29 an interesting verse occurs which if rightly understood by the LDS of Salt Lake City would probably shut down their Temple program. **Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?** (1 Corinthians 15:29) A complete exegesis of this verse in its context would take a great deal of space, but a partial look is presented.

The town of Corinth was a port city. While Paul stayed in Corinth, he met with **Jewish refugees** from Rome. Paul sought out two of them, **Aquila and Prisca**, because they were tentmakers like him. He asked if they could work together as business associates. Aquila and Prisca also became key leaders of the young Christian church (Acts 18:1-12, 1 Cor. 16:19). Around 150-200 followers of Christ were in Corinth at the time of Paul's writing his letters to them. Corinthian Christians lived in large, complex households and worshiped in **house churches** that reflected the city's diverse make-up. Corinth was located directly south of the Corinthian Gulf, on the Peloponnesian side (southern Greece) of the Isthmus of Corinth. **Two harbors** accommodated the city's position of control over the isthmus between two seas. **Lechaeum** served the westward facing the Corinthian gulf, and **Cenchreae** functioned as the harbor on the eastward facing the Saronic Gulf.

The town of Corinth had a great number of idol temples whose courtesans {harlots} practically, along with the shipping trade supported the town. Along with the idol temples were included the cultic ideas of insuring life for departed loved ones, etc., by being baptized for the dead. Paul carefully distinguishes between the Christian believers in Corinth (he refers to them in this context as "we") and those other unbelievers (especially those pagan unbelievers who had been baptized for the dead as "they"). Far from being an apologetic for baptism for the dead, this is Paul's use of that pagan concept, the cultic argument, as a starting point to establish his argument for the resurrection from the dead.

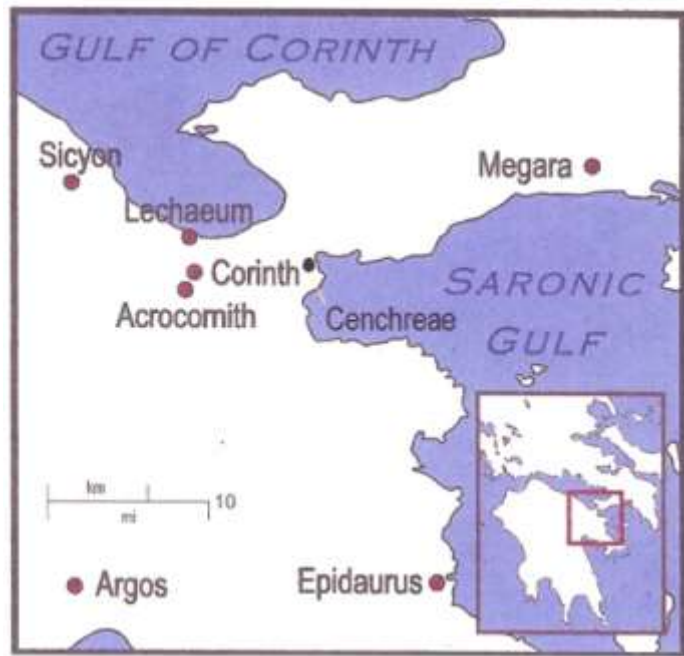


Figure 14. Ancient Corinth And The Isthmus

He uses precisely, the same method of argumentation in Athens - on Mars Hill - he uses their proliferation of idol statues and one in particular (Acts 17:23), to argue for the existence of "The Unknown God" See also 2 Pet 3:9, Where the Holy Spirit contrast (with concord) the ones who should not perish, the ones to whom Peter's letter was sent "usward" not willing that any of us should perish, but all of us should come to repentance.

07-1Co 15:32 C-1 ,1 - **ει** <1487> {COND} **κατα** <2596> {PREP} **ανθρωπον** <444> {N-ASM} **εθριομαχησα** <2341> (5656) {V-AAI-1S} **εν** <1722> {PREP} **εφεσω** <2181> {N-DSF} **τι** <5101> {I-NSN} **μοι** <1473> {P-1DS} **το** <3588> {T-NSN} **οφελος** <3786> {N-NSN} **ει** <1487> {COND} **νεκροι** <3498> {A-NPM} **ουκ** <3756> {PRT-N} **εγειρονται** <1453> (5743) {V-PPI-3P} **φαγωμεν** <5315> (5632) {V-2AAS-1P} **και** <2532> {CONJ} **πιωμεν** <4095> (5632) {V-2AAS-1P} **αυριον** <839> {ADV} **γαρ** <1063> {CONJ} **αποθνησκομεν** <599> (5719) {V-PAI-1P}

07-1Co 15:32 **If** <1487> **after the manner** <2596> **of men** <444> **I have fought with beasts** <2341> (5656) **at** <1722> **Ephesus** <2181>, what <5101> **advantageth it** <3786> **me** <3427>, **if** <1487> **the dead** <3498> **rise** <1453> (5743) **not** <3756>? let us eat <5315> (5632) and <2532> drink <4095> (5632); for <1063> tomorrow <839> we die <599> (5719). {*after....: or, to speak after the manner of men*}

1st Class - He did fight with the beasts at Ephesus. (possibly not alluded to in the list given in 2Co 11:33, or an expression for the Gentiles-Jews at Ephesus). + 1st Class - "since the dead rise not, let us eat and drink, for tomorrow we die." (The Epicurean philosophy) assumed true for the sake of argument.

ATRPW says: "After the manner of men (κατα ανθρωπον). Like men, for applause, money, etc. (#4:9; Php 3:7). If I fought with wild beasts at Ephesus (ει εθριομαχησα εν εφεσω). Late verb from θηριομαχος, a fighter with wild beasts. Found in inscriptions and in Ignatius. Those who argue for an Ephesian imprisonment for Paul and Ephesus as the place where he wrote the imprisonment epistles (see Duncan's book just mentioned) take the verb literally. There is in the ruins of Ephesus now a place called St. Paul's Prison. But Paul was a Roman citizen and it was unlawful to make such a one be a θηριομαχος. If he were cast to the lions unlawfully, he could have prevented it by claiming his citizenship. Besides, shortly after this Paul wrote II Corinthians, but he does not mention so unusual a peril in the list in #2Co 11:23. The incident, whatever it was, whether literal or figurative language, took place before Paul wrote I Corinthians. What doth it profit me? (τι μοι το οφελος;). What the profit to me? Let us eat and drink (φαγωμεν και πιωμεν). Volitive second aorist subjunctives of εσθιω and πινω. Cited from #Isa 22:13. It is the outcry of the people of Jerusalem during the siege of Jerusalem by the Assyrians. At Anchiale near Tarsus is a statue of Sardanapalus with the inscription: "Eat, drink, enjoy thyself. The rest is nothing." This was the motto of the Epicureans. Paul is not giving his own view, but that of people who deny the resurrection."

07-1Co 15:36 C-3 EXC - DM - ATRWP - $\alpha\phi\rho\omega\nu$ <878> {A-VSM} $\sigma\upsilon$ <4771> {P-2NS} \circ <3739> {R-ASN} $\sigma\pi\epsilon\iota\rho\epsilon\iota\varsigma$ <4687> (5719) {V-PAI-2S} $\circ\upsilon$ <3756> {PRT-N} $\zeta\omega\omicron\sigma\pi\omicron\iota\epsilon\iota\tau\alpha\iota$ <2227> (5743) {V-PPI-3S} **$\epsilon\alpha\nu$ <1437> {COND} $\mu\eta$ <3361> {PRT-N} $\alpha\pi\omicron\theta\alpha\nu\eta$ <599> (5632) {V-2AAS-3S}**

07-1Co 15:36 *Thou* fool <878>, that which <3739> thou <4771> sowest <4687> (5719) is <2227> <0> not <3756> quickened <2227> (5743), **except <3362> it die <599> (5632):**

3rd Class – EXC. See DM section 216. An illustration from the field.

ATRWP writes: “Thou foolish one ($\alpha\phi\rho\omega\nu$). Old word (α privative, $\phi\rho\eta\nu$), lack of sense. It is a severe term and justified by the implication “that the objector plumes himself on his acuteness” (Robertson and Plummer). Proleptic position of $\sigma\upsilon$ (thou) sharpens the point. Sceptics (agnostics) pose as unusually intellectual (the intelligentsia), but the pose does not make one intelligent. **Except it die ($\epsilon\alpha\nu \mu\eta \alpha\pi\omicron\theta\alpha\nu\eta$).** Condition of third class, possibility assumed. This is the answer to the “how” question. In plant life death precedes life, death of the seed and then the new plant.”

07-1Co 15:37 C-4 - DM - ATRWP - Incomplete - $\kappa\alpha\iota$ <2532> {CONJ} \circ <3739> {R-ASN} $\sigma\pi\epsilon\iota\rho\epsilon\iota\varsigma$ <4687> (5719) {V-PAI-2S} $\circ\upsilon$ <3756> {PRT-N} $\tau\omicron$ <3588> {T-ASN} $\sigma\omega\mu\alpha$ <4983> {N-ASN} $\tau\omicron$ <3588> {T-ASN} $\gamma\epsilon\nu\eta\sigma\omicron\mu\epsilon\nu\omicron\nu$ <1096> (5697) {V-FDP-ASN} $\sigma\pi\epsilon\iota\rho\epsilon\iota\varsigma$ <4687> (5719) {V-PAI-2S} $\alpha\lambda\lambda\alpha$ <235> {CONJ} $\gamma\upsilon\mu\iota\nu\omicron\nu$ <1131> {A-ASM} $\kappa\omicron\kappa\kappa\omicron\nu$ <2848> {N-ASM} $\epsilon\iota$ <1487> {COND} $\tau\upsilon\chi\omicron\iota$ <5177> (5630) {V-2AAO-3S} $\sigma\iota\tau\upsilon$ <4621> {N-GSM} η <2228> {PRT} $\tau\iota\nu\omicron\varsigma$ <5100> {X-GSM} $\tau\omega\nu$ <3588> {T-GPM} $\lambda\omicron\iota\pi\omega\nu$ <3062> {A-GPM}

07-1Co 15:37 And <2532> that which <3739> thou sowest <4687> (5719), thou sowest <4687> (5719) not <3756> that body <4983> that shall be <1096> (5697), but <235> bare <1131> grain <2848>, **it may chance <1487> <5177> (5630) of wheat <4621>, or <2228> of some <5100> other <3062> grain:**

4th Class - $\epsilon\iota$ plus the 2AAOptative-3S in the protasis, but the apodosis has PAIndicative and no $\alpha\nu$, therefore incomplete cond. Sentence. See DM section 276. (1).

ATRWP says: “Not the body which shall be ($\circ\upsilon \tau\omicron \sigma\omega\mu\alpha \tau\omicron \gamma\epsilon\nu\eta\sigma\omicron\mu\epsilon\nu\omicron\nu$). Articular future participle of $\gamma\iota\nu\omicron\mu\alpha\iota$, literally, “not the body that will become.” The new body ($\sigma\omega\mu\alpha$) is not yet in existence, but only the seed ($\kappa\omicron\kappa\kappa\omicron\varsigma$, grain, old word, as in #Mt 13:31). It may chance ($\epsilon\iota \tau\upsilon\chi\omicron\iota$). **Fourth class condition as in #14:10 which see. Paul is rich in metaphors here**, though usually not so (Howson, Metaphors of St. Paul). Paul was a city man. We sow seeds, not plants (bodies). The butterfly comes out of the dying worm.”

07-1Co 15:54 C-3 ITC,3 ITC - BMT - Consider the ‘and’ clause a separate prot. - **$\sigma\tau\alpha\nu$ <3752> {CONJ} $\delta\epsilon$ <1161> {CONJ} $\tau\omicron$ <3588> {T-NSN} $\phi\theta\alpha\rho\tau\omicron\nu$ <5349> {A-NSN} $\tau\omicron\upsilon\tau\omicron$ <3778> {D-NSN} $\epsilon\nu\delta\upsilon\sigma\eta\tau\alpha\iota$ <1746> (5672) {V-AMS-3S} $\alpha\phi\theta\alpha\rho\sigma\iota\alpha\nu$ <861> {N-ASF} $\kappa\alpha\iota$ <2532> {CONJ} $\tau\omicron$ <3588> {T-NSN} $\theta\eta\eta\tau\omicron\nu$ <2349> {A-NSN} $\tau\omicron\upsilon\tau\omicron$ <3778> {D-NSN} $\epsilon\nu\delta\upsilon\sigma\eta\tau\alpha\iota$ <1746> (5672) {V-AMS-3S} $\alpha\theta\alpha\nu\alpha\sigma\iota\alpha\nu$ <110> {N-ASF} $\tau\omicron\tau\epsilon$ <5119> {ADV} $\gamma\epsilon\nu\eta\sigma\epsilon\tau\alpha\iota$ <1096> (5695) {V-FDI-3S} \circ <3588> {T-NSM} $\lambda\omicron\gamma\omicron\varsigma$ <3056> {N-NSM} \circ <3588> {T-NSM} $\gamma\epsilon\gamma\rho\alpha\mu\mu\epsilon\nu\omicron\varsigma$ <1125> (5772) {V-RPP-NSM} $\kappa\alpha\tau\epsilon\pi\omicron\theta\eta$ <2666> (5681) {V-API-3S} \circ <3588> {T-NSM} $\theta\alpha\nu\alpha\tau\omicron\varsigma$ <2288> {N-NSM} $\epsilon\iota\varsigma$ <1519> {PREP} $\nu\iota\kappa\omicron\varsigma$ <3534> {N-ASN}**

07-1Co 15:54 **So <1161> whenever <3752> this <5124> corruptible <5349> shall have put on <1746> (5672) incorruption <861>, and <2532> (whenever) this <5124> mortal <2349> shall have put on <1746> (5672) immortality <110>, then <5119> shall be brought to pass <1096> (5695) the saying <3056> that is written <1125> (5772), Death <2288> is swallowed up <2666> (5681) in <1519> victory <3534>.**

3rd Class - ITC - + 3rd Class - ITC - . 2 protases, one apodosis, underlined. See BMT section 268. (b)

ATRWP says: “Vs. 54 - Shall have put on ($\epsilon\nu\delta\upsilon\sigma\eta\tau\alpha\iota$). First aorist middle subjunctive with $\sigma\tau\alpha\nu$ whenever, merely indefinite future, no futurum exactum, merely meaning, “whenever shall put on,” not “shall have put on.” Is swallowed up ($\kappa\alpha\tau\epsilon\pi\omicron\theta\eta$). First aorist passive indicative of $\kappa\alpha\tau\alpha\pi\iota\nu\omega$, old verb to drink down, swallow down. Perfective use of $\kappa\alpha\tau\alpha$ - where we say “up,” “swallow up.” Timeless use of the aorist tense. Paul changes the active voice $\kappa\alpha\tau\epsilon\pi\iota\epsilon\nu$ in #Isa 25:8 to the passive. Death is no longer victory. Theodotion reads the Hebrew verb (*bulla*, for *billa*), as passive like Paul. It is the “final overthrow of the king of Terrors” (Findlay) as shown in #Heb 2:15..”

07-1Co 16:02 C-3 ,3 ITC - DM - κατα <2596> {PREP} μίαν <1520> {A-ASF} σαββατων <4521> {N-GPN} εκαστος <1538> {A-NSM} υμων <4771> {P-2GP} παρ <3844> {PREP} εαυτω <1438> {F-3DSM} τιθετω <5087> (5720) {V-PAM-3S} θησαυριζων <2343> (5723) {V-PAP-NSM} ο <3739> {R-ASN} τι <5100> {X-ASN} αν <302> {PRT} ευδοκωται <2137> (5747) {V-PPS-3S} ινα <2443> {CONJ} μη <3361> {PRT-N} οταν <3752> {CONJ} ελθω <2064> (5632) {V-2AAS-1S} τοτε <5119> {ADV} λογισαι <3048> {N-NPF} γινωνται <1096> (5741) {V-PNS-3P}

07-1Co 16:02 Upon <2596> the first <3391> day of the week <4521> let <5087> <0> every one <1538> of you <5216> lay <5087> (5720) by <3844> him <1438> in store <2343> (5723), **as (to the extent that) <3748> <302> he has been prospered by God <2137> (5747)**, that <3363> <0> there be <1096> (5741) no <3363> gatherings <3048> <5119> **whenever <3752> I may come <2064> (5632).**

3rd Class - + 3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis: – See DM section 265. (2) a.

ATRPW writes: “Upon the first day of the week (κατα μιαν σαββατου). For the singular σαββατου (sabbath) for week see #Lu 18:12; Mr 16:9. For the use of the cardinal μιαν in sense of ordinal πρωτην after Hebrew fashion in LXX (Robertson, Grammar, p. 672) as in #Mr 16:2; Lu 24:1; #Ac 20:7. Distributive use of κατα also. Lay by him in store (παρ εαυτω τιθετω θησαυριζων). By himself, in his home. Treasuring it (cf. #Mt 6:19. for θησαυριζω). Have the habit of doing it, τιθετω (present imperative). As he may prosper (οτι εαν ευδοκωται). Old verb from ευ, well, and οδος, way or journey, to have a good journey, to prosper in general, common in LXX. In N.T. only here and #Ro 1:10; #3Jo 1:2. It is uncertain what form ευδοκωται is, present passive subjunctive, perfect passive indicative, or even perfect passive subjunctive (Moulton, Prolegomena, p. 54). The old MSS. had no accents. Some MSS. even have ευδοκωθη (first aorist passive subjunctive). But the sense is not altered. οτι is accusative of general reference and εαν can occur either with the subjunctive or indicative. This rule for giving occurs also in #2Co 8:12. Paul wishes the collections to be made before he comes..”

07-1Co 16:03 C-3 ITC,3 IRC - DM - ATRWP - οταν <3752> {CONJ} δε <1161> {CONJ} παραγενωμαι <3854> (5638) {V-2ADS-1S} ους <3739> {R-APM} εαν <1437> {COND} δοκιμασητε <1381> (5661) {V-AAS-2P} δι <1223> {PREP} επιστολων <1992> {N-GPF} τουτους <3778> {D-APM} πεμψω <3992> (5692) {V-FAI-1S} απενεγκειν <667> (5629) {V-2AAN} την <3588> {T-ASF} χαριν <5485> {N-ASF} υμων <4771> {P-2GP} εις <1519> {PREP} ιερουσαλημ <2419> {N-PRI}

07-1Co 16:03 And <1161> **whenever <3752> I come <3854> (5638)**, **whomsoever <3739> <1437> ye shall may approve <1381> (5661) by <1223> your letters <1992>**, them <5128> will I send <3992> (5692) to bring <667> (5629) your <5216> liberality <5485> unto <1519> Jerusalem <2419>. *{liberality: Gr. gift}*

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the 2APS-1S, paragenwmai. See DM section 265. (2) a. + 3rd Class – IRC – See DM section 253. (1).

ATRPW says: “When I arrive (οταν παραγενωμαι). Whenever I arrive, **indefinite temporal conjunction οταν and second aorist middle subjunctive**. Whomsoever ye shall approve by letters (ους εαν δοκιμασητε δι επιστολων). **Indefinite relative with εαν and aorist subjunctive of δοκιμαζω (to test and so approve as in #Php 1:10)**. "By letters" to make it formal and regular and Paul would approve their choice of messengers to go with him to Jerusalem (#2Co 8:20). Curiously enough no names from Corinth occur in the list in #Ac 20:4. To carry (απενεγκειν). Second aorist active infinitive of αποφερω, to bear away. Bounty (χαριν). Gift, grace, as in #2Co 8:4-7. As a matter of fact, the messengers of the churches (αποστολοι εκκλησιων #2Co 8:23) went along with Paul to Jerusalem (#Ac 20:4).”

07-1Co 16:04 C-3 - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} η <1510> (5725) {V-PAS-3S} αξιον <514> {A-NSN} του <3588> {T-GSN} καμε <2504> {P-1AS-K} πορευεσθαι <4198> (5738) {V-PNN} συν <4862> {PREP} εμοι <1473> {P-1DS} πορευονται <4198> (5695) {V-FDI-3P}

07-1Co 16:04 And <1161> **if <1437> it be <5600> (5753) meet worthy/appropriate <514> that I go <4198> (5738) also <2504>**, they shall go <4198> (5695) with <4862> me <1698>.

3rd Class -

ATRPW writes: "And if it be meet for me to go also (εαν δε αξιον η του καμε πορευεσθαι). "If the collection be worthy of the going as to me also." **Condition of third class (εαν—η) and the articular infinitive in the genitive (του) after αξιον.** The accusative of general reference (καμε, me also) with the infinitive. So the awkward phrase clears up."

07-1Co 16:05 C-3 ITC - DM - ελευσομαι <2064> (5695) {V-FDI-1S} δε <1161> {CONJ} προς <4314> {PREP} υμας <4771> {P-2AP} **οταν <3752> {CONJ} μακεδονιαν <3109> {N-ASF} διελθω <1330> (5632) {V-2AAS-1S} μακεδονιαν <3109> {N-ASF} γαρ <1063> {CONJ} διερχομαι <1330> (5736) {V-PNI-1S}**

07-1Co 16:05 Now <1161> I will come <2064> (5695) unto <4314> you <5209>, **whenever <3752> I pass through <1330> (5632) Macedonia <3109>:** for <1063> I do pass through <1330> (5736) Macedonia <3109>.

3rd Class - ITC - οταν = οτε + αν with crasis: whenever, of the protasis and the 2AAS-1S, διελθω> διερχομαι. See DM section 265. (2) a.

ATRPW says: "When I shall have passed through Macedonia (οταν μακεδονιαν διελθω). "Whenever I pass through (second aorist active subjunctive of διερχομαι) Macedonia" (see construction in verse #3). I do pass through (διερχομαι). I plan to pass through, futuristic use of present indicative."

07-1Co 16:06 C-3 IL/RC - DM - προς <4314> {PREP} υμας <4771> {P-2AP} δε <1161> {CONJ} τυchon <5177> (5631) {V-2AAP-ASN} παραμενω <3887> (5692) {V-FAI-1S} η <2228> {PRT} και <2532> {CONJ} παραχειμασω <3914> (5692) {V-FAI-1S} ινα <2443> {CONJ} υμεις <4771> {P-2NP} με <1473> {P-1AS} προπεμνητε <4311> (5661) {V-AAS-2P} ου <3757> {ADV} εαν <1437> {COND} πορευομαι <4198> (5741) {V-PNS-1S}

07-1Co 16:06 And <1161> it may be <5177> (5631) that I will abide <3887> (5692), yea <2228>, and <2532> winter <3914> (5692) with <4314> you <5209>, that <2443> ye <5210> may bring <4311> <0> me <3165> on my journey <4311> (5661) ~~whither~~ **wheresoever <3757> <1437> I might go <4198> (5741).**

3rd Class – IL/RC - εαν with ου, the relative (pronoun) adverb of place/location: *where*, with the PMS-1S, πορευομαι, "where-ever I might go." See DM section 207. (2) a.

ATRPW says: "It may be (τυchon). Neuter accusative of second aorist active participle of τυγχανω used as an adverb (in Plato and Xenophon, but nowhere else in N.T.). Or even winter (η και παραχειμασω). Future active of late verb παραχειμαζω (χειμων, winter). See on "Ac 27:12"; See on "Ac 28:11"; See on "Tit 3:12". He did stay in Corinth for three months (#Ac 20:3), probably the coming winter. **Whithersoever I go (ου εαν πορευομαι). Indefinite local clause with subjunctive.** As a matter of fact, Paul had to flee from a conspiracy in Corinth (#Ac 20:3).

07-1Co 16:07 C-3 - ATRWP - ου <3756> {PRT-N} θελω <2309> (5719) {V-PAI-1S} γαρ <1063> {CONJ} υμας <4771> {P-2AP} αρτι <737> {ADV} εν <1722> {PREP} παροδω <3938> {N-DSF} ιδειν <3708> (5629) {V-2AAN} ελπίζω <1679> (5719) {V-PAI-1S} δε <1161> {CONJ} χρονον <5550> {N-ASM} τινα <5100> {X-ASM} επιμειναι <1961> (5658) {V-AAN} προς <4314> {PREP} υμας <4771> {P-2AP} **εαν <1437> {COND} ο <3588> {T-NSM} κυριος <2962> {N-NSM} επιτρεπη <2010> (5725) {V-PAS-3S}**

07-1Co 16:07 For <1063> I will <2309> (5719) not <3756> see <1492> (5629) you <5209> now <737> by <1722> the way <3938>; but <1161> I trust <1679> (5719) to tarry <1961> (5658) a while <5100> <5550> with <4314> you <5209>, **if <1437> the Lord <2962> may permit <2010> (5725).**

3rd Class - The PAS-3S could be translated; may/might/should permit.

ATRPW writes: "Now by the way (αρτι εν παροδω). Like our "by the way" (παροδος), incidentally. If the Lord permit (εαν ο κυριος επιτρεπη). **Condition of the third class. Paul did everything εν κυριω (Cf. #Ac 18:21).."**

07-1Co 16:10 C-3 - εαν <1437> {COND} δε <1161> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} τιμοθεος <5095> {N-NSM} βλεπετε <991> (5720) {V-PAM-2P} ινα <2443> {CONJ} αφοβως <870> {ADV} γηνεται <1096> (5638) {V-2ADS-3S} προς <4314> {PREP} υμας <4771> {P-2AP} το <3588> {T-ASN}

γαρ <1063> {CONJ} εργον <2041> {N-ASN} κυριου <2962> {N-GSM} εργαζεται <2038> (5736) {V-PNI-3S} ως <5613> {ADV} και <2532> {CONJ} εγω <1473> {P-1NS}

07-1Co 16:10 ¶ **Now <1161> if <1437> Timotheus <5095> come <2064> (5632)**, see <991> (5720) that <2443> he may be <1096> (5638) with <4314> you <5209> without fear <870>: for <1063> he worketh <2038> (5736) the work <2041> of the Lord <2962>, as <5613> I <1473> also <2532> *do*.

3rd Class -

ATRWP reads as: "That he be without fear (ινα αφοβως γενηται). **Evidently he had reason to fear the treatment that Timothy might receive in Corinth as shown in #4:17-21..**"

07-1Co 16:12 C-3 ITC - DM - περι <4012> {PREP} δε <1161> {CONJ} απολλω <625> {N-GSM} του <3588> {T-GSM} αδελφου <80> {N-GSM} πολλα <4183> {A-APN} παρεκαλεσα <3870> (5656) {V-AAI-1S} αυτον <846> {P-ASM} ινα <2443> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} προς <4314> {PREP} υμας <4771> {P-2AP} μετα <3326> {PREP} των <3588> {T-GPM} αδελφων <80> {N-GPM} και <2532> {CONJ} παντως <3843> {ADV} ουκ <3756> {PRT-N} ην <1510> (5707) {V-IAI-3S} θελημα <2307> {N-NSN} ινα <2443> {CONJ} νυν <3568> {ADV} ελθη <2064> (5632) {V-2AAS-3S} ελευσεται <2064> (5695) {V-FDI-3S} δε <1161> {CONJ} **οταν <3752> {CONJ} ευκαιρηση <2119> (5661) {V-AAS-3S}**

07-1Co 16:12 As <1161> touching <4012> *our* brother <80> Apollos <625>, I <3870> <0> greatly <4183> desired <3870> (5656) him <846> to <2443> come <2064> (5632) unto <4314> you <5209> with <3326> the brethren <80>: but <2532> his will <2307> was <2258> (5713) not <3756> at all <3843> to <2443> come <2064> (5632) at this <3568> time; but <1161> he will come <2064> (5695) **whenever <3752> he shall have convenient time <2119> (5661).**

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the AAS-3S, ευκαιρηση. See DM section 265. (2) a.

ATRWP says: "And it was not at all his will to come now (και παντως ουκ ην θελημα ινα νυν ελθη). Adversative use of και =" but." **Apollos had left Corinth in disgust over the strife there which involved him and Paul (1Co 1-4). He had had enough of partisan strife over preachers..**"

07-1Co 16:22 C-1 - ει <1487> {COND} τις <5100> {X-NSM} ου <3756> {PRT-N} φιλει <5368> (5719) {V-PAI-3S} τον <3588> {T-ASM} κυριον <2962> {N-ASM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} ητω <1510> (5720) {V-PAM-3S} αναθεμα <331> {N-NSN}, μαραν <3134> {ARAM} αθα <3134> {ARAM}

07-1Co 16:22 **If any man <1536> love <5368> (5719) not <3756> the Lord <2962> Jesus <2424> Christ <5547>**, let him be <2277> (5749) Anathema <331>, **Maran-atha [Our Lord (is) coming] <3134>**.

1st Class – He's on His way!!! 2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto **all them also that love his appearing**. See Figure 20 for the complete set of Crowns.

ATRWP writes some excellent advice: "αναθεμα. **The word seems a bit harsh to us, but the refusal to love Christ (ου φιλει) on the part of a nominal Christian deserves αναθεμα (see on "1Co 12:3" for this word). μαραν αθα. This Aramaic phrase means "Our Lord (μαραν) cometh (αθα)" or, used as a proleptic perfect, "has come." It seems to be a sort of watchword (cf. #1Th 4:14; #Jas 5:7; Php 4:5; Re 1:7; 3:11; 22:20), expressing the lively hope that the Lord will come. It was a curious blunder in the King James Version that connected μαραν αθα with αναθεμα.**"

08-2 Corinthians

08-2Co 01:06 C-1 ,1 - **ειτε <1535> {CONJ} δε <1161> {CONJ} θλιβομεθα <2346> (5743) {V-PPI-1P}** υπερ <5228> {PREP} της <3588> {T-GSF} υμων <4771> {P-2GP} παρακλησεως <3874> {N-GSF} και <2532> {CONJ} σωτηριας <4991> {N-GSF} της <3588> {T-GSF} ενεργουμενης <1754> (5734) {V-PMP-GSF} εν <1722> {PREP} υπομονη <5281> {N-DSF} των <3588> {T-GPN} αυτων <846> {P-GPN} παθηματων <3804> {N-GPN} ων <3739> {R-GPN} και <2532> {CONJ} ημεις <1473> {P-1NP} πασχομεν <3958> (5719) {V-PAI-1P} και <2532> {CONJ} η <3588> {T-NSF} ελπις <1680> {N-NSF} ημων <1473> {P-1GP} βεβαια <949> {A-NSF} υπερ <5228> {PREP} υμων <4771> {P-2GP} **ειτε <1535> {CONJ} παρακαλουμεθα <3870> (5743) {V-PPI-1P}** υπερ <5228> {PREP} της <3588> {T-GSF} υμων <4771> {P-2GP} παρακλησεως <3874> {N-GSF} και <2532> {CONJ} σωτηριας <4991> {N-GSF}

08-2Co 01:06 **And <1161> whether <1535> we be afflicted <2346> (5743), it is** for <5228> your <5216> consolation <3874> and <2532> salvation <4991>, which <3588> is effectual <1754> (5734) in <1722> the enduring <5281> of the same <846> sufferings <3804> which <3739> we <2249> also <2532> suffer <3958> (5719): **or whether <1535> we be comforted <3870> (5743), it is** for <5228> your <5216> consolation <3874> and <2532> salvation <4991>. *{is effectual: or, is wrought}*

2*1st Class - ειτε = ει + τε with both protases.

ATRPW says: "Whether (ειτε) — or (ειτε). The alternatives in Paul's experience (afflicted θλιβομεθα, comforted παρακαλουμεθα) work out for their good when they are called on to endure like sufferings "which we also suffer" (ων και ημεις πασχομεν). The relative ων is attracted from neuter accusative plural α to genitive case of the antecedent παθηματων (sufferings)..

08-2Co 02:02 C-1 ,1 EXC - DM - BMT - **ει <1487> {COND} γαρ <1063> {CONJ} εγω <1473> {P-1NS} λυπω <3076> (5719) {V-PAI-1S} υμας <4771> {P-2AP} και <2532> {CONJ} τις <5101> {I-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} ευφραινων <2165> (5723) {V-PAP-NSM} με <1473> {P-1AS} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} λυπουμενος <3076> (5746) {V-PPP-NSM} εξ <1537> {PREP} εμου <1473> {P-1GS}**

08-2Co 02:02 **For <1063> if <1487> I <1473> make <3076> <0> you <5209> sorry <3076> (5719), but <2532> who <5101> is he <2076> (5748) then <2532> that maketh <2165> <0> me <3165> glad <2165> (5723), but/except <1508> the same who is made sorry <3076> (5746) by <1537> me <1700>?**

1st Class - and I did make you sorry! + ??? - Ref. DM section 275. (2). + 1st Class - EXC - See BMT section 274. (g)

ATRPW says: "Who then? (και τις;). For this use of και see on "Mr 10:26"; see on Joh 9:36. **The και accepts the condition (first class ει — λυπω) and shows the paradox that follows.** λυπω is old word from λυπη (sorrow) in causative sense, to make sorry. Maketh glad (ευφραινων). Present active participle of old word from ευ, well, and φρην, mind, to make joyful, causative idea like λυπεω.."

08-2Co 02:05 C-1 - **ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} λελυπηκεν <3076> (5758) {V-RAI-3S} ουκ <3756> {PRT-N} εμε <1473> {P-1AS} λελυπηκεν <3076> (5758) {V-RAI-3S} αλλα <235> {CONJ} απο <575> {PREP} μερους <3313> {N-GSN} ινα <2443> {CONJ} μη <3361> {PRT-N} επιβαρω <1912> (5725) {V-PAS-1S} παντας <3956> {A-APM} υμας <4771> {P-2AP}**

08-2Co 02:05 ¶ **But <1161> if any <1536> have caused grief <3076> (5758), he hath <3076> <0> not <3756> grieved <3076> (5758) me <1691>, but <235> in <575> part <3313>: that <3363> <0> I may <1912> <0> not <3363> overcharge <1912> (5725) you <5209> all <3956>.**

1st Class -

ATRPW writes: "If any (ει τις). Scholars disagree whether Paul refers to #1Co 5:1, where he also employs τις, τοιοντος, and σατανας as here, or to the ringleader of the opposition to him. Either view is possible. In both cases Paul shows delicacy of feeling by not mentioning the name. But in part (αλλα απο μερους). "But to some extent to you all." **The whole Corinthian**

Church has been injured in part by this man's wrongdoing! There is a parenthesis (that I press not too heavily, ἵνα μὴ επιβαρῶ) that interrupts the flow of ideas. επιβαρῶ, to put a burden on (ἐπι, βαρος), is a late word, only in Paul in N.T. (here and #1Th 2:9; 2Th 3:8). He does not wish to give pain by too severe language..”

08-2Co 02:09 C-1 MXC - εἰς <1519> {PREP} τουτο <3778> {D-ASN} γαρ <1063> {CONJ} και <2532> {CONJ} εγραψα <1125> (5656) {V-AAI-1S} ἵνα <2443> {CONJ} γνω <1097> (5632) {V-2AAS-1S} την <3588> {T-ASF} δοκιμην <1382> {N-ASF} υμων <4771> {P-2GP} ει <1487> {COND} εις <1519> {PREP} παντα <3956> {A-APN} υπηκοοι <5255> {A-NPM} εστε <1510> (5719) {V-PAI-2P}

08-2Co 02:09 For <1063> to <1519> this end <5124> also <2532> did I write <1125> (5656), that <2443> I might know <1097> (5632) the proof <1382> of you <5216>, ~~whether if <1487> ye be~~ you are <2075> (5748) obedient <5255> in <1519> all things <3956>.

1st Class - MXC - A first class conditional protasis, assumed true, with a third class apodosis (2AAS-1S), underlined. A mixed condition.

ATRPW identifies: “That I might know the proof of you (ἵνα γνῶ την δοκιμην υμων). Ingressive second aorist active subjunctive, come to know. δοκιμη is proof by testing. Late word from δοκιμος and is in Dioscorides, medical writer in reign of Hadrian. Earliest use in Paul and only in him in N.T. (#2Co 2:9; 8:2; 9:13; 13:3; Ro 5:4; #Php 2:22). Obedient (υπηκοοι). Old word from υπακουω, to give ear. In N.T. only in Paul (#2Co 2:9; #Php 2:8; Ac 7:39).”

08-2Co 02:10 C-1 - DM - ω <3739> {R-DSM} δε <1161> {CONJ} τι <5100> {X-ASN} χαριζεσθε <5483> (5736) {V-PNI-2P} και <2532> {CONJ} εγω <1473> {P-1NS} και <2532> {CONJ} γαρ <1063> {CONJ} εγω <1473> {P-1NS} ει <1487> {COND} τι <5100> {X-ASN} κεχαρισμαι <5483> (5766) {V-RNI-1S} ω <3739> {R-DSM} κεχαρισμαι <5483> (5766) {V-RNI-1S} δι <1223> {PREP} υμας <4771> {P-2AP} εν <1722> {PREP} προσωπω <4383> {N-DSN} χριστου <5547> {N-GSM}

08-2Co 02:10 Now <1161> whom <3739> you forgive <5483> (5736) anything <5100>, I <1473> also <2532> *forgive*. For <2532> indeed <1473> whom <3739> I <1473> have forgiven <5483> (5766), ~~if~~ **since <1063> I have forgiven <5483> (5766) that one <5100>**, for your sakes <1223> <5209> in <1722> the presence <4383> of Christ <5547>, (NKJV) {*NU-Text reads indeed, what I have forgiven, if I have forgiven anything, I did it for your sakes.*}

1st Class - “**And whom you have forgiven, I also (have forgiven). For even whom I have forgiven, since I have forgiven that one, for your sakes in the presence of Christ.** See DM section 143. (5) i.

ATRPW sayeth: “In the person of Christ (εν προσωπω χριστου). More exactly, “in the presence of Christ,” before Christ, in the face of Christ. Cf. ενωπιον του θεου (#4:2) in the eye of God, ενωπιον κυριου (#8:21)..”

JFB suggests: “10. Another encouragement to their taking on themselves the responsibility of restoring the offender. They may be assured of Paul’s apostolic sanction to their doing so. for if I forgave anything, to whom I forgave it — The oldest manuscripts read, “For even what I have forgiven, if I have forgiven anything.” for your sakes forgave I it — He uses the past tense, as of a thing already determined on; as in #1Co 5:3, “I have judged already”; or, as speaking generally of forgiveness granted, or to be granted. It is for your sakes I have forgiven, and do forgive, that the Church (of which you are constituent members) may suffer no hurt by the loss of a soul, and that ye may learn leniency as well as faithfulness. in the person of Christ — representing Christ, and acting by His authority: answering to #1Co 5:4, “In the name of our Lord Jesus Christ ... my spirit, with the power of our Lord Jesus Christ.”.”

08-2Co 03:07 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} η <3588> {T-NSF} διακονια <1248> {N-NSF} του <3588> {T-GSM} θανατου <2288> {N-GSM} εν <1722> {PREP} γραμμασιν <1121> {N-DPN} εντετυπωμενη <1795> (5772) {V-RPP-NSF} εν <1722> {PREP} λιθοις <3037> {N-DPM} εγενηθη <1096> (5675) {V-AOI-3S} εν <1722> {PREP} δοξη <1391> {N-DSF} ωστε <5620> {CONJ} μη <3361> {PRT-N} δυνασθαι <1410> (5738) {V-PNN} ατεινσαι <816> (5658) {V-AAN} τους <3588> {T-APM} υιους <5207> {N-APM} ισραηλ <2474> {N-PRI} εις <1519> {PREP} το <3588> {T-ASN} προσωπον <4383> {N-ASN} μουσεως <3475> {N-GSM} δια <1223> {PREP} την <3588> {T-ASF} δοξαν <1391> {N-ASF} του <3588> {T-GSN} προσωπου <4383> {N-GSN} αυτου <846> {P-GSM} την <3588> {T-ASF} καταργουμενην <2673> (5746) {V-PPP-ASF}

08-2Co 03:07 **But <1161> if <1487> the ministration <1248> of death <2288>, written <1722> <1121> and engraven <1795> (5772) in <1722> stones <3037>, was <1096> (5675) glorious <1722> <1391>, so <5620> that the children <5207> of Israel <2474> could <1410> (5738) not <3361> steadfastly behold <816> (5658) the face <1519> <4383> of Moses <3475> for <1223> the glory <1391> of his <846> countenance <4383>; which <3588> *glory* was to be done away <2673> (5746):**

1st Class -

ATRP says: “Of death (του θανατου). Subjective genitive, marked by death in its outcome (cf. #1Co 15:56; Ga 3:10). The letter kills. Engraven on stones (εντετυπωμενη λιθοις). Perfect passive participle of εντυπωω, late verb, to imprint a figure (τυπος). Used by Aristias (67) of the “inlaid” work on the table sent by Ptolemy Philadelphus to Jerusalem. λιθοις in locative case. Came with glory (εγενηθη εν δοξη). In glory. As it did, condition of first class, assumed as true. See #Ex 34:29,35. Look steadfastly (ατενισαι). Late verb from ατενης (stretched, intent, τεινω and α intensive) as in #Lu 4:20; Ac 3:4. Was passing away (καταργουμενην). Late verb, to render of no effect, and present passive participle here as in #1Co 2:6..”

Note here: the verse following: where the Glory of the Law has been surpassed by the Glory of The Holy Spirit’s Ministry!

08-2Co 03:08 **πως <4459> {ADV-I} ουχι <3780> {PRT-I} μαλλον <3123> {ADV} η <3588> {T-NSF} διακονια <1248> {N-NSF} του <3588> {T-GSN} πνευματος <4151> {N-GSN} εσται <1510> (5695) {V-FDI-3S} εν <1722> {PREP} δοξη <1391> {N-DSF}**

08-2Co 03:08 **How <4459> shall <1248> <0> not <3780> the ministration <1248> of the spirit <4151> be <2071> (5704) rather <3123> <1722> glorious <1391>?**

08-2Co 03:09 C-1 - **ει <1487> {COND} γαρ <1063> {CONJ} η <3588> {T-NSF} διακονια <1248> {N-NSF} της <3588> {T-GSF} κατακρισεως <2633> {N-GSF} δοξα <1391> {N-NSF} πολλω <4183> {A-DSN} μαλλον <3123> {ADV} περισσευει <4052> (5719) {V-PAI-3S} η <3588> {T-NSF} διακονια <1248> {N-NSF} της <3588> {T-GSF} δικαιοσυνης <1343> {N-GSF} εν <1722> {PREP} δοξη <1391> {N-DSF}**

08-2Co 03:09 **For <1063> if/since <1487> the ministration <1248> of condemnation <2633> was glory <1391>, much <4183> more <3123> doth the ministration <1248> of righteousness <1343> exceed <4052> (5719) in <1722> glory <1391>.**

1st Class – “For since the ministration of condemnation (the Law-given to Moses – Ref. 2Co 03:06-08) was glory, much more . . .”

ATRP reads as: “Of condemnation (της κατακρισεως). Genitive, that brings condemnation because unable to obey the law. Is glory (δοξα). No copula, but makes the figure bolder. **Paul freely admits the glory for the old dispensation.** Of righteousness (της δικαιοσυνης). Marked by and leading to righteousness. See #11:15. Much more (πολλω μαλλον). Instrumental case, by much more. Exceed (περισσευει). Overflow..”

08-2Co 03:11 C-1 - **ει <1487> {COND} γαρ <1063> {CONJ} το <3588> {T-NSN} καταργουμενον <2673> (5746) {V-PPP-NSN} δια <1223> {PREP} δοξης <1391> {N-GSF} πολλω <4183> {A-DSN} μαλλον <3123> {ADV} το <3588> {T-NSN} μενον <3306> (5723) {V-PAP-NSN} εν <1722> {PREP} δοξη <1391> {N-DSF}**

08-2Co 03:11 **For <1063> if/since <1487> that which is being done away <2673> (5746) through <1223> glory <1391>, much <4183> more <3123> that which is remaining <3306> (5723) in glory <1722> <1391>.**

1st Class – “For since that which is being done away by/through (agency) glory, much more that which is remaining is in/with glory.

ATRP says: “Passeth away (καταργουμενον). In process of disappearing before the gospel of Christ. Remaineth (μενον). The new ministry is permanent. This claim may be recommended to those who clamour for a new religion. Christianity is still alive and is not dying. Note also εν δοξη, in glory, in contrast with δια δοξης, with glory. Boldness (παρρησια). Instrumental case after χρωμεθα. Old word, πανρησις=παρρησις, telling it all, absolute unreservedness. Surely Paul has kept nothing back here, no mental reservations, in this triumphant claim of superiority..

08-2Co 03:15 C-3 ITC - DM - αλλ <235> {CONJ} εως <2193> {ADV} σημερον <4594> {ADV} ηνικα <2259> {ADV} αν <302> {PRT} αναγινωσκηται <314> (5747) {V-PPS-3S} μωυσης <3475> {N-NSM} καλυμμα <2571> {N-NSN} επι <1909> {PREP} την <3588> {T-ASF} καρδιαν <2588> {N-ASF} αυτων <846> {P-GPM} κειται <2749> (5736) {V-PNI-3S} (WH)

08-2Co 03:15 But <235> even <2193> to this day <4594>, whenever <2259> Moses <3475> is read <314> (5743), a veil <2571> lies on <2749> (5736) <1909> their <846> heart <2588>.

3rd Class - ITC - See DM section 265. (2) a. **A Picture of the veiled (Prayer shawl covered) Jewish teacher/ leader who also has a veil on his understanding (heart). Shown below.**

ATRP writes: “Whensoever Moses is read (ηνικα αν αναγινωσκηται μωυσης). Indefinite temporal clause with ηνικα an and the present passive subjunctive. A veil lieth upon their heart (επι την καρδιαν αυτων κειται). Vivid and distressing picture, a fact that caused Paul agony of heart (#Ro 9:1-5). With wilful blindness the rabbis set aside the word of God by their tradition in the time of Jesus (#Mr 7:8).”



Figure 15. A White Tallit According To Some Sephardic Traditions

08-2Co 03:16 C-3 ITC - DM - ηνικα <2259> {ADV} δ <1161> {CONJ} αν <302> {PRT} επιστρεψη <1994> (5661) {V-AAS-3S} προς <4314> {PREP} κυριον <2962> {N-ASM} περιαιρειται <4014> (5743) {V-PPI-3S} το <3588> {T-NSN} καλυμμα <2571> {N-NSN}

08-2Co 03:16 Nevertheless <1161> whenever <2259> if <1437> it <302> shall turn <1994> (5661) to <4314> the Lord <2962>, the veil <2571> shall be taken away <4014> (5743).

3rd Class - ITC - “Whenever if it (Israel) shall (at some time) turn to the Lord (Jesus the Messiah), the veil shall be taken away.” See DM section 13., for the aoristic present, and section 265. (2) a., for the conditional aspect.

ATRP responds greatly: It shall turn (επιστρεψει). The heart of Israel. The veil is taken away (περιαιρειται το καλυμμα). Present passive indicative of περιαιρω, old verb, to take from around, as of anchors (#Ac 27:40), to cut loose (#Ac 28:13), for hope to be taken away (#Ac 27:20). Here Paul has in mind #Ex 34:34 where we find of Moses that περιηρειτο το καλυμμα (the

veil was taken from around his face) whenever he went before the Lord. After the ceremony the veil is taken from around (περι-) the face of the {Ed. Note:priest/teacher/participant and at a wedding} Bride..”

08-2Co 04:03 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} και <2532> {CONJ} εστιν <1510> (5719) {V-PAI-3S} κεκαλυμμενον <2572> (5772) {V-RPP-NSN} το <3588> {T-NSN} ευαγγελιον <2098> {N-NSN} ημων <1473> {P-1GP} εν <1722> {PREP} τοις <3588> {T-DPM} απολλυμενοις <622> (5730) {V-PEP-DPM} εστιν <1510> (5719) {V-PAI-3S} κεκαλυμμενον <2572> (5772) {V-RPP-NSN}

08-2Co 04:03 But <1161> if <1499> our <2257> gospel <2098> is <2076> (5748) hid <2572> (5772), it is <2076> (5748) hid <2572> (5772) to <1722> those who are lost/perishing <622> (5730):

1st Class - “But even since our Gospel is being hidden, it is being hidden to those who are perishing.” We might ask the question; Who is doing the hiding? Reminds us/me of that old hymn, “Rescue The Perishing”

ATRWP says: “It is veiled in them that are perishing (εν τοις απολλυμενοις εστιν κεκαλυμμενον). Periphrastic perfect passive of καλυπτω, to veil in both condition (first class) and conclusion. See on “2:15” for “the perishing.””

08-2Co 04:16 C-1 - διο <1352> {CONJ} ουκ <3756> {PRT-N} εκκακουμεν <1573> (5719) {V-PAI-1P} αλλ <235> {CONJ} ει <1487> {COND} και <2532> {CONJ} ο <3588> {T-NSM} εξω <1854> {ADV} ημων <1473> {P-1GP} ανθρωπος <444> {N-NSM} διαφθιρεται <1311> (5743) {V-PPI-3S} αλλ <235> {CONJ} ο <3588> {T-NSM} εσωθεν <2081> {ADV} ανακαινιουται <341> (5743) {V-PPI-3S} ημερα <2250> {N-DSF} και <2532> {CONJ} ημερα <2250> {N-DSF}

08-2Co 04:16 For which cause <1352> we faint <1573> (5719) not <3756>; but <235> though <1499> our <2257> outward <1854> man <444> is perishing <1311> (5743), yet <235> the inward <2081> man is renewed <341> (5743) day <2250> by <2532> day <2250>.

1st Class – “But even since our outward man is perishing, yet the/(our) inward man is being renewed day by day.”

ATRWP says: “Wherefore we faint not (διο ουκ εκκακουμεν). Repeats from verse #1. Our outward man (ο εξω ημων ανθρωπος), our inward man (ο εσω ημων). In #Ro 7:22; Col 3:9; Eph 4:22, we have the inward man and the outward for the higher and the lower natures (the spirit and the flesh). “Here the decay (διαφθιρεται) of the bodily organism is set over against the growth in grace (ανακαινιουται, is refreshed) of the man himself” (Bernard). Plato (Republ. ix, p. 589) has ο εντος ανθρωπος. Cf. “the hidden man of the heart” (#1Pe 3:4). Day by day (ημερα και ημερα). This precise idiom is not in LXX nor rest of N.T. It may be colloquial use of locative in repetition..”

08-2Co 05:01 C-3 - ATRWP - οιδαμεν <1492> (5758) {V-RAI-1P} γαρ <1063> {CONJ} οτι <3754> {CONJ} εαν <1437> {COND} η <3588> {T-NSF} επιγειος <1919> {A-NSF} ημων <1473> {P-1GP} οικια <3614> {N-NSF} του <3588> {T-GSN} σκηνους <4636> {N-GSN} καταλυθη <2647> (5686) {V-APS-3S} οικοδομην <3619> {N-ASF} εκ <1537> {PREP} θεου <2316> {N-GSM} εχομεν <2192> (5719) {V-PAI-1P} οικιαν <3614> {N-ASF} αχειροποιητον <886> {A-ASF} αιωνιον <166> {A-ASF} εν <1722> {PREP} τοις <3588> {T-DPM} ουρανοις <3772> {N-DPM}

08-2Co 05:01 ¶ For <1063> we know <1492> (5758) that <3754> if <1437> our <2257> earthly <1919> house <3614> of this tabernacle <4636> were dissolved <2647> (5686), we have <2192> (5719) a building <3619> out of/from within <1537> God <2316>, an house <3614> not made with hands <886>, eternal <166> in <1722> the heavens <3772>.

3rd class – Ref. also Rom 8:22-23, 28-39; Eph 2:4-7; Php 3:20-21.

ATRWP says: “If — be dissolved (εαν — καταλυθη). Third class condition, εαν and first aorist passive subjunctive. The very word used (καταλυω) for striking down a tent. The earthly house of our tabernacle (η επιγειος ημων οικια του σκηνους). Rather, “If our earthly (see on “1Co 15:40” for επιγειος) house of the tent (σκηνος, another form of σκηνη, tent, from root σκα, to cover).” Appositive genitive, the house (οικια) is the tent. We have (εχομεν). Present indicative. We possess the title to it now by faith. “Faith is the title-deed (υποστασις) to things hoped for” (#Heb 11:7). A building from God (οικοδομην εκ θεου). This οικοδομη (found in Aristotle, Plutarch, LXX, etc., and papyri, though condemned by Atticists) is more substantial than the σκηνος. Not made with hands (αχειροποιητον). Found first in #Mr 14:58 in charge against Jesus

before the Sanhedrin (both the common verbal χειροποιητον and the newly made vernacular αχειροποιητον, same verbal with α privative). Elsewhere only here and #Col 2:11. Spiritual, eternal home.”

08-2Co 05:09 C-1 ,1 - DM - διο <1352> {CONJ} και <2532> {CONJ} φιλοτιμουμεθα <5389> (5736) {V-PNI-1P} ειτε <1535> {CONJ} ενδημουντες <1736> (5723) {V-PAP-NPM} ειτε <1535> {CONJ} εκδημουντες <1553> (5723) {V-PAP-NPM} ευαρεστοι <2101> {A-NPM} αυτω <846> {P-DSM} ειναι <1510> (5721) {V-PAN}

08-2Co 05:09 Wherefore <1352> we labour <5389> (5736), that <2532>, **whether <1535> present <1736> (5723) or whether <1535> absent <1553> (5723)**, we may be <1511> (5750) accepted <2101> of him <846>. {labour: or, endeavour}

2*1st Class - 2 ειτε's with the two participles. See DM section 276. (2).

08-2Co 05:10 C-1 ,1 - DM - BMT - τους <3588> {T-APM} γαρ <1063> {CONJ} παντας <3956> {A-APM} ημας <1473> {P-1AP} φανερωθηναι <5319> (5683) {V-APN} δει <1163> (5719) {V-PAI-3S} εμπροσθεν <1715> {PREP} του <3588> {T-GSN} βηματος <968> {N-GSN} του <3588> {T-GSM} χριστου <5547> {N-GSM} ινα <2443> {CONJ} κοιμισηται <2865> (5672) {V-AMS-3S} εκαστος <1538> {A-NSM} τα <3588> {T-APN} δια <1223> {PREP} του <3588> {T-GSN} σωματος <4983> {N-GSN} προς <4314> {PREP} α <3739> {R-APN} επραξεν <4238> (5656) {V-AAI-3S} ειτε <1535> {CONJ} αγαθον <18> {A-ASN} ειτε <1535> {CONJ} κακον <2556> {A-ASN}

08-2Co 05:10 For <1063> we <2248> must <1163> (5748) all <3956> appear <5319> (5683) before <1715> the judgment seat <968> of Christ <5547>; that <2443> every one <1538> may receive <2865> (5672) the things *done* in <1223> *his* body <4983>, according <4314> to that <3739> he hath done <4238> (5656), **whether <1535> it is good <18> or whether <1535> it is bad <2556>**.

2*1st Class - both protases; with the ellipses supplied with the PAI-3S εστι(v): he, she, *it is*. See DM section 276. (3) and BMT section 273. (f). This is the του βηματος του χριστου, the Judgement Seat of Christ (not the Great White Throne). This judgement takes place after the Rapture while the Church is in Heaven, before the Second Coming of Christ. (note the WE) **Note also the Good (agayon not kalon)**, This good is done by and only in cooperation with the indwelling Holy Spirit. The word bad refers to that which is done in the energy of the flesh. No pre conversion works are agathos.

ATRPW says: “Before the judgment-seat of Christ (εμπροσθεν του βηματος του χριστου). Old word βημα, a step (from βαινω), a platform, the seat of the judge (#Mt 27:19). Christ is Saviour, Lord, and Judge of us all (τους παντας, the all). **That each may receive (ινα κοιμισηται εκαστος).** Receive as his due, κοιζω means, old verb. See on “Mt 25:27”. Bad (φ αυλον). Old word, akin to German faul, worthless, of no account, base, wicked.

08-2Co 05:13 C-1 ,1 - ATRWP - ειτε <1535> {CONJ} γαρ <1063> {CONJ} εξεστημεν <1839> (5627) {V-2AAI-1P} θεω <2316> {N-DSM} } ειτε <1535> {CONJ} σωφρονουμεν <4993> (5719) {V-PAI-1P} υμιν <4771> {P-2DP}

08-2Co 05:13 **For <1063> whether <1535> we be beside ourselves <1839> (5627), it is to God <2316>: or whether <1535> we be sober <4993> (5719), it is for your cause <5213>**.

1st Class - + 1st Class – assumed true for the arguments sake.

ATRPW says: “Whether we are beside ourselves (ειτε εξεστημεν). Second aorist active indicative of εξιστημι, old verb, here to stand out of oneself (intransitive) from εκστασις, ecstasy, comes as in #Mr 5:42. **It is literary plural, for Paul is referring only to himself.** See on “2Co 1:6” for ειτε — ειτε. **It is a condition of the first class and Paul assumes as true the charge that he was crazy (if I was crazy) for the sake of argument.** Festus made it later (#Ac 26:24). He spoke with tongues (#1Co 14:18) and had visions (#2Co 12:1-6) which probably the Judaizers used against him. A like charge was made against Jesus (#Mr 3:21). People often accuse those whom they dislike with being a bit off..”

08-2Co 05:14 C-1 - η <3588> {T-NSF} γαρ <1063> {CONJ} αγαπη <26> {N-NSF} του <3588> {T-GSM} χριστου <5547> {N-GSM} συνεχει <4912> (5719) {V-PAI-3S} ημας <1473> {P-1AP} κριναντας <2919>

(5660) {V-AAP-APM} τουτο <3778> {D-ASN} οτι <3754> {CONJ} ει <1487> {COND} εις <1520> {A-NSM} υπερ <5228> {PREP} παντων <3956> {A-GPM} απεθανεν <599> (5627) {V-2AAI-3S} αρα <686> {PRT} οι <3588> {T-NPM} παντες <3956> {A-NPM} απεθανον <599> (5627) {V-2AAI-3P} 08-2Co 05:14 For <1063> the love <26> of Christ <5547> constraineth <4912> (5719) us <2248>; because we thus <5124> judge <2919> (5660), that <3754> if/Since <1487> one <1520> died <599> (5627) for <5228> all <3956>, then <686> were <599> <0> all <3956> dead <599> (5627):

1st Class – “. . . because we judge, that since One died for all, then were all dead.” Ref. Eze 18:04, 20, 1Co 15:12-22.

ATRPW says: “The love of Christ (η αγαπη του χριστου). Subjective genitive, Christ’s love for Paul as shown by verse #15.

Constraineth us (συνεχει ημας). Old and common verb, to hold together, to press the ears together (#Ac 7:57), to press on every side (#Lu 8:45), to hold fast (#Lu 22:63), to hold oneself to (#Ac 18:5), to be pressed (passive, #Lu 12:50; Php 1:23). So here Paul’s conception of Christ’s love for him holds him together to his task whatever men think or say. Judging this (κριναντας τουτο). Having reached this conclusion, ever since his conversion (#Ga 1:17). **One died for all (εις υπερ παντων απεθανεν).** **This is the central tenet in Paul’s theology and Christology. υπερ (over) here is used in the sense of substitution as in #Joh 11:50; Ga 3:13, death in behalf so that the rest will not have to die. This use of υπερ is common in the papyri (Robertson, Grammar, p. 631). In fact, υπερ in this sense is more usual in Greek than αντι, προ or any other preposition. Therefore all died (αρα οι παντες απεθανον). Logical conclusion (αρα, corresponding), the one died for the all and so the all died when he did, all the spiritual death possible for those for whom Christ died. This is Paul’s gospel, clear-cut, our hope today..”**

This brings up a very serious theological point that I fear is being misunderstood by Pastors, Teachers and modern day evangelists. That is, The old man, the one in Adam is not able to be saved. HE IS DEAD. Only the regenerated, created in Christ by God’s Grace through faith is capable of having been saved. Christ did not die to make the old man better, He died for the (acts of sin) sins of the entire world. Therefore there **will not be any judgment of sins at any of the judgements**. The old man has been and stands already condemned; so that every Judgment is a Judgment of Works (of things done). Therefore every person will be judged fairly and righteously. Ref. In 5:22; Rom 14:10-12; 1Cor 3:11 2Cor 5:10, Col 3:24 2 Tim 4:1, Rev 20:13 see also Figure 02. **The Resurrections And Judgments Of The Bible** for the Biblical occurrences. As can be seen, the old man is incapable of any good (agathos) works, the only kind acceptable to God. That is, the believer in complete cooperation with the Holy Spirit will produce agathos GOOD Works. Most cults may be recognized by the individual either working for his/her salvation or working in order to keep his/her salvation. Fortunately God, through His Holy Spirit by Grace through faith, has already taken care of both dilemmas. Col 2:6 *As ye have therefore received Christ Jesus the Lord, so walk ye in him:*

08-2Co 05:16 C-1 LC - DM - ATRWP - ωστε <5620> {CONJ} ημεις <1473> {P-1NP} απο <575> {PREP} του <3588> {T-GSM} νυν <3568> {ADV} ουδενα <3762> {A-ASM-N} οιδαμεν <1492> (5758) {V-RAI-1P} κατα <2596> {PREP} σαρκα <4561> {N-ASF} ει <1487> {COND} δε <1161> {CONJ} και <2532> {CONJ} εγνωκαμεν <1097> (5758) {V-RAI-1P} κατα <2596> {PREP} σαρκα <4561> {N-ASF} χριστον <5547> {N-ASM} αλλα <235> {CONJ} νυν <3568> {ADV} ουκετι <3765> {ADV-N} γινωσκομεν <1097> (5719) {V-PAI-1P}

08-2Co 05:16 ¶ Wherefore <5620> henceforth <575> <3568> know <1492> (5758) we <2249> no man <3762> after <2596> the flesh <4561>: yea <1161>, though <1499> we have known <1097> (5758) Christ <5547> after <2596> the flesh <4561>, yet <235> now <3568> henceforth <3765> <0> know we <1097> (5719) him no more <3765>.

1st Class – LC – See DM 278. (1).

ATRPW says: “Henceforth (απο του νυν). From the time that we gained this view of Christ’s death for us. After the flesh (κατα σαρκα). According to the flesh, the fleshy way of looking at men. He, of course, knows men “in the flesh (εν τη σαρκι), but Paul is not speaking of that. Worldly standards and distinctions of race, class, cut no figure now with Paul (#Ga 3:28) as he looks at men from the standpoint of the Cross of Christ. Even though we have known Christ after the flesh (ει και εγνωκαμεν κατα σαρκα χριστον). Concessive clause (ει και, if even or also) with perfect active indicative. Paul admits that he had once looked at Christ κατα σαρκα, but now no longer does it. Obviously he uses κατα σαρκα in precisely the same sense that he did in verse #15 about men. He had before his conversion known Christ κατα σαρκα, according to the standards of the men of his time, the Sanhedrin and other Jewish leaders. **He had led the persecution against**

Jesus till Jesus challenged and stopped him (#Ac 9:4). That event turned Paul clean round and he no longer knows Christ in the old way *κατα σαρκα*.”

08-2Co 05:17 C-1 - *οστε* <5620> {CONJ} *ει* <1487> {COND} *τις* <5100> {X-NSM} *εν* <1722> {PREP} *χριστω* <5547> {N-DSM} *καινη* <2537> {A-NSF} *κτισις* <2937> {N-NSF} *τα* <3588> {T-NPN} *αρχαία* <744> {A-NPN} *παρηλθεν* <3928> (5627) {V-2AAI-3S} *ιδου* <3708> (5640) {V-2AMM-2S} *γεγονεν* <1096> (5754) {V-2RAI-3S} *καινα* <2537> {A-NPN} *τα* <3588> {T-NPN} *παντα* <3956> {A-NPN}

08-2Co 05:17 **Therefore** <5620> **if any man** <1536> **is in** <1722> **Christ** <5547>, **he is** a new <2537> ~~creature~~ creation <2937>: old things <744> ~~are~~ did pass by <3928> (5627); **behold** <2400> (5628), all things <3956> have become <1096> (5754) new <2537>. *{he is: or, let him be}*

1st Class – Every man in Christ, *is* a new creation! i.e., Born again (from above). Joh 03:01-21, 1Pe 01:23-25. From being federally in the First Adam (in a position of judicial death), to a whole new creation in the Last Adam (alive-
eternally in Christ). Notice in particular the word *ιδου*, the 2AAI Imperative: **Here meaning to see, i.e. become acquainted with by experience, to experience; these new things! This command is usually left unnoticed by a majority of Christians. The new Christian should look around for these new concepts to learn and apply. e.g. What desires has God given me (us)? Ref Psm 37:03-07. These can often lead to understanding what God desires for our lives – The spirituals, 1Co 12-14, our gifts and fruits – Gal 05:22-25. ‘Be Holding onto these New Things!’**

ATRPW reads as: “A new creature (*καινη κτισις*). A fresh start is made (*καινη*). *κτισις* is the old word for the act of creating (#Ro 1:20), but in N.T. by metonymy it usually bears the notion of *κτισμα*, the thing created or creature as here. **The old things are passed away (*τα αρχαία παρηλθεν*). Did pass by, he means. Second aorist active of *παρερχομαι*, to go by. The ancient (*αρχαία*) way of looking at Christ among other things. And yet today there are scholars who are trying to revive the old prejudiced view of Jesus Christ as a mere man, a prophet, to give us "a reduced Christ." That was once Paul's view, but it passed by forever for him. It is a false view and leaves us no gospel and no Saviour. Behold, they are become new (*ιδου, γεγονε καινα*). Perfect active indicative of *γινομαι*, have become new (fresh, *καινα*) to stay so.”**

08-2Co 07:08 C-1 LC, 1 LC, 1 LC – DM - *οτι* <3754> {CONJ} *ει* <1487> {COND} *και* <2532> {CONJ} *ελυπησα* <3076> (5656) {V-AAI-1S} *υμας* <4771> {P-2AP} *εν* <1722> {PREP} *τη* <3588> {T-DSF} *επιστολη* <1992> {N-DSF} *ου* <3756> {PRT-N} *μεταμελομαι* <3338> (5736) {V-PNI-1S} *ει* <1487> {COND} *και* <2532> {CONJ} *μετεμελομην* <3338> (5711) {V-IMI-1S} *βλεπω* <991> (5719) {V-PAI-1S} *γαρ* <1063> {CONJ} *οτι* <3754> {CONJ} *η* <3588> {T-NSF} *επιστολη* <1992> {N-NSF} *εκεινη* <1565> {D-NSF} *ει* <1487> {COND} *και* <2532> {CONJ} *προς* <4314> {PREP} *ωραν* <5610> {N-ASF} *ελυπησεν* <3076> (5656) {V-AAI-3S} *υμας* <4771> {P-2AP}

08-2Co 07:08 For <3754> **though** <1499> **I made** <3076> <0> **you** <5209> **sorry** <3076> (5656) **with** <1722> **a letter** <1992>, I do <3338> <0> not <3756> repent <3338> (5736), **though** <1499> **I did repent** <3338> (5711): for <1063> I perceive <991> (5719) that <3754> the same <1565> epistle <1992> hath made <3076> <0> you <5209> sorry <3076> (5656), **though it were but** <1499> **for** <4314> **a season** <5610>.

1st Class – LC + 1st Class – LC + 1st Class – LC. See DM section 278. (1). Note: *μεταμελομαι* a feeling of regret, feel sorry. This is what Judas did. Not *μετανοεω*: to change ones mind, Repent! What we are commanded to do.

For though I made you sorry (and I did) with the letter (1 Cor), I don't feel sorry, though I did feel sorry (for a time – until the good report), though it was for a season (it was!), I perceive that the same epistle has made you sorry.

Three first class conditional clauses of Logical Concession.

ATRPW says: “**Though** (*ει και*). **If also. Paul treats it as a fact. With my epistle** (*εν τη επιστολη*). **The one referred to in #2:3. I do not regret it** (*ου μεταμελομαι*). This verb really means "repent" (be sorry again) which meaning we have transferred to *μετανοεω*, to change one's mind (not to be sorry at all). See #Mt 21:30; 27:3 for the verb *μεταμελομαι*, to be sorry, to regret as here. Paul is now glad that he made them sorry. **Though I did regret** (*ει και μετεμελομην*). **Imperfect indicative in the concessive clause. I was in a regretful mood at first. For I see** (*βλεπω γαρ*). A parenthetical explanation of his present joy in their sorrow. B D do not have *γαρ*. The Latin Vulgate has *videns* (seeing) for *βλεπων*. For a season (*προς ωραν*). Cf. #1Th 2:17. It was only "for an hour."”

08-2Co 07:12 C-1 LC - DM - ¶ **α**ρα <686> {PRT} **ε**ι <1487> {COND} **κ**αι <2532> {CONJ} **ε**γραψα <1125> (5656) {V-AAI-1S} **υ**μιν <4771> {P-2DP} **ο**υχ <3756> {PRT-N} **ε**ινεκεν <1752> {PREP} **τ**ου <3588> {T-GSM} **α**δικησαντος <91> (5660) {V-AAP-GSM} **ο**υδε <3761> {CONJ-N} **ε**ινεκεν <1752> {PREP} **τ**ου <3588> {T-GSM} **α**δικηθεντος <91> (5685) {V-APP-GSM} **α**λλ <235> {CONJ} **ε**ινεκεν <1752> {PREP} **τ**ου <3588> {T-GSN} **φ**ανερωθηναι <5319> (5683) {V-APN} **τ**ην <3588> {T-ASF} **σ**πουδην <4710> {N-ASF} **υ**μων <4771> {P-2GP} **τ**ην <3588> {T-ASF} **υ**περ <5228> {PREP} **η**μων <1473> {P-1GP} **π**ρος <4314> {PREP} **υ**μας <4771> {P-2AP} **ε**νωπιον <1799> {ADV} **τ**ου <3588> {T-GSM} **θ**εου <2316> {N-GSM}

08-2Co 07:12 ¶ **Wherefore <686>, though <1499> I wrote <1125> (5656) unto you <5213>, I did it not <3756> for his cause <1752> that had done the wrong <91> (5660), nor <3761> for his cause <1752> that suffered wrong <91> (5685), but <235> that <1752> our <2257> care <4710> for <5228> you <5216> in the sight <1799> of God <2316> might appear <5319> (5683) unto <4314> you <5209>.**

1st Class - LC – “Wherefore, since I wrote unto you, , but that our care . . .” See DM section 278. (1)

ATRPW says: “But that your earnest care for us might be made manifest (αλλ εινεκεν του φανερωθηναι την σπουδην υμων την υπερ ημων). So the correct text, not "our care for you." Easy to interchange Greek υμων (your) and ημων (our). Usual construction with preposition ενεκεν and genitive of articular infinitive with accusative of general reference..”

08-2Co 07:14 C-1 - ATRWP - **ο**τι <3754> {CONJ} **ε**ι <1487> {COND} **τι** <5100> {X-ASN} **α**υτω <846> {P-DSM} **υ**περ <5228> {PREP} **υ**μων <4771> {P-2GP} **κ**εκαυχημαι <2744> (5766) {V-RNI-1S} **ο**υ <3756> {PRT-N} **κ**ατησχυνθην <2617> (5681) {V-API-1S} **α**λλ <235> {CONJ} **ω**ς <5613> {ADV} **π**αντα <3956> {A-APN} **ε**ν <1722> {PREP} **α**ληθεια <225> {N-DSF} **ε**λαλησαμεν <2980> (5656) {V-AAI-1P} **υ**μιν <4771> {P-2DP} **ο**υτως <3779> {ADV} **κ**αι <2532> {CONJ} **η** <3588> {T-NSF} **κ**αυχησις <2746> {N-NSF} **η**μων <1473> {P-1GP} **η** <3588> {T-NSF} **ε**πι <1909> {PREP} **τι**του <5103> {N-GSM} **α**ληθεια <225> {N-NSF} **ε**γενηθη <1096> (5675) {V-AOI-3S}

08-2Co 07:14 For <3754> **if/since I have boasted <2744> (5766) anything <1536> to him <846> of <5228> you <5216>**, I am <2617> <0> not <3756> ashamed <2617> (5681); but <235> as <5613> we spoke <2980> (5656) all things <3956> to you <5213> in <1722> truth <225>, even <2532> so <3779> our <2257> boasting <2746>, which <3588> *I made* before <1909> Titus <5103>, is found <1096> (5675) a truth <225>.

1st Class -

ATRPW agrees: “If — I have gloried (ει — κεκαυχημαι). **Condition of first class. On this verb see #1Co 3:21; 2Co 5:12.** I was not put to shame (ου κατησχυνθην). First aorist passive indicative of καταισχυνω. Paul had assured Titus, who hesitated to go after the failure of Timothy, that the Corinthians were sound at bottom and would come round all right if handled properly. Paul’s joy is equal to that of Titus. In truth (εν αληθεια). In the sharp letter as well as in I Corinthians. He had not hesitated to speak plainly of their sins. Our glorying before Titus (η καυχησις επι τιτου). The two things were not inconsistent and were not contradictory as the outcome proved..”

08-2Co 08:12 C-1 ,3 - **ε**ι <1487> {COND} **γ**αρ <1063> {CONJ} **η** <3588> {T-NSF} **π**ροθυμια <4288> {N-NSF} **π**ροκειται <4295> (5736) {V-PNI-3S} **κ**αθο <2526> {ADV} **ε**αν <1437> {COND} **ε**χη <2192> (5725) {V-PAS-3S} **τι**ς <5100> {X-NSM} **ε**υπροσδεκτος <2144> {A-NSM} **ο**υ <3756> {PRT-N} **κ**αθο <2526> {ADV} **ο**υκ <3756> {PRT-N} **ε**χει <2192> (5719) {V-PAI-3S}

08-2Co 08:12 **For <1063> if there <1487> be first <4295> (5736) a willing mind <4288>, it is accepted <2144> according to <2526> ~~that~~ whatever <1437> a man <5100> may have <2192> (5725), and not <3756> according to that <2526> he has <2192> (5719) not <3756>.**

1st Class - + 3rd Class - IC Note: 2Co 08-09 is the normative passage in the New Testament for Christian giving.

ATRPW says: “Is there (προκειται). Lies before one. Old word. Acceptable (ευπροσδεκτος). See on #6:2. According as a man hath (καθο εαν εχη). **Indefinite comparative clause with εαν and present subjunctive εχη.** Clearly God does not expect us to give

what we do not have. Not according as he hath not (ου καθο ουκ εχει). Note present indicative rather than subjunctive because a specific case is presented. See #9:7; Mr 12:43.”

08-2Co 08:23 C-1 - DM - BMT - ATRWP - **ειτε <1535> {CONJ} υπερ <5228> {PREP} τιτου <5103> {N-GSM} κοινωνος <2844> {N-NSM} εμος <1699> {S-1SNSM} και <2532> {CONJ} εις <1519> {PREP} υμας <4771> {P-2AP} συνεργος <4904> {A-NSM} ειτε <1535> {CONJ} αδελφοι <80> {N-NPM} ημων <1473> {P-1GP} αποστολοι <652> {N-NPM} εκκλησιων <1577> {N-GPF} δοξα <1391> {N-NSF} χριστου <5547> {N-GSM}**

08-2Co 08:23 ~~Whether~~ **Since <1535> ~~any do enquire~~ you are inquiring of about <5228> Titus <5103>, he is my <1699> partner <2844> and <2532> fellowhelper <4904> concerning <1519> you <5209>: or <1535> our <2257> brethren <80> be enquired of, they are the messengers <652> of the churches <1577>, and the glory <1391> of Christ <5547>.**

1st Class – Substitution of πονθανοσθε PMI-2P: *you are inquiring*. “Since you are inquiring about Titus, . . .” See DM section 276. (3) and BMT section 273. (f).

ATRWP backs up with: “About Titus (υπερ τιτου). **There is no verb expressed. Supply "inquire."** He endorses Titus up to the hilt. He is "my partner" (κοινωνος εμος) and "fellow-worker" (συνεργος). Messengers of the churches (αποστολοι εκκλησιων). Apostles in the general sense of "sent ones" (from αποστελλω, to send) by the churches and responsible to the churches for the handling of the funds. The glory of Christ (δοξα χριστου). **Financial agents, please observe."**

08-2Co 09:04 C-3 - ATRWP - **μηπως <3381> {CONJ-N} εαν <1437> {COND} ελθωσιν <2064> (5632) {V-2AAS-3P} συν <4862> {PREP} εμοι <1473> {P-1DS} μακεδονες <3110> {N-NPM} και <2532> {CONJ} ευρωσιν <2147> (5632) {V-2AAS-3P} υμας <4771> {P-2AP} απαρασκευαστους <532> {A-APM} καταισχυνωμεν <2617> (5686) {V-APS-1P} ημεις <1473> {P-1NP} ινα <2443> {CONJ} μη <3361> {PRT-N} λεγωμεν <3004> (5725) {V-PAS-1P} υμεις <4771> {P-2NP} εν <1722> {PREP} τη <3588> {T-DSF} υποστασει <5287> {N-DSF} ταυτη <3778> {D-DSF} της <3588> {T-GSF} καυχισεως <2746> {N-GSF}**

08-2Co 09:04 **Lest <3381> haply <4458> if <1437> they of Macedonia <3110> come <2064> (5632) with <4862> me <1698>, and <2532> find <2147> (5632) you <5209> unprepared <532>, we <2249> (that <3363> <0> we say <3004> (5725) not <3363>, ye <5210>) should be ashamed <2617> (5686) in <1722> this same <5026> confident <5287> boasting <2746>.**

3rd Class – “unless, however, if they of Macedonia should come with me, and find you unprepared, . . .”

ATRWP says: “If there come with me any of Macedonia and find you unprepared (εαν ελθωσιν συν εμοι μακεδονες και ευρωσιν υμας απαρασκευαστους). **Condition of third class (undetermined, but stated as a lively possibility) with εαν and the second aorist active subjunctive (ελθωσιν, ευρωσιν), a bold and daring challenge. απαρασκευαστος is a late and rare verbal adjective from παρασκευαζω with a privative, only here in the N.T.** Lest by any means we should be put to shame (μη πως καταισχυνωμεν ημεις). Negative purpose with first aorist passive subjunctive of καταισχυνω (see on #7:14) in the literary plural. That we say not, ye (ινα μη λεγωμεν υμεις). A delicate syntactical turn for what he really has in mind. He does wish that they become ashamed of not paying their pledges. Confidence (υποστασει). This word, common from Aristotle on, comes from υφιστημι, to place under. It always has the notion of substratum or foundation as here; #11:17; Heb 1:3. The papyri give numerous examples (Moulton and Milligan’s Vocabulary) of the word for "property" in various aspects. **So in #Heb 11:1 "faith is the title-deed of things hoped for."** In the LXX it represents fifteen different Hebrew words.”

08-2Co 10:06 C-3 ITC - DM - ATRWP - **και <2532> {CONJ} εν <1722> {PREP} ετοιμω <2092> {A-DSN} εχοντες <2192> (5723) {V-PAP-NPM} εκδικησαι <1556> (5658) {V-AAN} πασαν <3956> {A-ASF} παρακοην <3876> {N-ASF} οταν <3752> {CONJ} πληρωθη <4137> (5686) {V-APS-3S} υμων <4771> {P-2GP} η <3588> {T-NSF} υπακοη <5218> {N-NSF}**

08-2Co 10:06 **And <2532> having <2192> (5723) in <1722> a readiness <2092> to revenge <1556> (5658) all <3956> disobedience <3876>, whenever <3752> your <5216> obedience <5218> is fulfilled <4137> (5686).**

3rd Class – ITC - *οταν* = *οτε* + *αν* with crasis: *whenever*, of the protasis. See DM section 265 (2) b

ATRPW says: "Being in readiness (*εν ετοιμω εχοντες*). This very idiom occurs in Polybius, Philo, etc. "Holding in readiness." In #12:14 we have *ετοιμως εχω* for the same idea (adverb *ετοιμως*). Disobedience (*παρακοην*). Rare word (Plato, papyri) hearing amiss (aside), failing to hear, refusing to heed (cf. #Mt 18:17 for same idea in *παρακουω*). In N.T. only here; #Ro 5:19; Heb 2:2. In contrast with *υπακοη* (obedience) rather than the common *απειθια* (#Ro 11:30,32). **When your obedience shall be fulfilled (*οταν πληρωθη υμων η υπακοη*). Indefinite temporal clause with *οταν* and first aorist passive subjunctive.** Paul expects that the whole church will become obedient to Christ's will soon as came true."

08-2Co 10:07 C-1 - *τα* <3588> {T-APN} *κατα* <2596> {PREP} *προσωπον* <4383> {N-ASN} *βλεπετε* <991> (5719) {V-PAI-2P} *ει* <1487> {COND} *τις* <5100> {X-NSM} *πεποιθεν* <3982> (5754) {V-2RAI-3S} *εαυτω* <1438> {F-3DSM} *χριστου* <5547> {N-GSM} *ειναι* <1510> (5721) {V-PAN} *τουτο* <3778> {D-ASN} *λογιζεσθω* <3049> (5737) {V-PNM-3S} *παλιν* <3825> {ADV} *αφ* <575> {PREP} *εαυτου* <1438> {F-3GSM} *οτι* <3754> {CONJ} *καθως* <2531> {ADV} *αυτος* <846> {P-NSM} *χριστου* <5547> {N-GSM} *ουτως* <3779> {ADV} *και* <2532> {CONJ} *ημεις* <1473> {P-1NP} *χριστου* <5547> {N-GSM}

08-2Co 10:07 ¶ Do ye look on <991> (5719) things after <2596> the outward appearance <4383>? **If any man <1536> trust <3982> (5754) to himself <1438> that he is <1511> (5750) Christ's <5547>**, let him <3049> <0> of <575> himself <1438> think/reckon <3049> (5737) this <5124> again <3825>, that <3754>, as <2531> he <846> *is* Christ's <5547>, even <2532> so <3779> *are* we <2249> Christ's <5547>.

1st Class – assumed true – Who this was, we don't know except at least one such did exist. **Perhaps an adherent to Incipient Gnosticism. Ref Act 08:09-24.^a Or maybe a church boss, again.**

ATRPW says: "Ye look (*βλεπετε*). Either indicative or imperative. **Either makes sense but the indicative the best sense.** Before your face (*κατα προσωπον*). They ought to look below the surface. If it is imperative, they should see the facts. That he is Christ's (*χριστου ειναι*). Predicate genitive in indirect discourse."

Also JFB adds: "Do ye regard mere outward appearance (mere external recommendations, personal appearance, voice, manner, oratory of teachers present face to face, such as they admired in the false teachers to the disparagement of Paul, #2Co 10:10; see JFB on "2Co 5:12")? Even in outward bearing when I shall be present with you (in contrast to "by letters," #2Co 10:9) I will show that I am more really armed with the authority of Christ, than those who arrogate to themselves the title of being peculiarly "Christ's" (#1Co 1:12). A Jewish emissary seems to have led this party. let him of himself think this again — He may "of himself," without needing to be taught it in a more severe manner, by "thinking again," arrive at "this" conclusion, "that even as," etc. Paul modestly demands for himself only an equal place with those whom he had begotten in the Gospel [BENGEL].

08-2Co 10:08 C-3 DC - DM - ATRWP - *εαν* <1437> {COND} *τε* <5037> {PRT} *γαρ* <1063> {CONJ} *και* <2532> {CONJ} *περισσοτερον* <4053> {A-ASN-C} *τι* <5100> {X-ASN} *καυχησωμαι* <2744> (5667) {V-ADS-1S} *περι* <4012> {PREP} *της* <3588> {T-GSF} *εξουσιας* <1849> {N-GSF} *ημων* <1473> {P-1GP} *ης* <3739> {R-GSF} *εδωκεν* <1325> (5656) {V-AAI-3S} *ο* <3588> {T-NSM} *κυριος* <2962> {N-NSM} *ημιν* <1473> {P-1DP} *εις* <1519> {PREP} *οικοδομην* <3619> {N-ASF} *και* <2532> {CONJ} *ουκ* <3756> {PRT-N} *εις* <1519> {PREP} *καθαρεισιν* <2506> {N-ASF} *υμων* <4771> {P-2GP} *ουκ* <3756> {PRT-N} *αισχυνθησωμαι* <153> (5701) {V-FPI-1S}

08-2Co 10:08 **For <1063> <2532> though <1437> <5037> I should boast <2744> (5667) somewhat <5100> more <4055> of <4012> our <2257> authority <1849>**, which <3739> the Lord <2962> hath given <1325> (5656) us <2254> for <1519> edification <3619>, and <2532> not <3756> for <1519> your <5216> destruction <2506>, I should <153> <0> not <3756> be ashamed <153> (5701):

3rd Class - DC – Doubtful Concession. Maybe he will, but probably not. See DM section 278. (2)

ATRPW remarks: "Somewhat abundantly (*περισσοτερον τι*). Comparative, "somewhat more abundantly" than I have, in order to show that he is as true a minister of Christ as his accusers are. **Concessive (conditional) clause of third class. For *εαν τε* see**

^a The early church fathers thought that Simon of Acts 8 was the source of all sorts of heresies including Gnosticism. He is said to have written numerous books. Simon's own teaching differed from formal Gnosticism by teaching that salvation came by knowing him rather than a person's spiritual identity. **He also proclaimed to be God.**

#Ro 14:8. I shall not be put to shame (οὐκ αἰσχυνθήσομαι). As a convicted impostor or pretentious boaster (Plummer). First future passive, singular number (not literary plural as in verse #7)."

08-2Co 11:04 C-1 ,1 ,1 - DM - εἰ <1487> {COND} μὲν <3303> {PRT} γὰρ <1063> {CONJ} οὐ <3588> {T-NSM} ἐρχομενος <2064> (5740) {V-PNP-NSM} ἄλλον <243> {A-ASM} ἰησοῦν <2424> {N-ASM} κηρύσσει <2784> (5719) {V-PAI-3S} οὐ <3739> {R-ASM} οὐκ <3756> {PRT-N} ἐκηρύξαμεν <2784> (5656) {V-AAI-1P} ἡ <2228> {PRT} πνεῦμα <4151> {N-ASN} ἕτερον <2087> {A-ASN} λαμβανετε <2983> (5719) {V-PAI-2P} οὐ <3739> {R-ASN} οὐκ <3756> {PRT-N} ἐλάβετε <2983> (5627) {V-2AAI-2P} ἡ <2228> {PRT} εὐαγγέλιον <2098> {N-ASN} ἕτερον <2087> {A-ASN} οὐ <3739> {R-ASN} οὐκ <3756> {PRT-N} ἐδέξασθε <1209> (5662) {V-ADI-2P} καλῶς <2573> {ADV} ἀνεχέσθε <430> (5736) {V-PNI-2P}

08-2Co 11:04 For <1063> if <1487> <3303> he that cometh <2064> (5740) preacheth <2784> (5719) another <243> Jesus <2424>, whom <3739> we have <2784> <0> not <3756> preached <2784> (5656), or <2228> if ye receive <2983> (5719) another <2087> spirit <4151>, which <3739> ye have <2983> <0> not <3756> received <2983> (5627), or if <2228> another <2087> gospel <2098>, which <3739> ye have <1209> <0> not <3756> accepted <1209> (5662), ye might <430> <0> well <2573> bear with <430> (5711) him. {with him: or, with me}

1st Class - + 1st Class - + 1st Class – the ellipsis substitution containing the conditional particle εἰ for the last two protases, above. Notice the two Greek words translated ‘another’, has pregnant meaning in this verse. The Greek word ἄλλον means *another of the same kind*. The Greek word ἕτερον means *another of a different kind*. Please refer to the footnote from 2Co 10:07 which is germane, here. This ‘Simon’, “a man who previously in the same city (Samaria) used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying, ‘This man is the great power of God.’” Act 08:09-10. Reading this chapter through verse 25, we see an example of what Paul, in 1Co 15:01-02, calls ‘believing in vain.’ This ‘Simon’ was no doubt a big cog in the wheel of Gnosticism. For substitution of εἰ in the last two protases, see DM section 276. (3). See PSHCC, Vol. 1, pgs.,256-257 and 564-567. Ref. Col 02:09 and Gal 1:6-9. ATRWP indicates: “Another Jesus (ἄλλον ἰησοῦν). Not necessarily a different Jesus, but any other “Jesus” is a rival and so wrong. That would deny the identity. A different spirit (πνεῦμα ἕτερον). This is the obvious meaning of ἕτερον in distinction from ἄλλον as seen in #Ac 4:12; Ga 1:6. But this distinction in nature or kind is not always to be insisted on. A different gospel (εὐαγγέλιον ἕτερον). Similar use of ἕτερον. Ye do well to bear with him (καλῶς ἀνεχέσθε). Ironical turn again. “Well do you hold yourselves back from him” (the coming one, whoever he is). Some MSS. have the imperfect ἀνείχεσθε (did bear with)..”

08-2Co 11:06 C-1 LC - DM - BMT - εἰ <1487> {COND} δὲ <1161> {CONJ} καὶ <2532> {CONJ} ἰδιωτῆς <2399> {N-NSM} τῷ <3588> {T-DSM} λόγῳ <3056> {N-DSM} ἀλλ <235> {CONJ} οὐ <3756> {PRT-N} τῇ <3588> {T-DSF} γνώσει <1108> {N-DSF} ἀλλ <235> {CONJ} ἐν <1722> {PREP} παντὶ <3956> {A-DSN} φανερωθεντες <5319> (5685) {V-APP-NPM} ἐν <1722> {PREP} πᾶσιν <3956> {A-DPN} εἰς <1519> {PREP} ὑμᾶς <4771> {P-2AP}

08-2Co 11:06 But <1161> though <1499> I am rude <2399> in speech <3056>, yet <235> not <3756> in knowledge <1108>; but <235> we have been thoroughly <1722> <3956> made manifest <5319> (5685) among <1519> you <5209> in <1722> all things <3956>.

1st Class - LC - But I am rude (unlearned) in speech! See DM section 278. (1), For substitution for missing verb, here εἰμι: I am see DM section 276. (3), and BMT section 273. (f).

ATRWP says: “Rude in speech (ἰδιωτῆς τῷ λόγῳ). Locative case with ἰδιωτῆς for which word see on "Ac 4:13"; see also "1Co 14:16" see on "1Co 14:23" see on "1Co 14:24". The Greeks regarded a man as ἰδιωτῆς who just attended to his own affairs (τα ἰδία) and took no part in public life. Paul admits that he is not a professional orator (cf. #10:10), but denies that he is unskilled in knowledge (ἀλλ οὐ τῇ γνώσει). Among all men (ἐν πᾶσιν). He has made his mastery of the things of Christ plain among all men. He knew his subject.”

08-2Co 11:15 C-1 LC - ου <3756> {PRT-N} μεγα <3173> {A-NSN} ουν <3767> {CONJ} ει <1487> {COND} και <2532> {CONJ} οι <3588> {T-NPM} διακονοι <1249> {N-NPM} αυτου <846> {P-GSM} μετασχηματιζονται <3345> (5743) {V-PPI-3P} ως <5613> {ADV} διακονοι <1249> {N-NPM} δικαιοσυνης <1343> {N-GSF} ων <3739> {R-GPM} το <3588> {T-NSN} τελος <5056> {N-NSN} εσται <1510> (5695) {V-FDI-3S} κατα <2596> {PREP} τα <3588> {T-APN} εργα <2041> {N-APN} αυτων <846> {P-GPM}

08-2Co 11:15 Therefore <3767> *it is* no <3756> great thing <3173> *if* <1499> <0> **his** <846> **ministers** <1249> **also** <1499> **be transformed** <3345> (5743) **as** <5613> **the ministers** <1249> **of righteousness** <1343>; whose <3739> end <5056> shall be <2071> (5704) according <2596> to their <846> works <2041>.

1st Class - LC – See DM section 278. (1). Satan's ministers are being transformed μετασχηματιζονται PPI-3P: that is **[In the active voice: to change the form of e.g. Phil 3:21. In middle voice (vs.14):to change or disguise himself (for his own benefit), here he passive voice these false apostles/ministers are being changed (by an external source-guess who?]**

ATRPW says: "As ministers of righteousness (ως διακονοι δικαιοσυνης). Jesus (#Joh 10:1-21) terms these false shepherds thieves and robbers. It is a tragedy to see men in the livery of heaven serve the devil."

08-2Co 11:16 C-3 - ATRG1 - DM - BMT - παλιν <3825> {ADV} λεγω <3004> (5719) {V-PAI-1S} μη <3361> {PRT-N} τις <5100> {X-NSM} με <1473> {P-1AS} δοξη <1380> (5661) {V-AAS-3S} αφρονα <878> {A-ASM} ειναι <1510> (5721) {V-PAN} ει <1487> {COND} δε <1161> {CONJ} μηγε <1490> {PRT-N} καν <2579> {COND-K} ως <5613> {ADV} αφρονα <878> {A-ASM} δεξασθε <1209> (5663) {V-ADM-2P} με <1473> {P-1AS} ινα <2443> {CONJ} καγω <2504> {P-1NS-K} μικρον <3398> {A-ASN} τι <5100> {X-ASN} καυχησωμαι <2744> (5667) {V-ADS-1S}

08-2Co 11:16 I say <3004> (5719) again <3825>, Let <1380> <0> no <3361> man <5100> think <1380> (5661) me <1511> (5750) <3165> a fool <878>; **if otherwise** <1490>, yet <2579> as <5613> a fool <878> receive <1209> (5663) me <3165>, that <2443> I <2504> may boast myself <2744> (5667) a <5100> little <3397>. {receive: or, suffer}

3rd Class – ellipsis here. Must add the AAS 3S verb δοξη etc., to complete the Protasis. ει δε μηγε following the negative clause (ASMG1). Note: ει with the (added) subjunctive. See also, Dm section 276. (3), and 273.BMT section (f).

ATRPW provides: Let no man think me foolish (μη τις με δοξη αφρονα ειναι). Usual construction in a negative prohibition with μη and the aorist subjunctive δοξη (Robertson, Grammar, p. 933). **But if ye do (ει δε μη γε). Literally, "But if not at least (or otherwise)," that is, If you do think me foolish. Yet as foolish (καν ως αφρονα). "Even if as foolish." Paul feels compelled to boast of his career and work as an apostle of Christ after the terrible picture just drawn of the Judaizers. He feels greatly embarrassed in doing it. Some men can do it with complete composure (sang froid).**

08-2Co 11:18 C-1 - επει <1893> {CONJ} πολλοι <4183> {A-NPM} καυχωνται <2744> (5736) {V-PNI-3P} κατα <2596> {PREP} την <3588> {T-ASF} σαρκα <4561> {N-ASF} καγω <2504> {P-1NS-K} καυχησομαι <2744> (5695) {V-FDI-1S}

08-2Co 11:18 Seeing that <1893> many <4183> glory <2744> (5736) after <2596> the flesh <4561>, I will glory <2744> (5695) also <2504>.

1st Class – επει = επι + ει with crasis, and the PMI, glory (for their own benefit). **"Since many glory after the flesh, I shall glory also."**

08-2Co 11:20 C-5*1 – ATRWP - ανεχεσθε <430> (5736) {V-PNI-2P} γαρ <1063> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} υμας <4771> {P-2AP} καταδουλοι <2615> (5719) {V-PAI-3S} ει <1487> {COND} τις <5100> {X-NSM} κατεσθιει <2719> (5719) {V-PAI-3S} ει <1487> {COND} τις

<5100> {X-NSM} λαμβανει <2983> (5719) {V-PAI-3S} ει <1487> {COND} τις <5100> {X-NSM} επιαιρεται <1869> (5731) {V-PMI-3S} ει <1487> {COND} τις <5100> {X-NSM} υμας <4771> {P-2AP} εις <1519> {PREP} προσωπον <4383> {N-ASN} δερει <1194> (5719) {V-PAI-3S}

08-2Co 11:20 For <1063> ye ~~suffer~~ are allowing <430> (5736), if a man <1536> bring <2615> <0> you <5209> into bondage <2615> (5719), if a man <1536> devour <2719> (5719) you, if a man <1536> take <2983> (5719) from you, if a man <1536> exalt himself <1869> (5731), if a man <1536> smite <1194> (5719) you <5209> on <1519> the face <4383>.

5*1st Class -

ATRPW indicates: "For ye bear with a man (ανεχεσθε γαρ). "You tolerate tyranny, extortion, craftiness, arrogance, violence, and insult" (Plummer). Sarcasm that cut to the bone. Note the verb with each of the five conditional clauses (enslaves, devours, takes captive, exalteth himself, smites on the face). The climax of insult, smiting on the face.."

08-2Co 11:21 C-3 - κατα <2596> {PREP} ατιμιαν <819> {N-ASF} λεγω <3004> (5719) {V-PAI-1S} ως <5613> {ADV} οτι <3754> {CONJ} ημεις <1473> {P-1NP} ησθενησαμεν <770> (5656) {V-AAI-1P} εν <1722> {PREP} ω <3739> {R-DSN} δ <1161> {CONJ} αν <302> {PRT} τις <5100> {X-NSM} τολμα <5111> (5725) {V-PAS-3S} εν <1722> {PREP} αφροσυνη <877> {N-DSF} λεγω <3004> (5719) {V-PAI-1S} τολμω <5111> (5719) {V-PAI-1S} καγω <2504> {P-1NS-K}

08-2Co 11:21 I speak <3004> (5719) as concerning <2596> reproach <819>, as <5613> though <3754> we <2249> had been/were weak <770> (5656). **Howbeit <1161> whereinsoever <1722> <3739> <302> any <5100> is bold <5111> (5725),** (I speak <3004> (5719) foolishly <1722> <877>,) I am bold <5111> (5719) also <2504>.

3rd Class - “. . . in whom by whatever means any may be bold, I am speaking foolishly, I am also bold”

ATRPW says: “By way of disparagement (κατα ατιμιαν). Intense irony. Cf. #6:8. As though (ως οτι). Presented as the charge of another. "They more than tolerate those who trample on them while they criticize as weak one who shows them great consideration" (Plummer). After these prolonged explanations Paul "changes his tone from irony to direct and masterful assertion" (Bernard). I am bold also (τολμω καγω). Real courage. Cf. #10:2,12.”

08-2Co 11:30 C-1 - ει <1487> {COND} καυχασθαι <2744> (5738) {V-PNN} δει <1163> (5719) {V-PAI-3S} τα <3588> {T-APN} της <3588> {T-GSF} ασθενειας <769> {N-GSF} μου <1473> {P-1GS} καυχησομαι <2744> (5695) {V-FDI-1S}

08-2Co 11:30 If <1487> I must need <1163> (5748) glory <2744> (5738), I will glory <2744> (5695) of the things which concern <3588> mine <3450> infirmities <769>.

1st Class - “Since it is necessary to glory, I shall glory in the things which concern my infirmities.”

ATRPW says: “The things that concern my weakness (τα της ασθενειας μου). Like the list #2Cor 11:23-29”

08-2Co 12:02 C-1 ,1 - DM - BMT - οιδα <1492> (5758) {V-RAI-1S} ανθρωπον <444> {N-ASM} εν <1722> {PREP} χριστω <5547> {N-DSM} προ <4253> {PREP} ετων <2094> {N-GPN} δεκατεσσαρων <1180> {A-GPN} ειτε <1535> {CONJ} εν <1722> {PREP} σωματι <4983> {N-DSN} ουκ <3756> {PRT-N} οιδα <1492> (5758) {V-RAI-1S} ειτε <1535> {CONJ} εκτος <1622> {ADV} του <3588> {T-GSN} σωματος <4983> {N-GSN} ουκ <3756> {PRT-N} οιδα <1492> (5758) {V-RAI-1S} ο <3588> {T-NSM} θεος <2316> {N-NSM} οιδεν <1492> (5758) {V-RAI-3S} αρπαγεντα <726> (5651) {V-2APP-ASM} τον <3588> {T-ASM} τοιουτον <5108> {D-ASM} εως <2193> {ADV} τριτου <5154> {A-GSM} ουρανου <3772> {N-GSM}

08-2Co 12:02 I knew <1492> (5758) a man <444> in <1722> Christ <5547> above <4253> <0> fourteen <1180> years <2094> ago <4253>, (whether I was <1535> in <1722> the body <4983>, I cannot <3756> tell <1492> (5758); or whether I was <1535> out <1622> of the body <4983>, I cannot <3756> tell

<1492> (5758): God <2316> knoweth <1492> (5758);) such an one <5108> caught up <726> (5651) to <2193> the third <5154> heaven <3772>.

1st Class - . + 1st Class - Substitution into the two ellipses, the IAIIndicative-1S > ημην: *I was*, See DM section 276. (3) and BMT section 273. (f). (For arguments sake)

ATRPW says: "I know a man (οἶδα ἀνθρώπου). **Paul singles out one incident of ecstasy in his own experience that he declines to describe. He alludes to it in this indirect way as if it were some other personality.** Fourteen years ago (πρὸ ἐτῶν δεκατεσσάρων). Idiomatic way of putting it, the preposition πρὸ (before) before the date (Robertson, Grammar, p. 621f.) as in #Joh 12:1. The date was probably while Paul was at Tarsus (#Ac 9:30; 11:25). We have no details of that period. Caught up (ἀρπαγεντα). Second aorist passive participle of ἀρπάζω, to seize (see on #Mt 11:12). Even to the third heaven (εἰς τρίτου οὐρανοῦ). It is unlikely that Paul alludes to the idea of seven heavens held by some Jews (Test. of the Twelve Pat., Levi ii. iii.). He seems to mean the highest heaven where God is (Plummer)."

08-2Co 12:03 C-1 ,1 - BMT - DM - καὶ <2532> {CONJ} οἶδα <1492> (5758) {V-RAI-1S} τὸν <3588> {T-ASM} τοιοῦτον <5108> {D-ASM} ἀνθρώπου <444> {N-ASM} εἴτε <1535> {CONJ} ἐν <1722> {PREP} σωματι <4983> {N-DSN} εἴτε <1535> {CONJ} ἐκτος <1622> {ADV} τοῦ <3588> {T-GSN} σώματος <4983> {N-GSN} οὐκ <3756> {PRT-N} οἶδα <1492> (5758) {V-RAI-1S} ὁ <3588> {T-NSM} θεός <2316> {N-NSM} οἶδεν <1492> (5758) {V-RAI-3S}

08-2Co 12:03 And <2532> I knew <1492> (5758) such <5108> a man <444>, (**whether <1535> in <1722> the body <4983>, or whether <1535> out <1622> of the body <4983>**), I cannot <3756> tell <1492> (5758): God <2316> knoweth <1492> (5758);)

1st Class - + 1st Class – Both protases need an ellipsis of the verb Imperfect Active Indicative-1S ημην: *I was*. See BMT section 273. (f) and DM section 276. (3). **But consider the flights of fancy of Muhammad** e.g. From the Hadith see Below.

ATRPW reads as: "I do not know (οὐκ οἶδα). Paul declines to pass on his precise condition in this trance. We had best leave it as he has told it."

Hadith 008 : 345 : Narrated By Abu Dhar

Collected and Translation by Sahih Bukhari

Allah's Apostle said, "While I was at Mecca the roof of my house was opened and **Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven**, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. **Those on his right are the people of Paradise and those on his left are the people of Hell** and when he looks towards his right he laughs and when he looks towards his left he weeps.'

Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and **Abraham on the sixth heaven**. Anas said, "When Gabriel along with the Prophet passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris.' The Prophet added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, '**Who is he?**' **Gabriel replied, 'He is Jesus.** {Ed. Note: Complete and utter blasphemy. e. g., Joh 1:1-12, 5:21-24, 8:58, 9:35-41, 10:24-30, 11:25-27, 14:1-12, 17:1-21, etc.; Col 1; Rev

1:1-20, etc. Notice also that Paul only went to the third heaven 2 Cor 12:2, which was paradise 2 Cor 12:4 Also note that Jesus is only in the second heaven.}

Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens.' Ibn Hazm and Anas bin Malik said: The Prophet said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we "reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colours, indescribable. **Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk.**"

{Ed. Note: This is truly a fantastic tale of the Arabian nights, that was evidently related to Muhammad's friend(s). These are the fantastic tales of a False Prophet like Joseph Smith and his angel MORON-I. His "Quran" came to him in Ancient "Egyptian Hieroglyphics on Golden tablets, etc. Another instance of a false prophet.}^}

08-2Co 12:05 C-1 EXC - BMT - DM - υπερ <5228> {PREP} του <3588> {T-GSM} τοιουτου <5108> {D-GSM} καυχησομαι <2744> (5695) {V-FDI-1S} υπερ <5228> {PREP} δε <1161> {CONJ} εμ αυτου <1683> {F-1GSM} ου <3756> {PRT-N} καυχησομαι <2744> (5695) {V-FDI-1S} ει <1487> {COND} μη <3361> {PRT-N} εν <1722> {PREP} ταις <3588> {T-DPF} ασθενειαις <769> {N-DPF} μου <1473> {P-1GS}

08-2Co 12:05 Of <5228> such an one <5108> will I glory <2744> (5695): yet <1161> of <5228> myself <1683> I will <2744> <0> not <3756> glory <2744> (5695), **but/except <1508> in <1722> mine <3450> infirmities <769>.**

1st Class - EXC - Another condition with an 'elliptic' verb to be supplied from the context. Suggest the FMI-1S, καυχησομαι: *I shall glory*. See BMT sections 273. (f) and 274. (g), and DM section 276. (3), and 216.

ATRW P indicates: "But on mine own behalf (υπερ δε εμ αυτου). As if there were two Pauls. In a sense there were. **He will only glory in the things mentioned above, the things of his weaknesses (#11:30).**"

08-2Co 12:06 C-3 - ATRWP - εαν <1437> {COND} γαρ <1063> {CONJ} θελησω <2309> (5661) {V-AAS-1S} καυχησασθαι <2744> (5664) {V-ADN} ουκ <3756> {PRT-N} εσομαι <1510> (5695) {V-FDI-1S} αφρων <878> {A-NSM} αληθειαν <225> {N-ASF} γαρ <1063> {CONJ} ερω <2046> (5692) {V-FAI-1S} φειδομαι <5339> (5736) {V-PNI-1S} δε <1161> {CONJ} μη <3361> {PRT-N} τις <5100> {X-NSM} εις <1519> {PREP} εμε <1473> {P-1AS} λογισηται <3049> (5667) {V-ADS-3S} υπερ <5228> {PREP} ο <3739> {R-ASN} βλεπει <991> (5719) {V-PAI-3S} με <1473> {P-1AS} η <2228> {PRT} ακουει <191> (5719) {V-PAI-3S} τι <5100> {X-ASN} εξ <1537> {PREP} εμου <1473> {P-1GS}

08-2Co 12:06 **For <1063> though <1437> I would desire <2309> (5661) to glory <2744> (5664),** I shall <2071> <0> not <3756> be <2071> (5704) a fool <878>; for <1063> I will say <2046> (5692) the truth <225>: but <1161> *now* I forbear <5339> (5736), lest <3361> any man <5100> should think <3049>

^a Ref. NEC, "The Kingdoms Of The Frauds" - All The Religions And Cults Of The World. 2012, 764 Pgs. self published.

(5667) of <1519> me <1691> above <5228> that which <3739> he seeth <991> (5719) me <3165> *to be*, or <2228> *that* he heareth <191> (5719) of <5100> <1537> me <1700>.

3rd Class -

ATRPW agrees with: "I shall not be foolish (οὐκ εἶσομαι ἀφρων). **Apparent contradiction to #11:1,16. But he is here speaking of the Paul "caught up" in case he should tell the things heard (condition of the third class, εἰν and first aorist subjunctive θελήσω). Of me (εἰς ἐμεῖ). To my credit, almost like dative (cf. ἐν ἐμοὶ in #1Co 14:11).**"

08-2Co 12:10 C-3 ITC - DM - ATRWP - δὶο <1352> {CONJ} εὐδοκῶ <2106> (5719) {V-PAI-1S} ἐν <1722> {PREP} ἀσθενείαις <769> {N-DPF} ἐν <1722> {PREP} ὑβρεσιν <5196> {N-DPF} ἐν <1722> {PREP} ἀναγκαῖς <318> {N-DPF} ἐν <1722> {PREP} διωγμοῖς <1375> {N-DPM} ἐν <1722> {PREP} στενοχωρίαις <4730> {N-DPF} ὑπὲρ <5228> {PREP} χριστοῦ <5547> {N-GSM} **ὅταν <3752> {CONJ} γὰρ <1063> {CONJ} ἀσθενῶ <770> (5725) {V-PAS-1S}** τότε <5119> {ADV} δυνατός <1415> {A-NSM} εἰμι <1510> (5719) {V-PAI-1S}

08-2Co 12:10 Therefore <1352> I take pleasure <2106> (5719) in <1722> infirmities <769>, in <1722> reproaches <5196>, in <1722> necessities <318>, in <1722> persecutions <1375>, in <1722> distresses <4730> for <5228> <0> Christ's <5547> sake <5228>: **for <1063> whenever <3752> I am weak <770> (5725)**, then <5119> am <1510> (5748) I strong <1415>.

3rd Class - ITC - ὅταν = ὅτε + ἀν: *whenever*, with crasis and the PAS-1S of ἀσθενῶ of the protasis. See DM section 265 (2) a.

ATRPW says (it's an old word): "Wherefore I take pleasure (δὶο εὐδοκῶ). For this noble word see on "Mt 3:17"; see also "2Co 5:8". The enemies of Paul will have a hard time now in making Paul unhappy by persecutions even unto death (#Php 1:20-26). He is not courting martyrdom, but he does not fear it or anything that is "for Christ's sake" (ὑπὲρ χριστοῦ).

For when (ὅταν γὰρ). "For whenever," indefinite time. Then I am strong (τότε δυνατός εἰμι). At that very time, but not in myself, but in the fresh access of power from Christ for the emergency.."

08-2Co 12:11 C-1 LC - DM - γεγονός <1096> (5754) {V-2RAI-1S} ἀφρων <878> {A-NSM} καυχώμενος <2744> (5740) {V-PNP-NSM} ὑμεῖς <4771> {P-2NP} με <1473> {P-1AS} ἠναγκασάτε <315> (5656) {V-AAI-2P} ἐγὼ <1473> {P-1NS} γὰρ <1063> {CONJ} ὀφείλον <3784> (5707) {V-IAI-1S} ὑφ' <5259> {PREP} ὑμῶν <4771> {P-2GP} συνιστάσθαι <4921> (5745) {V-PPN} οὐδὲν <3762> {A-ASN-N} γὰρ <1063> {CONJ} ὑστερήσα <5302> (5656) {V-AAI-1S} τῶν <3588> {T-GPM} ὑπὲρ <5228> {PREP} λιαν <3029> {ADV} ἀποστόλων <652> {N-GPM} εἰ <1487> {COND} **καὶ <2532> {CONJ} οὐδὲν <3762> {A-NSN-N} εἰμι <1510> (5719) {V-PAI-1S}**

08-2Co 12:11 ¶ I am become <1096> (5754) a fool <878> in glorying <2744> (5740); ye <5210> have compelled <315> (5656) me <3165>: for <1063> I <1473> ought <3784> (5707) to have been commended <4921> (5745) of <5259> you <5216>: for <1063> in nothing <3762> am I behind <5302> (5656) the very chiefest <3029> apostles <652> <5228>, **though <1499> I ~~be~~ am<1510> (5748) nothing <3762>.**

1st Class – LC – See DM section 278. (1)

ATRPW writes: "am become foolish (γέγονα ἀφρων). Perfect active indicative of γίνομαι. In spite of what he said in verse #6 that he would not be foolish if he gloried in the other Paul. But he feels that he has dropped back to the mood of #11:1,16. He has been swept on by the memory of the ecstasy. For I ought to have been commended by you (ἐγὼ γὰρ ὀφείλον ὑφ' ὑμῶν συνιστάσθαι). Explanation of "ye compelled me." Imperfect active ὀφείλον of ὀφείλω, to be under obligation, and the tense here expresses an unfulfilled obligation about the present. But συνιστάσθαι is present passive infinitive, not aorist or perfect passive. He literally means, "I ought now to be commended by you" instead of having to glorify myself. He repeats his boast already made (#11:5), that he is no whit behind "the super-extra apostles" (the Judaizers), **"though I am nothing" (εἰ καὶ οὐδὲν εἰμι).** Even boasting himself against those false apostles causes a reaction of feeling that he has to express (cf. #1Co 15:9; 1Ti 1:15).."

08-2Co 12:13 C-1 EXC - BMT - DM - τί <5101> {I-NSN} γὰρ <1063> {CONJ} ἐστὶν <1510> (5719) {V-PAI-3S} ὁ <3739> {R-ASN} ἠττηθῆτε <2274> (5681) {V-API-2P} ὑπὲρ <5228> {PREP} τὰς <3588> {T-APF} λοιπὰς <3062> {A-APF} ἐκκλησίας <1577> {N-APF} εἰ <1487> {COND} **μὴ <3361> {PRT-N} ὅτι**

<3754> {CONJ} αυτος <846> {P-NSM} εγω <1473> {P-1NS} ου <3756> {PRT-N} κατεναρκτησα <2655> (5656) {V-AAI-1S} υμων <4771> {P-2GP} χαρισασθε <5483> (5663) {V-ADM-2P} μοι <1473> {P-1DS} την <3588> {T-ASF} αδικιαν <93> {N-ASF} ταυτην <3778> {D-ASF}

08-2Co 12:13 For <1063> what <5101> is it <2076> (5748) wherein <3739> ye were inferior <2274> (5681) to <5228> other <3062> churches <1577>, **except <1508> it is** that <3754> I <1473> myself <846> was <2655> <0> not <3756> burdensome <2655> (5656) to you <5216>? forgive <5483> (5663) me <3427> this <5026> wrong <93>.

1st Class - EXC – See BMT section 273. (f) and 274. (g), and DM section 276. (3) for verb substitution of εστιν : It is; for an ellipsis.

ATRPW says: “Wherein ye were made inferior (ο ησσωθητε). First aorist passive indicative of ησσομαι, the text of Aleph B D instead of the usual ηττηθητε from the common ητταομαι to be inferior or less from the comparative ηττων. See ησσω in verse #15. ο is the neuter accusative with the passive verb (Robertson, Grammar, p. 479). Forgive me this wrong (χαρισασθε μοι την αδικιαν ταυτην). Consummate irony to the stingy element in this church (cf. #11:9).

08-2Co 12:15 C-1 LC - DM - BMT - εγω <1473> {P-1NS} δε <1161> {CONJ} ηδιστα <2236> {ADV-S} δαπανησω <1159> (5692) {V-FAI-1S} και <2532> {CONJ} εκδαπανηθησομαι <1550> (5701) {V-FPI-1S} υπερ <5228> {PREP} των <3588> {T-GPF} ψυχων <5590> {N-GPF} υμων <4771> {P-2GP} ει <1487> {COND} και <2532> {CONJ} περισσοτερος <4057> {ADV-C} υμας <4771> {P-2AP} αγαπων <25> (5723) {V-PAP-NSM} ηττον <2276> {A-ASN} αγαπωμαι <25> (5743) {V-PPI-1S}

08-2Co 12:15 And <1161> I <1473> will very gladly <2236> spend <1159> (5692) and <2532> be spent <1550> (5701) for <5228> you <5590> <5216>; **though <1499> the more abundantly <4056> I am having love <25> (5723) for you <5209>**, the less <2276> I be loved <25> (5743). {for you: Gr. for your souls}

1st Class - LC - This protasis lacks the elliptic verb PAI-1S εχω: I am having. See DM section 276. (3) and BMT section 273. (f), – *If even = though*. The Apostle is evidently an advocate for tough love.

ATRPW has another old word: “will most gladly spend and be spent (ηδιστα δαπανησω και εκδαπανηθησομαι). Both future active of old verb δαπαναω (#Mr 5:26) to spend money, time, energy, strength and the future passive of εκδαπαναω, late compound to spend utterly, to spend out, (εκ-), to spend wholly. Only here in N.T.”

08-2Co 13:02 C-3 - ATRWP - προειρηκα <4280> (5758) {V-RAI-1S} και <2532> {CONJ} προλεγω <4302> (5719) {V-PAI-1S} ως <5613> {ADV} παρων <3918> (5723) {V-PAP-NSM} το <3588> {T-ASN} δευτερον <1208> {A-ASN} και <2532> {CONJ} απων <548> (5723) {V-PAP-NSM} νυν <3568> {ADV} γραφω <1125> (5719) {V-PAI-1S} τοις <3588> {T-DPM} προημαρτηκοσιν <4258> (5761) {V-RAP-DPM} και <2532> {CONJ} τοις <3588> {T-DPM} λοιποις <3062> {A-DPM} πασιν <3956> {A-DPM} οτι <3754> {CONJ} εαν <1437> {COND} ελθω <2064> (5632) {V-2AAS-1S} εις <1519> {PREP} το <3588> {T-ASN} παλιν <3825> {ADV} ου <3756> {PRT-N} φεισομαι <5339> (5695) {V-FDI-1S}

08-2Co 13:02 I told you before <4280> (5758), and <2532> foretell you <4302> (5719), as if <5613> I were present <3918> (5752), the second <1208> time; and <2532> being absent <548> (5752) now <3568> I write <1125> (5719) to them which heretofore have sinned <4258> (5761), and <2532> to all <3956> other <3062>, that <3754>, **if <1437> I come <2064> (5632) again <1519> <3825>**, I will <5339> <0> not <3756> spare <5339> (5695):

3rd Class -

ATRPW says: “As when I was present the second time (ως παρων το δευτερον). This translation assumes the second visit as already made. It is a natural way to take the Greek ως παρων. But ως with παρων can also mean “as if present” the second time (Authorized Version). Probably “as when” is the more natural rendering, but the other cannot be ruled entirely out in view of #1:15-23. If I come again (εαν ελθω εις το παλιν). **Condition of third class**. The use of παλιν of itself suits the idea that Paul had not yet made the second visit as it means simply “again” or “back,” but in #Mt 26:44 we find παλιν εκ τριτου (again a third time) and so it is not decisive.”

08-2Co 13:03 C-1 - **επει** <1893> {CONJ} **δοκιμην** <1382> {N-ASF} **ζητειτε** <2212> (5719) {V-PAI-2P} **του** <3588> {T-GSM} **εν** <1722> {PREP} **εμοι** <1473> {P-1DS} **λαλουντος** <2980> (5723) {V-PAP-GSM} **χριστου** <5547> {N-GSM} **ος** <3739> {R-NSM} **εις** <1519> {PREP} **υμας** <4771> {P-2AP} **ουκ** <3756> {PRT-N} **ασθενει** <770> (5719) {V-PAI-3S} **αλλα** <235> {CONJ} **δυναται** <1414> (5719) {V-PAI-3S} **εν** <1722> {PREP} **υμιν** <4771> {P-2DP}

08-2Co 13:03 **Since** <1893> **ye seek** <2212> (5719) **a proof** <1382> **of Christ** <5547> **speaking** <2980> (5723) **in** <1722> **me** <1698>, which <3739> to <1519> you-ward <5209> is <770> <0> not <3756> weak <770> (5719), but <235> is mighty <1414> (5719) in <1722> you <5213>.

1st Class – **επει** = **επι**+ **ει** with crasis, and the PAI, “**Since you are seeking proof of Christ in me speaking**, . .

08-2Co 13:04 C-1/0 EC - DM - **και** <2532> {CONJ} **γαρ** <1063> {CONJ} **ει** <1487> {COND} **εσταυρωθη** <4717> (5681) {V-API-3S} **εξ** <1537> {PREP} **ασθενειας** <769> {N-GSF} **αλλα** <235> {CONJ} **ζη** <2198> (5719) {V-PAI-3S} **εκ** <1537> {PREP} **δυναμεως** <1411> {N-GSF} **θεου** <2316> {N-GSM} **και** <2532> {CONJ} **γαρ** <1063> {CONJ} **ημεις** <1473> {P-1NP} **ασθενουμεν** <770> (5719) {V-PAI-1P} **εν** <1722> {PREP} **αυτω** <846> {P-DSM} **αλλα** <235> {CONJ} **ζησομεθα** <2198> (5695) {V-FDI-1P} **συν** <4862> {PREP} **αυτω** <846> {P-DSM} **εκ** <1537> {PREP} **δυναμεως** <1411> {N-GSF} **θεου** <2316> {N-GSM} **εις** <1519> {PREP} **υμας** <4771> {P-2AP}

08-2Co 13:04 **For** <1063> <2532> **though** <1487> **he was crucified** <4717> (5681) **through** <1537> **weakness** <769>, yet <235> he liveth <2198> (5719) by <1537> the power <1411> of God <2316>. For <1063> we <2249> also <2532> are weak <770> (5719) in <1722> him <846>, but <235> we shall live <2198> (5695) with <4862> him <846> by <1537> the power <1411> of God <2316> toward <1519> you <5209>. *{in him: or, with him}*

1st Class – EC – See DM section 278. (3) – The absence of the conditional particle **ει**, is noted (except in the TR and Byz texts) to eliminated the conditional clause. Either way the sentence is a declarative one (“For He was (even?) crucified through weakness,” Or as above “For though/even if He was crucified through weakness,” (and He was. Ref. Php 02:06-08.)

ATWTP reads as: “But we shall live with him through the power of God (**αλλα ζησομεν συν αυτω εκ δυναμεως θεου**). So real is Paul’s sense of his union with Christ.”

JFB Says: “though — omitted in some of the oldest manuscripts; then translate, “For He was even crucified,” etc. through weakness — Greek, “from weakness”; that is, His assumption of our weakness was the source, or necessary condition, from which the possibility of His crucifixion flowed (#Heb 2:14 Php 2:7,8). by — Greek, “from”; “owing to.” the power of God — the Father (#Ro 1:4 6:4 Eph 1:20). weak in him — that is, in virtue of our union with Him, and after His pattern, weakness predominates in us for a time (exhibited in our “infirmities” and weak “bodily presence,” #2Co 10:10 12:5,9,10; and also in our not putting into immediate exercise our power of punishing offenders, just as Christ for a time kept in abeyance His power). we shall live with him — not only hereafter with Him, free from our present infirmities, in the resurrection life (#Php 3:21), but presently in the exercise of our apostolic authority against offenders, which flows to us in respect to you from the power of God, however “weak” we now seem to you. “With Him,” that is, even as He now exercises His power in His glorified resurrection life, after His weakness for a time.”

08-2Co 13:05 C-1 ,1 EXC - DM - BMT - **εαυτους** <1438> {F-2APM} **πειραζετε** <3985> (5720) {V-PAM-2P} **ει** <1487> {COND} **εστε** <1510> (5719) {V-PAI-2P} **εν** <1722> {PREP} **τη** <3588> {T-DSF} **πισται** <4102> {N-DSF} **εαυτους** <1438> {F-2APM} **δοκιμαζετε** <1381> (5720) {V-PAM-2P} **η** <2228> {PRT} **ουκ** <3756> {PRT-N} **επιγνωσκετε** <1921> (5719) {V-PAI-2P} **εαυτους** <1438> {F-2APM} **οτι** <3754> {CONJ} **ιησους** <2424> {N-NSM} **χριστος** <5547> {N-NSM} **εν** <1722> {PREP} **υμιν** <4771> {P-2DP} **εστιν** <1510> (5719) {V-PAI-3S} **ει** <1487> {COND} **μη** <3361> {PRT-N} **τι** <5100> {X-NSN} **αδοκιμοι** <96> {A-NPM} **εστε** <1510> (5719) {V-PAI-2P}

08-2Co 13:05 Examine <3985> (5720) yourselves <1438>, **whether** <1487> **ye** ~~be~~ **are** <2075> (5748) **in** <1722> **the faith** <4102>; prove <1381> (5720) your own selves <1438>. <2228> Know ye <1921> (5719)

not <3756> your own selves <1438>, how that <3754> Jesus <2424> Christ <5547> is <2076> (5748) in <1722> you <5213>, **except/unless <1509> ye be are <2075> (5748) reprobates <5100> <96>?**

1st Class - Paul assumes the readers of this epistle are 'in the faith.' + 1ST Class – EXC. See DM section 216. and 241.

(2) for use of μη in questions. The expected answer is No. For the exception, see BMT section 274. (g).

ATRW says: "Unless indeed ye be reprobate (ει μητι αδοκιμοι εστε). Paul challenged his opposers in Corinth to try (πειραζετε) themselves, to test (δοκιμαζετε) themselves, whether they were "in the faith" (εν τη πιστει), a much more vital matter for them than trying to prove Paul a heretic. **Such tests can be made, unless, alas, they are "reprobate"** (αδοκιμοι, the very adjective that Paul held up before himself as a dreadful outcome to be avoided, #1Co 9:27).

08-2Co 13:09 C-3 ITC - DM - χαιρομεν <5463> (5719) {V-PAI-1P} γαρ <1063> {CONJ} **οταν <3752> {CONJ} ημεις <1473> {P-1NP} ασθενωμεν <770> (5725) {V-PAS-1P}** υμεις <4771> {P-2NP} δε <1161> {CONJ} δυνατοι <1415> {A-NPM} ητε <1510> (5725) {V-PAS-2P} τουτο <3778> {D-ASN} δε <1161> {CONJ} και <2532> {CONJ} ευχομεθα <2172> (5736) {V-PNI-1P} την <3588> {T-ASF} υμων <4771> {P-2GP} καταρτισιν <2676> {N-ASF}

08-2Co 13:09 For <1063> we <2249> are glad <5463> (5719), **whenever <3752> we are weak <770> (5725)**, and <1161> ye <5210> are <5600> (5753) strong <1415>: and <1161> this <5124> also <2532> we wish <2172> (5736), *even* your <5216> perfection <2676>. {perfection: or, reformation, or, restoration}

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis and the PAS-1P of ασθενωμεν of the protasis. See DM section 265 (2) b.

ATRW says: "For we rejoice (χαιρομεν γαρ). Paul had far rather be weak in the sense of failing to exercise his apostolic power because they did the noble thing. He is no Jonah who lamented when Ninevah repented. Your perfecting (υμων καταρτισιν). Late word from καταρτιζω, to fit, to equip (see verb in verse #11). In Plutarch, only here in N.T."

09 Galatians

09-Gal 01:07 C-1 EXC - BMT - DM - ο <3739> {R-NSN} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} αλλο <243> {A-NSN} ει <1487> {COND} μη <3361> {PRT-N} τινες <5100> {X-NPM} εισιν <1510> (5719) {V-PAI-3P} οι <3588> {T-NPM} παρασσουντες <5015> (5723) {V-PAP-NPM} υμας <4771> {P-2AP} και <2532> {CONJ} θελοντες <2309> (5723) {V-PAP-NPM} μεταστρεψαι <3344> (5658) {V-AAN} το <3588> {T-ASN} ευαγγελιον <2098> {N-ASN} του <3588> {T-GSM} χριστου <5547> {N-GSM}

09-Gal 01:07 Which <3739> is <2076> (5748) not <3756> another <243>; **but/except there ~~be~~ are <1526> (5748) some <5100> ~~that~~ who <1508> are troubling <5015> (5723) you <5209>**, and <2532> would <2309> (5723) pervert <3344> (5658) the gospel <2098> of Christ <5547>.

1st Class – EXC – See BMT section 274. (g), and DM section 216. In vs 6, a ετερος another of a different kind – a heretical gospel. Αλλο, is another of the same kind of gospel, but here, vs. 7 it appears with the strong negation ουκ. “Not the same kind of Gospel!”

ATRPW says: “Which is not another (ο ουκ εστιν αλλο). It is no “gospel” (good news) at all, but a yoke of bondage to the law and the abolition of grace. There is but one gospel and that is of grace, not works. The relative ο (which) refers to ετερον ευαγγελιον (a different gospel) “taken as a single term and designating the erroneous teachings of the Judaizers” (Burton). Only (ει μη). Literally, “except,” that is, “Except in this sense,” “in that it is an attempt to pervert the one true gospel” (Lightfoot). Who disturb you (οι παρασσουντες). The disturbers. This very verb παρασσω is used in #Ac 17:8 of the Jews in Thessalonica who “disturbed” the politarchs and the people about Paul. Would pervert (θελοντες μεταστρεψαι). “Wish to turn about,” change completely as in #Ac 2:20; #Jas 4:9. The very existence of the gospel of Christ was at stake.”

09-Gal 01:08 C-3 EC - DM - ATRWP - αλλα <235> {CONJ} και <2532> {CONJ} εαν <1437> {COND} ημεις <1473> {P-1NP} η <2228> {PRT} αγγελος <32> {N-NSM} εξ <1537> {PREP} ουρανου <3772> {N-GSM} ευαγγελιζεται <2097> (5735) {V-PMS-3S} υμιν <4771> {P-2DP} παρ <3844> {PREP} ο <3739> {R-ASN} ευηγγελισαμεθα <2097> (5668) {V-AMI-1P} υμιν <4771> {P-2DP} αναθεμα <331> {N-NSN} εστω <1510> (5720) {V-PAM-3S}

09-Gal 01:08 But <235> **though/even if <2532> <1437> we <2249>, or <2228> an angel <32> from <1537> heaven <3772>, preach any other gospel <2097> (5735) unto you <5213> than <3844> that which <3739> we have preached <2097> (5668) unto you <5213>, let him be <2077> (5749) accursed <331>.**

3rd Class - EC - See DM section 278. (3). Do you know of any pseudo-Christian groups that claim to have obtained “New Revelation” from a so-called ‘prophet’ or an ‘angel. From heaven?’ **What do you think might happen to such a personage?**

ATRPW contributes with : “If we (εαν ημεις). Condition of third class (εαν and aorist middle subjunctive ευαγγελιζεται). Suppose I (literary plural) should turn renegade and preach “other than” (παρ ο), “contrary to that which we preached.” Preachers have turned away from Christ, alas, and preached “humanism” or some other new-fangled notion. The Jews termed Paul a renegade for leaving Judaism for Christianity. But it was before Paul had seen Christ that he clung to the law. **Paul is dogmatic and positive here, for he knows that he is standing upon solid ground, the fact of Christ dying for us and rising again. He had seen the Risen Jesus Christ. No angel can change Paul now. Let him be anathema (αναθεμα εστω). See on “1Co 12:3” for this word.**”

09-Gal 01:09 C-1 - ως <5613> {ADV} προειρηκαμεν <4280> (5758) {V-RAI-1P} και <2532> {CONJ} αρτι <737> {ADV} παλιν <3825> {ADV} λεγω <3004> (5719) {V-PAI-1S} ει <1487> {COND} τις <5100> {X-NSM} υμας <4771> {P-2AP} ευαγγελιζεται <2097> (5731) {V-PMI-3S} παρ <3844> {PREP} ο <3739> {R-ASN} παρελαβετε <3880> (5627) {V-2AAI-2P} αναθεμα <331> {N-NSN} εστω <1510> (5720) {V-PAM-3S}

09-Gal 01:09 As <5613> we said before <4280> (5758), so <2532> say I <3004> (5719) now <737> again <3825>, **If any <1536> man preach <2097> <0> any other <3844> <0> gospel <2097> (5731) unto you <5209> than <3844> that <3739> ye have received <3880> (5627), let him be <2077> (5749) accursed <331>.**

1st Class – **A very serious statement concerning (another of a different kind, verse 08) a gospel different from that-that saved you, let him (or her) be accursed. Ref. 1Co 15.** The Holy Spirit through Paul. Rephrases and restates this anathema twice, because; Ref. Gen 41:32. **There were, even in those early years, those who preached another gospel, and so it is, today.**

09-Gal 01:10 C-2 - BMT - DM - ATRWP - αρτι <737> {ADV} γαρ <1063> {CONJ} ανθρωπους <444> {N-APM} πειθω <3982> (5719) {V-PAI-1S} η <2228> {PRT} τον <3588> {T-ASM} θεον <2316> {N-ASM} η <2228> {PRT} ζητω <2212> (5719) {V-PAI-1S} ανθρωποις <444> {N-DPM} αρεσκειν <700> (5721) {V-PAN} ει <1487> {COND} γαρ <1063> {CONJ} επι <2089> {ADV} ανθρωποις <444> {N-DPM} ηρεσκον <700> (5707) {V-IAI-1S} χριστου <5547> {N-GSM} δουλος <1401> {N-NSM} ουκ <3756> {PRT-N} αν <302> {PRT} ημην <1510> (5710) {V-IMI-1S}

09-Gal 01:10 ¶ For <1063> do I <3982> <0> now <737> persuade <3982> (5719) men <444>, or <2228> God <2316>? or <2228> do I seek <2212> (5719) to please <700> (5721) men <444>? **for <1063> if <1487> I <700> <0> yet <2089> pleased <700> (5707) men <444>**, I should <302> not <3756> be <2252> (5713) the servant <1401> of Christ <5547>.

2nd Class – “. . . **For if I yet pleased men,” (I am trying to, but I don’t) I would not be a servant of Christ. (but I am).** The apodosis with an. IAI in both parts of conditional sentence suggests Paul is dealing with (his) present time, This is a conative imperfect: **I am trying to persuade men!** See BMT section 23., and DM section 275. (2) a.

ATRWP writes: “Am I persuading? (πειθω;). **Conative present, trying to persuade like ζητω αρεσκειν (seeking to please) where the effort is stated plainly. See #2Co 5:11. I should not be (ουκ αν ημην). Conclusion of second class condition, determined as unfulfilled.** Regular construction here (ει and imperfect indicative in the condition ηρεσκον, ουκ αν and imperfect in the conclusion). About pleasing men see on "1Th 2:4". In #Col 3:22; Eph 6:6 Paul uses the word "men-pleasers" (ανθρωπαρεσκοι).”

09-Gal 01:19 C-1 EXC - DM - BMT - ετερον <2087> {A-ASM} δε <1161> {CONJ} των <3588> {T-GPM} αποστολων <652> {N-GPM} ουκ <3756> {PRT-N} ειδον <3708> (5627) {V-2AAI-1S} ει <1487> {COND} μη <3361> {PRT-N} ιακωβον <2385> {N-ASM} τον <3588> {T-ASM} αδελφον <80> {N-ASM} του <3588> {T-GSM} κυριου <2962> {N-GSM}

09-Gal 01:19 But <1161> other <2087> of the apostles <652> saw I <1492> (5627) none <3756>, ~~save~~ **except <1508> James <2385> the Lord’s <2962> brother <80>.**

1st Class - EXC - The elliptic verb substituted is from the apodosis, ειδον 2AAI-1S: *I saw*. Except *I saw* the Lord’s Brother, James. See DM section 276. (3) and BMT sections 273. (f), and 274. (g). Sometime, between verses 17 and 23, of Gal.4, Paul is said to have gone to Arabia. The Jerusalem apostles were genuine apostles, but so is Paul. His call did not come from them nor did he receive confirmation by them. But Paul went **into Arabia** (εις αραβιαν). This visit to Arabia has to come between the two visits to Damascus which are not distinguished in #Ac 9:22. In verse #23 Luke does speak of "considerable days" and so we must place the visit to Arabia between verses #22,23.

But why Arabia? From Gal 04:25 *Now this Hagar is Mount Sinai in Arabia^a, and corresponds to the Jerusalem which now is, for she is in bondage with her children.* In this allegory (a figure of speech) in which the Holy Spirit

^a As Hershel Shanks Editor of Bible Archaeology stated in *Newsweek Magazine*, “*Jabal al Lawz is the most likely site for Mount Sinai.*”(In Arabia)

through Paul, interprets this passage, Gal 04:21-31 Paul actually went to Arabia – to Mt. Sinai; the Mountain of Moses, (Jabel al Musa) and so did Elijah. A Map with the possible route of the Israelis from Egypt to Mt. Sinai, along withconvincing

photos of the good candidate for the real Mt. Sinai is are contained in LWBCMM. These are reproduced below by permission of the authors.

ATRW P says: “Except James the brother of the Lord (εἰ μὴ ἰακώβον τὸν ἀδελφὸν τοῦ κυρίου). James the son of Zebedee was still living at that time. The rest of the twelve were probably away preaching and James, brother of the Lord, is here termed an apostle, though not one of the twelve as Barnabas is later so called. Paul is showing his independence of and equality with the twelve in answer to the attacks of the Judaizers. “

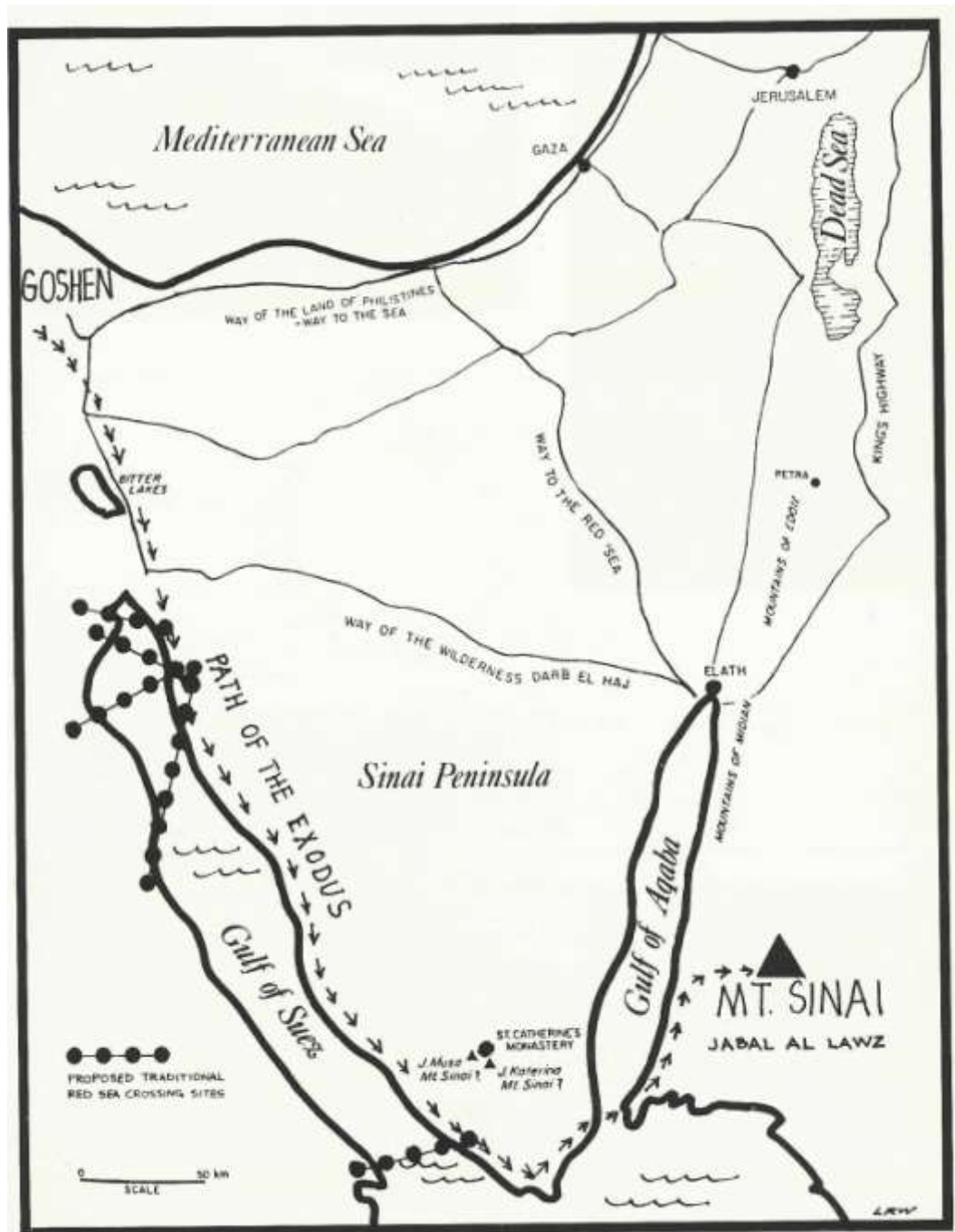


Figure 16. A Proposed Route Of The Exodus

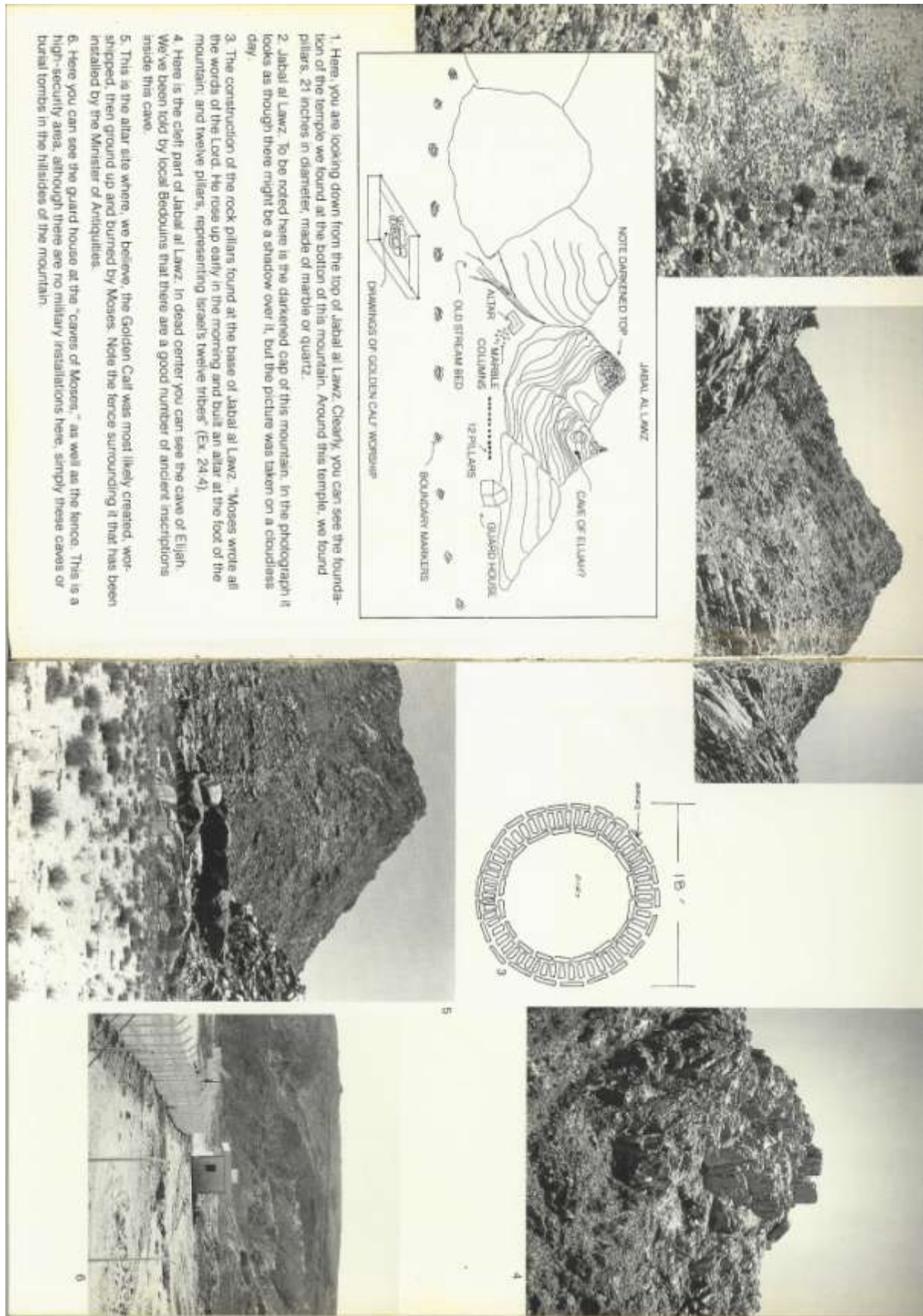


Figure 17. Photos And Topographical Feature Of Jabel Al Lawz.

09-Gal 02:14 C-1 - DM - αλλ <235> {CONJ} οτε <3753> {ADV} ειδον <3708> (5627) {V-2AAI-1S} οτι <3754> {CONJ} ουκ <3756> {PRT-N} ορθοποδουσιν <3716> (5719) {V-PAI-3P} προς <4314> {PREP}

την <3588> {T-ASF} αληθειαν <225> {N-ASF} του <3588> {T-GSN} ευαγγελιου <2098> {N-GSN} ειπον <3004> (5627) {V-2AAI-1S} τω <3588> {T-DSM} πετρω <4074> {N-DSM} εμπροσθεν <1715> {PREP} παντων <3956> {A-GPM} **ει** <1487> {COND} **συ** <4771> {P-2NS} **ιουδαιος** <2453> {A-NSM} υπαρχων <5225> (5723) {V-PAP-NSM} εθνικως <1483> {ADV} ζης <2198> (5719) {V-PAI-2S} και <2532> {CONJ} ουκ <3756> {PRT-N} ιουδαικως <2452> {ADV} τι <5101> {I-ASN} τα <3588> {T-APN} εθνη <1484> {N-APN} αναγκαζεις <315> (5719) {V-PAI-2S} ιουδαιζειν <2450> (5721) {V-PAN}

09-Gal 02:14 But <235> when <3753> I saw <1492> (5627) that <3754> they walked <3716> <0> not <3756> uprightly <3716> (5719) according to <4314> the truth <225> of the gospel <2098>, I said <2036> (5627) unto Peter <4074> before <1715> *them* all <3956>, **If <1487> thou <4771>, being <5225> (5723) a Jew <2453>**, livest <2198> (5719) after the manner of Gentiles <1483>, and <2532> not <3756> as do the Jews <2452>, why <5101> compellest thou <315> (5719) the Gentiles <1484> to live as do the Jews <2450> (5721)?

1st Class – “. . . Since you are a Jew, - substitution of the elliptic verb PAI-2S, **ει**: you are. See DM section 276. (3), and BMT section 273. (f).

ATRW reads as: “But when I saw (αλλ οτε ειδον). Paul did see and saw it in time to speak. That they walked not uprightly (οτι ορθοποδουσιν). Present active indicative retained in indirect discourse, “they are not walking straight.” ορθοποδεω (ορθος, straight, πους, foot). Found only here and in later ecclesiastical writers, though ορθοποδες βαινωντες does occur. According to the truth of the gospel (προς την αληθειαν του ευαγγελιου). Just as in #2:5. Paul brought them to face (προς) that. I said unto Cephas before them all (ειπον τω κηφα εμπροσθεν παντων). Being a Jew (ιουδαιος υπαρχων, though being a Jew). **Condition of first class, assumed as true.** It was not a private quarrel, but a matter of public policy. **One is a bit curious to know what those who consider Peter the first pope will do with this open rebuke by Paul, who was in no sense afraid of Peter or of all the rest.** As do the Gentiles (εθνικως). Late adverb, here only in N.T. Like Gentiles. As do the Jews (ιουδαικως). Only here in N.T., but in Josephus. To live as do the Jews (ιουδαιζειν). Late verb, only here in the N.T. From ουδαιος, Jew. Really Paul charges Peter with trying to compel (conative present, αναγκαζεις) the Gentiles to live all like Jews, to Judaize the Gentile Christians, the very point at issue in the Jerusalem Conference when Peter so loyally supported Paul. It was a bold thrust that allowed no reply. But Paul won Peter back and Barnabas also. If II Peter is genuine, {Ed. Note: ATR, You are still wondering about the canonicity of 2Pe???} as is still possible, he shows it in #2Pe 3:15. Paul and Barnabas remained friends (#Ac 15:39; 1Co 9:6), though they soon separated over John Mark.”

09-Gal 02:16 C-3 EXC - DM - BMT - ειδοτες <1492> (5761) {V-RAP-NPM} οτι <3754> {CONJ} ου <3756> {PRT-N} δικαιουται <1344> (5743) {V-PPI-3S} ανθρωπος <444> {N-NSM} εξ <1537> {PREP} εργαων <2041> {N-GPN} νομου <3551> {N-GSM} **εαν <1437> {COND} μη <3361> {PRT-N} δια <1223> {PREP} πιστεως <4102> {N-GSF} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} και <2532> {CONJ} ημεις <1473> {P-1NP} εις <1519> {PREP} χριστον <5547> {N-ASM} ιησουν <2424> {N-ASM} επιστευσαμεν <4100> (5656) {V-AAI-1P} ινα <2443> {CONJ} δικαιωθωμεν <1344> (5686) {V-APS-1P} εκ <1537> {PREP} πιστεως <4102> {N-GSF} χριστου <5547> {N-GSM} και <2532> {CONJ} ουκ <3756> {PRT-N} εξ <1537> {PREP} εργαων <2041> {N-GPN} νομου <3551> {N-GSM} διοτι <1360> {CONJ} ου <3756> {PRT-N} δικαιωθησεται <1344> (5701) {V-FPI-3S} εξ <1537> {PREP} εργαων <2041> {N-GPN} νομου <3551> {N-GSM} πασα <3956> {A-NSF} σαρξ <4561> {N-NSF}**

09-Gal 02:16 Knowing <1492> (5761) that <3754> a man <444> is <1344> <0> not <3756> justified <1344> (5743) by <1537> the works <2041> of the law <3551>, **but except <3362> ~~by~~ through <1223> faith <4102> in Jesus <2424> Christ <5547>**, even <2532> we <2249> have believed <4100> (5656) in <1519> Jesus <2424> Christ <5547>, that <2443> we might be justified <1344> (5686) by <1537> the faith <4102> of Christ <5547>, and <2532> not <3756> by <1537> the works <2041> of the law <3551>: for <1360> by <1537> the works <2041> of the law <3551> shall <1344> <0> no <3756> <3956> flesh <4561> be justified <1344> (5701).

3rd Class – EXC “. . . **but/except are justified (δικαιουται PPI-3S) through faith in** (objective genitive GNTG, vol 3 Nigel Turner, pg211) **Jesus Christ**.. See DM section 276. (3), and BMT section 273. (f).

ATRPW says: "Is not justified (ου δικαιουται). Present passive indicative of δικαιωω, an old causative verb from δικαιος, righteous (from δικε, right), to make righteous, to declare righteous. It is made like αξιωω, to deem worthy, and κοινοω, to consider common. It is one of the great Pauline words along with δικαιωσυνη, righteousness. The two ways of getting right with God are here set forth: by faith in Christ Jesus (objective genitive), by the works of the law (by keeping all the law in the most minute fashion, the way of the Pharisees).

Paul knew them both (see Ro 7). In his first recorded sermon the same contrast is made that we have here (#Ac 13:39) with the same word δικαιωω, employed. It is the heart of his message in all his Epistles. The terms faith (πιστις), righteousness (δικαιωσυνη), law (νομος), works (εργα) occur more frequently in Galatians and Romans because Paul is dealing directly with the problem in opposition to the Judaizers who contended that Gentiles had to become Jews to be saved. The whole issue is here in an acute form. **Save (εαν μη). Except. Even we (και ημεις). We Jews believed, had to believe, were not saved or justified till we did believe. This very point Peter had made at the Jerusalem Conference (#Ac 15:10). He quotes #Ps 143:2.** Paul uses δικαιωσυνη in two senses (1) Justification, on the basis of what Christ has done and obtained by faith. Thus we are set right with God. Ro 1-5. (2) Sanctification. Actual goodness as the result of living with and for Christ. Ro 6-8. The same plan exists for Jew and Gentile.

09-Gal 02:17 C-1 - DM - BMT - ει <1487> {COND} δε <1161> {CONJ} ζητουντες <2212> (5723) {V-PAP-NPM} δικαιωθηναι <1344> (5683) {V-APN} εν <1722> {PREP} χριστω <5547> {N-DSM} ευρεθημεν <2147> (5681) {V-API-1P} και <2532> {CONJ} αυτοι <846> {P-NPM} αμαρτωλοι <268> {A-NPM} αρα <687> {PRT-I} χριστος <5547> {N-NSM} αμαρτιας <266> {N-GSF} διακονος <1249> {N-NSM} μη <3361> {PRT-N} γενοιτο <1096> (5636) {V-2ADO-3S}

09-Gal 02:17 **But <1161> if <1487>, while we seek <2212> (5723) to be justified <1344> (5683) by <1722> Christ <5547>**, we <2147> <0> ourselves <846> also <2532> are found <2147> (5681) sinners <268>, *is* therefore <687> Christ <5547> the minister <1249> of sin <266>? God forbid <3361> <1096> (5636).

1st Class – "But Since *we are* seeking justification by means of Christ, . . ." Substitution of the elliptic verb PAI-1P, εσμεν: *we are*. See DM section 276. (3), and BMT section 273. (f).

ATRPW says: "We ourselves were found sinners (ευρεθημεν και αυτοι αμαρτωλοι). Like the Gentiles, Jews who thought they were not sinners, when brought close to Christ, found that they were. Paul felt like the chief of sinners. A minister of sin (αμαρτιας διακονος). Objective genitive, a minister to sin. An illogical inference. We were sinners already in spite of being Jews. Christ simply revealed to us our sin. God forbid (μη γενοιτο). Literally, "May it not happen." Wish about the future (μη and the optative).."

09-Gal 02:18 C-1 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} α <3739> {R-APN} κατελυσα <2647> (5656) {V-AAI-1S} ταυτα <3778> {D-APN} παλιν <3825> {ADV} οικοδομω <3618> (5719) {V-PAI-1S} παραβατην <3848> {N-ASM} εμαυτον <1683> {F-1ASM} συνιστημι <4921> (5719) {V-PAI-1S}

09-Gal 02:18 **For <1063> if <1487> I build <3618> (5719) again <3825> the things <5023> which <3739> I destroyed <2647> (5656)**, I make <4921> (5719) myself <1683> a transgressor <3848>.

1st Class -

ATRPW says: "A transgressor (παραβατην). Peter, by his shifts had contradicted himself helplessly as Paul shows by this condition. When he lived like a Gentile, he tore down the ceremonial law. When he lived like a Jew, he tore down salvation by grace.

09-Gal 02:21 C-1 - DM - BMT - ATRWP - ουκ <3756> {PRT-N} αθετω <114> (5719) {V-PAI-1S} την <3588> {T-ASF} χαριν <5485> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} ει <1487> {COND} γαρ <1063> {CONJ} δια <1223> {PREP} νομου <3551> {N-GSM} δικαιωσυνη <1343> {N-NSF} αρα <686> {PRT} χριστος <5547> {N-NSM} δωρεαν <1432> {ADV} απεθανεν <599> (5627) {V-2AAI-3S}

09-Gal 02:21 I do <114> <0> not <3756> frustrate <114> (5719) the grace <5485> of God <2316>: **for <1063> if <1487> righteousness <1343> come by <1223> the law <3551>**, then <686> Christ <5547> is dead <599> (5627) in vain <1432>.

1st Class – assumed true, for arguments sake. “I don’t frustrate/dis-establish the grace of God, for If righteousness *comes* through Law-keeping, then Christ died in vain.” Ref. Rom 03:19-22.. Note the substitution of the PAI-3S *ercetai*: (*it comes*). See DM section 276. (3) and BMT section 273. (f).

ATRPW writes: “I do not make void the grace of God (ουκ αθετω την χαριν του θεου). Common word in LXX and Polybius and on, to make ineffective (α privative and τιθημι, to place or put). Some critic would charge him with that after his claim to such a close mystic union with Christ. Then Christ died for nought (απα χριστος δωρεαν απεθανεν). **Condition of first class, assumed as true.** If one man apart from grace can win his own righteousness, any man can and should. **Hence (απα, accordingly) Christ died gratuitously (δωρεαν), unnecessarily. Adverbial accusative of δωρεα, a gift. This verse is a complete answer to those who say that the heathen (or any mere moralist) are saved by doing the best that they know and can. No one, apart from Jesus, ever did the best that he knew or could. To be saved by law (δια νομου) one has to keep all the law that he knows. That no one ever did.**” {Ed. Note: “Or Can!”}

09-Gal 03:18 C-1 - DM - BMT - ει <1487> {COND} γαρ <1063> {CONJ} εκ <1537> {PREP} νομου <3551> {N-GSM} η <3588> {T-NSF} κληρονομια <2817> {N-NSF} ουκετι <3765> {ADV-N} εξ <1537> {PREP} επαγγελιας <1860> {N-GSF} τω <3588> {T-DSM} δε <1161> {CONJ} αβρααμ <11> {N-PRI} δι <1223> {PREP} επαγγελιας <1860> {N-GSF} κεχαρισται <5483> (5766) {V-RNI-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM}

09-Gal 03:18 **For <1063> if <1487> the inheritance <2817> is of <1537> the law <3551>, it is** no more <3765> of <1537> promise <1860>: but <1161> God <2316> gave <5483> (5766) *it* to Abraham <11> by <1223> promise <1860>.

1st Class – assumed true for arguments sake. Note the substitution of the PAI-3S *εστι*(ν): (*it is*). See DM section 276. (3) and BMT section 273. (f).

ATRPW says: “The inheritance (η κληρονομια). Old word from κληρονομος, heir (κληρος, lot, νεμομαι, to distribute). See on "Mt 21:38"; see on "Ac 7:5". This came to Israel by the promise to Abraham, not by the Mosaic law. So with us, Paul argues. Hath granted (κεχαρισται). Perfect middle indicative of χαριζομαι. It still holds good after the law came.”

09-Gal 03:21 C-2 - ATRWP - ο <3588> {T-NSM} ουν <3767> {CONJ} νομος <3551> {N-NSM} κατα <2596> {PREP} των <3588> {T-GPF} επαγγελιων <1860> {N-GPF} του <3588> {T-GSM} θεου <2316> {N-GSM} μη <3361> {PRT-N} γενοιτο <1096> (5636) {V-2ADO-3S} ει <1487> {COND} γαρ <1063> {CONJ} εδοθη <1325> (5681) {V-API-3S} νομος <3551> {N-NSM} ο <3588> {T-NSM} δυναμενος <1410> (5740) {V-PNP-NSM} ζωοποιησαι <2227> (5658) {V-AAN} οντως <3689> {ADV} αν <302> {PRT} εκ <1537> {PREP} νομου <3551> {N-GSM} ην <1510> (5707) {V-IAI-3S} η <3588> {T-NSF} δικαιοσυνη <1343> {N-NSF}

09-Gal 03:21 *Is* the law <3551> then <3767> against <2596> the promises <1860> of God <2316>? God forbid <3361> <1096> (5636): **for <1063> if <1487> there had been <1325> <0> a law <3551> given <1325> (5681) which <3588> could <1410> (5740) have given life <2227> (5658),** verily <3689> righteousness <1343> should <302> have been <2258> (5713) by <1537> the law <3551>.

2nd Class – “. . . **for if there had been (API-3S) a law which could have given (eternal) life, (but there wasn’t) truly, righteousness would have been by the law.**

ATRPW agrees: “Against the promises (κατα των επαγγελιων). A pertinent question again. Far from it (μη γενοιτο). Which could make alive (ο δυναμενος ζωοποιησαι). First aorist active infinitive of ζωοποιεω, late compound (ζωος, alive, ποιεω, to make) verb for which see #1Co 15:22. Spiritual life, he means, here and hereafter. Verily (οντως). "Really" (cf. #Mr 11:32; Lu 24:34). **Condition and conclusion (αν ην) of second class, determined as unfulfilled. He had already said that Christ died to no purpose in that case (#2:21)..”**

09-Gal 03:29 C-1 - DM - BMT - ει <1487> {COND} δε <1161> {CONJ} υμεις <4771> {P-2NP} χριστου <5547> {N-GSM} αρα <686> {PRT} του <3588> {T-GSM} αβρααμ <11> {N-PRI} σπερμα <4690> {N-NSN} εστε <1510> (5719) {V-PAI-2P} και <2532> {CONJ} κατ <2596> {PREP} επαγγελιαν <1860> {N-ASF} κληρονομοι <2818> {N-NPM}

09-Gal 03:29 **And** <1161> **if/since** <1487> **ye** <5210> **be/are** Christ's <5547>, then <686> are ye <2075> (5748) Abraham's <11> seed <4690>, and <2532> heirs <2818> according <2596> to the promise <1860>.

1st Class - Since you are Christ's, - substitution of the elliptic verb PAI-2S, εἰ: you are. See DM section 276. (3), and BMT section 273. (f). Ref. Gal 02:14. Notice the omission of the verb εἰ in a clause with the particle εἰ. In the original manuscripts the letters were all capitals with little punctuation. See NCCTC, Cover and Section 1.0 ANCIENT GREEK NEW TESTAMENT MANUSCRIPTS, and Figure 07. Taken from that document, and labeled as Figure 18. Shown below.

ATRPW reads as: "If ye are Christ's (εἰ δε υμεῖς χριστου). This is the test, not the accident of blood, pride of race or nation, habiliments or environment of dress or family, whether man or woman. Thus one comes to belong to the seed of Abraham and to be an heir according to promise.."



Figure 18. Ephesians 1:1-11 Ⓞ⁴⁶ From The Chester Beatty Papyri, approx. 200 AD.
Courtesy of the University Of Michigan, Ann Arbor, Mich.

09-Gal 04:15 C-2 - DM - BMT - ATRWP - τις <5101> {I-NSM} ουν <3767> {CONJ} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} μακαρισμος <3108> {N-NSM} υμων <4771> {P-2GP} μαρτυρω <3140> (5719) {V-PAI-1S} γαρ <1063> {CONJ} υμιν <4771> {P-2DP} οτι <3754> {CONJ} εἰ <1487> {COND} δυνατον <1415> {A-NSN} τους <3588> {T-APM} οφθαλμους <3788> {N-APM} υμων <4771> {P-2GP}

09-Gal 04:15 Where <5101> is <2258> (5713) then <3767> the blessedness <3108> ye <5216> spake of? for
 <1063> I bear <3140> <0> you <5213> record <3140> (5719), that <3754>, **if <1487> it had been possible
 <1415>**, ye would have plucked out <1846> (5660) your <5216> own eyes <3788>, and have given them
 <302> <1325> (5656) to me <3427>. {Where...: or, What was then}

2nd Class - Substitution of ην, the Imperfect Active (Deponent) Indicative-3S: *it was/had been*. “if it had been
 possible, . . .” See DM section 276. (3) and BMT section 273. (f). Note: the Byz text includes the αν, with the
 apodosis.

ATRWP says: “That gratulation of yourselves (ο μακαρισμος υμων). “Your felicitation.” Rare word from μακαριζω, to pronounce
 happy, in Plato, Aristotle, Plutarch. See also #Ro 4:6,9. You no longer felicitate yourselves on my presence with you. Ye
 would have plucked out your eyes and given them to me (τους οφθαλμους υμων εξορυσσαντες εδωκατε μοι). **This is the
 conclusion of a condition of the second class without αν expressed which would have made it clearer. But see #Joh
 16:22,24; Ro 7:7** for similar examples where the context makes it plain without αν. It is strong language and is saved from
 hyperbole by “if possible” (ει δυνατον). Did Paul not have at this time serious eye trouble?

09-Gal 05:02 C-3 - ATRWP - ιδε <3708> (5628) {V-2AAM-2S} εγω <1473> {P-1NS} παυλος <3972> {N-
 NSM} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} **εαν <1437> {COND}
 περιτεμνησθε <4059> (5747) {V-PPS-2P}** χριστος <5547> {N-NSM} υμας <4771> {P-2AP} ουδεν
 <3762> {A-ASN-N} ωφελησει <5623> (5692) {V-FAI-3S}

09-Gal 05:02 Behold <2396>, I <1473> Paul <3972> say <3004> (5719) unto you <5213>, that <3754> **if
 <1437> ye be circumcised <4059> (5747)**, Christ <5547> shall profit <5623> (5692) you <5209> nothing
 <3762>.

3rd Class - “. . . if you should be circumcised” (as a means of salvation), “Christ shall not profit you.”

ATRWP indicates: “Paul (εγω παυλος). Asserts all his personal and apostolic authority. For both words see also #1Th 2:16; #2Co
 10:1; Col 1:23; Eph 3:1. If ye receive circumcision (εαν περιτεμνησθε). **Condition of third class and present passive
 subjunctive, a supposable case, but with terrible consequences, for they will make circumcision a condition of salvation.
 In that case Christ will help them not at all.**

09-Gal 05:10 C-3 - DM - ATRWP - εγω <1473> {P-1NS} πεποιθα <3982> (5754) {V-2RAI-1S} εις <1519>
 {PREP} υμας <4771> {P-2AP} εν <1722> {PREP} κυριω <2962> {N-DSM} οτι <3754> {CONJ} ουδεν
 <3762> {A-ASN-N} αλλο <243> {A-ASN} φρονησετε <5426> (5692) {V-FAI-2P} ο <3588> {T-NSM}
 δε <1161> {CONJ} ταρασσων <5015> (5723) {V-PAP-NSM} υμας <4771> {P-2AP} βαστασει <941>
 (5692) {V-FAI-3S} το <3588> {T-ASN} κριμα <2917> {N-ASN} **οστις <3748> {R-NSM} αν <302>
 {PRT} η <1510> (5725) {V-PAS-3S}**

09-Gal 05:10 I <1473> have confidence <3982> (5754) in <1519> you <5209> through <1722> the Lord
 <2962>, that <3754> ye will be <5426> <0> none <3762> otherwise <243> minded <5426> (5692): but
 <1161> he that troubleth <5015> (5723) you <5209> shall bear <941> (5692) his judgment <2917>,
whosoever <3748> he might be <302> <5600> (5753).

3rd Class - IRC - See DM section 253. (1) - The Present Active Subjunctive with αν.

ATRWP writes: “Whosoever he be (οστις εαν η). Indefinite relative clause with εαν and subjunctive. **It seems unlikely that Paul
 knew precisely who the leader was. In #1:6 he uses the plural of the same verb ταρασσω and see also αναστατουντες in
 verse #12.**”

09-Gal 05:11 C-1 - εγω <1473> {P-1NS} δε <1161> {CONJ} αδελφοι <80> {N-VPM} **ει <1487> {COND}
 περιτομην <4061> {N-ASF} επι <2089> {ADV} κηρυσσω <2784> (5719) {V-PAI-1S} τι <5101> {I-
 ASN} επι <2089> {ADV} διωκομαι <1377> (5743) {V-PP1-1S} αρα <686> {PRT} κατηγορηται <2673>**

09-Gal 05:11 And <1161> I <1473>, brethren <80>, **if <1487> I <2784> <0> yet <2089> preach <2784> (5719) circumcision <4061>**, why <5101> do I <1377> <0> yet <2089> suffer persecution <1377> (5743)? then <686> is <2673> <0> the offence <4625> of the cross <4716> ceased <2673> (5769).

1st Class – Assumed true for the sake of the argument.

ATRWP says: “Why am I still persecuted? (τι ἐτι διωκομαι;). **Some of the Judaizers even circulated the slander that Paul preached circumcision in order to ruin his influence..”**

09-Gal 05:15 C-1 – ATRWP- **ει <1487> {COND} δε <1161> {CONJ} αλληλους <240> {C-APM} δακνετε <1143> (5719) {V-PAI-2P} και <2532> {CONJ} κατεσθιετε <2719> (5719) {V-PAI-2P} βλεπετε <991> (5720) {V-PAM-2P} μη <3361> {PRT-N} υπο <5259> {PREP} αλληλων <240> {C-GPM} αναλωθητε <355> (5686) {V-APS-2P}**

09-Gal 05:15 **But <1161> if <1487> ye bite <1143> (5719) and <2532> devour <2719> (5719) one another <240>**, take heed <991> (5720) that ye be <335> <0> not <3361> consumed <355> (5686) one <240> <0> of <5259> another <240>.

1st Class - “But since y’all bite and devour each other, ‘Bite’ is used only once^a in the Greek New Testament.

ATRWP reads as follows: “If ye bite and devour one another (ει αλληλους δακνετε και κατεσθιετε). **Condition of first class assumed as true. Two common and old verbs often used together of wild animals, or like cats and dogs.** That ye be not consumed one of another (μη υπ αλληλων αναλωθητε). Negative final clause with first aorist passive subjunctive of αναλίσκω, old word to consume or spend. In N.T. only here and #Lu 9:54. There is a famous story of two snakes that grabbed each other by the tail and each swallowed the other.

09-Gal 05:17 C-3 - DM - η <3588> {T-NSF} γαρ <1063> {CONJ} σαρξ <4561> {N-NSF} επιθυμει <1937> (5719) {V-PAI-3S} κατα <2596> {PREP} του <3588> {T-GSN} πνευματος <4151> {N-GSN} το <3588> {T-NSN} δε <1161> {CONJ} πνευμα <4151> {N-NSN} κατα <2596> {PREP} της <3588> {T-GSF} σαρκος <4561> {N-GSF} ταυτα <3778> {D-NPN} δε <1161> {CONJ} αντικειται <480> (5736) {V-PNI-3S} αλληλοις <240> {C-DPN} ινα <2443> {CONJ} μη <3361> {PRT-N} α <3739> {R-APN} αν <302> {PRT} θελητε <2309> (5725) {V-PAS-2P} ταυτα <3778> {D-APN} ποιητε <4160> (5725) {V-PAS-2P}

09-Gal 05:17 For <1063> the flesh <4561> lusteth <1937> (5719) against <2596> the Spirit <4151>, and <1161> the Spirit <4151> against <2596> the flesh <4561>: and <1161> these <5023> are contrary <480> (5736) the one to the other <240>: so that <2443> **ye cannot <3363> do <4160> (5725) the things <5023> that <3739> <302> ye would <2309> (5725).**

3rd Class - RC - See DM section 253. (1). Note Ref. Rom 07:14-25

ATRWP writes: “Lusteth against (επιθυμει κατα). Like a tug of war. This use of σαρξ as opposed to the Spirit (Holy Spirit) personifies σαρξ. Lightfoot argues that επιθυμει cannot be used with the Spirit and so some other verb must be supplied for it. But that is wholly needless, for the verb, like επιθυμια, does not mean evil desire, but simply to long for. Christ and Satan long for the possession of the city of Man Soul as Bunyan shows. Are contrary the one to the other (αλληλοις αντικειται). Are lined up in conflict, face to face (αντι-), a spiritual duel (cf. Christ’s temptations), with dative case of personal interest (αλληλοις). That ye may not do (ινα μη ποιητε). **“That ye may not keep on doing” (present active subjunctive of ποιεω). That ye would (α εαν θελητε). “Whatever ye wish” (indefinite relative with εαν and present subjunctive).**

09-Gal 05:18 C-1 - **ει <1487> {COND} δε <1161> {CONJ} πνευματι <4151> {N-DSN} αγεσθε <71> (5743) {V-PPI-2P} ουκ <3756> {PRT-N} εστε <1510> (5719) {V-PAI-2P} υπο <5259> {PREP} νομον <3551> {N-ASM}**

^a i.e., a Hapax-Legomena.

09-Gal 05:18 **But** <1161> **if** <1487> **ye be led** <71> (5743) **of the Spirit** <4151>, ye are <2075> (5748) not <3756> under <5259> the law <3551>.

1st Class – condition assumed true for the sake of Paul’s argument. **Ref. Eph 05:17-21. with Col 03:16-18.**

ATRPW reads as: “Under the law (υπο νομον). Instead of “under the flesh” as one might expect. See #Ga 3:2-6 for contrast between law and spirit. The flesh made the law weak (#Rom 8:3; Heb 9:10,13). They are one and the same in result. See same idea in #Ro 8:14. **Note present tense of αγεσθε (if you are continually led by the Spirit). See verse #23.”**

09-Gal 05:25 C-1 MXC - DM - **ει** <1487> {COND} **ζωμεν** <2198> (5719) {V-PAI-1P} **πνευματι** <4151> {N-DSN} **πνευματι** <4151> {N-DSN} **και** <2532> {CONJ} **στοιχωμεν** <4748> (5725) {V-PAS-1P}

09-Gal 05:25 **If** <1487> **we live** <2198> (5719) **in/by the Spirit** <4151>, let us <4748> <0> also <2532> walk <4748> (5725) in the Spirit <4151>.

1st Class - MXC - πνευματι: *Spirit*, Instrumental of manner SN. “**Since we are living by means of the Spirit, we should also keep on walking by means of the Spirit.** See DM – section 276. (1) . **Ref. Eph 05:17-21. with Col 03:16-18.**

ATRPW says: “By the Spirit let us also walk (πνευματι και στοιχωμεν). Present subjunctive (volitive) of στοιχωω, “Let us also go on walking by the Spirit.” Let us make our steps by the help and guidance of the Spirit..”

LNTC says: “25. ‘You have crucified your old selves: you are dead to the flesh and you live to the Spirit. **Therefore conform your conduct to your new life.**’ See #Ga 2:19,20, and especially #Ro 6:2-14, where the same thoughts are expanded.

09-Gal 06:01 C-3 - ATRWP - **αδελφοι** <80> {N-VPM} **εαν** <1437> {COND} **και** <2532> {CONJ} **προληφθη** <4301> (5686) {V-APS-3S} **ανθρωπος** <444> {N-NSM} **εν** <1722> {PREP} **τινι** <5100> {X-DSN} **παραπτωματι** <3900> {N-DSN} **υμεις** <4771> {P-2NP} **οι** <3588> {T-NPM} **πνευματικοι** <4152> {A-NPM} **καταρτιζετε** <2675> (5720) {V-PAM-2P} **τον** <3588> {T-ASM} **τοιουτον** <5108> {D-ASM} **εν** <1722> {PREP} **πνευματι** <4151> {N-DSN} **πραστητος** <4240> {N-GSF} **σκοπων** <4648> (5723) {V-PAP-NSM} **σεαυτον** <4572> {F-2ASM} **μη** <3361> {PRT-N} **και** <2532> {CONJ} **συ** <4771> {P-2NS} **πειρασθης** <3985> (5686) {V-APS-2S}

09-Gal 06:01 ¶ Brethren <80>, **if** <1437> **even** <2532> **a man** <444> **be overtaken** <4301> (5686) **in** <1722> **a** <5100> **fault** <3900>, ye <5210> which <3588> are spiritual <4152>, restore <2675> (5720) such an one <5108> in <1722> the spirit <4151> of meekness <4236>; considering <4648> (5723) thyself <4572>, lest <3361> thou <4771> also <2532> be tempted <3985> (5686). {if: or, although}

3rd Class - DC – **Please read carefully the exposition of Kenneth Wuest (below). This is a must read for every Christian.**

ATRPW says: “If a man be overtaken (εαν και προλημφθη ανθρωπος). **Condition of third class, first aorist passive subjunctive of προλαμβανω, old verb to take beforehand, to surprise, to detect.** Trespass (παραπτωματι). Literally, a falling aside, a slip or lapse in the papyri rather than a wilful sin. In Polybius and Diodorus. Koine, word. Ye which are spiritual (οι πνευματικοι). See on “1Co 3:1”. The spiritually led (#5:18), the spiritual experts in mending souls. Restore (καταρτιζετε). Present active imperative of καταρτιζω, the very word used in #Mt 4:21 of mending nets, old word to make αρτιος, fit, to equip thoroughly. Looking to thyself (σκοπων σεαυτον). Keeping an eye on as in #2Co 4:18 like a runner on the goal. Lest thou also be tempted (μη και συ πειρασθης). Negative purpose with first aorist passive subjunctive. Spiritual experts (preachers in particular) need this caution. Satan loves a shining mark.”

KWWSNT expounds, so please, read this carefully: “**Verse one.** This verse is closely connected with the contents of chapter 5. In the latter chapter, two methods of determining conduct and following out that determination with the appropriate action, are presented. One is in dependence upon the Holy Spirit for the supply of both the desire and the power to do the will of God. This method results in a life in which the fruit of the Spirit is evident. The other method is that of putting one's self under law, and by self effort attempting to obey that law. This results in a defeated life full of sin, for the law gives neither the desire nor the power to obey it, and on the other hand, uses the evil nature as a means by which to bring sin into the life, since the evil nature is aroused to active rebellion by the very presence of the law. Those Galatians who were adopting the latter method in conformity to the teaching of the Judaizers, were finding that sin was creeping into their lives. Since they were most earnestly zealous of living a life of victory over sin, and in conformity to the ethical teachings of the New Testament dispensation, the presence of sin in their lives was a source of

surprise to them. They found that sin often appeared in their lives before they were conscious of its presence, and at a time when they were not at all conscious of harboring any sinful desire. They were in about the same position as Paul before he knew of the delivering power of the Holy Spirit, when he said, "I am carnal, sold under sin. For that which I do, I do not understand: for what I would (the good), I do not; but what I hate (the evil), that I do For to will is present with me: but how to perform that which is good, I find not. . . . For the good that I would, I do not: but the evil which I would not, that I do" (Rom. 7: 14, 15, 18b, 19). That is exactly the predicament which many Christians are in today, since they do not have an intelligent understanding of the ministry of the Holy Spirit, and the needful and correct adjustment of the Christian to the Spirit, and are consequently depending upon self effort to obey the ethics of the Pauline epistles, or the legal enactments of the Mosaic law. Deprived therefore of the ministry of the Holy Spirit, the lives of the Galatians were an easy prey to the Tempter of men's souls, and he was working havoc amongst them.

That brings us to a consideration of the word translated "overtaken." The context which we have presented will help us in determining the meaning of the word as it is used here. The word is **prolambano**. It has the following meanings: "to anticipate, to forecast, to overtake, to come upon, to take unawares." Two of our Greek authorities, Lightfoot and Alford, think that the reference here is to the act of a Christian detecting a fellow-Christian in the commission of a sin, thus catching him unawares in it, and establishing by that means the fact of the sin. Four, Burton, Vincent, Expositors, and Meyer think that it refers to the Christian himself being overtaken by the sin before he is aware that he has done wrong. Robertson merely defines the word without interpreting it. The context rules in favor of the opinion of the four. Vincent says, "surprised by the fault itself." Expositors says, "His surprise in the very act." The word fault is from **paraptoma**. The word means "a fall beside, a false step, a blunder, a failure to achieve." It is in antithesis to "walk" in 5:25, which latter word (**stoicheo**) means "to walk in a straight line." The word in the papyri means "a slip or lapse," rather than "a willful sin." Paul used the word **parabasis** in 3:19 (transgressions), where he spoke of sin as a willful stepping beyond the limits imposed by law. There he was speaking of the ministry of the Mosaic law in showing unsaved man that sin was not only the following of evil impulses, but that it was the violation of the laws of God. Here the apostle is speaking of the case of a Christian, who while desiring wholeheartedly to do the right, yet does the wrong because he is not availing himself of the God-appointed method of living the Christian life. His sin is not therefore the deliberate violation of God's will and His Word, but a lapse into sin through a helplessness to prevent it, a helplessness however self-imposed in this case, for the Galatians had had the ministry of the Spirit taught to them by the apostle who has recorded his failure as a Christian when living under law, in Romans 7, and the way of victory which he afterwards found, in Romans 6 and 8.

The spiritual among the Galatians, namely, those who were still living their lives in dependence upon the Spirit, are exhorted to restore those Galatians who had abandoned that method for the one taught by the Judaizers. The word restore is from **katartizo**. This word has the following meanings: "to repair, to restore to a former good condition, to prepare, to fit out, to equip." It is used of reconciling factions, of **setting bones**, of **putting a dislocated limb into place**, of mending nets, of manning a fleet, of supplying an army with provisions. It is used by Paul usually in a metaphorical sense of setting a person to rights, of bringing him into line. Those Galatians who had not abandoned their dependence upon the Holy Spirit, now are asked by Paul to set those Galatians right who had been seized unawares by sin because they had deprived themselves of the ministry of the Spirit. The primary thing that they needed to be set right about was not the act of sin which they committed, but that they had wandered off the right road of grace and were stumbling in the quagmire of self-dependence and legalism. To set the sinning brother right with reference to his act of sin would be helpful, but that would still leave him on the wrong road with the result that he would go on being surprised at the entrance of sin into his life. Thus, the Galatians who had not become infatuated with legalism, were exhorted to bring back those who had, into the grace way of living the Christian life. That would repair the damage caused by the Judaizers in his life, and equip him to go on living his life in the right way. He would be restored to his former good condition. This was the apostle's attempt to repair the damage caused by the Judaizers, using those Galatians who had not succumbed to their wiles.

While the primary consideration in this restoration seems to be the necessity of getting the Christian brother back on the right road and in the proper position to live his Christian life, yet the fact that he committed a sin, would indicate the need of helping that person to judge that sin and confess it and put it away. This would restore such an one to his previous communion with the Lord Jesus, which communion had been interrupted by the entrance of sin into the life. Thus, the Christian brother would be repaired and again fitted out in his Christian life in two respects; **first**, he would be restored to his former method of living his life, namely, in dependence upon the Spirit, and **second**, he would be restored to his fellowship with the Lord Jesus. The Spirit-filled saint is exhorted to perform this ministry in a spirit of meekness, considering himself lest he also be tempted. The word consider is from **skopeo**, which means "to look attentively at, to fix the attention upon a thing with an interest in it, to have an eye for a thing with a view to forming a right judgment of it, to give heed to." The Galatian Christian who has maintained his liberty from the law, is thus cautioned to keep a sharp watch upon himself lest he also forsake that liberty for the allurements of the Judaizers, and fall into sin.

Translation. *Brethren, if however, a man be overtaken (by sin) in a certain false step, as for you who are spiritual ones, be restoring such an one in a spirit of meekness, taking heed to yourself, lest you also be tempted.*

09-Gal 06:03 C-1 - **ει** <1487> {COND} **γαρ** <1063> {CONJ} **δοκει** <1380> (5719) {V-PAI-3S} **τις** <5100> {X-NSM} **ειναι** <1510> (5721) {V-PAN} **τι** <5100> {X-NSN} **μηδεν** <3367> {A-NSN-N} **ων** <1510> (5723) {V-PAP-NSM} **εαυτον** <1438> {F-3ASM} **φρεναπατα** <5422> (5719) {V-PAI-3S}

09-Gal 06:03 **For** <1063> **if a man** <1536> **think himself** <1380> (5719) **to be** <1511> (5750) **something** <5100>, when he is <5607> (5752) **nothing** <3367>, he deceiveth <5422> (5719) **himself** <1438>.

1st Class -

ATRPW says: "Something when he is nothing (τι μηδεν ων). Thinks he is a big number being nothing at all (neuter singular pronouns). **He is really zero.** He deceiveth himself (φρεναπατα εαυτον). Late compound word (φρην, mind, απαταω, lead astray), **leads his own mind astray. Here for first time. Afterwards in Galen, ecclesiastical and Byzantine writers. He deceives no one else..**"

09-Gal 06:07 C-3 IRC - DM - **μη** <3361> {PRT-N} **πλανασθε** <4105> (5744) {V-PPM-2P} **θεος** <2316> {N-NSM} **ου** <3756> {PRT-N} **μυκτηριζεται** <3456> (5743) {V-PPI-3S} **ο** <3739> {R-ASN} **γαρ** <1063> {CONJ} **εαν** <1437> {COND} **σπειρη** <4687> (5725) {V-PAS-3S} **ανθρωπος** <444> {N-NSM} **τουτο** <3778> {D-ASN} **και** <2532> {CONJ} **θερισει** <2325> (5692) {V-FAI-3S}

09-Gal 06:07 **Be** <4105> <0> **not** <3361> **deceived** <4105> (5744); **God** <2316> **is** <3456> <0> **not** <3756> **mocked** <3456> (5743): **for** <1063> **whatsoever** <3739> <1437> **a man** <444> **soweth** <4687> (5725), **that** <5124> **shall he** <2325> <0> **also** <2532> **reap** <2325> (5692).

3rd Class - IRC - See DM 253. (1).

ATRPW says: "Be not deceived (μη πλανασθε). Present passive imperative with μη, "stop being led astray" (πλαναω, common verb to wander, to lead astray as in #Mt 24:4). God is not mocked (ου μυκτηριζεται). This rare verb (common in LXX) occurs in Lysias. It comes from μυκτηρ (nose) and means to turn the nose up at one. That is done towards God, but never without punishment, Paul means to say. In particular, he means "an evasion of his laws which men think to accomplish, but, in fact, cannot" (Burton). **Whatsoever a man soweth (ο εαν σπειρη ανθρωπος). Indefinite relative clause with εαν and the active subjunctive (either aorist or present, form same here). One of the most frequent of ancient proverbs (#Job 4:8; Arist., Rhet. iii. 3). Already in #2Co 9:6. Same point in #Mt 7:16; Mr 4:26. That (τουτο). That very thing, not something different. Reap (θερισει). See on "Mt 6:26" for this old verb..**"

09-Gal 06:14 C-1 EXC - BMT - DM - **εμοι** <1473> {P-1DS} **δε** <1161> {CONJ} **μη** <3361> {PRT-N} **γενοιτο** <1096> (5636) {V-2ADO-3S} **καυχασθαι** <2744> (5738) {V-PNN} **ει** <1487> {COND} **μη** <3361> {PRT-N} **εν** <1722> {PREP} **τω** <3588> {T-DSM} **σταυρω** <4716> {N-DSM} **του** <3588> {T-GSM} **κυριου** <2962> {N-GSM} **ημων** <1473> {P-1GP} **ιησου** <2424> {N-GSM} **χριστου** <5547> {N-GSM} **δι** <1223> {PREP} **ου** <3739> {R-GSM} **εμοι** <1473> {P-1DS} **κοσμος** <2889> {N-NSM} **εσταυρωται** <4717> (5769) {V-RPI-3S} **καγω** <2504> {P-1NS-K} **τω** <3588> {T-DSM} **κοσμο** <2889> {N-DSM}

09-Gal 06:14 **But** <1161> **God forbid** <3361> <1096> (5636) **that I** <1698> **should glory** <2744> (5738), **save** <1508> **in** <1722> **the cross** <4716> **of our** <2257> **Lord** <2962> **Jesus** <2424> **Christ** <5547>, **by** <1223> **whom** <3739> **the world** <2889> **is crucified** <4717> (5769) **unto me** <1698>, **and I** <2504> **unto the world** <2889>. {by whom: or, whereby}

1st Class - EXC - "But let it not be that I glory, except *I glory* in the cross of our Lord Jesus *the* Messiah, . . .". Another condition with an 'elliptic' verb to be supplied from the context. Suggest the FPI-1S *καυχησομαι: I shall glory.*

See BMT sections 273. (f) and 274. (g), and DM sections 216. and 276. (3).

ATRPW adds: "Far be it from me (εμοι μη γενοιτο). Second aorist middle optative of γινομαι in a negative (μη) wish about the future with dative case: "May it not happen to me." See #2:17. The infinitive *καυχασθαι* (to glory) is the subject of γενοιτο as is common in the LXX, though not elsewhere in the N.T. Hath been crucified unto me (εμοι εσταυρωται). Perfect passive indicative of σταυρωω, stands crucified, with the ethical dative again (εμοι). This is one of the great sayings of Paul concerning his relation to Christ and the world in contrast with the Judaizers. Cf. #2:19; 3:13; 4:4; 1Co 1:23; Ro 1:16; #Ro 3:22; 4:25; 5:18. World (κοσμος) has no article, but is definite as in #2Co 5:19. Paul's old world of Jewish descent and environment is dead to him (#Php 3:3).

10-Ephesians

10-Eph 03:02 C-1 - ATRWP - ειγε <1489> {COND} ηκουσατε <191> (5656) {V-AAI-2P} την <3588> {T-ASF} οικονομιαν <3622> {N-ASF} της <3588> {T-GSF} χαριτος <5485> {N-GSF} του <3588> {T-GSM} θεου <2316> {N-GSM} της <3588> {T-GSF} δοθεισης <1325> (5685) {V-APP-GSF} μοι <1473> {P-1DS} εις <1519> {PREP} υμας <4771> {P-2AP}

10-Eph 03:02 **If <1489> ye have heard <191> (5656) of the dispensation <3622> of the grace <5485> of God <2316> which <3588> is given <1325> (5685) me <3427> to <1519> you—ward <5209>:**

1st Class – “Since you have heard of the . . .,” The apodosis is in verse 03, and is underlined, below.

ATRWP says: “If so be that ye have heard (ει γε ηκουσατε). **Condition of first class with ει and first aorist active indicative and with the intensive particle γε that gives a delicate touch to it all.** On οικονομιαν (stewardship, dispensation) see #1:9; 3:9; Col 1:25.

10-Eph 03:03 οτι <3754> {CONJ} κατα <2596> {PREP} αποκαλυψιν <602> {N-ASF} εγνωρισεν <1107> (5656) {V-AAI-3S} μοι <1473> {P-1DS} το <3588> {T-ASN} μυστηριον <3466> {N-ASN} καθως <2531> {ADV} προεγραψα <4270> (5656) {V-AAI-1S} εν <1722> {PREP} ολιγω <3641> {A-DSM}

10-Eph 03:03 How that <3754> by <2596> revelation <602> he made known <1107> (5656) unto me <3427> the mystery <3466>; (as <2531> I wrote afore <4270> (5656) in <1722> few words <3641>, *{afore....: or, a little before}*

And finally the identification and revelation of the Mystery we see in Eph 03:06:

10-Eph 03:06 ειναι <1510> (5721) {V-PAN} τα <3588> {T-APN} εθνη <1484> {N-APN} συγκληρονομα <4789> {A-APN} και <2532> {CONJ} συσσωμα <4954> {A-APN} και <2532> {CONJ} συμμετοχα <4830> {A-APN} της <3588> {T-GSF} επαγγελιας <1860> {N-GSF} αυτου <846> {P-GSM} εν <1722> {PREP} τω <3588> {T-DSM} χριστω <5547> {N-DSM} δια <1223> {PREP} του <3588> {T-GSN} ευαγγελιου <2098> {N-GSN}

10-Eph 03:06 That the Gentiles <1484> should be <1511> (5750) ~~follow heirs~~ joint-heirs <4789>, and <2532> of the same body <4954>, and <2532> partakers <4830> of his <846> promise <1860> in <1722> Christ <5547> by <1223> the gospel <2098>:

The saved Gentiles are joint heirs with the saved Jews and together are joint heirs with Christ. If we are heirs we obtain our inheritance our assigned share of the inheritance. **If we are joint heirs we get the whole inheritance with every one of the heirs, including Christ: AMAZING!** Ref. Rom 08:17 with WNCOR: “Now, if a man is really a child of God by begetting and birth, he becomes indissolubly God’s heir! This is a fact of such overwhelming magnitude that our poor hearts hardly grasp it. It is said of no angel, cherub, or seraph, that he is an heir of God. Believer, if you will reflect, meditate deeply, on this, I am born of God; I am one of His heirs! earthly things will shrink to nothing. Now, J. D. Rockefeller, Jr., has inherited his father’s wealth: why? Because he was his father’s born son. The young ruler said, “What must I do to inherit?” a contradiction in itself!

Heirs of God, and joint-heirs with Christ—I could not have the presumption-to write these words if they were not in God’s holy Book. That a guilty, lost, wretched child of Adam the First should have written of him, a joint-heir with Christ, the Eternal Maker of all things, the Well-beloved of the Father, the Righteous One, the Prince of life—only God the God of all grace could prepare such a destiny for such a creature!

And, we may humbly say, perhaps, that God could only do this by joining us in eternal union with His beloved Son, as the Last Adam, the Second Man; having released us from Adam the First and all his connections, at the cross, and having placed us in Christ Risen, in all the boundless and everlasting rights of His dear Son, whom He has “appointed heir of all things!” Ages after ages of ever-increasing blessing forever and forever and forever, lie in prospect for believers—for the joint-heirs!

ATRWPs adds: "To wit. Not in the Greek. But the infinitive (εἶναι) clause is expegetical^a and gives the content of the revelation, a common idiom in the N.T. τα εἶναι is in the accusative of general reference. Paul is fond of compounds with συν and here uses three of them. Fellow-heirs (συνκληρονομα). Late and rare (Philo, inscriptions and papyri). See also #Ro 8:17. Fellow-members of the body (συνσωμα). First found here and only here save in later ecclesiastical writers. Preuschen argues that it is equivalent to συνδουλος in #Col 1:7 (σωμα in sense of δουλος). Fellow-partakers (συνμετοχα). Another late and rare word (Josephus). Only here in N.T. In one papyrus in sense of joint possessor of a house..

10-Eph 04:09 C-1 EXC - το <3588> {T-NSN} δε <1161> {CONJ} ανεβη <305> (5627) {V-2AAI-3S} τι <5101> {I-NSN} εστιν <1510> (5719) {V-PAI-3S} ει <1487> {COND} μη <3361> {PRT-N} οτι <3754> {CONJ} και <2532> {CONJ} κατεβη <2597> (5627) {V-2AAI-3S} πρωτον <4412> {ADV-S} εις <1519> {PREP} τα <3588> {T-APN} κατωτερα <2737> {A-APN-C} μερη <3313> {N-APN} της <3588> {T-GSF} γης <1093> {N-GSF}

10-Eph 04:09 (Now <1161> that he ascended <305> (5627), what <5101> is it <2076> (5748) ~~but~~ except <1508> that <3754> he <2597> <0> also <2532> descended <2597> (5627) first <4412> into <1519> the lower <2737> parts <3313> of the earth <1093>?)

1st Class – EXC – “Now He who ascended, what is it, **except that He also first descended into the lower parts of the earth?**

ATRWPs says: “Now this (το δε). Paul picks out the verb αναβας (second aorist active participle of αναβαινω, to go up), changes its form to ανεβη (second aorist indicative), and points the article (το) at it. Then he concludes that it implied a previous καταβας (coming down). Into the lower parts of the earth (εις τα κατωτερα της γης). If the αναβας is the Ascension of Christ, then the καταβας would be the Descent (Incarnation) to earth and της γης would be the genitive of apposition. What follows in verse #10 argues for this view. Otherwise one must think of the death of Christ (the descent into Hades of #Ac 2:31).”

CHCB further clarifies: “Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. The obvious design of these verses is to show that the passage quoted from the Psalmist refers to Christ. The proof lies in the fact that ascension in the case of a divine person, a giver of spiritual gifts to men, implies a previous descent. It was Christ who descended, and therefore, it is Christ who ascended. It is true the Old Testament often speaks of God’s descending, and therefore, they may speak of his ascending. But according to the apostle, the divine person intended in those representations was the Son, and no previous descent or ascent, no previous triumph over his enemies, included all that the Spirit of prophecy intended by such representations. And, therefore, the Psalmist must be understood as having included in the scope of his language the most conspicuous and illustrious of God’s condescensions and exaltations. All other comings were but typical of his coming in the flesh, and all ascensions were typical of his ascension from the grave.

The apostle, therefore, here teaches that God, the subject of the sixty-eighth Psalm, descended "into the lower parts of the earth"; that "he ascended up above all heavens," and that this was with the design "that he might fill all things."

The Hebrew phrase תחתית ארץ to which the apostle’s τα κατωτερα μερη της γην, (the lower parts of the earth,) answers, is used for the earth in opposition to heaven, #Isa 44:23; probably for the grave in #Ps 63:10; as a poetical designation for the womb in #Ps 139:15; and for Hades or the invisible world, #Eze 32:24. **Perhaps the majority of commentators take this last to be the meaning of the passage before us. They suppose the reference is to the descensus ad inferos, or to Christ’s "descending into hell." But in the first place this idea is entirely foreign to the meaning of the passage in the Psalm on which the apostle is commenting. In the second place, there as here, the only descent of which the context speaks is opposed to the ascending to heaven. 'He that ascended to heaven is he who first descended to earth.' In the third place, this is the opposition so often expressed in other places and in other forms of expression, as in #Joh 3:13 "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven." #Joh 6:38 "I came down from heaven." #Joh 8:14 "I know whence I came and whither I go." #Joh 16:28 "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." The expression of the apostle therefore means, "the lower parts, viz. the earth." The genitive της γης is the common genitive of apposition. Compare #Ac 2:19, where the heaven above is opposed to the earth beneath; and #Joh 8:23.**

He that descended to earth, who assumed our nature, is the same also that ascended up far above all heavens. γπερανω, longe sunpra, expressing the highest exaltation. As the Hebrew word for heaven is in the plural form, the New Testament writers often use the plural even when the heavens are considered as one, as in the phrase βασιλεια των ουρανων. But often there is a reference

^a EPEXEGETICAL, ADDITIONAL EXPLANATION; FURTHER CLARIFICATION, AS BY THE ADDITION OF A WORD OR WORDS; ORIGIN: GR EPEXĒGĒSIS, DETAILED ACCOUNT <EPEXĒGEISTHAI, TO RECOUNT IN DETAIL <EPI-, ON, IN + EXĒGEISTHAI, TO POINT OUT: SEE EXEGESIS

to a plurality of heavens, as when the expression "all heavens" is used. The Jews reckoned seven heavens, and Paul, #2Co 12:2, speaks of the third heavens; the atmosphere, the region of the stars, and above all the abode of God. Above all heavens plainly means above the whole universe; above all that is created visible and invisible; above thrones, principalities, and powers. All things, all created things, are subject to the ascended Redeemer.

He is thus exalted, *να πληρωση τα παντα*, that he might fill all things. As the word *πληρωω* signifies to fill, to fulfil, to render perfect, and to accomplish, these words may mean — 1. That he might fill all things, i. e. the universe with his presence and power. 2. That he might fulfil all the predictions and promises of God respecting his kingdom. 3. That he might render all perfect, replete with grace and goodness. 4. That he might accomplish all things necessary to the consummation of his work. The first interpretation is greatly to be preferred. *τα παντα* properly means the universe; and if taken to mean any thing else, it must be because the context demands it, which is not the case here. Secondly, this passage is evidently parallel with #Eph 1:21, where also it is said of Christ as exalted, that "he fills the universe in all its parts." Thirdly, the analogy of Scripture is in favour of this interpretation. The omnipresence and universal dominion of God are elsewhere expressed in a similar way. "Do I not fill heaven and earth, saith the Lord." #Jer 23:24. The same grand idea is expressed in #Mt 28:18 "All power is given unto me in heaven and upon earth"; and in #Php 2:9,10, and in many other places. It is not of the ubiquity of Christ's body of which the apostle speaks, as the Lutherans contend, but of the universal presence and power of the ascended Son of God. It is God clothed in our nature, who now exercises this universal dominion; and, therefore, the apostle may well say of Christ, as the incarnate God, that he gives gifts unto men."

These verses, 08-12 should be correlated with Rom 12:03-08 and 1Co 12-14.

10-Eph 04:11-12 continues with the gifts He (Christ) gave to men Verse 08.

11 And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, shepherds who are teachers;

12 for the equipping of the saints, for the work of ministering, for the building up of the body of Christ:

ATRPW comments on these verses "And he gave (*και αυτος εδωκεν*). First aorist active indicative of *διδωμι*. In #1Co 12:28 Paul uses *εθετο* (more common verb, appointed), but here repeats *εδωκεν* from the quotation in verse #8. There are four groups (*τους μεν, τους δε* three times, as the direct object of *εδωκεν*). The titles are in the predicate accusative (*αποστολους, προφητας, ποιμενας και διδασκαλους*). Each of these words occurs in #1Co 12:28 (which see for discussion) except *ποιμενας* (shepherds). This word *ποιμν* is from a root meaning to protect. Jesus said the good shepherd lays down his life for the sheep (#Joh 10:11) and called himself the Good Shepherd. In #Heb 13:20 Christ is the Great Shepherd (cf. #1Pe 2:25). Only here are preachers termed shepherds (Latin *pastores*) in the N.T. But the verb *ποιμαινω*, to shepherd, is employed by Jesus to Peter (#Joh 21:16), by Peter to other ministers (#1Pe 5:2), by Paul to the elders (bishops) of Ephesus (#Ac 20:28). Here Paul groups "shepherds and teachers" together. All these gifts can be found in one man, though not always. Some have only one."

10-Eph 04:11 C-3 Protasis in vs 13 - start of apodosis - vs. 11 and 12 - *και* <2532> {CONJ} *αυτος* <846> {P-NSM} *εδωκεν* <1325> (5656) {V-AAI-3S} *τους* <3588> {T-APM} *μεν* <3303> {PRT} *αποστολους* <652> {N-APM} *τους* <3588> {T-APM} *δε* <1161> {CONJ} *προφητας* <4396> {N-APM} *τους* <3588> {T-APM} *δε* <1161> {CONJ} *ευαγγελιστας* <2099> {N-APM} *τους* <3588> {T-APM} *δε* <1161> {CONJ} *ποιμενας* <4166> {N-APM} *και* <2532> {CONJ} *διδασκαλους* <1320> {N-APM}

10-Eph 04:12 C-3 End of apodosis - protasis in vs. 13 - *προς* <4314> {PREP} *τον* <3588> {T-ASM} *καταρτισμον* <2677> {N-ASM} *των* <3588> {T-GPM} *αγων* <40> {A-GPM} *εις* <1519> {PREP} *εργον* <2041> {N-ASN} *διακονιας* <1248> {N-GSF} *εις* <1519> {PREP} *οικοδομην* <3619> {N-ASF} *του* <3588> {T-GSN} *σωματος* <4983> {N-GSN} *του* <3588> {T-GSM} *χριστου* <5547> {N-GSM}

10-Eph 04:11 And <2532> he <846> gave <1325> (5656) some <3303>, apostles <652>; and <1161> some, prophets <4396>; and <1161> some, evangelists <2099>; and <1161> some, pastors <4166> and (*even, or who are*) <2532> teachers <1320>;

10-Eph 04:12 For <4314> the perfecting <2677> of the saints <40>, for <1519> the work <2041> of the ministry <1248>, for <1519> the edifying <3619> of the body <4983> of Christ <5547>:

10-Eph 04:13 C-3 ITC - apodosis in vs. 11-12 - DM - *μεχρι* <3360> {ADV} *καταντησωμεν* <2658> (5661) {V-AAS-1P} *οι* <3588> {T-NPM} *παντες* <3956> {A-NPM} *εις* <1519> {PREP} *την* <3588> {T-ASF} *ενοτητα* <1775> {N-ASF} *της* <3588> {T-GSF} *πιστεως* <4102> {N-GSF} *και* <2532> {CONJ} *της* <3588> {T-GSF} *επιγνωσεως* <1922> {N-GSF} *του* <3588> {T-GSM} *υιου* <5207> {N-GSM} *του* <3588> {T-GSM} *θεου* <2316> {N-GSM} *εις* <1519> {PREP} *ανδρα* <435> {N-ASM} *τελειον* <5046>

{A-ASM} εις <1519> {PREP} μετρον <3358> {N-ASN} ηλικιας <2244> {N-GSF} του <3588> {T-GSN} πληρωματος <4138> {N-GSN} του <3588> {T-GSM} χριστου <5547> {N-GSM}

10-Eph 04:13 **Until <3360> we <2658> all <3588> <3956> come <2658> (5661) in <1519> the unity <1775> of the faith <4102>, and <2532> of the knowledge <1922> of the Son <5207> of God <2316>, unto <1519> a perfect <5046> man <435>, unto <1519> the measure <3358> of the stature <2244> of the fulness <4138> of Christ <5547>: {in: or, into} {stature: or, age}**

3rd Class - ITC - μεχρι with the AAS-1P, and as DM section 265. (2) b. explains, "and when the temporal clause presents a future reference relative to the principle clause, **αν is omitted**.". The Apodosis is an extended one contained in verses 11-12 where the apodosis verb (vs.-11) is past: εδωκεν *AAL-3S*. and the protasis verb is still future; κατακτησωμεν *AAS-1P*.

ATRP vs. 13, reads as: "Till we all attain (μεχρι κατακτησωμεν οι παντες). **Temporal clause with purpose idea with μεχρι and the first aorist active subjunctive of κατανταω, late verb, to come down to the goal (#Php 3:11).** "The whole" including every individual. Hence the need of so many gifts. Unto the unity of the faith (εις την ενοτητα της πιστεως). "Unto oneness of faith" (of trust) in Christ (verse #3) which the Gnostics were disturbing. And of the knowledge of the Son of God (και της επιγνωσεως του υιου του θεου). Three genitives in a chain dependent also on την ενοτητα, "the oneness of full (επι-) knowledge of the Son of God," in opposition to the Gnostic vagaries. Unto a full-grown man (εις ανδρα τελειον). Same figure as in #2:15 and τελειος in sense of adult as opposed to νηπιοι (infants) in #14. Unto the measure of the stature (εις μετρον ηλικιας). So apparently ηλικια here as in #Lu 2:52, not age (#Joh 9:21). Boys rejoice in gaining the height of a man. But Paul adds to this idea "the fulness of Christ" (του πληρωματος του χριστου), like "the fulness of God" in #3:19. And yet some actually profess to be "perfect" with a standard like this to measure by! No pastor has finished his work when the sheep fall so far short of the goal."

10-Eph 04:21 C-1 - ATRWP - **ειγε <1489> {COND} αυτον <846> {P-ASM} ηκουσατε <191> (5656) {V-AAI-2P} και <2532> {CONJ} εν <1722> {PREP} αυτω <846> {P-DSM} εδιδαχθητε <1321> (5681) {V-API-2P} καθως <2531> {ADV} εστιν <1510> (5719) {V-PAI-3S} αληθεια <225> {N-NSF} εν <1722> {PREP} τω <3588> {T-DSM} ιησου <2424> {N-DSM}**

10-Eph 04:21 **If so be that <1489> ye have heard <191> (5656) him <846>, and <2532> have been taught <1321> (5681) by <1722> him <846>, as <2531> the truth <225> is <2076> (5748) in <1722> Jesus <2424>:**

1st Class - **"Since, indeed, you have heard Him (Christ),** and through Him, as the truth is in Jesus. For εν with the Instrumental, etc. See DM section 112. (2) and Remotely (3) i.-iii. Note the ειγε with crasis in the Byz. Text, but is separated into ει + γε in WH and Aland/Nestle texts.

ATRP says: "If so be that (ει γε). **"If indeed."** Condition of first class with aorist indicatives here, assumed to be true (ηκουσατε και εδιδαχθητε). Even as truth is in Jesus (καθως εστιν αληθεια εν τω ιησου). It is not clear what Paul's precise idea is here. The Cerinthian Gnostics did distinguish between the man Jesus and the aeon Christ. Paul here identifies Christ (verse #20) and Jesus (verse #21). At any rate he flatly affirms that there is "truth in Jesus" which is in direct opposition to the heathen manner of life and which is further explained by the exegetical infinitives that follow (αποθεσθαι, ανανεουσθαι δε, και ενδυσασθαι)."

10-Eph 04:29 C-1 - **πας <3956> {A-NSM} λογος <3056> {N-NSM} σαπρος <4550> {A-NSM} εκ <1537> {PREP} του <3588> {T-GSN} στοματος <4750> {N-GSN} υμων <4771> {P-2GP} μη <3361> {PRT-N} εκπορευεσθω <1607> (5737) {V-PNM-3S} **αλλ <235> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} αγαθος <18> {A-NSM} προς <4314> {PREP} οικοδομην <3619> {N-ASF} της <3588> {T-GSF} χρις <5532> {N-GSF} ινα <2443> {CONJ} δω <1325> (5632) {V-2AAS-3S} χαριν <5485> {N-ASF} τοις <3588> {T-DPM} ακουουσιν <191> (5723) {V-PAP-DPM}****

10-Eph 04:29 Let <4550> <0> no <3361> <3956> corrupt <4550> communication <3056> proceed <1607> (5737) out of <1537> your <5216> mouth <4750>, **but <235> that which <1536> is good <18> to <4314> the use <5532> of edifying <3619>**, that <2443> it may minister <1325> (5632) grace <5485> unto the hearers <191> (5723). {to...: or, to edify profitably}

1st Class – “. . . but unless whatever is (αγαθος^a) good, for the need of building up, that it may give Grace to the hearers.”

ATRWP says: “Corrupt (σαπρος). Rotten, putrid, like fruit (#Mt 7:17), fish (#Mt 13:48), here the opposite of αγαθος (good). For edifying as the need may be (προς οικοδομην της χρειας). "For the build-up of the need," "for supplying help when there is need." Let no other words come out. That it may give (ινα δω). For this elliptical use of ινα see on "Eph 5:33.”

10-Eph 06:08 C-3 IRC,1,1 - ATRWP - ειδοτες <1492> (5761) {V-RAP-NPM} οτι <3754> {CONJ} ο <3739> {R-ASN} εαν <1437> {COND} τι <5100> {X-ASN} εκαστος <1538> {A-NSM} ποιηση <4160> (5661) {V-AAS-3S} αγαθον <18> {A-ASN} τουτο <3778> {D-ASN} κομειται <2865> (5695) {V-FDI-3S-ATT} παρα <3844> {PREP} του <3588> {T-GSM} κυριου <2962> {N-GSM} ειτε <1535> {CONJ} δουλως <1401> {N-NSM} ειτε <1535> {CONJ} ελευθερος <1658> {A-NSM}

10-Eph 06:08 Knowing <1492> (5761) that <3754> **whatsoever** <3739> <1437> <5100> **good thing** <18> **any man** <1538> **doeth** <4160> (5661), the same <5124> shall he receive <2865> (5695) of <3844> the Lord <2962>, **whether** <1535> **he is bond** <1401> **or whether** <1535> **he is free** <1658>.

3rd Class -IRC + 2*1st Class - Both protasis need a verb ‘to be’ substituted; i.e., εστι(v): *he is*. See BMT section 273.

(f) Note: It is impossible for the unregenerate man or a carnal Christian not led by the Spirit Of God to do any αγαθος, work! Good works can only be done by God and or working through a believer being led by the Holy Spirit..

ATRWP writes: “Whatsoever good thing each one doeth (εκαστος εαν τι ποιηση αγαθον). Literally, "each one if he do anything good." **Condition of third class, undetermined, but with prospect.** Note use here of αγαθον rather than αδικον (one doing wrong) in #Col 3:25. So it is a reward (κομισεται) for good, not a penalty for wrong, though both are true, "whether he be bond or free" (ειτε δουλως ειτε ελευθερος).”

^a The Greek word αγαθος is a fruit of the Holy Spirit as opposed to human good (καλος). Ref. Gal 05:22 (αγαθωσυνη) *goodness*., and Eph 05:09 (αγαθωσυνη) *goodness*.

11-Philippeans

(Horse Lovers)

11-Php 01:18 C-1, 1 - BMT - τι <5101> {I-NSN} γαρ <1063> {CONJ} πλην <4133> {ADV} παντι <3956> {A-DSM} τροπω <5158> {N-DSM} ειτε <1535> {CONJ} προφασει <4392> {N-DSF} ειτε <1535> {CONJ} αληθεια <225> {N-DSF} χριστος <5547> {N-NSM} καταγγελλεται <2605> (5743) {V-PPI-3S} και <2532> {CONJ} εν <1722> {PREP} τουτω <3778> {D-DSN} χαιρω <5463> (5719) {V-PAI-1S} αλλα <235> {CONJ} και <2532> {CONJ} χαρησομαι <5463> (5690) {V-2FOI-1S}

11-Php 01:18 What <5101> then <1063>? notwithstanding <4133>, every <3956> way <5158>, **whether <1535> in pretence <4392>, or whether <1535> in truth <225>**, Christ <5547> is preached <2605> (5743); and <2532> I <5463> <0> therein <1722> <5129> do rejoice <5463> (5719), yea <235>, and <2532> will rejoice <5463> (5690).

1st Class - + 1st Class – Both protases are verb deficient so substitute the verb of the apodosis (underlined) the PPI-3S καταγγελλεται: *is preached*. See BMT section 273. (f)

ATRWT responds: “What then? (τι γαρ;). Sharp problem put up to Paul by the conduct of the Judaizers. Only that (πλην ουτι). Same idiom in #Ac 20:23. πλην is adverb πλεον (more besides). As a preposition πλην means "except." This essential thing Paul sees in spite of all their envy and selfishness that Christ is preached. Whether in pretence (ειτε προφασει). Either from προφαινω, to shew forth, or προφημι, to speak forth, the ostensible presentation often untrue. See #Ac 27:30. Paul sees clearly through the pious pretence of these Judaizers and rejoices that people get some knowledge of Christ. Some Christ is better than no Christ. Yea, and will rejoice (αλλα και χαρησομαι). Note affirmative, not adversative, use of αλλα. Volitive use of the future (second future passive) indicative (χαρησομαι) of χαιρω. Paul is determined to rejoice in spite of the efforts of the Judaizers to prod him to anger.”

11-Php 01:20 C-1 ,1 - BMT - κατα <2596> {PREP} την <3588> {T-ASF} αποκαραδοκιαν <603> {N-ASF} και <2532> {CONJ} ελπιδα <1680> {N-ASF} μου <1473> {P-1GS} οτι <3754> {CONJ} εν <1722> {PREP} ουδενι <3762> {A-DSN-N} αισχυνθησομαι <153> (5701) {V-FPI-1S} αλλ <235> {CONJ} εν <1722> {PREP} παση <3956> {A-DSF} παρρησια <3954> {N-DSF} ως <5613> {ADV} παντοτε <3842> {ADV} και <2532> {CONJ} νυν <3568> {ADV} μεγαλυνθησεται <3170> (5701) {V-FPI-3S} χριστος <5547> {N-NSM} εν <1722> {PREP} τω <3588> {T-DSN} σωματι <4983> {N-DSN} μου <1473> {P-1GS} ειτε <1535> {CONJ} δια <1223> {PREP} ζωης <2222> {N-GSF} ειτε <1535> {CONJ} δια <1223> {PREP} θανατου <2288> {N-GSM}

11-Php 01:20 According <2596> to my <3450> earnest expectation <603> and <2532> my hope <1680>, that <3754> in <1722> nothing <3762> I shall be ashamed <153> (5701), but <235> *that* with <1722> all <3956> boldness <3954>, as <5613> always <3842>, *so* now <3568> also <2532> Christ <5547> shall be magnified <3170> (5701) in <1722> my <3450> body <4983>, **whether <1535> it be by <1223> life <2222>, or whether <1535> by <1223> death <2288>**.

1st Class - + 1st Class – Both protasis need a verb ‘to be’ substituted; i.e., εστι(v): *it is*. The protases follow the apodosis (underlined). Note the crasis of ειτε = ει + τε. See BMT section 273. (f).

11-Php 01:22 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} το <3588> {T-NSN} ζην <2198> (5721) {V-PAN} εν <1722> {PREP} σαρκι <4561> {N-DSF} τουτο <3778> {D-NSN} μοι <1473> {P-1DS} καρπος <2590> {N-NSM} εργου <2041> {N-GSN} και <2532> {CONJ} τι <5101> {I-ASN} αιρησομαι <138> (5698) {V-FMI-1S} ου <3756> {PRT-N} γνωριζω <1107> (5719) {V-PAI-1S}

11-Php 01:22 **But <1161> if/since <1487> I am living <2198> (5721) in <1722> the flesh <4561>**, this <5124> *is* the fruit <2590> of my labour <2041> <3427>: ~~yet~~ and <2532> what <5101> I shall choose <138> (5698) I know <1107> (5719) not <3756>.

1st Class – assumed true for arguments sake. **“But since/if by means of the flesh *I am* living, this (*the flesh-death*) is the fruit of my labor: . . .”** Assumed true for arguments sake. Substitution of the PAI-1S εἰμι: *I am*, into the protasis, to produce a complementary infinitive *I am* living.

Ref. Rom 08:11 But since the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead shall give life also to your mortal bodies because of his Spirit who dwells in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh:

13 for if (*for the sake of argument*) ye live after the flesh, you are on the point of dying; but if (*for the sake of argument*) by the Spirit you put to death the deeds of the body, you shall live.

14 For as many as are led by the Spirit of God, these are sons of God.

Also Ref., 1Co 03:11-15.

ATRP indicates: “If this is the fruit of my work (τουτο μοι καρπος εργου). **There is no εἰ (if) here in the Greek, but τουτο (this) seems to be resumptive and to repeat the conditional clause just before. If so, και just after means then and introduces the conclusion of the condition.** Otherwise τουτο introduces the conclusion and και means and. I wot not (ου γνωριζω). "I know not." It seems odd to preserve the old English word "wot" here. But it is not clear that γνωριζω (old causative verb from γνωσκω) means just to know. Elsewhere in the N.T., as in #Lu 2:15; Ro 9:22, it means to make known, to declare. The papyri examples mean to make known. It makes perfectly good sense to take its usual meaning here, "I do not declare what I shall choose.””

11-Php 01:27 C-1 ,1 - DM - BMT - μονον <3440> {ADV} αξιως <516> {ADV} του <3588> {T-GSN} ευαγγελιου <2098> {N-GSN} του <3588> {T-GSM} χριστου <5547> {N-GSM} πολιτευεσθε <4176> (5737) {V-PNM-2P} ινα <2443> {CONJ} **ειτε <1535> {CONJ} ελθων <2064> (5631) {V-2AAP-NSM}** και <2532> {CONJ} ιδων <3708> (5631) {V-2AAP-NSM} υμας <4771> {P-2AP} **ειτε <1535> {CONJ} απων <548> (5723) {V-PAP-NSM}** ακουσω <191> (5661) {V-AAS-1S} τα <3588> {T-APN} περι <4012> {PREP} υμων <4771> {P-2GP} οτι <3754> {CONJ} στηκετε <4739> (5719) {V-PAI-2P} εν <1722> {PREP} ενι <1520> {A-DSN} πνευματι <4151> {N-DSN} μια <1520> {A-DSF} ψυχη <5590> {N-DSF} συναθλουντες <4866> (5723) {V-PAP-NPM} τη <3588> {T-DSF} πιστει <4102> {N-DSF} του <3588> {T-GSN} ευαγγελιου <2098> {N-GSN}

11-Php 01:27 Only <3440> let your conversation be <4176> (5737) as it becometh <516> the gospel <2098> of Christ <5547>: that <2443> **whether <1535> I come <2064> (5631)** and <2532> see <4192> (5631) you <5209>, **or whether <1535> being absent <548> (5752)**, I may hear <191> (5661) of your <5216> affairs <4012>, that <3754> ye stand fast <4739> (5719) in <1722> one <1520> spirit <4151>, with one <3391> mind (soul) <5590> striving together <4866> (5723) for the faith <4102> of the gospel <2098>;

1st Class - ειτε = ει + τε by crasis. *whether . . . or whether.* 1st Class - ειτε = ει + τε by crasis. “or whether being absent, . . .” In the last protasis the present active participle, although the mood (participle) is by itself further from reality, than the indicative (mood). However as DM section 201. (4), substitution of the PAI13S, εἰμι: *I am*, into the last protases produces a periphrastic present tense, which completes the first class protasis. DM section 203. (1). See also BMT section 273. (f).

ATRP says: “Let your manner of life (πολιτευεσθε). Old verb from πολιτης, citizen, and that from πολις, city, to be a citizen, to manage a state’s affairs, to live as a citizen. **Only twice in N.T., here and #Ac 23:1.** Philippi as a colony possessed Roman citizenship and Paul was proud of his own possession of this right. **The Authorized Version missed the figure completely by the word "conversation" which did refer to conduct and not mere talk as now, but did not preserve the figure of citizenship. Better render, "Only do ye live as citizens."** Striving (συναθλουντες). Rather, "striving together" as in an athletic contest. Late and rare word (Diodorus). "The very energy of the Christian faith to produce energetic individualities" (Rainy). "Striving in concert" (Lightfoot). For the faith (τη πιστει). For the teaching of the gospel, objective sense of πιστις (faith).” {Ed. Note: As a body, the true Church, we have lost our zeal. We would do well to read and heed ATR’s comments.}

11-Php 02:01 C-4*1 - apodosis in verse 02 - DM - BMT - ATRWP - ει <1487> {COND} τις <5100> {X-NSF} ουν <3767> {CONJ} παρακλησις <3874> {N-NSF} εν <1722> {PREP} χριστω <5547> {N-DSM} ει <1487> {COND} τι <5100> {X-NSN} παραμυθιον <3890> {N-NSN} αγαπης <26> {N-GSF} ει <1487> {COND} τις <5100> {X-NSF} κοινωνια <2842> {N-NSF} πνευματος <4151> {N-GSN} ει

<1487> {COND} τις <5100> {X-NSM} σπλαγχνα <4698> {N-NPN} και <2532> {CONJ} οικτιρμοι <3628> {N-NPM}

11-Php 02:01 ¶ **If *there is* therefore <3767> any <1536> consolation <3874> in <1722> Christ <5547>, if *there is* any <1536> comfort <3890> of love <26>, if *there is* any <1536> fellowship <2842> of the Spirit <4151>, if *there is* any <1536> bowels <4698> and <2532> mercies <3628>,**

4*1st Class - substitution of the PAI-3S, ει: *there is*, into the four protases produces the four first class protasis. DM section 276. (3). See also BMT section 273. (f). **The single apodosis for this multiplicity of protases is contained in Verse 02 from Phillips translation:**

11-Php 02:02 **do make my joy complete**—live together in harmony, live together in love, as though you had only one mind and one spirit between you.. This may remind us of that great (succinct) passage in 3Jo 01:04 **I have no greater joy than to hear that my children walk in truth.**

ATRPW indicates: “If (ει). Paul uses four conditions in this verse, all of the first class, assuming the condition to be true.

Comfort (παρακλησις). Rather, "ground of appeal to you in Christ." See #1Co 1:10; Eph 4:1. Consolation (παραμυθιον). Old word from παραμυθεομαι, persuasive address, incentive. Of love (αγαπης). Objective genitive, "in love" (undefined as in #1Co 13). Fellowship (κοινωνια). Partnership in the Holy Spirit "whose first fruit is love" (#Ga 5:22). Any tender mercies (τις σπλαγχνα). Common use of this word for the nobler "viscera" and so for the higher emotions. But τις is masculine singular and σπλαγχνα is neuter plural. Lightfoot suggests an error of an early transcriber or even of the amanuensis in writing ει τις instead of ει τινα..“

11-Php 02:17 C-1 LC - DM - αλλ <235> {CONJ} ει <1487> {COND} και <2532> {CONJ} σπενδομαι <4689> (5743) {V-PPI-1S} επι <1909> {PREP} τη <3588> {T-DSF} θυσια <2378> {N-DSF} και <2532> {CONJ} λειτουργια <3009> {N-DSF} της <3588> {T-GSF} πιστεως <4102> {N-GSF} υμων <4771> {P-2GP} χαιρω <5463> (5719) {V-PAI-1S} και <2532> {CONJ} συγχαιρω <4796> (5719) {V-PAI-1S} πασιν <3956> {A-DPM} υμιν <4771> {P-2DP}

11-Php 02:17 But <235>, if even <1499> I be offered <4689> (5743) upon <1909> the sacrifice <2378> and <2532> service <3009> of your <5216> faith <4102>, I joy <5463> (5719), and <2532> rejoice with <4796> (5719) you <5213> all <3956>. {*offered: Gr. poured forth*}

1st Class – LC – See DM section 278. (1) - But **since I am being offered (as a drink offering Ge 35:14, etc.) upon the sacrifice and service of your faith**, I joy and rejoice with you all. This is a first class condition of Logical Concession (LC).

ATRPW says: “And if I am offered (ει και σπενδομαι). Though I am poured out as a libation. Old word. In N.T. only here and #2Ti 4:6. Paul pictures his life-blood as being poured upon (uncertain whether heathen or Jewish offerings meant and not important) the sacrifice and service of the faith of the Philippians in mutual service and joy (both χαιρω and συγχαιρω twice in the sentence). Joy is mutual when the service is mutual. **Young missionaries offer their lives as a challenge to other Christians to match their money with their blood.**”

11-Php 02:23 C-3 ITC - DM - BMT - τουτον <3778> {D-ASM} μεν <3303> {PRT} ουν <3767> {CONJ} επιζω <1679> (5719) {V-PAI-1S} πεμψαι <3992> (5658) {V-AAN} ως <5613> {ADV} αν <302> {PRT} απιδω <872> (5632) {V-2AAS-1S} τα <3588> {T-APN} περι <4012> {PREP} εμε <1473> {P-1AS} εξουτης <1824> {ADV}

11-Php 02:23 Him <3303> <5126> therefore <3767> I hope <1679> (5719) to send <3992> (5658) presently <1824>, as soon as/whenever <5613> <302> I may see <542> (5632) how <4012> it will go with me <1691>.

3rd Class – ITC - with the 2AAS-1S. See DM sections 271. (2), and 273, and BMT section 250. C.The Him,Timothy vs. 19.

ATRPW indicates: “So soon as I shall see (ως αν απιδω). Indefinite temporal clause with ως αν and the second aorist active subjunctive of αποφαω. The oldest MSS. (Aleph A B D) have αφιδω (old aspirated form) rather than απιδω. How it will go with me (τα περι εμε). On the force of απο with οραω (look away) see #Heb 12:2. "The things concerning me," the outcome of the trial. Cf. #1Co 4:17,19.”

11-Php 03:04 C-3 DC,1 - DM - kaiper with Ptcpl - **καίπερ** <2539> {CONJ} **εγω** <1473> {P-1NS} **εχων** <2192> (5723) {V-PAP-NSM} **πεποιθησιν** <4006> {N-ASF} **και** <2532> {CONJ} **εν** <1722> {PREP} **σαρκι** <4561> {N-DSF} **ει** <1487> {COND} **τις** <5100> {X-NSM} **δοκει** <1380> (5719) {V-PAI-3S} **αλλος** <243> {A-NSM} **πεποιθεναι** <3982> (5755) {V-2RAN} **εν** <1722> {PREP} **σαρκι** <4561> {N-DSF} **εγω** <1473> {P-1NS} **μαλλον** <3123> {ADV}

11-Php 03:04 ¶ **Though** <2539> **I** <1473> **might** <2192> <0> **also** <2532> **have** <2192> (5723) **confidence** <4006> **in** <1722> **the flesh** <4561>. **If any** <1536> **other man** <243> **thinketh** <1380> (5719) **that he has whereof he might trust** <3982> (5755) **in** <1722> **the flesh** <4561>, **I** <1473> **more** <3123>:

3rd Class – DC - **καίπερ** with the PAP-NSM participle **εχων**. See DM sections 278. (2), and 279. + 1st Class – assumed true for the sake of argument. Here Paul starts his description of his claim to “Jewishness. Vs. 5-6.

ATRPW says: “Might have (**εχων**). Rather, “even though myself having.” Confidence (**πεποιθησιν**). Late word, condemned by the Atticists, from **πειπιθα** (just used). See #2Co 1:15; 3:4..”

11-Php 03:11 C-3 - BMT - **ει** <1487> {COND} **πως** <4459> {ADV-I} **καταντησω** <2658> (5661) {V-AAS-1S} **εις** <1519> {PREP} **την** <3588> {T-ASF} **εξαναστασιν** <1815> {N-ASF} **των** <3588> {T-GPM} **νεκρων** <3498> {A-GPM}

11-Php 03:11 **If by any means** <1513> **I might attain** <2658> (5661) **unto** <1519> **the resurrection** <1815> **of the dead** <3498>.

3rd Class - ei with the AAS-1S. See BMT section 252. (a).

ATRPW says: “**If by any means I may attain** (**ει πως καταντησω**). **Not an expression of doubt, but of humility (Vincent), a modest hope (Lightfoot)**. For **ει πως**, see #Ro 1:10; 11:14 where **παραζηλωσω** can be either future indicative or aorist subjunctive like **καταντησω** here (see subjunctive **καταλαβω** in verse #12), late compound verb **κατανταω**. Resurrection (**εξαναστασιν**). Late word, not in LXX, but in Polybius and one papyrus example. Apparently Paul is thinking here only of the resurrection of believers out from the dead and so double **εξ** (**τεν εξαναστασιν την εκ νεκρων**). Paul is not denying a general resurrection by this language, but emphasizing that of believers.”

11-Php 03:12 C-3 - BMT - ATRWP - **ουχ** <3756> {PRT-N} **οτι** <3754> {CONJ} **ηδη** <2235> {ADV} **ελαβον** <2983> (5627) {V-2AAI-1S} **η** <2228> {PRT} **ηδη** <2235> {ADV} **τετελειωμαι** <5048> (5769) {V-RPI-1S} **διωκω** <1377> (5719) {V-PAI-1S} **δε** <1161> {CONJ} **ει** <1487> {COND} **και** <2532> {CONJ} **καταλαβω** <2638> (5632) {V-2AAS-1S} **εφ** <1909> {PREP} **ω** <3739> {R-DSN} **και** <2532> {CONJ} **κατεληφθην** <2638> (5681) {V-API-1S} **υπο** <5259> {PREP} **του** <3588> {T-GSM} **χριστου** <5547> {N-GSM} **ιησου** <2424> {N-GSM}

11-Php 03:12 **Not** <3756> **as though** <3754> **I had already** <2235> **attained** <2983> (5627), **either** <2228> **were already** <2235> **perfect** <5048> (5769): **but** <1161> **I follow after** <1377> (5719), **if** <1499> **that I may apprehend** <2638> (5632), **that for** <1909> **which** <3739> **also** <2532> **I am have been apprehended** <2638> (5681) **by** <5259> **Christ** <5547> **Jesus** <2424>.

3rd Class - ei with the 2AAS-1S. See BMT section 252. (a). Notice the apodosis with the API-1S. **If I may apprehend, that for which I am apprehended by Christ Jesus. The word ‘apprehend’ in the koine, was used in the athletic games. There, it was used to describe the sponsor of an athlete when he came on the field, placing his arm around the runner, ‘apprehending’ the runner who represented the sponsor in the games.**

ATRPW says: “Not that (**ουχ οτι**). To guard against a misunderstanding as in #Joh 6:26; 12:6; 2Co 1:24; #Php 4:11,17. I have already obtained (**ηδη ελαβον**). Rather, “I did already obtain,” constative second aorist active indicative of **λαμβάνω**, summing up all his previous experiences as a single event. Or am already made perfect (**ηδη τετελειωμαι**). Perfect passive indicative (state of completion) of **τελειωω**, old verb from **τελειος** and that from **τελος** (end). Paul pointedly denies that he has reached a spiritual impasse of non- development. Certainly he knew nothing of so-called sudden absolute perfection by any single experience. Paul has made great progress in Christlikeness, but the goal is still before him, not behind him. But I press on (**διωκω δε**). He is not discouraged, but encouraged. He keeps up the chase (real idea in **διωκω**, as in #1Co 14:1; Ro 9:30; 1Ti 6:11). **If so be that** (**ει και**). **“I follow after.” The condition (third class, ει — καταλαβω, second aorist active subjunctive**

of καταλαμβανω) is really a sort of purpose clause or aim. There are plenty of examples in the Koine, of the use of ει and the subjunctive as here (Robertson, Grammar, p. 1017), "if I also may lay hold of that for which (εφ ω, purpose expressed by επι) I was laid hold of (κατελημφοθην, first aorist passive of the same verb καταλαμβανω) by Christ Jesus." **His conversion was the beginning, not the end of the chase.**"

11-Php 03:15 C-1 EC - DM - οσοι <3745> {K-NPM} ουν <3767> {CONJ} τελειοι <5046> {A-NPM} τουτο <3778> {D-ASN} φρονωμεν <5426> (5725) {V-PAS-1P} **και <2532> {CONJ} ει <1487> {COND} τι <5100> {X-ASN} ετερωσ <2088> {ADV} φρονειτε <5426> (5719) {V-PAI-2P} και <2532> {CONJ} τουτο <3778> {D-ASN} ο <3588> {T-NSM} θεος <2316> {N-NSM} υμιν <4771> {P-2DP} αποκαλυψει <601> (5692) {V-FAI-3S}**

11-Php 03:15 ¶ Let <5426> <0> us therefore <3767>, as many as <3745> be perfect <5046>, be <5426> <0> thus <5124> minded <5426> (5725): **and <2532> if in any thing <1536> ye be <5426> <0> otherwise <2088> minded <5426> (5719)**, God <2316> shall reveal <601> (5692) even <2532> this <5124> unto you <5213>.

1st Class - EC - See DM section 278. (3). Τελειοι: **Mature** neither σαρκικος: an older Christian who refused to grow (like many of us 21st Century sorts; or σαρκινος: a baby Christian. 1 Cor 3:2-3 See nestle Alund Text for 3:2 σαρκινος

ATRP indicates: "As many as be perfect (οσοι τελειοι). Here the term τελειοι means relative perfection, not the absolute perfection so pointedly denied in verse #12. Paul here includes himself in the group of spiritual adults (see #He 5:13). Let us be thus minded (τουτο φρονωμεν). Present active volitive subjunctive of φρονεω. "Let us keep on thinking this," viz. that we have not yet attained absolute perfection. **If ye are otherwise minded (ει τι ετερωσ φρονειτε). Condition of first class, assumed as true. That is, if ye think that ye are absolutely perfect.** Shall God reveal unto you (ο θεος υμιν αποκαλυπει). He turns such cases over to God. What else can he do with them? Whereunto we have already come (εις ο εφθασαμεν). First aorist active indicative of φθανω, originally to come before as in #1Th 4:15, but usually in the Koine, simply to arrive, attain to, as here."

11-Php 04:08 C-1 ,1 - BMT - ATRWP - το <3588> {T-ASN} λοιπον <3063> {A-ASN} αδελφοι <80> {N-VPM} οσα <3745> {K-NPN} εστιν <1510> (5719) {V-PAI-3S} αληθη <227> {A-NPN} οσα <3745> {K-NPN} σεμνα <4586> {A-NPN} οσα <3745> {K-NPN} δικαια <1342> {A-NPN} οσα <3745> {K-NPN} αγνα <53> {A-NPN} οσα <3745> {K-NPN} προσφιλη <4375> {A-NPN} οσα <3745> {K-NPN} ευφημα <2163> {A-NPN} **ει <1487> {COND} τις <5100> {X-NSF} αρετη <703> {N-NSF} και <2532> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} επαινος <1868> {N-NSM} ταυτα <3778> {D-APN} λογιζεσθε <3049> (5737) {V-PNM-2P}**

11-Php 04:08 Finally <3063>, brethren <80>, whatsoever things <3745> are <2076> (5748) true <227>, whatsoever things <3745> *are* honest <4586>, whatsoever things <3745> *are* just <1342>, whatsoever things <3745> *are* pure <53>, whatsoever things <3745> *are* lovely <4375>, whatsoever things <3745> *are* of good report <2163>; **if there be any <1536> virtue <703>, and <2532> if there be any <1536> praise <1868>**, think <3049> (5737) on these things <5023>. *{honest: or, venerable}*

1st Class – substitute PAI-3S ει: *There is*. See BMT section 273. (f). + 1st Class - substitute PAI-3S ει: *There is*. See BMT section 273. (f).

ATRPW says a lot of good stuff: "**Finally (το λοιπον). See on "Php 3:1". Whatsoever (οσα). Thus he introduces six adjectives picturing Christian ideals, old-fashioned and familiar words not necessarily from any philosophic list of moral excellencies Stoic or otherwise.** Without these no ideals can exist. **They are pertinent now when so much filth is flaunted before the world in books, magazines and moving-pictures under the name of realism (the slime of the gutter and the cess-pool).** Honourable (σεμνα). Old word from σεβω, to worship, revere. So revered, venerated (#1Ti 3:8). Pure (αγνα). Old word for all sorts of purity. There are clean things, thoughts, words, deeds. Lovely (προσφιλη). Old word, here only in N.T., from προς and φιλω, pleasing, winsome. Of good report (ευφημα). Old word, only here in N.T., from ευ and φημη, fair-speaking, attractive. **If there be any (ει τις).** Paul **changes the construction from οσα (whatsoever) to a condition of the first class, as in #2:1, with two substantives.** Virtue (αρετη). Old word, possibly from αρεσχω, to please, used very often in a variety of senses by the ancients for any mental excellence or moral quality or physical power. Its very vagueness perhaps explains its rarity in the N.T., only four times (#Php 4:8; 1Pe 2:9; 2Pe 1:3,5). It is common in the papyri, but probably Paul is

using it in the sense found in the LXX (#Isa 42:12; 43:21) of God's splendour and might (Deissmann, Bible Studies, p. 95) in connection with "praise" (επαινος) as here or even meaning praise. **Think on these things (ταυτα λογιζεσθε). Present middle imperative for habit of thought. We are responsible for our thoughts and can hold them to high and holy ideals."**

11-Php 04:15 C-1 EXC - BMT - DM - οιδατε <1492> (5758) {V-RAI-2P} δε <1161> {CONJ} και <2532> {CONJ} υμεις <4771> {P-2NP} φιλιππησιοι <5374> {N-VPM} οτι <3754> {CONJ} εν <1722> {PREP} αρχη <746> {N-DSF} του <3588> {T-GSN} ευαγγελιου <2098> {N-GSN} οτε <3753> {ADV} εξηλθον <1831> (5627) {V-2AAI-1S} απο <575> {PREP} μακεδονιας <3109> {N-GSF} ουδεμια <3762> {A-NSF-N} μοι <1473> {P-1DS} εκκλησια <1577> {N-NSF} εκοινωνησεν <2841> (5656) {V-AAI-3S} εις <1519> {PREP} λογον <3056> {N-ASM} δοσεως <1394> {N-GSF} και <2532> {CONJ} ληψεως <3028> {N-GSF} ει <1487> {COND} μη <3361> {PRT-N} υμεις <4771> {P-2NP} μονοι <3441> {A-NPM}

11-Php 04:15 Now <1161> ye <5210> Philippians <5374> know <1492> (5758) also <2532>, that <3754> in <1722> the beginning <746> of the gospel <2098>, when <3753> I departed <1831> (5627) from <575> Macedonia <3109>, no <3762> church <1577> communicated with <2841> (5656) me <3427> as <1519> concerning <3056> giving <1394> and <2532> receiving <3028>, ~~but~~ except <1508> you <4771> only <3441> *communicated* <2841>.

1st Class - EXC – substitute the verb εκοινωνησατε AAI-2P: *you communicated*. from the apodosis; of course with 2P ending. See BMT section 273. (f), and DM sections 216. and 217. As in #1:5-6.

ATRP adds: "In the beginning of the gospel (εν αρχη του ευαγγελιου). After he had wrought in Philippi (#2Th 2:13). Had fellowship (εκοινωνησεν). "Had partnership" (first aorist active indicative). In the matter (εις λογον). "As to an account." No other church opened an account with Paul. Of giving and receiving (δοσεως και λημψεως). Credit and debit. A mercantile metaphor repeated in verse #17 by εις λογον υμων (to your account). Paul had to keep books then with no other church, though later Thessalonica and Berea joined Philippi in support of Paul's work in Corinth (#2Co 11:8). But ye only (ει μη υμεις μονοι). Not even Antioch contributed anything but good wishes and prayers for Paul's work (#Ac 13:1-3).

12-Colossians

12-Col 01:16 C-4*1 - DM - BMT - **οτι** <3754> {CONJ} **εν** <1722> {PREP} **αυτω** <846> {P-DSM} **εκτισθη** <2936> (5681) {V-API-3S} **τα** <3588> {T-NPN} **παντα** <3956> {A-NPN} **τα** <3588> {T-NPN} **εν** <1722> {PREP} **τοις** <3588> {T-DPM} **ουρανοις** <3772> {N-DPM} **και** <2532> {CONJ} **τα** <3588> {T-NPN} **επι** <1909> {PREP} **της** <3588> {T-GSF} **γης** <1093> {N-GSF} **τα** <3588> {T-NPN} **ορατα** <3707> {A-NPN} **και** <2532> {CONJ} **τα** <3588> {T-NPN} **αορατα** <517> {A-NPN} **ειτε** <1535> {CONJ} **θρονου** <2362> {N-NPM} **ειτε** <1535> {CONJ} **κυριοτητες** <2963> {N-NPF} **ειτε** <1535> {CONJ} **αρχαι** <746> {N-NPF} **ειτε** <1535> {CONJ} **εξουσαι** <1849> {N-NPF} **τα** <3588> {T-NPN} **παντα** <3956> {A-NPN} **δι** <1223> {PREP} **αυτου** <846> {P-GSM} **και** <2532> {CONJ} **εις** <1519> {PREP} **αυτον** <846> {P-ASM} **εκτισται** <2936> (5769) {V-RPI-3S}

12-Col 01:16 For <3754> by <1722> him <846> were <2936> <0> all things <3956> created <2936> (5681), that are in <1722> heaven <3772>, and <2532> that are in <1909> earth <1093>, visible <3707> and <2532> invisible <517>, **whether** <1535> ~~they be~~ **there are thrones** <2362>, **or whether** <1535> **there are dominions** <2963>, **or whether** <1535> **there are principalities** <746>, **or whether** <1535> **there are powers** <1849>: all things <3956> were created <2936> (5769) by <1223> him <846>, and <2532> for <1519> him <846>:

Four 1st Class – conditional protases. *ειτε: whether, . . . or whether*: the last two as ellipses, we substitute the PAI-3P εστιν, (*there*) are, from the context. See DM section 276. (3), and BMT section 273. (f). We here do well to look to:

17 **και** <2532> {CONJ} **αυτος** <846> {P-NSM} **εστιν** <1510> (5719) {V-PAI-3S} **προ** <4253> {PREP} **παντων** <3956> {A-GPM} **και** <2532> {CONJ} **τα** <3588> {T-NPN} **παντα** <3956> {A-NPN} **εν** <1722> {PREP} **αυτω** <846> {P-DSM} **συνεστηκεν** <4921> (5758) {V-RAI-3S}

17 And <2532> he <846> is <2076> (5748) before <4253> all things <3956>, and <2532> by <1722> him <846> all things <3956> ~~consist~~ hold together <4921> (5758).

Here: συνεστηκεν, might be translated ‘hold together or as some commentators hav said “glued together.” This concept might be observed when discussing what has been discovered about the various constants that are and must be carried out to very high precision else the whole universe would be destroyed.

ATRPW read as: “All things (τα παντα). The universe as in #Ro 11:35, a well-known philosophical phrase. It is repeated at the end of the verse. In him were created (εν αυτω εκτισθη). Paul now gives the reason (οτι, for) for the primacy of Christ in the work of creation (#16). It is the constative aorist passive indicative εκτισθη (from κτιζω, old verb, to found, to create (#Ro 1:25). This central activity of Christ in the work of creation is presented also in #Joh 1:3; Heb 1:2 and is a complete denial of the Gnostic philosophy. The whole of creative activity is summed up in Christ including the angels in heaven and everything on earth. God wrought through "the Son of his love." All earthly dignities are included. Have been created (εκτισται). Perfect passive indicative of κτιζω, "stand created," "remain created." The permanence of the universe rests, then, on Christ far more than on gravity. It is a Christo-centric universe. Through him (δι αυτου). As the intermediate and sustaining agent. He had already used εν αυτω (in him) as the sphere of activity. And unto him (και εις αυτον). This is the only remaining step to take and Paul takes it (#1Co 15:28) See #Eph 1:10 for similar use of εν αυτω of Christ and in #Col 1:19; 20 again we have εν αυτω, δι αυτου, εις αυτον used of Christ. See #Heb 2:10 for δι ον (because of whom) and δι ου (by means of whom) applied to God concerning the universe (τα παντα). In #Ro 11:35 we find εξ αυτου και δι αυτου και εις αυτον τα παντα referring to God. But Paul does not use εξ in this connection of Christ, but only εν, δια, and εις. See the same distinction preserved in #1Co 8:6 (εξ of God, δια, of Christ).”

12-Col 01:20 C-2*1 - DM - BMT - **και** <2532> {CONJ} **δι** <1223> {PREP} **αυτου** <846> {P-GSM} **αποκαταλλαξαι** <604> (5658) {V-AAN} **τα** <3588> {T-APN} **παντα** <3956> {A-APN} **εις** <1519> {PREP} **αυτον** <846> {P-ASM} **ειρηνοποιησας** <1517> (5660) {V-AAP-NSM} **δια** <1223> {PREP} **του** <3588> {T-GSN} **αιματος** <129> {N-GSN} **του** <3588> {T-GSM} **σταυρου** <4716> {N-GSM} **αυτου** <846> {P-GSM} **δι** <1223> {PREP} **αυτου** <846> {P-GSM} **ειτε** <1535> {CONJ} **τα** <3588> {T-APN} **επι** <1909> {PREP} **της** <3588> {T-GSF} **γης** <1093> {N-GSF} **ειτε** <1535> {CONJ} **τα** <3588> {T-APN} **επι** <1909> {PREP} **τοις** <3588> {T-DPM} **ουρανοις** <3772> {N-DPM}

12-Col 01:20 And <2532>, having made peace <1517> (5660) through <1223> the blood <129> of his <846> cross <4716>, by <1223> him <846> to reconcile <604> (5658) all things <3956> unto <1519> himself <846>; by <1223> him <846>, *I say, whether <1535> they be things in <1909> earth <1093>, or whether <1535> things in <1722> heaven <3772>.* {having...: or, making}

Two 1st Class – conditional protases. εἴτε: *whether, . . . or whether* these two as ellipses, we substitute the PAI-3P εἰσιν, (*there*) *are*, from the context. See DM section 276. (3), and BMT section 273. (f).

12-Col 01:23 C-1 - ATRWP - εἶγε <1489> {COND} ἐπιμένετε <1961> (5719) {V-PAI-2P} τῇ <3588> {T-DSF} πίστει <4102> {N-DSF} θεμελιωμένοι <2311> (5772) {V-RPP-NPM} καὶ <2532> {CONJ} ἐδραῖοι <1476> {A-NPM} καὶ <2532> {CONJ} μὴ <3361> {PRT-N} μετακινούμενοι <3334> (5746) {V-PPP-NPM} ἀπο <575> {PREP} τῆς <3588> {T-GSF} ἐλπίδος <1680> {N-GSF} τοῦ <3588> {T-GSN} εὐαγγελίου <2098> {N-GSN} οὗ <3739> {R-GSN} ἠκούσατε <191> (5656) {V-AAI-2P} τοῦ <3588> {T-GSN} κηρυχθέντος <2784> (5685) {V-APP-GSN} ἐν <1722> {PREP} πάσῃ <3956> {A-DSF} τῇ <3588> {T-DSF} κτίσει <2937> {N-DSF} τῇ <3588> {T-DSF} ὑπο <5259> {PREP} τὸν <3588> {T-ASM} οὐρανὸν <3772> {N-ASM} οὗ <3739> {R-GSN} ἐγενόμην <1096> (5633) {V-2ADI-1S} ἐγὼ <1473> {P-1NS} παῦλος <3972> {N-NSM} διακόνος <1249> {N-NSM}

12-Col 01:23 **If/since <1489> ye are continuing <1961> (5719) in the faith <4102>** grounded <2311> (5772) and <2532> settled <1476>, and <2532> *be* not <3361> moved away <3334> (5746) from <575> the hope <1680> of the gospel <2098>, which <3739> ye have heard <191> (5656), *and* which <3588> was preached <2784> (5685) to <1722> every <3956> creature <2937> which is under <5259> heaven <3772>; whereof <3739> I <1473> Paul <3972> am made <1096> (5633) a minister <1249>;

1st Class – “If, indeed, (or since) you are continuing in the faith, being grounded and settled, . . .” It is assumed true.

Note the εἶγε crasis in the Byz. Text, but is separated into εἰ + γε in WH and Aland/Nestle texts.

ATRWP says: “If so be that ye continue in the faith (εἰ γε ἐπιμένετε τῇ πίστει). **Condition of the first class (determined as fulfilled)**, with a touch of eagerness in the use of γε (at least). ἐπι adds to the force of the linear action of the present tense (continue and then some). Pistei is in the locative case (in faith). Grounded (θεμελιωμένοι). Perfect passive participle of θεμελιώω, old verb from θεμελιός (adjective, from θεμέλιος, laid down as a foundation, substantive, #1Co 3:11). Picture of the saint as a building like #Eph 2:20. Steadfast (ἐδραῖοι). Old adjective from ἐδρα (seat). In N.T. only here, #1Co 7:37; 15:58. Metaphor of seated in a chair. Not moved away (μὴ μετακινούμενοι). Present passive participle (with negative μὴ) of μετακινέω, old verb, to move away, to change location, only here in N.T. Negative statement covering the same ground. From the hope of the gospel (ἀπο τῆς ἐλπίδος τοῦ εὐαγγελίου). Ablative case with ἀπο. The hope given by or in the gospel and there alone. Which ye heard (οὗ ἠκούσατε). Genitive case of relative either by attraction or after ἠκούσατε. The Colossians had in reality heard the gospel from Epaphras. Preached (κηρυχθέντος). First aorist passive participle of κηρύσσω, to herald, to proclaim. In all creation (ἐν πάσῃ κτίσει). κτίσις is the act of founding (#Ro 1:20) from κτίζω (verse #16), then a created thing (#Ro 1:25), then the sum of created things as here and #Re 3:14. It is hyperbole, to be sure, but Paul does not say that all men are converted, but only that the message has been heralded abroad over the Roman Empire in a wider fashion than most people imagine. A minister (διακόνος). General term for service (δια, κονίς, raising a dust by speed) and used often as here of preachers like our “minister” today, one who serves. Jesus used the verb διακονῆσαι of himself (#Mr 10:45). Our “deacon” is this word transliterated and given a technical meaning as in #Php 1:1.”

12-Col 02:05 C-1 LC - DM - ATRWP - εἰ <1487> {COND} γὰρ <1063> {CONJ} καὶ <2532> {CONJ} τῇ <3588> {T-DSF} σαρκὶ <4561> {N-DSF} ἀπειμὶ <548> (5719) {V-PAI-1S} ἀλλὰ <235> {CONJ} τὼ <3588> {T-DSN} πνεύματι <4151> {N-DSN} συν <4862> {PREP} ὑμῖν <4771> {P-2DP} εἰμὶ <1510> (5719) {V-PAI-1S} χαίρων <5463> (5723) {V-PAP-NSM} καὶ <2532> {CONJ} βλέπων <991> (5723) {V-PAP-NSM} ὑμῶν <4771> {P-2GP} τὴν <3588> {T-ASF} ταξίν <5010> {N-ASF} καὶ <2532> {CONJ} τὸ <3588> {T-ASN} στερεῶμα <4733> {N-ASN} τῆς <3588> {T-GSF} εἰς <1519> {PREP} χριστὸν <5547> {N-ASM} πιστεῶς <4102> {N-GSF} ὑμῶν <4771> {P-2GP}

12-Col 02:05 **For <1063> though <1499> I am absent <548> (5748) in the flesh <4561>, yet <235> am I <1510> (5748) with <4862> you <5213> in the spirit <4151>, joying <5463> (5723) and <2532> beholding <991> (5723) your <5216> order <5010>, and <2532> the steadfastness <4733> of your <5216> faith <4102> in <1519> Christ <5547>.**

1st Class - LC - See DM section 278. (1). "For though I am absent in the flesh, . . ." A complement by Paul and the Holy Spirit!

ATRPW says: "Though (ει και). Not και ει (even if). Yet (αλλα). **Common use of αλλα in the apodosis (conclusion) of a conditional or concessive sentence.** Your order (την ταξιν). The military line (from τασσω), unbroken, intact. A few stragglers had gone over to the Gnostics, but there had been no panic, no breach in the line. Steadfastness (στερεωμα). From στερεωω (from στερεος) to make steady, and probably the same military metaphor as in ταξιν just before. The solid part of the line which can and does stand the attack of the Gnostics. See #Ac 16:5 where the verb στερεωω is used with πιστις and #1Pe 5:9 where the adjective στερεος is so used. In #2Th 3:6,8,11 Paul speaks of his own ταξις (orderly conduct)."

12-Col 02:20 C-1 - ATRWP - **ει <1487> {COND} απεθανετε <599> (5627) {V-2AAI-2P} συν <4862> {PREP} χριστω <5547> {N-DSM} απο <575> {PREP} των <3588> {T-GPN} στοιχειων <4747> {N-GPN} του <3588> {T-GSM} κοσμου <2889> {N-GSM} τι <5101> {I-ASN} ως <5613> {ADV} ζωντες <2198> (5723) {V-PAP-NPM} εν <1722> {PREP} κοσμου <2889> {N-DSM} δογματιζεσθε <1379> (5743) {V-PPI-2P}**

12-Col 02:20 ~~Wherefore <3767>~~ **if (since) <1487> ye died <599> (5627) together with <4862> Christ <5547> from <575> the rudiments <4747> of the world <2889>, why <5101>, as though <5613> living <2198> (5723) in <1722> the world <2889>, are ye subject to ordinances <1379> (5743), {rudiments: or, elements/principles}**

1st Class – "Since you died together with Christ from the rudiments of the world (system), . . ." Ref. Rom 06-08 The Reckoning That Counts! See M.J. Stanford, "The Reckoning That Counts" – The Title a play on words – Reckon-Count.

ATRPW says: "If ye died (ει απεθανετε). **Condition of the first class, assumed as true, ει and second aorist active indicative of αποθνησκειν, to die.** He is alluding to the picture of burial in baptism (#2:12). From the rudiments of the world (απο των στοιχειων του κοσμου). See #2:8. As though living in the world (ως ζωντες εν κοσμου). Concessive use of the participle with ως. The picture is that of baptism, having come out (F. B. Meyer) on the other side of the grave, we are not to act as though we had not done so. We are in the Land of Beulah. Why do ye subject yourselves to ordinances? (τι δογματιζεσθε;). Late and rare verb (three examples in inscriptions and often in LXX) made from δογμα, decree or ordinance. Here it makes good sense either as middle or passive. In either case they are to blame since the bond of decrees (#2:14) was removed on the Cross of Christ. Paul still has in mind the rules of the ascetic wing of the Gnostics (#2:16)."

12-Col 03:01 C-1 - ATRWP - **ει <1487> {COND} συν <3767> {CONJ} συνηγεροθητε <4891> (5681) {V-API-2P} τω <3588> {T-DSM} χριστω <5547> {N-DSM} τα <3588> {T-APN} ανω <507> {ADV} ζητειτε <2212> (5720) {V-PAM-2P} ου <3757> {ADV} ο <3588> {T-NSM} χριστος <5547> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} δεξια <1188> {A-DSF} του <3588> {T-GSM} θεου <2316> {N-GSM} καθημενος <2521> (5740) {V-PNP-NSM}**

12-Col 03:01 ¶ **If <1487> ye <4891> <0> then <3767> be risen <4891> (5681) with Christ <5547>, seek <2212> (5720) those things which are above <507>, where <3757> Christ <5547> sitteth <2076> (5748) <2521> (5740) on <1722> the right hand <1188> of God <2316>.**

1st Class – "Therefore, since you have risen with Christ, keep on seeking the above things, where Christ is sitting at the right hand of God (*The Father*). Note: Eph 2:4-6.

ATRPW reads as: "If then ye were raised together with Christ (ει συν συνηγεροθητε τω χριστω). **Condition of the first class, assumed as true, like that in #2:20 and the other half of the picture of baptism in #2:12** and using the same form συνηγεροθητε as then which see for the verb συνεγειρω. Associative instrumental case of χριστω. The things that are above (τα ανω). "The upward things" (cf. #Php 3:14), the treasure in heaven (#Mt 6:20). Paul gives this ideal and goal in place of merely ascetic rules. Seated on the right hand of God (εν δεξια του θεου καθημενος). Not periphrastic verb, but additional statement. Christ is up there and at God's right hand. Cf. #2:3."

12-Col 03:04 C-3 ITC - DM - ATRWP - **οταν <3752> {CONJ} ο <3588> {T-NSM} χριστος <5547> {N-NSM} φανερωθη <5319> (5686) {V-APS-3S} η <3588> {T-NSF} ζωη <2222> {N-NSF} ημων <1473> {P-1GP} τοτε <5119> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} συν <4862> {PREP} αυτω <846> {P-DSM} φανερωθησεσθε <5319> (5701) {V-FPI-2P} εν <1722> {PREP} δοξη <1391> {N-DSF}**

12-Col 03:04 **Whenever <3752> Christ <5547>, who is our <2257> life <2222>, shall appear <5319> (5686), then <5119> shall <5319> <0> ye <5210> also <2532> appear <5319> (5701) with <4862> him <846> in <1722> glory <1391>.**

3rd Class - ITC - οταν = οτε + αν with crasis 'whenever', with the subjunctive in the protasis See DM section 265. (2)

a. Not whether He shall appear, but **whenever Christ, our Life, shall appear**. Possibly talking about the second coming **but more likely the Rapture of 1 Cor 15:51-58, 1 Ths 4:13-18, 2 Ths 2:1-3a; Rev 4:1a. However we shall also appear with Him at His second coming, Rev 19:14 as the army in "dress whites". See also Zech 14:4-5.**

ATRWP says: "When Christ shall be manifested (οταν ο χριστος φανερωθη). Indefinite temporal clause with οταν and the first aorist passive subjunctive of φανερωω, "whenever Christ is manifested," a reference to the second coming of Christ as looked for and longed for, but wholly uncertain as to time. See this same verb used of the second coming in #1Jo 3:2. Ye also together with him (και υμεις συν αυτω). That is the joy of this blessed hope. He repeats the verb about us φανερωθησεσθε (future passive indicative) and adds εν δοξη (in glory). Not to respond to this high appeal is to be like Bunyan's man with the muck-rake."

12-Col 03:13 C-3 - ATRWP - **ανεχομενοι <430> (5740) {V-PNP-NPM} αλληλων <240> {C-GPM} και <2532> {CONJ} χαριζομενοι <5483> (5740) {V-PNP-NPM} εαυτοις <1438> {F-2DPM} εαν <1437> {COND} τις <5100> {X-NSM} προς <4314> {PREP} τινα <5100> {X-ASM} εχη <2192> (5725) {V-PAS-3S} μομφην <3437> {N-ASF} καθως <2531> {ADV} και <2532> {CONJ} ο <3588> {T-NSM} χριστος <5547> {N-NSM} εχαρισατο <5483> (5662) {V-ADI-3S} υμιν <4771> {P-2DP} ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP}**

12-Col 03:13 Forbearing <430> (5740) one another <240>, and <2532> forgiving <5483> (5740) one another <1438>, **if <1437> any man <5100> have <2192> (5725) a quarrel <3437> against <4314> any <5100>:** even as <2531> <2532> Christ <5547> forgave <5483> (5662) you <5213>, so <3779> also <2532> *do* ye <5210>. {*quarrel: or, complaint*}

3rd Class - to the extent that Christ forgave you, so also you!

ATRWP writes: "Forbearing one another (ανεχομενοι αλληλων). Present middle (direct) participle of ανεχω with the ablative case (αλληλων), "holding yourselves back from one another." Forgiving each other (χαριζομενοι εαυτοις). Present middle participle also of χαριζομαι with the dative case of the reflexive pronoun (εαυτοις) instead of the reciprocal just before (αλληλων). **If any man have (εαν τις εχη). Third class condition (εαν and present active subjunctive of εχω).** Complaint (μομφην). Old word from μεφομαι, to blame. Only here in N.T. Note προς here with τινα in the sense of against for comparison with προς in #2:13. Even as the Lord (καθως και ο κυριος). Some MSS. read χηριστος for κυριος. But Christ's forgiveness of us is here made the reason for our forgiveness of others. See #Mt 6:12,14 where our forgiveness of others is made by Jesus a prerequisite to our obtaining forgiveness from God."

12-Col 03:17 C-3 IRC - DM - ATRWP - **και <2532> {CONJ} παν <3956> {A-ASN} ο <3739> {R-ASN} τι <5100> {X-ASN} αν <302> {PRT} ποιητε <4160> (5725) {V-PAS-2P} εν <1722> {PREP} λογω <3056> {N-DSM} η <2228> {PRT} εν <1722> {PREP} εργω <2041> {N-DSN} παντα <3956> {A-APN} εν <1722> {PREP} ονοματι <3686> {N-DSN} κυριου <2962> {N-GSM} ιησου <2424> {N-GSM} ευχαριστουντες <2168> (5723) {V-PAP-NPM} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} δι <1223> {PREP} αυτου <846> {P-GSM}**

12-Col 03:17 **And <2532> whatsoever <3748> <3956> ye do <302> <4160> (5725) in <1722> word <3056> or <2228> <1722> deed <2041>, do all <3956> in <1722> the name <3686> of the Lord <2962> Jesus**

<2424>, giving thanks <2168> (5723) to God <2316> and <2532> the Father <3962> by <1223> him <846>.

3rd Class - IRC - “**And whatever thing you might do by means of word or deed, . . .**” See DM section 253. (1).

ATRPW says: “Whatsoever ye do (παν οτι εαν ποιητε). **Indefinite relative (everything whatever) with εαν and the present active subjunctive, a common idiom in such clauses.** Do all (παντα). The imperative ποιειτε has to be supplied from ποιητε in the relative clause. παντα is repeated from παν (singular), but in the plural (all things). παν is left as a nominative absolute as in #Mt 10:32; Lu 12:10. This is a sort of Golden Rule for Christians “in the name of the Lord Jesus” (εν ονοματι κυριου ιησου), in the spirit of the Lord Jesus (#Eph 5:20). What follows (directions to the various groups) is in this same vein. Sociological problems have always existed. Paul puts his finger on the sore spot in each group with unerring skill like a true diagnostician.

12-Col 03:23 C-3 IRC - DM - **και <2532> {CONJ} παν <3956> {A-ASN} ο <3739> {R-ASN} τι <5100> {X-ASN} εαν <1437> {COND} ποιητε <4160> (5725) {V-PAS-2P} εκ <1537> {PREP} ψυχης <5590> {N-GSF} εργαζεσθε <2038> (5737) {V-PNM-2P} ως <5613> {ADV} τω <3588> {T-DSM} κυριω <2962> {N-DSM} και <2532> {CONJ} ουκ <3756> {PRT-N} ανθρωποις <444> {N-DPM}**

12-Col 03:23 **And <2532> whatsoever <3956> <3748> <1437> ye do <4160> (5725), do <2038> (5737) it heartily <1537> <5590>, as <5613> to the Lord <2962>, and <2532> not <3756> unto men <444>;**

3rd Class - IRC - “**And whatsoever thing you may be doing, keep on working it out, as to the Lord, and not to men.**” See DM section 253. (1).

ATRPW says: “Whatsoever ye do (ο εαν ποιητε). See same idiom in #3:17 except ο instead of παν οτι. Heartily (εκ ψυχης). From the soul and not with mere eye service. In #Eph 6:7 Paul adds μετ ευνοιας (with good will) in explanation of εκ ψυχης. As unto the Lord (ως τω κυριω). Even when unto men. This is the highest test of worthwhile service. If it were only always true!!”

12-Col 04:10 C-3 - ATRWP - **ασπαζεται <782> (5736) {V-PNI-3S} υμας <4771> {P-2AP} αρισταρχος <708> {N-NSM} ο <3588> {T-NSM} συναιχμαλωτος <4869> {A-NSM} μου <1473> {P-1GS} και <2532> {CONJ} μαρκος <3138> {N-NSM} ο <3588> {T-NSM} ανεπιος <431> {N-NSM} βαρναβα <921> {N-DSM} περι <4012> {PREP} ου <3739> {R-GSM} ελαβετε <2983> (5627) {V-2AAI-2P} εντολας <1785> {N-APF} εαν <1437> {COND} ελθη <2064> (5632) {V-2AAS-3S} προς <4314> {PREP} υμας <4771> {P-2AP} δεξασθε <1209> (5663) {V-ADM-2P} αυτον <846> {P-ASM}**

12-Col 04:10 Aristarchus <708> my <3450> fellowprisoner <4869> saluteth <782> (5736) you <5209>, and <2532> Marcus <3138>, sister's son <431> to Barnabas <921>, (touching <4012> whom <3739> ye received <2983> (5627) commandments <1785>: **if <1437> he come <2064> (5632) unto <4314> you <5209>, receive <1209> (5663) him <846>;**)

3rd Class – “. . . **if he (Marcus, i.e., John Mark) should at some time come to you, receive him.**”

ATRPW reads: “Aristarchus (αρισταρχος). He was from Thessalonica and accompanied Paul to Jerusalem with the collection (#Ac 19:29; 20:4) and started with Paul to Rome (#Ac 27:2; Phm 1:24). Whether he has been with Paul all the time in Rome we do not know, but he is here now. My fellow-prisoner (ο συναιχμαλωτος μου). One of Paul's compounds, found elsewhere only in Lucian. Paul uses it of Epaphras in #Phm 1:23, but whether of actual voluntary imprisonment or of spiritual imprisonment like συνστρατιωτες (fellow-soldier) in #Php 2:25; Phm 1:2 we do not know. Abbott argues for a literal imprisonment and it is possible that some of Paul's co-workers (συν-εργοι) voluntarily shared imprisonment with him by turns. Mark (μαρκος). Once rejected by Paul for his defection in the work (#Ac 15:36-39), but now cordially commended because he had made good again. The cousin of Barnabas (ο ανεπιος βαρναβα). It was used for "nephew" very late, clearly "cousin" here and common so in the papyri. This kinship explains the interest of Barnabas in Mark (#Ac 12:25; 13:5; 15:36-39). **If he come unto you, receive him (εαν ελθη προς υμας δεξασθε αυτον). This third class conditional sentence (εαν and second aorist active subjunctive of ερχομαι) gives the substance of the commands (εντολας) about Mark already sent, how we do not know. But Paul's commendation of Mark is hearty and unreserved as he does later in #2Ti 4:11. The verb δεχομαι is the usual one for hospitable reception (#Mt 10:14; Joh 4:45) like προσδεχομαι (#Php 2:29) and υποδεχομαι (#Lu 10:38).**”

12-Col 04:16 C-3 ITC - DM - ATRWP - **και <2532> {CONJ} οταν <3752> {CONJ} αναγνωσθη <314> (5686) {V-APS-3S} παρ <3844> {PREP} υμιν <4771> {P-2DP} η <3588> {T-NSF} επιστολη <1992> {N-NSF} ποιησατε <4160> (5657) {V-AAM-2P} ινα <2443> {CONJ} και <2532> {CONJ} εν <1722>**

{PREP} τη <3588> {T-DSF} λαοδικαιων <2994> {N-GPM} εκκλησια <1577> {N-DSF} αναγνωσθη <314> (5686) {V-APS-3S} και <2532> {CONJ} την <3588> {T-ASF} εκ <1537> {PREP} λαοδικειας <2993> {N-GSF} ινα <2443> {CONJ} και <2532> {CONJ} υμεις <4771> {P-2NP} αναγνωτε <314> (5632) {V-2AAS-2P}

12-Col 04:16 **And <2532> whenever <3752> this epistle <1992> is read <314> (5686) among <3844> you <5213>**, cause <4160> (5657) that <2443> it be read <314> (5686) also <2532> in <1722> the church <1577> of the Laodiceans <2994>; and <2532> that <2443> ye <5210> <314> <0> likewise <2532> read <314> (5632) the *epistle* from <1537> Laodicea <2993>.

3rd Class - ITC - οταν = οτε + αν: *whenever*, with crasis and the APS-3S, αναγνωσθη of the protasis. See DM section 265. (2) a.

ATRW says: “**When this epistle hath been read among you (οταν αναγνωσθη παρ υμιν η επιστολη). Indefinite temporal clause with οταν (οτε αν) and the first aorist passive subjunctive of αναγιγνωσκω.** The epistle was read in public to the church (#Re 1:3). Cause that (ποιησατε ινα). Same idiom in #Joh 11:37; Re 13:15. Old Greek preferred οπως for this idiom. See #1Th 5:27 for injunction for public reading of the Epistle. That ye also read (και υμεις αναγνωτε). Second aorist active subjunctive of αναγιγνωσκω, to read. And the epistle from Laodicea (και την εκ λαοδικιας). The most likely meaning is that the so-called Epistle to the Ephesians was a circular letter to various churches in the province of Asia, one copy going to Laodicea and to be passed on to Colossae as the Colossian letter was to be sent on to Laodicea. This was done usually by copying and keeping the original. See #Eph 1:1 for further discussion of this matter.

13-1 Thessalonians

13-1Th 03:08 C-3 - ATRWP - BMT - **οτι** <3754> {CONJ} **νυν** <3568> {ADV} **ζωμεν** <2198> (5719) {V-PAI-1P} **εαν** <1437> {COND} **υμεις** <4771> {P-2NP} **στηκετε** <4739> (5719) {V-PAI-2P} **εν** <1722> {PREP} **κυριο** <2962> {N-DSM}

13-1Th 03:08 For <3754> now <3568> we live <2198> (5719), **if/since** <1437> **ye** <5210> **stand fast** <4739> (5725) **in** <1722> **the Lord** <2962>.

1st Class – Protasis follows apodosis. See BMT section 247., for ean with the PAIndicative. Ref. 1Jo 05:15.

ATRWP says: “**If ye stand fast** (εαν υμεις στηκετε). **Condition of first class, ean and present active indicative (correct text, not στηκητε subj.) of στηκω, late form from perfect εστηκα of στημι, to place.**”

13-1Th 04:14 C-1 - ATRWP - **ει** <1487> {COND} **γαρ** <1063> {CONJ} **πιστευομεν** <4100> (5719) {V-PAI-1P} **οτι** <3754> {CONJ} **ιησους** <2424> {N-NSM} **απεθανεν** <599> (5627) {V-2AAI-3S} **και** <2532> {CONJ} **ανεστη** <450> (5627) {V-2AAI-3S} **ουτως** <3779> {ADV} **και** <2532> {CONJ} **ο** <3588> {T-NSM} **θεος** <2316> {N-NSM} **τους** <3588> {T-APM} **κοιμηθεντας** <2837> (5685) {V-APP-APM} **δια** <1223> {PREP} **του** <3588> {T-GSM} **ιησου** <2424> {N-GSM} **αξει** <71> (5692) {V-FAI-3S} **συν** <4862> {PREP} **αυτω** <846> {P-DSM}

13-1Th 04:14 For <1063> **if** since <1487> **we believe** <4100> (5719) **that** <3754> **Jesus** <2424> **died** <599> (5627) **and** <2532> **rose again** <450> (5627), even so <3779> **they also** <2532> **which sleep** <2837> (5685) **in** <1223> **Jesus** <2424> **will** <71> <0> **God** <2316> **bring** <71> (5692) **with** <4862> **Him** <846>.

1st Class - If you don't believe this, YOU'RE UNSAVED, and in a LOST condition.

ATRWP says: “**For if we believe** (ει γαρ πιστευομεν). **Condition of first class, assuming the death and resurrection of Jesus to be true. In Jesus (δια του ιησου). Literally, through or by means of Jesus.** It is amphibolous in position and can be taken either with τους κοιμηθεντας (that are fallen asleep in or through Jesus) like οι κοιμηθεντες εν χριστω in #1Co 15:18 and probably correct or with αξει (through Jesus with God). With him (συν αυτω). Together with Jesus. Jesus is the connecting link (δια) for those that sleep (κοιμηθεντας first aorist passive, but with middle sense) and their resurrection..”

Note: Vs. 13-18 for the Great Snatch-The Catching Up - The Rapture Of The Church -

13-1Th 05:03 C-3 ITC - DM - **οταν** <3752> {CONJ} **γαρ** <1063> {CONJ} **λεγωσιν** <3004> (5725) {V-PAS-3P} **ειρηνη** <1515> {N-NSF} **και** <2532> {CONJ} **ασφαλεια** <803> {N-NSF} **τοτε** <5119> {ADV} **αιφνιδιος** <160> {A-NSM} **αυτοις** <846> {P-DPM} **εφισταται** <2186> (5731) {V-PMI-3S} **ολεθρος** <3639> {N-NSM} **ωσπερ** <5618> {ADV} **η** <3588> {T-NSF} **ωδιν** <5604> {N-NSF} **τη** <3588> {T-DSF} **εν** <1722> {PREP} **γαστρι** <1064> {N-DSF} **εχουση** <2192> (5723) {V-PAP-DSF} **και** <2532> {CONJ} **ου** <3756> {PRT-N} **μη** <3361> {PRT-N} **εκφυγωσιν** <1628> (5632) {V-2AAS-3P}

13-1Th 05:03 For <1063> **whenever** <3752> **they shall say** <3004> (5725), **Peace** <1515> **and** <2532> **safety** <803>; then <5119> sudden <160> destruction <3639> cometh upon <2186> (5731) **them** <846>, as <5618> travail <5604> upon <1722> a woman with child <1064> <2192> (5723); and <2532> **they shall** <1628> <0> not <3364> escape <1628> (5632).

3rd Class – ITC - οταν = οτε + αν with crasis ‘**whenever**’ **they shall say Peace and safety**, with the subjunctive in the protasis See DM section 265. (2) a. **then** **τοτε** Sudden destruction comes **upon them**. (No Christians around **then** -3P.)

ATRWP says: “**When they are saying** (οταν λεγωσιν). **Present active subjunctive picturing these false prophets of peace and safety like #Eze 13:10 (Peace, and there is no peace).** ασφαλεια only in N.T. in #Lu 1:4 (which see); #Ac 5:23 and here. Sudden destruction (αιφνιδιος ολεθρος). ολεθρος old word from ολλυμι, to destroy. See also #2Th 1:9. αιφνιδιος, old adjective akin to αφνω and in N.T. only here and #Lu 21:34 where Westcott and Hort spell it εφνιδιος. Cometh upon them (αυτοις εφισταται). Unaspirated form instead of the usual εφισταται (present middle indicative) from εφιστημι perhaps due to confusion with επισταμαι. As travail upon a woman with child (ωσπερ η ωδιν τη εν γαστρι εχουση). Earlier form ωδιν for birth-pang used also by Jesus (#Mr 13:8; Mt 24:8). Technical phrase for pregnancy, to the one who has it in belly (cf. #Mt 1:18 of Mary).

They shall in no wise escape (ου μη εκφυγωσιν). Strong negative like that in #4:15 ου μη (double negative) and the second aorist active subjunctive..

13-1Th 05:10 C-2*3 - BMT - ATRWP - του <3588> {T-GSM} αποθανοντος <599> (5631) {V-2AAP-GSM} υπερ <5228> {PREP} ημων <1473> {P-1GP} ινα <2443> {CONJ} ειτε <1535> {CONJ} γρηγορωμεν <1127> (5725) {V-PAS-1P} ειτε <1535> {CONJ} καθευδωμεν <2518> (5725) {V-PAS-1P} αμα <260> {ADV} συν <4862> {PREP} αυτω <846> {P-DSM} ζησωμεν <2198> (5661) {V-AAS-1P}

13-1Th 05:10 Who <3588> died <599> (5631) for <5228> us <2257>, that <2443>, **whether <1535> we may be awake <1127> (5725) or whether <1535> we may be asleep <2518> (5725)**, we should live <2198> (5661) together <260> with <4862> him <846>.

2*3rd Class – ει with two PAS-1P verbs.. Note the crasis of ειτε = ει + τε. See BMT section 273. (f)

ATRWP reads as: “For us (περι ημων). Around us. So Westcott and Hort, but υπερ (over, in behalf of) as in many MSS. These prepositions often interchanged in N.T. MSS. Whether we wake or sleep (ειτε γρηγορωμεν ειτε καθευδωμεν). **Alternative condition of third class with present subjunctive, though εαντε — εαντε more usual conjunction (Robertson, Grammar, P. 1017). Used here of life and death, not as metaphor.** That we should live together with him (ινα αμα συν αυτω ζησωμεν). First aorist active subjunctive constative aorist covering all life (now and hereafter) together with (αμα συν as in #5:17) Jesus.”

14-2 Thessalonians

14-2Th 01:10 C-3 ITC - DM - **οταν <3752> {CONJ} ελθῃ <2064> (5632) {V-2AAS-3S} ενδοξασθῆναι <1740> (5683) {V-APN} εν <1722> {PREP} τοις <3588> {T-DPM} αγιοις <40> {A-DPM} αυτου <846> {P-GSM} και <2532> {CONJ} θαυμασθῆναι <2296> (5683) {V-APN} εν <1722> {PREP} πασιν <3956> {A-DPM} τοις <3588> {T-DPM} πιστευσασιν <4100> (5660) {V-AAP-DPM} οτι <3754> {CONJ} επιστευθη <4100> (5681) {V-API-3S} το <3588> {T-NSN} μαρτυριον <3142> {N-NSN} ημων <1473> {P-IGP} εφ <1909> {PREP} υμας <4771> {P-2AP} εν <1722> {PREP} τη <3588> {T-DSF} ημερα <2250> {N-DSF} εκεινη <1565> {D-DSF}**

14-2Th 01:10 **Whenever <3752> he shall come <2064> (5632) to be glorified <1740> (5683) in <1722> his <846> saints <40>, and even <2532> to be admired <2296> (5683) in <1722> all <3956> them who believe <4100> (5723) (because <3754> our <2257> testimony <3142> among <1909> you <5209> was believed <4100> (5681)) in <1722> that <1565> day <2250>.**

3rd Class – ITC - οταν = οτε + αν with crasis ‘*whenever*’, with the subjunctive in the protasis See DM section 265. (2)

a. Note: the apodosis is underlined. This needs some exegetical explanation of the meaning of this simple sentence. From a dispensational point of view, this is not too complicated. That is, when He comes to be glorified in His saints, will be at His Second Coming Ref. Rev. 19. He comes at that time right at the end of the 7+ year day of Jacobs trouble. At that time the living tribulation believers will admire Him as The One Who completed the slaughter of that day, and provided the means of their salvation. The saints will come following Him to that slaughter, dressed in their righteousnesses (*White Military uniforms*) garments..

14-2Th 02:03 C-3 - BMT - DM - The Rapture of the Church - **μη <3361> {PRT-N} τις <5100> {X-NSM} υμας <4771> {P-2AP} εξαπατηση <1818> (5661) {V-AAS-3S} κατα <2596> {PREP} μηδενα <3367> {A-ASM-N} τροπον <5158> {N-ASM} οτι <3754> {CONJ} εαν <1437> {COND} μη <3361> {PRT-N} ελθῃ <2064> (5632) {V-2AAS-3S} η <3588> {T-NSF} αποστασια <646> {N-NSF} πρωτον <4412> {ADV-S} και <2532> {CONJ} αποκαλυφθη <601> (5686) {V-APS-3S} ο <3588> {T-NSM} ανθρωπος <444> {N-NSM} της <3588> {T-GSF} αμαρτιας <266> {N-GSF} ο <3588> {T-NSM} υιος <5207> {N-NSM} της <3588> {T-GSF} απωλειας <684> {N-GSF}**

14-2Th 02:03 ¶ Let <1818> <0> no <3361> man <5100> deceive <1818> (5661) you <5209> by <2596> any <3367> means <5158>: for <3754> *that day shall not come, except/unless <3362> there come <2064> (5632) a falling away* **The Departure <646> first <4412>**, and then <2532> that man <444> of sin <266> shall be revealed <601> (5686), the son <5207> of perdition <684>;

3rd Class – See BMT section 274. (g) and DM sections 216. and 217. - “... **unless (εαν with the 2AAS-3S : shall come.) there shall come first the departure (the being gathered together unto Him – Verse 01), and then (sequentially) shall be revealed, the Man Of Sin, the Son Of Perdition.**” Note the articular ‘η αποστασια’. As Liddell and Scott suggest. This word etymologically had the meaning of ‘departure’ from *somewhere*, or later from *something*. The from _____, was obtained from the context. The articular use demands a particular ‘departure’, namely, the being gathered together unto Him (Christ), from verse 01. Normally, the departure from _____, is defined in context by words such as, ‘from sound doctrine’ OR AS HERE, being gathered...

See, PLTIOP, Pages 338-342. then see, SESGUA

1Th 04:17b “... **αρπαγησόμεθα <726> (5691) {V-2FPI-1P}** εν <1722> {PREP} νεφελαις <3507> {N-DPF} εις <1519> {PREP} απαντησιν <529> {N-ASF} του <3588> {T-GSM} κυριου <2962> {N-GSM} εις <1519> {PREP} αερα <109> {N-ASM} και <2532> {CONJ} ουτως <3779> {ADV} παντοτε <3842> {ADV} συν <4862> {PREP} κυριω <2962> {N-DSM} εσομεθα <1510> (5695) {V-FDI-1P}

1Th 04:17b “... **we shall be caught up <726> (5691)** together <260> with <4862> them <846> in <1722> the clouds <3507>, to <1519> meet <529> the Lord <2962> in <1519> the air <109>: and <2532> so <3779> shall we <2071> <0> ever <3842> be <2071> (5704) with <4862> the Lord <2962>.

Note, now, The Coming(s) Of Christ.

(1) The Coming Of Christ For The Church; a signless event^a – The Rapture Of The Church (Catching Away) 1Th 04:06b, 2 Th 2:01-03a, and Rev 04:01

(2) The Day Of Jacobs Trouble – The Tribulation Period. The-Times-Of-The-Signs.

The Tribulation according to 2 Th 2:3b-17

The Tribulation according to Rev 4:2 – 19:21 This long passage instructs believers living during the Tribulation

(3) The Second Coming Of Christ With The Church; with many signs – to set up His Millennial Kingdom. e.g., Mat 24:03-25:46. Note very carefully the 3 questions posed by the disciples:

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, (1) when shall these things be? and (2) what *shall be* the sign of thy coming, (3) and of the end of the age? These questions from Jews to their Messiah. The answers have to do with the Nation Israel and its people. NOT THE CHURCH!

Note now, His Coming with His Church: Rev 19:06-16

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the **marriage of the Lamb is come, and his wife hath made herself ready. (eh, tisk, eh, tisk, That's us folks!!!!)**

8 And **to her** was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. {white: or, bright}

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: **I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.**

11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. (Not the White horse of Rev 06:02, 1st Seal)

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and **his name is called The Word of God.**

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. {HHHEEEERRRRREEEE WWWEEE AAAAARRREE AAGGAAIIN}

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he **treadeth** the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh **a name written, KING OF KINGS, AND LORD OF LORDS.**

14-2Th 02:07 C-3 ITC - DM - BTM - ATRWP - το <3588> {T-NSN} γαρ <1063> {CONJ} μυστηριον <3466> {N-NSN} ηδη <2235> {ADV} ενεργειται <1754> (5731) {V-PMI-3S} της <3588> {T-GSF} ανομιας <458> {N-GSF} μονον <3440> {ADV} ο <3588> {T-NSM} κατεχων <2722> (5723) {V-PAP-NSM} αρτι <737> {ADV} εως <2193> {ADV} εκ <1537> {PREP} μεσου <3319> {A-GSN} γενηται <1096> (5638) {V-2ADS-3S}

14-2Th 02:07 For <1063> the mystery <3466> of iniquity <458> doth <1754> <0> already <2235> work <1754> (5731): only <3440> he who now <737> hinders <2722> (5723) **will hinder until <2193> he be taken <1096> (5638) out of <1537> the way <3319>.**

3rd Class - ITC - εως, with the AAS-1S - See DM section 265. (2) b. ‘When a future reference relative to the (past) principle (apodosis) clause, **av is omitted**. - This mystery of iniquity won’t be revealed until after the rapture (verse 02:03a, also see next verse 08.). Note the absence of av. See BMT section 269. (c). Note in Paul’s epistles

εως is used 13 times plus the book of Hebrews uses εως 3 times. The hinderer is the Holy Spirit whose presence seems to go back to His Kingdom (Israel) presence not indwelling each believer. (When the Church leaves this world.)

ATRP indicates: "For the mystery of lawlessness doth already work (το γαρ μυστηριον ηδη ενεργειται της ανομιας). See #1Th 2:13 for ενεργειται. The genitive της ανομιας (lawlessness) describes το μυστηριον (note emphatic position of both). This mystery (μυστηριον secret, from μυστης, an initiate, μνω, to wink or blink) means here the secret purpose of lawlessness already at work, the only instance of this usage in the N.T. where it is used of the kingdom of God (#Mt 13:11), of God (#1Co 2:1) and God's will (#Eph 1:9), of Christ (#Eph 3:4), of the gospel (#Eph 6:9), of faith (#1Ti 3:9), of godliness (#1Ti 3:16), of the seven stars (#Re 1:20), of the woman (#Re 17:7). But this secret will be "revealed" and then we shall understand clearly what Paul's meaning is here. Until he be taken out of the way (εως εκ μεσου γενηται). Usual construction with εως for the future (aorist middle subjunctive, γενηται). Note absence of αν as often in N.T. and the Koine,. Paul uses εως only here and #1Co 4:5. When the obstacle is removed then the mystery of lawlessness will be revealed in plain outline.." {Ed. Note: But ATR, we'll be gone when this mystery of lawlessness is revealed.}

14-2Th 02:15 C-2*1 - DM - BMT - αρα <686> {PRT} ουν <3767> {CONJ} αδελφοι <80> {N-VPM} στηκετε <4739> (5720) {V-PAM-2P} και <2532> {CONJ} κρατειτε <2902> (5720) {V-PAM-2P} τας <3588> {T-APF} παραδοσεις <3862> {N-APF} ας <3739> {R-APF} εδιδαχθητε <1321> (5681) {V-API-2P} ειτε <1535> {CONJ} δια <1223> {PREP} λογου <3056> {N-GSM} ειτε <1535> {CONJ} δι <1223> {PREP} επιστολης <1992> {N-GSF} ημων <1473> {P-1GP}

14-2Th 02:15 Therefore <686> <3767>, brethren <80>, stand fast <4739> (5720), and <2532> hold <2902> (5720) the traditions <3862> which <3739> you have been taught <1321> (5681), **whether <1535> you have been taught by <1223> word <3056>, or whether <1535> you have been taught by <1223> our <2257> epistle <1992>.**

2*1st Class -conditional protases. ειτε: *whether*, . . . or *whether* these two as ellipses, we substitute the API-2P εδιδαχθητε, *you have been taught*, from the context. See DM section 276. (3), and BMT section 273. (f).

ATRP says: "So then (αρα ουν). Accordingly then. The illative αρα is supported (Ellicott) by the collective ουν as in #1Th 5:6; Ga 6:10, etc. Here is the practical conclusion from God's elective purpose in such a world crisis. Stand fast (στηκετε). Present imperative active of the late present στηκο from εστηκα (perfect active of ιστημι). See on "1Th 3:8". Hold the traditions (κρατειτε τας παραδοσεις). Present imperative of κρατω, old verb, to have masterful grip on a thing, either with genitive (#Mr 1:31) or usually the accusative as here. παραδοσις (tradition) is an old word for what is handed over to one. Dibelius thinks that Paul reveals his Jewish training in the use of this word (#Ga 1:14), but the word is a perfectly legitimate one for teaching whether oral, by word (δια λογου), or written, by epistle of ours (δι επιστολης ημων). Paul draws here no distinction between oral tradition and written tradition as was done later. The worth of the tradition lies not in the form but in the source and the quality of the content. Paul in #1Co 11:23 says: "I received from the Lord what I also handed over (παρεδωκα) unto you." He praises them because ye "hold fast the traditions even as I delivered them unto you." The tradition may be merely that of men and so worthless and harmful in place of the word of God (#Mr 7:8; Col 2:6-8). It all depends. It is easy to scoff at truth as mere tradition. But human progress in all fields is made by use of the old, found to be true, in connection with the new if found to be true. In Thessalonica the saints were already the victims of theological charlatans with their half-baked theories about the second coming of Christ and about social duties and relations. Which ye were taught (ας εδιδαχθητε). First aorist passive indicative of διδασκω, to teach, retaining the accusative of the thing in the passive as is common with this verb like doce" in Latin and teach in English.

14-2Th 03:10 C-1 - ATRWP - και <2532> {CONJ} γαρ <1063> {CONJ} οτε <3753> {ADV} ημεν <1510> (5707) {V-IAI-1P} προς <4314> {PREP} υμας <4771> {P-2AP} τουτο <3778> {D-ASN} παρηγγελλομεν <3853> (5707) {V-IAI-1P} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} ου <3756> {PRT-N} θελει <2309> (5719) {V-PAI-3S} εργαζεσθαι <2038> (5738) {V-PNN} μηδε <3366> {CONJ-N} εσθιτω <2068> (5720) {V-PAM-3S}

14-2Th 03:10 For <1063> even <2532> when <3753> we were <2258> (5713) with <4314> you <5209>, this <5124> we commanded <3853> (5707) you <5213>, that <3754> **if any <1536> would <2309> (5719) not <3756> work <2038> (5738)**, neither <3366> should he eat <2068> (5720).

1st Class – A simple condition with the complementary infinitive; “. . . **If any man wills not to work, he is not to eat.**”

Paul assumes true. Since there is a man(men) that will(s) not to work (though able), he is not to eat. **A good course in basic economics!**

ATRWP says: “This (τουτο). What he proceeds to give. **If any will not work, neither let him eat** (οτι ει τις ου θελει εργαζεσθαι μηδε εσθιτω). Recitative οτι here not to be translated, like our modern quotation marks. Apparently a Jewish proverb based on #Ge 3:19. Wetstein quotes several parallels. Moffatt gives this from Carlyle’s Chartism: “**He that will not work according to his faculty, let him perish according to his necessity.**” Deissmann (*Light from the Ancient East*, p. 314) sees Paul borrowing a piece of workshop morality. It was needed, as is plain. This is a condition of the first class (note negative ου) with the negative imperative in the conclusion.”

14-2Th 03:14 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} ουχ <3756> {PRT-N} υπακουει <5219> (5719) {V-PAI-3S} τω <3588> {T-DSM} λογω <3056> {N-DSM} ημων <1473> {P-1GP} δια <1223> {PREP} της <3588> {T-GSF} επιστολης <1992> {N-GSF} τουτου <3778> {D-ASM} σημειουσθε <4593> (5732) {V-PMM-2P} και <2532> {CONJ} μη <3361> {PRT-N} συναναμινυσθε <4874> (5732) {V-PMM-2P} αυτω <846> {P-DSM} ινα <2443> {CONJ} εντραπη <1788> (5652) {V-2APS-3S}

14-2Th 03:14 **And <1161> if any man <1536> obey <5219> (5719) not <3756> our <2257> word <3056> by <1223> this <3778> epistle <1992>**, note <4593> (5732) that <5126> man, and <2532> have <4874> <0> no <3361> company with <4874> (5732) him <846>, that <2443> he may be ashamed <1788> (5652). {by....: or, signify that man by an epistle}

1st Class – *Obedience to the Word Of God (dispensationally interpreted) is NOT OPTIONAL. See NCHER, Section 4.3.5 The Dispensational Context pgs 87-89.*

ATRWP completes with: “And if any one obeyeth not our word by this epistle (ει δε τις ουχ υπακουει τω λογω ημων δια της επιστολης). Paul sums up the issue bluntly with this ultimatum. **Condition of the first class, with negative ου, assuming it to be true.** Note that man (τουτου σημειουσθε). Late verb σημειωω, from σημειον, sign, mark, token. Put a tag on that man. Here only in N.T. “The verb is regularly used for the signature to a receipt or formal notice in the papyri and the ostraca of the Imperial period” (Moulton & Milligan’s Vocabulary). How this is to be done (by letter or in public meeting) Paul does not say. That ye have no company with him (μη συναναμινυσθαι αυτω). The MSS. are divided between the present middle infinitive as above in a command like #Ro 12:15; Php 3:16 or the present middle imperative συναναμινυσθε (- αι and - ε often being pronounced alike in the Koine,). The infinitive can also be explained as an indirect command. This double compound verb is late, in LXX and Plutarch, in N.T. only here and #1Co 5:9,11. αυτω is in associative instrumental case. To the end that he may be ashamed (ινα εντραπη). Purpose clause with ινα. Second aorist passive subjunctive of εντρεπω, to turn on, middle to turn on oneself or to put to shame, passive to be made ashamed. The idea is to have one’s thoughts turned in on oneself.”

15-1 Timothy

15-1Ti 01:08 C-3 - ATRWP - οἰδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} καλος <2570> {A-NSM} ο <3588> {T-NSM} νομος <3551> {N-NSM} εαν <1437> {COND} τις <5100> {X-NSM} αυτω <846> {P-DSM} νομιμως <3545> {ADV} χρηται <5530> (5741) {V-PNS-3S}

15-1Ti 01:08 But <1161> we know <1492> (5758) that <3754> the law <3551> is good <2570>, if <1437> a man <5100> use <5530> (5741) it <846> lawfully <3545>;

3rd Class – This verse explains, partially, what is revealed about would-be teachers of the law in verses 05-07.

ATRWP says: "If a man use it lawfully (εαν τις αυτω χρηται). **Condition of third class with εαν and present middle subjunctive of χρᾶσθαι with instrumental case.**"

15-1Ti 01:10 C-1 EC - DM - BMT - πορνοις <4205> {N-DPM} αρσενοκοιταις <733> {N-DPM} ανδραποδισταις <405> {N-DPM} ψευσταις <5583> {N-DPM} επιορκοις <1965> {A-DPM} και <2532> {CONJ} ει <1487> {COND} τι <5100> {X-NSN} ετερον <2087> {A-NSN} τη <3588> {T-DSF} υγιαινουση <5198> (5723) {V-PAP-DSF} διδασκαλια <1319> {N-DSF} αντικειται <480> (5736) {V-PNI-3S}

15-1Ti 01:10 For whoremongers <4205>, for them that defile themselves with mankind <733>, for menstealers <405>, for liars <5583>, for perjured persons <1965>, and <2532> if there be any <1536> other thing <2087> that is contrary <480> (5736) to sound <5198> (5723) doctrine <1319>;

1st Class - EC - At the end of this list (verses 09-10) Paul adds: “. . . And since there be other anything (*that I failed to list*) that is contrary to health giving doctrine;” For the missing apodosis, See DM section 276. (3), and BMT section 271. (e). By the way, How’s our Spiritual Health coming along? All these are against sound doctrine (teaching)

ATRWP makes a queer statement: “**For abusers of themselves with men (αρσενοκοιταις). Late compound for sodomites. In N.T. only here and #1Co 6:9.** Men-stealers (ανδραποδισταις). Old word from ανδραποδιζω (from ανηρ, man, πους, foot, to catch by the foot), to enslave. So enslavers, whether kidnappers (men-stealers) of free men or stealers of the slaves of other men. So slave-dealers. By the use of this word Paul deals a blow at the slave-trade (cf. Philemon). Liars (ψευσταις). Old word, see #Ro 3:4. False swearers (επιορκοις). Old word (επι, ορκος, oath). Perjurers. Only here in N.T. **For similar lists, see #1Co 5:11; 6:9; Ga 5:19; Ro 1:28; 13:13; #Col 3:5; Eph 5:5; 2Ti 3:2.** The sound doctrine (τη υγιαινουση διδασκαλια). Dative case after αντικειται, for which verb see #Ga 5:17 for the conflict between the Spirit and the flesh. "The healthful (υγιανω, old word for being well, as #Lu 5:31; 3Jo 1:2, in figurative sense in N.T. only in the Pastorals) teaching." See #Tit 1:9; 2Ti 4:3..”

15-1Ti 02:15 C-3 - ATRWP - σωθησεται <4982> (5701) {V-FPI-3S} δε <1161> {CONJ} δια <1223> {PREP} της <3588> {T-GSF} τεκνογονιας <5042> {N-GSF} εαν <1437> {COND} μεινωσιν <3306> (5661) {V-AAS-3P} εν <1722> {PREP} πιστει <4102> {N-DSF} και <2532> {CONJ} αγαπη <26> {N-DSF} και <2532> {CONJ} αγιασμω <38> {N-DSM} μετα <3326> {PREP} σωφορσυνης <4997> {N-GSF}

15-1Ti 02:15 Notwithstanding <1161> she shall be saved <4982> (5701) in <1223> childbearing <5042>, if <1437> they continue <3306> (5661) in <1722> faith <4102> and <2532> charity <26> and <2532> holiness <38> with <3326> sobriety <4997>.

3rd Class - Verses 11-15 must be taken together. Although only the woman suffers the pain of childbirth, she shall be saved through this ordeal conditioned on both **the husband and wife continuing** in the faith, love, holiness with soundness of mind-self-control. In the verses mentioned above, (11-15) the role of the Christian wife (or women in general) are subject to Biblical rules. Teachers should know and understand these. Wives should understand these. Husbands should understand these, finally, every Christian should understand and obey these Commands from God.

ATRWP reads: “Through the child-bearing (δια της τεκνογονιας). Late and rare word (in Aristotle). Here alone in N.T. From τεκνογονος and this from τεκνον and root γενω. This translation makes it refer to the birth of the Saviour as glorifying womanhood. That is true, but it is not clear that Paul does not have mostly in mind that child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own. "She will be saved" (σωθησεται) in this function, not by

means of it. If they continue (εαν μενωσιν). **Condition of third class, εαν with first aorist active subjunctive of μενω, to continue. Note change to plural from the singular (σωθησεται)..**

15-1Ti 03:01 C-1 - ATRWP - πιστος <4103> {A-NSM} ο <3588> {T-NSM} λογος <3056> {N-NSM} ει <1487> {COND} τις <5100> {X-NSM} επισκοπης <1984> {N-GSF} ορεγεται <3713> (5731) {V-PMI-3S} καλου <2570> {A-GSN} εργου <2041> {N-GSN} επιθυμει <1937> (5719) {V-PAI-3S}

15-1Ti 03:01 ¶ This is a true <4103> saying <3056>, **If a man <1536> desire <3713> (5731) the office of a bishop/elder <1984>**, he desireth <1937> (5719) a good <2570> work <2041>.

1st Class - In every local church, there should be (at least one) several who are desirous of the office of Elder.

Deacon(s) come next. Note: The N.T. Church has two main offices with Elders and Deacons. For a Biblical exposition of these offices see ASBE.

ATRWP says: "Faithful is the saying (πιστος ο λογος). Here the phrase points to the preceding words (not like #1:15) and should close the preceding paragraph. If a man seeketh (ει τις ορεγεται). Condition of first class, assumed as true. Present middle indicative of ορεγω, old verb to reach out after something, governing the genitive. In N.T. only here, #6:10; Heb 11:16. The office of a bishop (επισκοπης). Genitive case after ορεγεται. Late and rare word outside of LXX and N.T. (in a Lycaonian inscription). From επισκοπεω and means "over-seership" as in #Ac 1:20."

15-1Ti 03:05 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} του <3588> {T-GSM} ιδιου <2398> {A-GSM} οικου <3624> {N-GSM} προστηναι <4291> (5629) {V-2AAN} ουκ <3756> {PRT-N} οιδεν <1492> (5758) {V-RAI-3S} πως <4459> {ADV-I} εκκλησιας <1577> {N-GSF} θεου <2316> {N-GSM} επιμελησεται <1959> (5695) {V-FDI-3S}

15-1Ti 03:05 (For <1161> if a man <1536> know <1492> <0> not <3756> how <1492> (5758) to rule <4291> (5629) his own <2398> house <3624>, how <4459> shall he take care of <1959> (5695) the church <1577> of God <2316>?)

1st Class – Assumed true that if we don't know how to govern our own houses (families), how shall we take care of the assembly/church of God. Also please note Tit 01:05-09 for a like treatment. Note there, the phrase "having faithful children (children in the faith).

15-1Ti 03:15 C-3 - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} βραδυνω <1019> (5725) {V-PAS-1S} ινα <2443> {CONJ} ειδης <1492> (5762) {V-RAS-2S} πως <4459> {ADV} δει <1163> (5719) {V-PAI-3S} εν <1722> {PREP} οικω <3624> {N-DSM} θεου <2316> {N-GSM} αναστρεφεισθαι <390> (5745) {V-PPN} ητις <3748> {R-NSF} εστιν <1510> (5719) {V-PAI-3S} εκκλησια <1577> {N-NSF} θεου <2316> {N-GSM} ζωντος <2198> (5723) {V-PAP-GSM} στυλος <4769> {N-NSM} και <2532> {CONJ} εδραιωμα <1477> {N-NSN} της <3588> {T-GSF} αληθειας <225> {N-GSF}

15-1Ti 03:15 **But <1161> if <1437> I tarry long <1019> (5725),**that <2443> thou mayest know <1492> (5762) how <4459> thou oughtest <1163> (5748) to behave thyself <390> (5745) in <1722> the house <3624> of God <2316>, which <3748> is <2076> (5748) the church <1577> of the living <2198> (5723) God <2316>, the pillar <4769> and <2532> ground <1477> of the truth <225>. {ground: or, stay}

3rd Class - The 'house' of God is not a building, but the assembly of individually gifted believers, assembled to Worship God, Be taught the Word of God, and proclaim this wherever they go; which is the pillar and ground of the truth. **Assemblies not built this way are built on sand.**

ATRWP indicates: "But if I tarry long (εαν δε βραδυνω). Condition of third class with εαν and the present active subjunctive of βραδυνω, old verb, to be slow (usually intransitive), from βραδυσ (slow, dull, #Lu 24:25), in N.T. only here and #2Pe 3:9. That thou mayest know (ινα ειδης). Final clause with ινα and second perfect active subjunctive of οίδα, to know. How men ought (πως δει). "How it is necessary for thee" (supply σε more naturally than τινα, any one). Indirect question. To behave themselves (αναστρεφεισθαι). Present middle (direct) infinitive of αναστρεφω, old verb, to turn up and down. See #2Co 1:12; Eph 2:3. In the house of God (εν οικω θεου). Probably here "household of God," that is "the family of God" rather than "the house (or temple) of God." Christians as yet had no separate houses of worship and οικος commonly means "household." Christians are the ναος (sanctuary) of God (#1Co 3:16; 2Co 6:16), and Paul calls them οικειοι του θεου (#Eph 2:19) "members

of God's family." It is conduct as members of God's family (οικος) that Paul has in mind. Which (ητις). "Which very house of God," agreeing (feminine) with the predicate word εκκλησια (church). The church of the living God (εκκλησια θεου ζωντος). Probably here the general church or kingdom as in Colossians and Ephesians, though the local church in verse #5. The pillar and ground of the truth (στυλος και εδραιωμα της αληθειας). Paul changes the metaphor again as he often does. Those words are in apposition to εκκλησια and οικος. On στυλος, old word for pillar, see #Ga 2:9; #Re 3:12 (only other N.T. examples). εδραιωμα, late and rare word (from εδραιωω, to make stable) occurs here first and only in ecclesiastical writers later. Probably it means stay or support rather than foundation or ground. See #Co 1:23; 2Ti 2:19 for similar idea. See also #Mt 16:18.."

15-1Ti 04:04 C-3 IMC - DM - οτι <3754> {CONJ} παν <3956> {A-NSN} κτισμα <2938> {N-NSN} θεου <2316> {N-GSM} καλον <2570> {A-NSN} και <2532> {CONJ} ουδεν <3762> {A-NSN-N} αποβλητον <579> {A-NSN} μετα <3326> {PREP} ευχαριστιας <2169> {N-GSF} λαμβανομενον <2983> (5746) {V-PPP-NSN}

15-1Ti 04:04 For <3754> every <3956> creature <2938> of God <2316> is good <2570>, and <2532> nothing <3762> to be refused <579>, **if it be received <2983> (5746) with <3326> thanksgiving <2169>:**

3rd Class – IMC - IMplied Condition with the PPPtcpl, DM section 276. (2).

ATRPW says: "Creature (κτισμα). Late word from κτιζω, result of creating. See #Ge 1:31; Mr 7:15; Ro 14:14 for the idea stated.

To be rejected (αποβλητον). Old verbal adjective in passive sense from αποβαλλω, to throw away, here only in N.T. If it be received (λαμβάνομενον). "Being received." Present passive participle of λαμβανω, in conditional sense, "with thanksgiving."

15-1Ti 05:04 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} χηρα <5503> {N-NSF} τεκνα <5043> {N-APN} η <2228> {PRT} εκγονα <1549> {A-APN} χει <2192> (5719) {V-PAI-3S} μανθανετωσαν <3129> (5720) {V-PAM-3P} πρωτον <4412> {ADV-S} τον <3588> {T-ASM} ιδιον <2398> {A-ASM} οικον <3624> {N-ASM} ευσεβειν <2151> (5721) {V-PAN} και <2532> {CONJ} αμοιβας <287> {N-APF} αποδιδοναι <591> (5721) {V-PAN} τοις <3588> {T-DPM} προγονοις <4269> {N-DPM} τουτο <3778> {D-NSN} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} αποδεκτον <587> {A-NSN} ενωπιον <1799> {ADV} του <3588> {T-GSM} θεου <2316> {N-GSM}

15-1Ti 05:04 **But <1161> if any <1536> widow <5503> have <2192> (5719) children <5043> or <2228> nephews grandchildren <1549>**, let them learn <3129> (5720) first <4412> to shew piety <2151> (5721) at home <2398> <3624>, and <2532> to requite <287> <591> (5721) their parents <4269>: for <1063> that <5124> is <2076> (5748) good <2570> and <2532> acceptable <587> before <1799> God <2316>. {piety: or, kindness}

1st Class - For 'Corban' Ref. Mat 15:05, and Mrk 07:11

ATRPW corrects with: "**Grandchildren (εκγονα). Old word from εκγινομαι, here only in N.T.** Let them learn (μανθανετωσαν).

The children and grandchildren of a widow. Present active imperative third person plural of μανθανω. "Let them keep on learning." First (πρωτον). Adverb, first before anything else. No "corban" business here. No acts of "piety" toward God will make up for impiety towards parents. To shew piety (ευσεβειν). Present active infinitive with μανθανετωσαν and old verb, in N.T. only here and #Ac 17:23. From ευσεβης (ευ, σεβομαι), pious, dutiful. Their own family (τον ιδιον οικον). "Their own household." Filial piety is primary unless parents interfere with duty to Christ (#Lu 14:26). To requite (αμοιβας αποδιδοναι). Present active infinitive of αποδιδωμι, to give back, old and common verb (#Ro 2:6), to keep on giving back. αμοιβας (from αμειβομαι, to requite like for like) is old and common word, but here only in N.T. Their parents (τοις προγονοις). Dative case of old and common word προγονος (from προγινομαι, to come before), "ancestor." In N.T. only here and #2Ti 1:3. See #2:3 for "acceptable" (αποδεκτον).

15-1Ti 05:08 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} των <3588> {T-GPM} ιδιων <2398> {A-GPM} και <2532> {CONJ} μαλιστα <3122> {ADV-S} των <3588> {T-GPM} οικειων <3609> {A-GPM} ου <3756> {PRT-N} προνοει <4306> (5719) {V-PAI-3S} την <3588> {T-ASF} πιστιν <4102> {N-ASF} ηρνηται <720> (5763) {V-RDI-3S} και <2532> {CONJ} εστιν <1510> (5719) {V-PAI-3S} απιστου <571> {A-GSM} χειρων <5501> {A-NSM-C}

15-1Ti 05:08 **But <1161> if any <1536> provide <4306> (5719) not <3756> for his own <2398>, and <2532> especially <3122> for those of his own house <3609>, he hath denied <720> (5763) the faith <4102>, and <2532> is <2076> (5748) worse than <5501> an ~~infidel~~ unbeliever <571>. {house: or, kindred}**

1st Class -

ATRP responds: "Provideth not for his own (των ιδιων ου προνοει). **Condition of first class with ει and present active (or middle προνοεσται) indicative of προνοεω**, old verb, to think beforehand. Pauline word in N.T. only here, #2Co 8:21; Ro 12:7. With genitive case. He hath denied the faith (την πιστιν ηρνηται). Perfect middle indicative of old verb αρνεομαι. His act of impiety belies (#Tit 1:16) his claim to the faith (#Re 2:13). Worse than an unbeliever (απιστου χειρων). Ablative case of απιστου after the comparative χειρων. Who makes no profession of piety."

15-1Ti 05:10 C-5*1 - εν <1722> {PREP} εργοις <2041> {N-DPN} καλοις <2570> {A-DPN} μαρτυρουμενη <3140> (5746) {V-PPP-NSF} ει <1487> {COND} ετεκνοτροφησεν <5044> (5656) {V-AAI-3S} ει <1487> {COND} εξενοδοχησεν <3580> (5656) {V-AAI-3S} ει <1487> {COND} αγιων <40> {A-GPM} ποδας <4228> {N-APM} ενιψεν <3538> (5656) {V-AAI-3S} ει <1487> {COND} θλιβομενους <2346> (5746) {V-PPP-DPM} επηρκεσεν <1884> (5656) {V-AAI-3S} ει <1487> {COND} παντι <3956> {A-DSN} εργω <2041> {N-DSN} αγαθω <18> {A-DSN} επηκολουθησεν <1872> (5656) {V-AAI-3S}

15-1Ti 05:10 Well reported of <3140> (5746) for <1722> good <2570> works <2041>; **if <1487> she have brought up <5044> (5656) children, if <1487> she have lodged strangers <3580> (5656), if <1487> she have washed <3538> (5656) the saints <40>' feet <4228>, if <1487> she have relieved <1884> (5656) the afflicted <2346> (5746), if <1487> she have diligently followed <1872> (5656) every <3956> good <18> work <2041>.**

5*1st Class – 5 requirements for a candidate for the 'Widows List' expressed in 5 first class real requirements as protases. the apodosis is in vs. 09 Let not a widow be taken into the number under the age of 60. Having been the the wife of one man, – unless - ..

ATRP says: "**If she hath brought up children (ει ετεκνοτροφησεν). Condition of first class.** Late and rare word (Aristotle, Epictetus), first aorist active indicative of τεκνοτροφεω (τεκνοτροφος, from τεκνον, τρεφω), here only in N.T. Qualification for her work as leader. **If she hath used hospitality to strangers (ει εξενοδοχησεν). First aorist again and same condition.** Late form (Dio Cassius) of old verb ξενοδοκεω (Herodotus), to welcome strangers (ξενους δεχομαι). Only here in N.T. Hospitality another qualification for such leadership (#3:2). **If she hath washed the saints' feet (ει αγιων ποδας ενιψεν). Same condition and tense of νιπτω** (old form νιζω), common in N.T. (#Joh 13:5). Proof of her hospitality, not of its being a church ordinance. **If she hath relieved the afflicted (ει θλιβομενους επηρκεσεν). Same condition and tense of επαρκεω**, to give sufficient aid, old word, in N.T. only here and verse #16. Experience that qualified her for eleemosynary work. **If she hath diligently followed (ει επηκολουθησεν). Same condition and tense of επακολουθεω**, old verb, to follow close upon (επι). So here, verse #24; 1Pe 2:21. **In a word such a widow must show her qualifications for leadership as with bishops and deacons.**

ATRP gives background (verse 09) for this verse with: "**Let none be enrolled as a widow (χηρα καταλεγεσθω).** Present passive imperative of καταλεγω, old verb, to set down in an official list, only here in N.T. "Let a widow be enrolled," the negative coming later, "**having become of no less than sixty years**" (μη ελαττον ετων εξηκοντα γεγονυια). Second perfect active participle of γινομαι. For the case of ετων, see Lu 2:42. This list of genuine widows (verses 3,5) apparently had some kind of church work to do (care for the sick, the orphans, etc.). **The wife of one man (ενος ανδρος γυνη). Widows on this list must not be married a second time. This interpretation is not so clear for 3:2,12; Tit 1:6.**

15-1Ti 05:11 C-3 ITC - DM - νεωτερας <3501> {A-APF-C} δε <1161> {CONJ} χηρας <5503> {N-APF} παραιτου <3868> (5737) {V-PNM-2S} οταν <3752> {CONJ} γαρ <1063> {CONJ} καταστρηνιασωσιν <2691> (5661) {V-AAS-3P} του <3588> {T-GSM} χριστου <5547> {N-GSM} γαμειν <1060> (5721) {V-PAN} θελουσιν <2309> (5719) {V-PAI-3P}

15-1Ti 05:11 But <1161> the younger <3501> widows <5503> refuse <3868> (5737): for <1063>

whenever<3752> they have begun to wax wanton against <2691> (5661) Christ <5547>, they will <2309> (5719) marry <1060> (5721);

3rd Class - ITC - *οταν = οτε + αν* : *whenever*, with crasis and the AAS-3P, *καταστηνιασωσιν* of the protasis. See DM section 265. (2) a.

ATRPW says: "Verse 11. *But the younger widows refuse*. That is, in respect to the matter under discussion. Do not admit them into the class of widows referred to. It cannot mean that he was to reject them as members of the church, or not to treat them with respect and kindness."

15-1Ti 05:16 C-1 - *ει <1487> {COND} τις <5100> {X-NSM} πιστος <4103> {A-NSM} η <2228> {PRT} πιστη <4103> {A-NSF} εχει <2192> (5719) {V-PAI-3S} χηρας <5503> {N-APF} επαρκειτω <1884> (5720) {V-PAM-3S} αυταις <846> {P-DPF} και <2532> {CONJ} μη <3361> {PRT-N} βαρεισθω <916> (5744) {V-PPM-3S} η <3588> {T-NSF} εκκλησια <1577> {N-NSF} ινα <2443> {CONJ} ταις <3588> {T-DPF} οντως <3689> {ADV} χηραις <5503> {N-DPF} επαρκεση <1884> (5661) {V-AAS-3S}*

15-1Ti 05:16 **If any <1536> man <5100> or <2228> woman <4103> that believeth <4103> have <2192> (5719) widows <5503>, let them relieve <1884> (5720) them <846>, and <2532> let <916> <0> not <3361> the church <1577> be charged <916> (5744); that <2443> it may relieve <1884> (5661) them that are widows <5503> indeed <3689>.**

1st Class – **Since there were, evidently those in Ephesus, who ‘had widows’ (perhaps not qualifying for the Widows List.’ Ref. 1Ti 05:15.**

ATRPW says: "Ver. 16. Have widows] That are widows indeed, that have neither children nor Grandchildren (1 Tim 5:04 Grandchildren (εγγονα). Old word from εγγινομαι, there only in N.T.) to relieve them, #1Ti 5:3, of whom by the law of nature they may require *θρεπτηρια*, aliment and assistance. And let not the church be charged] How then will church robbers answer it, if church chargers be in fault? let them give us a just commentary upon #Pr 20:25, and remember Cardinal Wolsey, and his sacrilegious instruments; five of whom came to fearful ends, as Scultetus recordeth, and concludeth with this wish, *Utinam his et similibus exemplis edocti discant homines res semel Deo consecratas timide attricare*, I would that men would be warned by these examples, and better advise how they meddle with church maintenance, thereby to enrich themselves. (Scultet. Annal.)"

15-1Ti 05:19 C-1 EXC - BMT - DM - *κατα <2596> {PREP} πρεσβυτερου <4245> {A-GSM-C} κατηγοριαν <2724> {N-ASF} μη <3361> {PRT-N} παραδεχου <3858> (5737) {V-PNM-2S} εκτος <1622> {ADV} ει <1487> {COND} μη <3361> {PRT-N} επι <1909> {PREP} δυο <1417> {A-NUI} η <2228> {PRT} τριων <5140> {A-GPM} μαρτυρων <3144> {N-GPM}*

15-1Ti 05:19 **Against <2596> an elder <4245> receive <3858> (5737) not <3361> an accusation <2724>, but/except <1508> <1622> receive before <1909> two <1417> or <2228> three <5140> witnesses <3144>.**

1st Class - EXC - The verb PNM-2S, *παραδεχου*:*receive*, from the apodosis needs to be supplied to complete the ellipsis. See BMT section 273. (f), and DM section 216. and 217.

ATRPW says: "Against an elder (*κατα πρεσβυτερου*). In the official sense of verses #17. Receive not (*μη παραδεχου*). Present middle imperative with *μη* (prohibition) of *παραδεχομαι*, to receive, to entertain. Old verb. See #Ac 22:18. Accusation (*κατηγοριαν*). Old word (from *κατηγορος*). In N.T. only here, #Tit 1:6; Joh 18:29 in critical text. **Except (εκτος ει μη).** For this double construction see #1Co 14:5; 15:2. At the mouth of (*επι*). Idiomatic use of *επι* (upon the basis of) as in #2Co 13:1."

15-1Ti 06:03 C-1 - ATRWP - *ει <1487> {COND} τις <5100> {X-NSM} ετεροδιδασκαλει <2085> (5719) {V-PAI-3S} και <2532> {CONJ} μη <3361> {PRT-N} προσερχεται <4334> (5736) {V-PNI-3S} υγιανουσιν <5198> (5723) {V-PAP-DPM} λογους <3056> {N-DPM} τοις <3588> {T-DPM} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-1GP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} και <2532> {CONJ} τη <3588> {T-DSF} κατ <2596> {PREP} ευσεβειαν <2150> {N-ASF} διδασκαλια <1319> {N-DSF}*

15-1Ti 06:03 **If any man <1536> teach otherwise/a different doctrine <2085> (5719), and <2532> consent <4334> (5736) not <3361> to wholesome <5198> (5723) words <3056>, even the words of our <2257> Lord <2962> Jesus <2424> Christ <5547>, and <2532> to the doctrine <1319> which is according <2596> to godliness <2150>;**

1st Class – **Since there are one or more teaching otherwise**, . . . Paul evidently got word of this and was responding, or perhaps the Holy Spirit gave him direct revelation (Most probable).

The **apodosis is underlined** from:

15-1Ti 06:04 **He is proud**, knowing nothing, but doting about questions and strife's of words, whereof cometh envy, strife, railings, evil surmisings, *{proud: or, a fool} {doting: or, sick}*

15-1Ti 06:05 Perverse disputings of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness: There goes most of our modern "TV Evangelist teaching the "prosperity gospel."**

ATRP adds: "Teacheth a different doctrine (ετεροδιδασκαλει). See #1:3 for this verb, present active indicative here in condition of first class. Consenteth not (μη προσερχεται). Also condition of first class with μη instead of ου. προσερχομαι (old verb, to come to, to approach, with dative) is common enough in N.T. (#Heb 4:16; #He 7:25, etc.), but in the metaphorical sense of coming to one's ideas, assenting to, here only in N.T., but is so used in Philo and Irenaeus (Ellicott). Sound words (υγιανουσιν λογους). See #1:10 for υγιαινω. The words of our Lord Jesus Christ (τοις του κυριου ημων ιησου χριστου). **Either subjective genitive (the words from the Lord Jesus, a collection of his sayings in Lock's opinion like #5:18; Ac 20:35, at least in the Spirit of Jesus as #Ac 16:7; 1Co 11:23) or objective genitive about Jesus like #2Ti 1:8; 1Co 1:18.** According to godliness (κατα ευσεβειαν). Promoting (designed for) godliness as in #Tit 1:1."

16-2 Timothy

16-2Ti 02:05 C-3 ,3 EXC - DM - BTM - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} και <2532> {CONJ} αθλη <118> (5725) {V-PAS-3S} τις <5100> {X-NSM} ου <3756> {PRT-N} στεφανουται <4737> (5743) {V-PPI-3S} εαν <1437> {COND} μη <3361> {PRT-N} νομιμως <3545> {ADV} αθληση <118> (5661) {V-AAS-3S}

16-2Ti 02:05 And <1161> if <1437> a man <5100> also <2532> strive <118> (5725) for masteries, yet is he <4737> <0> not <3756> crowned <4737> (5743), except/unless <3362> he strive <118> (5661) lawfully <3545>.

3rd Class – “And even though a man is engaging in a contest, he is not being crowned, unless he contend lawfully.

This verse uses athletic metaphors PAS-3S > αθλεω: to engage in a (an athletic) contest, Additionally, the crowning PPI-3S > στεφανωω: *to encircle with a crown, to crown: the victor in a contest*, would only be done unless the contestant be engaged lawfully. See Figure 20. For a complete elucidation of The Crowns. **Erich Sauer in his book, ESIAF**, in a subchapter titled *Qualifications for entry in the Greek games*, writes: “Certain definite conditions were attached to taking part in the contests and gaining the victory. No slaves, but only free men were admitted (Ref. Rom 08:02, 1Co 07:22, Gal 04:31, 05:01); no foreigners but only citizens (Ref. Php 03:20); no impious men nor criminals, but only those without reproach. Freedom, citizenship, and civil honor were indispensable. And naturally, body strength and (*supervised*) practice were required.” . . “Before the contest each individual underwent an often long and special training, which sometimes lasted ten months. To this training there belonged also a general outward sobriety of life. In addition, only such were admitted to the Greek games who had for a certain time practised in a (γυμνασια: *the exercise of the body in a palaestra or school of athletics*) gymnasium.” (Ref 1Ti 04:08) The contestant could be disqualified by their mentor for not training properly. Paul covers this possible disqualification in 1Co 09:27 “ . . unless I should be a castaway” (αδοκιμος *not standing the test, not approved*. the alpha-privative α + δοκιμος) This word is used in several contexts in the New Testament; in metallurgy, not standing a test, rejected. Phillipi was a Gold mining town and the positive testing verb δοκιμαζω: to test, try, prove, **in hope that the test will be successful**; so used in Php 01:10, to apply to **all knowledge and αισθησει :judgment** i.e. with respect to (WRT) *perception, not only by the senses but by the intellect*, or WRT *cognition, discernment*, or WRT *moral discernment in ethical matters*. Finally, it has been shown that the word, αδοκιμος, translated ‘castaway’ in 1Co 09:27, was used in the potter’s trade to refer to a pot after it had been ‘fired’, perhaps due to impurities, or due to the process itself, was cracked. Although originally designed to perhaps hold liquids or used to heat foods, with a crack in the pot, could be used for storing perhaps grains, etc. It was ‘put on the shelf for which this word translated castaway was used to describe this pot: **not fit for its intended purpose but instead, although still used, was of inferior quality.**

+ 3rd Class – EXC – same underlined apodosis. See DM section 216. and 217., with BTM section 274. (g).

ATRWP recounts: “But I buffet my body (αλλα κολαφιζω μου το σωμα). In Aristophanes, Aristotle, Plutarch, from υποπιον, and that from υπο and οπς (in papyri), the part of the face under the eyes, a blow in the face, to beat black and blue. In N.T. only here and #Lu 18:5 which see. Paul does not, like the Gnostics, consider his σαρξ or his σωμα sinful and evil. But “it is like the horses in a chariot race, which must be kept well in hand by whip and rein if the prize is to be secured” (Robertson and Plummer). The boxers often used boxing gloves (χεστος, of ox-hide bands) which gave telling blows. Paul was not willing for his body to be his master. He found good as the outcome of this self-discipline. {#2Co 12:7 Ro 8:13 Col 2:23 3:5}

And bring it into bondage (και δουλαγωγω). Late compound verb from δουλαγωγος, in Diodorus Siculus, Epictetus and substantive in papyri. It is the metaphor of the victor leading the vanquished as captive and slave.

Lest by any means (μη πως). Common conjunction for negative purpose with subjunctive as here (γενωμαι, second aorist middle).

After that I have preached to others (αλλοις κηρυξας). First aorist active participle of κηρυσσω (see on “1Co 1:23”), common verb to preach, from word κηρυξ (herald) and that is probably the idea here. A κηρυξ at the games announced the rules of the game and called out the competitors. So Paul is not merely a herald, but a competitor also.

I myself should be rejected (αυτος αδοκιμος γεωμαιν). Literally, “I myself should become rejected.” αδοκιμος is an old adjective used of metals, coin, soil {#Heb 6:8} and in a moral sense only by Paul in N.T. {#1Co 9:27 2Co 13:5-7 Ro 1:28 Tit 1:16 2Ti 3:8} It means not standing the test (δοκιμος from δοκιμαζω). Paul means rejected for the prize, not for the entrance to the race.

He will fail to win if he breaks the rules of the game. {#Mt 7:22} What is the prize before Paul? Is it that reward (μισθος) of which he spoke in #1Co 9:18, his glorying of preaching a free gospel? So Edwards argues. Most writers take Paul to refer to the possibility of his rejection in his personal salvation at the end of the race. He does not claim absolute

perfection {#Php 3:12} and so he presses on. At the end he has serene confidence {#2Ti 4:7} with the race run and won. It is a humbling thought for us all to see this wholesome fear instead of smug complacency in this greatest of all heralds of Christ.”

ATRPW indicates: “**If also a man contend in the games (εαν δε και αθλη τις). Condition of third class with present (linear) active subjunctive of αθλεω, old and common verb** (from αθλος, a contest), only this verse in N.T., but συναθλεω in #Php 1:27. Note sharp distinction between αθλη (present subjunctive, engage in a contest in general) and αθληση (first aorist active subjunctive, engage in a particular contest). Not "except he have contended," but simply **"unless he contend" (in any given case) "lawfully" (νομμως).** **Old adverb, agreeably to the law, in N.T. only here and #1Ti 1:8.** Is not crowned (ου στεφανουται). Present passive indicative of στεφανωω, old verb (from στεφανος, crown), in N.T. only here and #Heb 2:7,9. **One apodosis for two protases. The victor in the athletic contests was crowned with a garland.**”

16-2Ti 02:11 C-1 - ATRWP - πιστος <4103> {A-NSM} ο <3588> {T-NSM} λογος <3056> {N-NSM} ει <1487> {COND} γαρ <1063> {CONJ} συναπεθανομεν <4880> (5627) {V-2AAI-1P} και <2532> {CONJ} συζησομεν <4800> (5692) {V-FAI-1P}

16-2Ti 02:11 *It is a faithful <4103> saying <3056>: For <1063> if <1487> we be dead with <4880> (5627) him, we shall <4800> <0> also <2532> live with <4800> (5692) him:*

1st Class - one of four 1st class protases in verses 11-13. These were evidently set to music and were used as a hymn in the early churches. See NCAHNT.

ATRPW makes a magnum comment on these three verses: “{Faithful is the saying} (πιστος ο λογος). The saying which follows here though it can refer to the preceding as in #1Ti 4:9. See #1Ti 1:15. It is possible that from here to the end of #13 **we have the fragment of an early hymn. There are four conditions in these verses (#11-13), all of the first class, assumed to be true.** Parallels to the ideas here expressed are found in #2Th 1:5; 1Co 4:8; 2Co 7:3; #Ro 6:3-8; Col 3:1-4. Note the compounds with συν (συναπεθανομεν, {we died with}, from συναποθνεσκο as in #2Co 7:3; συζησομεν, {we shall live with}, from συζωω as in #2Co 7:3; συμβασιλευσομεν, {we shall reign with}, from συμβασιλευω as in #1Co 4:8). For υπομενομεν (we endure) see #1Co 13:7 and for απιστουμεν (we are faithless) see #Ro 3:3. The verb αρνεομαι, to deny (αρνησομεθα, we shall deny, αρνησεται, he will deny, αρνησασθαι, deny, first aorist middle infinitive) is an old word, common in the Gospels in the sayings of Jesus (#Mt 10:33; Lu 12:9), used of Peter (#Mr 14:70), and is common in the Pastorals (#1Ti 5:8; Tit 2:12; 2Ti 3:5). Here in verse #13 it has the notion of proving false to oneself, a thing that Christ "cannot" (ου δυναται) do.”

16-2Ti 02:12 C-2*1 - ATRWP - ει <1487> {COND} υπομενομεν <5278> (5719) {V-PAI-1P} και <2532> {CONJ} συμβασιλευσομεν <4821> (5692) {V-FAI-1P} ει <1487> {COND} αρνουμεθα <720> (5736) {V-PNI-1P} κακεινος <2548> {D-NSM-K} αρνησεται <720> (5695) {V-FDI-3S} ημας <1473> {P-1AP}

16-2Ti 02:12 *If <1487> we suffer <5278> (5719), we shall <4821> <0> also <2532> reign with <4821> (5692) him: if <1487> we deny <720> (5736) him, he also <2548> will deny <720> (5695) us <2248>:*

2*1st Class – But, Ro 1:16 **For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**

16-2Ti 02:13 C-1 - ATRWP - ει <1487> {COND} απιστουμεν <569> (5719) {V-PAI-1P} εκεινος <1565> {D-NSM} πιστος <4103> {A-NSM} μενει <3306> (5719) {V-PAI-3S} αρνησασθαι <720> (5664) {V-ADN} εαυτον <1438> {F-3ASM} ου <3756> {PRT-N} δυναται <1410> (5736) {V-PNI-3S}

16-2Ti 02:13 *If <1487> we believe not <569> (5719), yet he <1565> abideth <3306> (5719) faithful <4103>: he cannot <3756> <1410> (5736) deny <720> (5664) himself <1438>.*

1st Class – As Paul lists in these three verses, “A Faithful Saying”, Timothy was to teach these things, what better way to ingrain these into a congregation, than to teach the Scriptures in a Hymn! Note the crescendo of words in this verse: We refers to Born-Again-Ones. “If (and the possibility is assumed true) we deny Him, He abides [(Joh 15:04, 06; 1Jo 02:24, 27-28, and 03:01 with the better texts reading (και εσμεν: **and we are**, i. e., the children of God.)) faithful: He cannot deny Himself. Oh, Christian believers, this is an awesome verse for describing our eternal position in Christ.

16-2Ti 02:21 C-3 - ATRWP - εαν <1437> {COND} ουν <3767> {CONJ} τις <5100> {X-NSM} εκκαθαρη <1571> (5661) {V-AAS-3S} εαυτον <1438> {F-3ASM} απο <575> {PREP} τουτων <3778> {D-GPN}

εσται <1510> (5695) {V-FDI-3S} σκευος <4632> {N-NSN} εις <1519> {PREP} τιμην <5092> {N-ASF} ηγιασμενον <37> (5772) {V-RPP-NSN} και <2532> {CONJ} ευχρηστον <2173> {A-NSN} τω <3588> {T-DSM} δεσποτη <1203> {N-DSM} εις <1519> {PREP} παν <3956> {A-ASN} εργον <2041> {N-ASN} αγαθον <18> {A-ASN} ητοιμασμενον <2090> (5772) {V-RPP-NSN}

16-2Ti 02:21 **If <1437> a man <5100> therefore <3767> purge <1571> (5661) himself <1438> from <575> these <5130>**, he shall be <2071> (5704) a vessel <4632> unto <1519> honour <5092>, sanctified <37> (5772), and <2532> meet <2173> for the master's use <1203>, *and* prepared <2090> (5772) unto <1519> every <3956> good <18> work <2041>.

3rd Class – As a vessel (not a cracked pot – see 1Co 09:27), not one of earth or wood (See previous verse.), a man must get rid of this excess baggage, and then he will be a vessel (gold or silver) ‘just right’ according to his Master's purpose.

ATRWPF finishes with: ” **If a man purge himself (εαν τις εκκαθαρη).** Paul drops the metaphor of the house and takes up the individual as one of the "vessels." Condition of third class with first aorist active subjunctive of εκκαθαρω, old verb, to cleanse out, in LXX, in N.T. only here and #1Co 5:7. From these (απο τουτων). From the vessels for dishonour of verse #20. Sanctified (ηγιασμενον). Perfect passive participle of αγιαζω, for which verb see #1Co 6:11. Meet for the master's use (ευχρηστον τω δεσποτω). Dative case δεσποτη (for which word see #1Ti 6:1) with ευχρηστον, neuter singular like ηγιασμενον agreeing with σκευος. Old verbal adjective (ευ and χραιομαι, to use well), useful or usable for the master. In N.T. only here and #4:11. See αχρηστον in #Phm 11. Prepared (ητοιμασμενον). Perfect passive participle of ετοιμαζω, in a state of readiness, old and common word, elsewhere by Paul only #1Co 2:9 (LXX)..”

17-Titus

17-Tit 01:06 C-1 - ATRWP - **ει** <1487> {COND} **τις** <5100> {X-NSM} **εστιν** <1510> (5719) {V-PAI-3S} **ανεγκλητος** <410> {A-NSM} **μιας** <1520> {A-GSF} **γυναικος** <1135> {N-GSF} **ανηρ** <435> {N-NSM} **τεκνα** <5043> {N-APN} **εχων** <2192> (5723) {V-PAP-NSM} **πιστα** <4103> {A-APN} **μη** <3361> {PRT-N} **εν** <1722> {PREP} **κατηγορια** <2724> {N-DSF} **ασωτιας** <810> {N-GSF} **η** <2228> {PRT} **ανυποτακτα** <506> {A-APN}

17-Tit 01:06 ¶ **If any** <1536> **he is** <2076> (5748) **blameless** <410>, the husband <435> of one <3391> wife <1135>, having <2192> (5723) faithful/believing <4103> children <5043> not <3361> accused <1722> <2724> of riot <810> or <2228> unruly <506>.

1st Class - It is assumed that Titus will be faithful in appointing (**not majority rule**) **Elders**, in ‘all’ the churches in the cities of Crete. It is recommended that the student read the footnote 2 on Elders from verse 05, contained in the NSRB. A portion is quoted: “(1:5) **Elder (Grk. Presbuteros) and bishop (Grk. Episkopos = overseer) designate the same office (cp. v. 7; acts 20:17; cp. v. 28), the former referring to the man, the latter to the function of the office. The eldership in the apostolic churches was usually plural; there is no Scriptural instance of only one elder in a local church. The functions of the elders are: to rule (1 Tim 3:4-5; 5:17) to teach (1 Tim 5:17); to guard the body of revealed truth from perversion and error (Ti 1:9); and to oversee the church as a shepherd his flock (Jn 21:16; Acts 20:28; Heb 13:17; 1 Pet 5:2). Elders are made or set in the churches by the Holy Spirit (Acts 20:28), but great stress is laid in the N.T. upon their due appointment (Acts 14:23; Ti 1:5). In Titus and 1 Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches themselves in such appointments (1 Tim 3:1-7).”**

There may be occasions in the planting of a church where only the missionary may function in a singular manner, until the believers in that church are disciplined/trained to know their spiritual gifts, and their ‘desire’ (1 Tim 3:1).

ATRWP says: “{Blameless} (ανεγκλητος). **In a condition of first class. Used in #1Ti 3:10 of deacons which see. {That believe} (πιστα). Added to what is in #1Ti 3:4. “Believing children.”** {Not accused of riot} (μη εν κατηγορια ασωτιας). See #1Ti 5:19 for κατηγορια and #Eph 5:18 for ασωτια. “**Not in accusation of profligacy.**” {Unruly} (ανυποτακτα). See #1Ti 1:9. **Public disorder, out of doors. See also verse #10.”**

17-Tit 03:12 C-3 ITC - DM - BMT - ATRWP - **οταν** <3752> {CONJ} **πεμψω** <3992> (5692) {V-FAI-1S} **αρτεμαν** <734> {N-ASM} **προς** <4314> {PREP} **σε** <4771> {P-2AS} **η** <2228> {PRT} **τυχικον** <5190> {N-ASM} **σπουδασον** <4704> (5657) {V-AAM-2S} **ελθειν** <2064> (5629) {V-2AAN} **προς** <4314> {PREP} **με** <1473> {P-1AS} **εις** <1519> {PREP} **νικοπολιν** <3533> {N-ASF} **εκει** <1563> {ADV} **γαρ** <1063> {CONJ} **κεκρικα** <2919> (5758) {V-RAI-1S} **παραχειμασαι** <3914> (5658) {V-AAN}

17-Tit 03:12 **Whenever** <3752> **I shall send** <3992> (5692) **Artemas** <734> **unto** <4314> **thee** <4571>, **or** <2228> **Tychicus** <5190>, be diligent <4704> (5657) to come <2064> (5629) unto <4314> me <3165> to <1519> Nicopolis <3533>: for <1063> I have determined <2919> (5758) there <1563> to winter <3914> (5658).

3rd Class - ITC - either, ITC - **οταν** = **οτε** + **αν** with crasis and the AAS-1S **πεμψω** ‘may send’ of the protasis. See DM section 265 (2) b., or ITC - **οταν** = **οτε** + **αν** with crasis and the FAI-1S **πεμψω** ‘shall send’ (same form) of the protasis. See BMT sections 308. (b), and 310. Nicapolis was the port city for Phillipi. See Fig. 19., below.

ATRWP reads: “When I shall send (οταν πεμψω). **Indefinite temporal clause with οταν and the first aorist active subjunctive (or future indicative) of πεμπω (same form). Artemas (αρτεμαν).** Perhaps abbreviation of Artemidorus. Nothing more is known of him. Or Tychicus (η τυχικον). Paul’s well-known disciple (#Col 4:7; Eph 6:21; 2Ti 4:12). To Nicopolis (εις νικοπολιν). Probably in Epirus, a good place for work in Dalmatia (#2Ti 4:10). **I have determined (κεκρικα). Perfect active indicative. I have decided. To winter there (εκει παραχειμασαι).** First aorist active infinitive of παραχειμαζω, a literary Koine, word for which see #Ac 27:12; 1Co 16:6..”

Nicopolis



Figure 19. Map of New Testament Bible Lands with Nicopolis

This Map Courtesy of The Westminster Historical Atlas To The Bible
 Edited by G.E. Wright And F. V. Filson With Introduction By W. F. Albright
 Westminster Press, Philadelphia © 1945

18-Philemon

18-Phm 01:17 C-1 - ATRWP - **ει <1487> {COND} ουν <3767> {CONJ} με <1473> {P-1AS} εχεις <2192> (5719) {V-PAI-2S} κοινωνον <2844> {N-ASM} προσλαβου <4355> (5640) {V-2AMM-2S} αυτον <846> {P-ASM} ως <5613> {ADV} εμε <1473> {P-1AS}**

18-Phm 01:17 **If <1487> thou count <2192> (5719) me <1691> therefore <3767> a partner <2844>**, receive <4355> (5640) him <846> as <5613> myself <1691>.

1st Class - Remember his κοινωνον in Phil 1:5, 4:14.

ATRWP says: “**If then thou countest me a partner (ει ουν με εχεις κοινωνον). As I assume that you do, condition of the first class.** Receive him as myself (προσλαβου αυτον ως εμε). "Take him to thyself (indirect second aorist middle of προσλαμβάνω as in #Ac 18:26) as myself." Surpassing delicacy and consummate tact. These words sound the death-knell of human slavery wherever the spirit of Christ is allowed to have its way. It has been a long and hard fight to break the shackles of human bondage even in Christian countries and there are still millions of slaves in pagan and Mohammedan lands. Paul wrote these words with wisdom and courage and sincerity.”

18-Phm 01:18 C-1 – ATRWP - **ει <1487> {COND} δε <1161> {CONJ} τι <5100> {X-ASN} ηδίκησεν <91> (5656) {V-AAI-3S} σε <4771> {P-2AS} η <2228> {PRT} οφειλει <3784> (5719) {V-PAI-3S} τουτο <3778> {D-ASN} εμοι <1473> {P-1DS} ελλογει <1677> (5720) {V-PAM-2S}**

18-Phm 01:18 **If <1161> <1487> he hath wronged <91> (5656) thee <4571>, or <2228> oweth <3784> (5719) thee ~~ought~~/anything <5100>**, put <1677> <0> that <5124> on <1677> (5720) mine account <1698>;

1st Class -

ATRWP continues: “**But if he hath wronged thee at all (ει δε τι ηδίκησε σε). Condition of the first class, assumed to be true. Onesimus did wrong (ηδίκησε, first aorist active indicative of αδικη, to wrong, without justice). He had probably robbed Philemon before he ran away. Or oweth (η οφειλει). Delicate way of putting the stealing. Put that to mine account (τουτο εμοι ελλογα). Present active imperative of ελλογαω. In the Koine, verbs in - εω often appear in - αω like ελεεω, ελεαω. So with ελλογεω as ελλογαω, late verb in inscriptions and papyri (Deissmann, Light, etc., p. 84), though in N.T. only here and #Ro 5:13. It means to set to one's account.”**

19-Hebrews

19-Heb 01:06 C-3 ITC - DM - ATRWP - **οταν <3752> {CONJ} δε <1161> {CONJ} παλιν <3825> {ADV} εισαγαγη <1521> (5632) {V-2AAS-3S} τον <3588> {T-ASM} πρωτοτοκον <4416> {A-ASM-S} εις <1519> {PREP} την <3588> {T-ASF} οικουμενην <3625> {N-ASF} λεγει <3004> (5719) {V-PAI-3S} και <2532> {CONJ} προσκυνησατωσαν <4352> (5657) {V-AAM-3P} αυτω <846> {P-DSM} παντες <3956> {A-NPM} αγγελοι <32> {N-NPM} θεου <2316> {N-GSM}**

19-Heb 01:06 **And <1161> whenever <3752> He bringeth in <1521> (5632) again <3825>, the firstbegotten <4416> into <1519> the world <3625>, He saith <3004> (5719), And <2532> let <4352> <0> all <3956> the angels <32> of God <2316> worship <4352> (5657) Him <846>. {again....: or, when he bringeth again}**

3rd Class – ITC - οταν = οτε + αν with crasis and the 2AAS-3S, εισαγαγη of the protasis. See DM section 265 (2) a.

This assumes the Holy Spirit refers to Christs Second Coming – so that παλιν: *again*, goes with the verb *He brings in*, again, . . . If, *again*, merely introduces these Quote from Psm 97:7, This was an established fact, so that the otan: *whenever*, would at best be redundant or worst case confusing because there should be no conditionality for His First Coming.

ATRWP pronounces: “And when he again bringeth in (οταν δε παλιν εισαγαγη). **Indefinite temporal clause with οταν and second aorist active subjunctive of εισαγω. If παλιν is taken with εισαγαγη, the reference is to the Second Coming as in #9:28.** If παλιν merely introduces another quotation (#Ps 97:7) parallel to και παλιν in verse #5, the reference is to the incarnation when the angels did worship the Child Jesus (#Lu 2:13). There is no way to decide certainly about it. The first-born (τον πρωτοτοκον). See #Ps 89:28. For this compound adjective applied to Christ in relation to the universe see #Col 1:15, to other men, #Ro 8:29; Col 1:18, to the other children of Mary, #Lu 2:7; here it is used absolutely. The world (την οικουμενην). "The inhabited earth." See #Ac 17:6. Let worship (προσκυνησατωσαν). Imperative first aorist active third plural of προσκυνεω, here in the full sense of worship, not mere reverence or courtesy. This quotation is from the LXX of #De 32:43, but is not in the Hebrew, though most of the LXX MSS. (except F) have υιοι θεου, but the substance does occur also in #Ps 97:7 with οι αγγελοι αυτου..”

19-Heb 01:13 C-3 ITC - DM - **προς <4314> {PREP} τινα <5101> {I-ASM} δε <1161> {CONJ} των <3588> {T-GPM} αγγελων <32> {N-GPM} ειρηκεν <2046> (5758) {V-RAI-3S-ATT} ποτε <4218> {PRT} καθου <2521> (5737) {V-PNM-2S} εκ <1537> {PREP} δεξιων <1188> {A-GPM} μου <1473> {P-1GS} εως <2193> {ADV} αν <302> {PRT} θω <5087> (5632) {V-2AAS-1S} τους <3588> {T-APM} εχθρους <2190> {A-APM} σου <4771> {P-2GS} υποποδιον <5286> {N-ASN} των <3588> {T-GPM} ποδων <4228> {N-GPM} σου <4771> {P-2GS}**

19-Heb 1:13 **But <1161> to <4314> which <5101> of the angels <32> said he <2046> (5758) at any time <4218>, Sit <2521> (5737) on <1537> my <3450> right hand <1188>, until <2193> ever <302> I make <5087> (5632) thine <4675> enemies <2190> thy <4675> footstool <5286> <4228>?**

3rd Class – ITC – εως with αν and the 2AAS-1S θω. See DM section 265. (2) b.

ATRWP says: “Hath he said (ειρηκεν). Perfect active common use of the perfect for permanent record. **This seventh quotation is proof of the Son’s superiority as the Son of God (his deity) to angels and is from #Ps 110:1, a Messianic Psalm frequently quoted in Hebrews. Sit thou (καθου).** Second person singular imperative middle of καθημαι, to sit, for the longer form καθησο, as in #Mt 22:44; Jas 2:3. On my right hand (εκ δεξιων μου). "From my right." See #1:3 for εν δεξια "at the right hand." **Till I make (εως αν θω).** Indefinite temporal clause about the future with εως and the second aorist active subjunctive of τιθημι with αν (often not used), a regular and common idiom. Quoted also in #Lu 20:43. For the pleonasm^a in υποδιον and των ποδων (objective genitive) see #Mt 5:35..”

^a PLE·O·NASM, *NOUN* 1. THE USE OF MORE WORDS THAN ARE NECESSARY TO EXPRESS AN IDEA; REDUNDANCY. 2. AN INSTANCE OF THIS, AS *FREE GIFT* OR *TRUE FACT*. 3. A REDUNDANT WORD OR EXPRESSION.

19-Heb 02:02 C-1 ,1 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} δι <1223> {PREP} αγγελων <32> {N-GPM} λαληθεις <2980> (5685) {V-APP-NSM} λογος <3056> {N-NSM} εγενετο <1096> (5633) {V-2ADI-3S} βεβαιος <949> {A-NSM} και <2532> {CONJ} πασα <3956> {A-NSF} παραβασις <3847> {N-NSF} και <2532> {CONJ} παρακοη <3876> {N-NSF} ελαβεν <2983> (5627) {V-2AAI-3S} ενδικον <1738> {A-ASF} μισθαποδοσιαν <3405> {N-ASF}

19-Heb 02:02 For <1063> if <1487> the word <3056> *being spoken* <2980> (5685) by <1223> angels <32> was <1096> (5633) steadfast <949>, and <2532> every <3956> transgression <3847> and <2532> disobedience <3876> received <2983> (5627) a just <1738> recompense of reward <3405>;

1st Class – ει with the 2AAI-3S. + 1st Class - Substitution of the ει in the second protasis which is clearly conditional and with the 2AAI-3S.

ATRWP writes: “For if ... proved steadfast (ει γαρ ... εγενετο βεβαιος). Condition of first class, assumed as true. Through angels (δι αγγελων). Allusion to the use of angels by God at Sinai as in #Ac 7:38,53; Gal 3:19, though not in the O.T., but in Josephus (Ant. XV. 156). Transgression and disobedience (παραβασις και παρακοη). Both words use παρα as in παραρυωμεν, refused to obey (stepping aside, παρα-βασις as in #Ro 2:23), neglect to obey (παρ-ακοη as in #Ro 5:19), more than a mere hendiadys. Recompense of reward (μισθαποδοσιαν). Late double compound, like μισθαποδοτης (#Heb 11:6), from μισθος (reward) and αποδιδωμι, to give back. The old Greeks used μισθοδοσια. Just (ενδικον). Old compound adjective, in N.T. only here and #Ro 3:8.”

19-Heb 02:03 C – apodosis for verse 02 – ATRWP - πως <4459> {ADV-I} ημεις <1473> {P-1NP} εκφρευομεθα <1628> (5695) {V-FDI-1P} τηλικαυτης <5082> {D-GSF} αμελησαντες <272> (5660) {V-AAP-NPM} σωτηριας <4991> {N-GSF} ητις <3748> {R-NSF} αρχην <746> {N-ASF} λαβουσα <2983> (5631) {V-2AAP-NSF} λαλεισθαι <2980> (5745) {V-PPN} δια <1223> {PREP} του <3588> {T-GSM} κυριου <2962> {N-GSM} υπο <5259> {PREP} των <3588> {T-GPM} ακουσαντων <191> (5660) {V-AAP-GPM} εις <1519> {PREP} ημας <1473> {P-1AP} εβεβαιωθη <950> (5681) {V-API-3S}

19-Heb 02:03 How <4459> shall we <2249> escape <1628> (5695), having neglected <272> (5660) so great <5082> salvation <4991>; which <3748> at the first <746> began <2983> (5631) to be spoken <2980> (5745) by <1223> the Lord <2962>, and was confirmed <950> (5681) unto <1519> us <2248> by <5259> them that heard <191> (5660) *him*;

The apodosis (underlined) for the 1st Class protasis in previous verse, is this question. Ans. WE WON'T

ATRWP again: “How shall we escape? (πως ημεις εκφρευομεθα;). Rhetorical question with future middle indicative of εκφρευω and conclusion of the condition. If we neglect (αμελησαντες). First aorist active participle of αμελεω, “having neglected.” So great salvation (τηλικαυτης σωτηριας). Ablative case after αμελησαντες. Correlative pronoun of age, but used of size in the N. T. (#Jas 3:4; 2Co 1:10). Which (ητις). “Which very salvation,” before described, now summarized. Having at the first been spoken (αρχην λαβουσα λαλεισθαι). Literally, “having received a beginning to be spoken,” “having begun to be spoken,” a common literary Koine, idiom (Polybius, etc.). Through the Lord (δια του κυριου). The Lord Jesus who is superior to angels. Jesus was God’s full revelation and he is the source of this new and superior revelation. Was confirmed (εβεβαιωθη). First aorist passive indicative of βεβαιωω, from βεβαιος (stable), old verb as in #1Co 1:6. By them that heard (υπο των ακουσαντων). Ablative case with υπο of the articular first aorist active participle of ακουω. Those who heard the Lord Jesus. Only one generation between Jesus and the writer. Paul (#Ga 1:11) got his message directly from Christ.” {Ed. Note: He also heard from the other Apostles}

19-Heb 02:14 C-1 - επει <1893> {CONJ} ον <3767> {CONJ} τα <3588> {T-NPN} παιδια <3813> {N-NPN} κεκοινωνηκεν <2841> (5758) {V-RAI-3S} σαρκος <4561> {N-GSF} και <2532> {CONJ} αιματος <129> {N-GSN} και <2532> {CONJ} αυτος <846> {P-NSM} παραπλησιως <3898> {ADV} μετεσχεν <3348> (5627) {V-2AAI-3S} των <3588> {T-GPN} αυτων <846> {P-GPN} ινα <2443> {CONJ} δια <1223> {PREP} του <3588> {T-GSM} θανατου <2288> {N-GSM} καταργηση <2673> (5661) {V-AAS-3S} τον <3588> {T-ASM} το <3588> {T-ASN} κρατος <2904> {N-ASN} εχοντα <2192> (5723) {V-PAP-ASM} του <3588> {T-GSM} θανατου <2288> {N-GSM} τουτ <3778> {D-NSN} εστιν <1510> (5719) {V-PAI-3S} τον <3588> {T-ASM} διαβολον <1228> {A-ASM}

19-Heb 02:14 **Forasmuch <1893> then <3767> as the children <3813> are partakers <2841> (5758) of flesh <4561> and <2532> blood <129>**, he <3348> <0> also <2532> himself <846> likewise <3898> took part <3348> (5627) of the same <846>; that <2443> through <1223> death <2288> he might destroy <2673> (5661) him that had <2192> (5723) the power <2904> of death <2288>, that is <5123> (5748), the devil <1228>;

1st Class – επει = επι+ ει with crasis, and the PerfAI, “Since, then, the children having been made partakers of flesh and blood, . . .”

ATR expounds: “Are sharers in flesh and blood (κοινωνηκεν αιματος και σαρκος). The best MSS. read “blood and flesh.” The verb is perfect active indicative of κοινωνεω, old verb with the regular genitive, elsewhere in the N.T. with the locative (#Ro 12:13) or with εν or εις. “The children have become partners (κοινωνοι) in blood and flesh.” Partook (μετεσχε). Second aorist active indicative of μετεχω, to have with, a practical synonym for κοινωνεω and with the genitive also (των αυτων). That he might bring to nought (ινα καταργησιν). Purpose of the incarnation clearly stated with ινα and the first aorist active subjunctive of καταργεω, old word to render idle or ineffective (from κατα, αργος), causative verb (25 times in Paul), once in Luke (#Lu 13:7), once in Hebrews (here). “By means of death” (his own death) **Christ broke the power (κρατος) of the devil over death (paradoxical as it seems), certainly in men’s fear of death and in some unexplained way Satan had sway over the realm of death (#Zec 3:5).** Note the explanatory τουτ εστιν (that is) with the accusative after it as before it. In #Re 12:7 Satan is identified with the serpent in Eden, though it is not done in the Old Testament. See #Ro 5:12; Joh 8:44; 14:30; 16:11; #1Jo 3:12. Death is the devil’s realm, for he is the author of sin. “Death as death is no part of the divine order” (Westcott).

19-Heb 03:06 C-3 - ATRWP - χριστος <5547> {N-NSM} δε <1161> {CONJ} ως <5613> {ADV} υιος <5207> {N-NSM} επι <1909> {PREP} τον <3588> {T-ASM} οικον <3624> {N-ASM} αυτου <846> {P-GSM} ου <3739> {R-GSM} οικος <3624> {N-NSM} εσμεν <1510> (5719) {V-PAI-1P} ημεις <1473> {P-1NP} εαν <1437> {COND} την <3588> {T-ASF} παρρησιαν <3954> {N-ASF} και <2532> {CONJ} το <3588> {T-ASN} κανχημα <2745> {N-ASN} της <3588> {T-GSF} ελπιδος <1680> {N-GSF} μεχρι <3360> {ADV} τελους <5056> {N-GSN} βεβαιαν <949> {A-ASF} κατασχωμεν <2722> (5632) {V-2AAS-1P} (WH)

19-Heb 03:06 But <1161> Christ <5547> as <5613> a son <5207> over <1909> his own <846> house <3624>; whose <3739> house <3624> are <2070> (5748) we <2249>, **if <1437> we hold fast <2722> (5632) the confidence <3954> and <2532> the rejoicing <2745> of the hope <1680> firm <949> unto <3360> the end <5056>.**

3rd Class – The reading εανπερ was replaced with εαν because of the majority of better texts. Ref. Heb 03:14; See also ATRWP says: “Whose house are we (ου οικος εσμεν ημεις). We Christians (Jew and Gentile) looked at as a whole, not as a local organization. If we hold fast (εαν κατασχωμεν). **Condition of third class with εαν and second aorist (effective) active subjunctive of κατεχω. This note of contingency and doubt runs all through the Epistle.** We are God’s house if we do not play the traitor and desert. Boldness (παρρησιαν) and glorying (και κανχημα) some had lost. The author makes no effort to reconcile this warning with God’s elective purpose. He is not exhorting God, but these wavering Christians. All these are Pauline words. B does not have μεχρι τελους βεβαιαν (firm unto the end), but it is clearly genuine in verse #14. He pleads for intelligent confidence..”

19-Heb 03:07 C-3 – ATRWP - protasis only-apodosis in verse 08 - διο <1352> {CONJ} καθως <2531> {ADV} λεγει <3004> (5719) {V-PAI-3S} το <3588> {T-NSN} πνευμα <4151> {N-NSN} το <3588> {T-NSN} αγιον <40> {A-NSN} σημερον <4594> {ADV} εαν <1437> {COND} της <3588> {T-GSF} φωνης <5456> {N-GSF} αυτου <846> {P-GSM} ακουσητε <191> (5661) {V-AAS-2P}

19-Heb 03:07 ¶ Wherefore <1352> (as <2531> the Holy <40> Ghost <4151> saith <3004> (5719), Today <4594> **if <1437> ye will hear <191> (5661) his <846> voice <5456>**,

3rd Class – **If you will hear His voice, then, harden not your hearts!** See verse 08 for the underlined apodosis.

ATRWP says: “Wherefore (διο). Probably this inferential conjunction (δια, ο, because of which) goes with μη σκληρυνητε (harden not) in verse #8 rather than with βλεπετε (take heed) in verse #12 unless the long quotation be considered a parenthesis. The long quotation in verses #7-11 is from #Ps 95:7-11. After the quotation the author has “three movements” (Moffatt) in his discussion of the passage as applied to the Jewish Christians (#3:12-19; 4:1-10; 4:11-13). The peril of apostasy as shown by the

example of the Israelites is presented with vividness and power. As the Holy Ghost saith (καθως λεγει το πνευμα το αγιον). Just this phrase nowhere else in the N.T., except #Ac 21:11 (Agabus), though practically the same idea in #9:8; 10:15. In #1Ti 4:1 the adjective "Holy" is wanting as in #Re 2:3. But the writer quotes this Psalm as the Word of God and in #4:7 attributes it to David. **If ye shall hear (εαν ακουσητε). Condition of third class with εαν and first aorist active subjunctive of ακουω.**"

- 19-Heb 03:08 C-3 – apodosis only of verse 07 - μη <3361> {PRT-N} σκληρυνητε <4645> (5725) {V-PAS-2P} τας <3588> {T-APF} καρδιας <2588> {N-APF} υμων <4771> {P-2GP} ως <5613> {ADV} εν <1722> {PREP} τω <3588> {T-DSM} παραπικρασμω <3894> {N-DSM} κατα <2596> {PREP} την <3588> {T-ASF} ημεραν <2250> {N-ASF} του <3588> {T-GSM} πειρασμου <3986> {N-GSM} εν <1722> {PREP} τη <3588> {T-DSF} ερημω <2048> {A-DSF}
- 19-Heb 03:08 Harden <4645> (5725) not <3361> your <5216> hearts <2588>, as <5613> in <1722> the provocation <3894>, in <2596> the day <2250> of temptation <3986> in <1722> the wilderness <2048>:

3rd Class - apodosis only of verse 07. underlined. Ref. Heb 03:15

ATRPW continues: "Harden not (μη σκληρυνητε). Prohibition with μη and first aorist (ingressive) active subjunctive of σκληρυνω, late verb from σκληρος (dried up, stiff, hard) as in #Ac 19:9; Ro 9:18. **As in the provocation (ως ην τω παραπικρασμω).** **Late compound from παραπικραινω, late verb to embitter (παρα, πικρος), found only in LXX and here and verse #15. It means embitterment, exasperation. For the simple verb πικραινω, to make bitter, see #Col 3:19. The reference is to Meribah (#Ex 17:1-7). Like as in the day (κατα την ημεραν). "According to the day" as in #Ac 12:1; 19:23. Of the temptation (του πειρασμου). The reference is to Massah which took place at Rephidim.."**

- 19-Heb 03:11 C-1 - ATRWP - BMT - apodosis unexpressed - ως <5613> {ADV} ωμοσα <3660> (5656) {V-AAI-1S} εν <1722> {PREP} τη <3588> {T-DSF} οργη <3709> {N-DSF} μου <1473> {P-1GS} ει <1487> {COND} εισελουσονται <1525> (5695) {V-FDI-3P} εις <1519> {PREP} την <3588> {T-ASF} καταπαυσιν <2663> {N-ASF} μου <1473> {P-1GS}

- 19-Heb 03:11 So <5613> I swear <3660> (5656) in <1722> my <3450> wrath <3709>, if <1487> **They shall <1525> (5695) not enter <1525> (5695) into <1519> my <3450> rest <2663>.)** {They....: Gr. If they shall enter}

1st Class - So I swore in My wrath, if they shall enter into My rest. We've all used expressions like this: "I swear, if that kid will get my car, again!" No apodosis expressed. See BMT section 271. (e). Note also, Heb 03:18 where a 'Hebrew-ism' substitutes μη for ει, also Heb 04:03.

ATRPW says: "As I swear (ως ωμοσα). "Correlating the oath and the disobedience" (Vincent). First aorist active indicative of ομνω, old verb for solemn oath (#6:13). They shall not enter (ει εισελουσονται). Future middle of εισερχομαι with ει as an anacoluthon for the Hebrew im (not). **Really it is a condition of the first class with the conclusion not expressed, common in the LXX as here (Robertson, Grammar, p. 1024).** Into my rest (εις την καταπαυσιν μου). Old word from καταπαυω (#Heb 4:8), to give rest, in LXX, in N.T. only in #Ac 7:49; Heb 3:11-4:11. Primarily the rest in Canaan and then the heavenly rest in which God dwells."

- 19-Heb 03:14 C-3 - ATRWP - μετοχοι <3353> {A-NPM} γαρ <1063> {CONJ} γεγοναμεν <1096> (5754) {V-2RAI-1P} του <3588> {T-GSM} χριστου <5547> {N-GSM} εανπερ <1437> <4007> {COND} την <3588> {T-ASF} αρχην <746> {N-ASF} της <3588> {T-GSF} υποστασεως <5287> {N-GSF} μεχρι <3360> {ADV} τελους <5056> {N-GSN} βεβαιαν <949> {A-ASF} κατασχωμεν <2722> (5632) {V-2AAS-1P}

- 19-Heb 03:14 For <1063> we are made <1096> (5754) partakers <3353> of Christ <5547>, **if <1437> indeed <4007> we hold <2722> (5632) the beginning <746> of our confidence <5287> steadfast <949> unto <3360> the end <5056>;**

3rd Class – Like Heb 03:06, we see for the second time, **The Perseverance Of The Saints.** We already covered this warning in the words of Jesus. Mat 13:18-32. See quote of Jonathan Edwards, below.

ATRPW adds: "For we are become partakers of Christ (μετοχοι γαρ του χριστου γεγοναμεν). Second perfect active of γινομαι, "we have become," not the equivalent of εσμεν (are). For μετοχοι see #1:9; 3:1; 6:4. We have become partners with Christ and hence (γαρ, for) should not be tricked into apostasy. **If we hold fast (εαν περ κατασχωμεν). The same condition as in verse**

#6 with **περ** (indeed, forsooth) added to **εαν**. Jonathan Edwards once said that the sure proof of election is that one holds out to the end. The beginning of our confidence (την αρχην της υποστασεως). For υποστασις see #1:3; 11:1. **These faltering believers (some even apostates) began with loud confidence and profession of loyalty. And now?**

19-Heb 03:15 C-3 - εν <1722> {PREP} τω <3588> {T-DSN} λεγεσθαι <3004> (5745) {V-PPN} σημερον <4594> {ADV} εαν <1437> {COND} της <3588> {T-GSF} φωνης <5456> {N-GSF} αυτου <846> {P-GSM} ακουσητε <191> (5661) {V-AAS-2P} μη <3361> {PRT-N} σκληρυνητε <4645> (5725) {V-PAS-2P} τας <3588> {T-APF} καρδιας <2588> {N-APF} υμων <4771> {P-2GP} ως <5613> {ADV} εν <1722> {PREP} τω <3588> {T-DSM} παραπικρασμω <3894> {N-DSM}

19-Heb 03:15 While <1722> it is said <3004> (5745), Today <4594> **if** <1437> **ye will hear** <191> (5661) **his** <846> **voice** <5456>, harden <4645> (5725) not <3361> your <5216> hearts <2588>, as <5613> in <1722> the provocation <3894>.

3rd Class - Ref. Heb 03:08.

ATRWP says: "While it is said (εν τω λεγεσθαι). Locative case with εν of the articular present passive infinitive of λεγω, "in the being said." **Thus the author (cf. same phrase in #Ps 42:4) introduces the repeated quotation from verses #7,8.** Probably it is to be connected with κατασχωμεν, though it can be joined with παρακαλειτε in verse #13 (treating #14 as a parenthesis).."

19-Heb 03:18 C-1 - BMT - τισιν <5101> {I-DPM} δε <1161> {CONJ} ωμοσεν <3660> (5656) {V-AAI-3S} μη <3361> {PRT-N} εισελευσεσθαι <1525> (5696) {V-FDN} εις <1519> {PREP} την <3588> {T-ASF} καταπανσιν <2663> {N-ASF} αυτου <846> {P-GSM} ει <1487> {COND} μη <3361> {PRT-N} τοις <3588> {T-DPM} απειθησασιν <544> (5660) {V-AAP-DPM}

19-Heb 03:18 And <1161> to whom <5101> sware He <3660> (5656) that they should <1525> <0> not <3361> enter <1525> (5696) into <1519> his <846> rest <2663>, **but/except** <1508> **to them who were disobedient** <544> (5660)?

1st Class - ει μη with the AAParticiples-DPM. See BMT section 273. (f) and 274. (g). God equates disobedience with willing unbelief. Ref verse 12 and 19. See also DM sections 216. and 217.

ATRWP says: "That they should not enter (μη εισελευσεσθαι). Negative μη (cf. ει in verse #11) and the future middle infinitive in indirect discourse. To them that were disobedient (τοις απειθησασιν). Dative masculine plural of the articular first aorist active participle of απειθεω, active disobedience with which compare απιστιας in verse #12,19."

ATRWP expounds on verse 12 with this comment about disobedience vs. unbelief: "Take heed (βλεπετε). Present active imperative as in #Php 3:2 (three times) of βλεπω in place of the more usual ορατε. Solemn warning to the Jewish Christians from the experience of the Israelites as told in Ps 95. **Lest haply there shall be (μη ποτε εσται). Negative purpose with μη ποτε and the future indicative as in #Mr 14:2.** But we have in #Col 2:8 μη τις εσται as in #Heb 12:25; μη occurs with the aorist subjunctive, and μη ποτε with present subjunctive (#Heb 4:1) or aorist subjunctive (#Ac 5:39). In any one of you (εν τινι υμων). **The application is personal and pointed. An evil heart of unbelief (καρδια πονηρα απιστιας). A remarkable combination.** Heart (καρδια) is common in the LXX (about 1,000 times), but "evil heart" only twice in the O.T. (#Jer 16:12; 18:12). απιστιας is more than mere unbelief, here rather disbelief, refusal to believe, genitive case describing the evil heart marked by disbelief which is no mark of intelligence then or now. **In falling away from the living God (εν τω αποστηναι απο θεου ζωντος). "In the falling away" (locative case with εν of the second aorist active (intransitive) infinitive of αφιστημι, to stand off from, to step aside from (απο with the ablative case θεου) the living God** ^a(common phrase in the O.T. and the N.T. for God as opposed to lifeless idols)). "Remember that to apostatize from Christ in whom you have found God is to apostatize from God" (Dods). That is true today. See #Eze 20:8 for this use of the verb.

19-Heb 04:03 C-1 - BMT - ATRWP - εισερχομεθα <1525> (5736) {V-PNI-1P} γαρ <1063> {CONJ} εις <1519> {PREP} την <3588> {T-ASF} καταπανσιν <2663> {N-ASF} οι <3588> {T-NPM} πιστευσαντες <4100> (5660) {V-AAP-NPM} καθως <2531> {ADV} ειρηκεν <2046> (5758) {V-RAI-3S-ATT} ως <5613> {ADV} ωμοσα <3660> (5656) {V-AAI-1S} εν <1722> {PREP} τη <3588> {T-DSF} οργη <3709>

^a This the articular word τω αποστηναι:occurs as it does throughout the N.T. with it's object, and likely means as it did in the first century, a departure (LSGEL).

{N-DSF} μου <1473> {P-1GS} ει <1487> {COND} **εισελευσονται <1525> (5695) {V-FDI-3P} εις <1519> {PREP} την <3588> {T-ASF} καταπαυσιν <2663> {N-ASF} μου <1473> {P-1GS} καιτοι <2543> {CONJ} των <3588> {T-GPN} εργαων <2041> {N-GPN} απο <575> {PREP} καταβολης <2602> {N-GSF} κοσμου <2889> {N-GSM} γενηθεντων <1096> (5679) {V-AOP-GPN}**

19-Heb 04:03 For <1063> we which <3588> have believed <4100> (5660) do enter <1525> (5736) into <1519> rest <2663>, as <2531> he said <2046> (5758), As <5613> I have sworn <3660> (5656) in <1722> my <3450> wrath <3709>, **if <1487> they shall enter <1525> (5695) into <1519> my <3450> rest <2663>**: although <2543> the works <2041> were finished <1096> (5679) from <575> the foundation <2602> of the world <2889>.

1st Class - “So I swore in My wrath, if they shall enter into My rest.” We’ve all used expressions like this: “I swear, if that kid will get my car, again!” No apodosis expressed. See BMT section 271. (e). Note Heb 03:18 where a ‘Hebrew-ism’ substitutes μη for ει. Note also, Heb 03:11

ATRPW reads as: “Do enter (εισερχομεθα). Emphatic futuristic present middle indicative of εισερχομαι. We are sure to enter in, we who believe. He hath said (ειρηκεν). Perfect active indicative for the permanent value of God’s word as in #1:13; 4:4; 10:9,13; 13:5; Ac 13:34. **God has spoken. That is enough for us. So he quotes again what he has in verse #11 from #Ps 95.**

Although the works were finished (καιτοι των εργαων γενηθεντων). Genitive absolute with concessive use of the participle. Old particle, in N.T. only here and #Ac 14:17 (with verb). From the foundation of the world (απο καταβολης κοσμου). καταβολη, late word from καταβαλλω, usually laying the foundation of a house in the literal sense. In the N.T. usually with απο (#Mt 25:44) or προ (#Joh 17:24) about the foundation of the world.”

19-Heb 04:05 C-1 - και <2532> {CONJ} εν <1722> {PREP} τουτω <3778> {D-DSM} παλιν <3825> {ADV} **ει <1487> {COND} εισελευσονται <1525> (5695) {V-FDI-3P} εις <1519> {PREP} την <3588> {T-ASF} καταπαυσιν <2663> {N-ASF} μου <1473> {P-1GS}**

19-Heb 04:05 And <2532> in <1722> this <5129> *place* again <3825>, **If <1487> they shall enter <1525> (5695) into <1519> my <3450> rest <2663>**.

1st Class – Once more the quote from Psm 95:11, (94:11 LXX). No apodosis expressed. See BMT section 271. (e).

ATRPW responds shortly: “And in this place again (και εν τουτω παλιν). **The passage already quoted in verse #3; 3:11.**”

19-Heb 04:06 C-1 - **επει <1893> {CONJ} ουν <3767> {CONJ} απολειπεται <620> (5743) {V-PPI-3S} τινας <5100> {X-APM} εισελθειν <1525> (5629) {V-2AAN} εις <1519> {PREP} αυτην <846> {P-ASF} και <2532> {CONJ} οι <3588> {T-NPM} προτερον <4386> {ADV-C} ευαγγελισθεντες <2097> (5685) {V-APP-NPM} ουκ <3756> {PRT-N} εισηλθον <1525> (5627) {V-2AAI-3P} δι <1223> {PREP} απειθειαν <543> {N-ASF}**

19-Heb 04:06 **Seeing <1893> therefore <3767> it remaineth <620> (5743) that some <5100> must enter <1525> (5629) therein <1519> <846>**, and <2532> they to whom it was first <4386> preached <2097> (5685) entered <1525> <0> not <3756> in <1525> (5627) because <1223> of unbelief <543>:

1st Class – **επει = επι+ ει** with crasis, and the PPI, with the complementary 2AAInf, “Since, therefore, that certain ones be caused to enter into it (rest), . . . “

19-Heb 04:07 C-3 - παλιν <3825> {ADV} τινα <5100> {X-ASF} οριζει <3724> (5719) {V-PAI-3S} ημεραν <2250> {N-ASF} σημερον <4594> {ADV} εν <1722> {PREP} δαυιδ <1138> {N-PRI} λεγων <3004> (5723) {V-PAP-NSM} μετα <3326> {PREP} τοσουτον <5118> {D-ASM} χρονον <5550> {N-ASM} καθως <2531> {ADV} ειρηται <2046> (5769) {V-RPI-3S} σημερον <4594> {ADV} **εαν <1437> {COND} της <3588> {T-GSF} φωνης <5456> {N-GSF} αυτου <846> {P-GSM} ακουσητε <191> (5661) {V-AAS-2P} μη <3361> {PRT-N} σκληρυνητε <4645> (5725) {V-PAS-2P} τας <3588> {T-APF} καρδιας <2588> {N-APF} υμων <4771> {P-2GP}**

19-Heb 04:07 Again <3825>, he limiteth/defines <3724> (5719) a certain <5100> day <2250>, saying <3004> (5723) in <1722> David <1138>, Today <4594>, after <3326> so long <5118> a time <5550>; as <2531> it is said <2046> (5769), Today <4594> **if <1437> ye will hear <191> (5661) his <846> voice <5456>**, harden <4645> (5725) not <3361> your <5216> hearts <2588>.

3rd Class – “saying, in David,” A metonymy – person David put for his writings.

ATRW says again: “He again defineth a certain day (παλιν τινα οριζει ημεραν). Present active indicative of οριζω, old verb to set a limit (ορος, horizon) as in #Ac 17:26; Ro 1:4. In David (εν δαυειδ). Attributing the Psalm to David or in the Psalter at any rate. Hath been before said (προειρηται). Perfect passive indicative referring to the quotation in #3:7,15. After so long a time (μετα τουτουτον χρονον). The time between Joshua and David.”

19-Heb 04:08 C-2 - ATRWP - **ει <1487> {COND} γαρ <1063> {CONJ} αυτους <846> {P-APM} ιησους <2424> {N-NSM} κατεπαυσεν <2664> (5656) {V-AAI-3S} ουκ <3756> {PRT-N} αν <302> {PRT} περι <4012> {PREP} αλλης <243> {A-GSF} ελαλει <2980> (5707) {V-IAI-3S} μετα <3326> {PREP} ταυτα <3778> {D-APN} ημερας <2250> {N-GSF}**

19-Heb 04:08 **For <1063> if <1487> Joshua <2424> had given <2664> <0> them <846> rest <2664> (5656)**, then would he <302> not <3756> afterward <3326> <5023> have spoken <2980> (5707) of <4012> another <243> day <2250>.

2nd Class – “*For if Joshua (=Ιησους: Jesus in LXX) had given them rest (When Israel came into the land), then would He (through David) not afterward (400 + years) spoken of another day.*”. Once more the quote from Psm 95:11, (94:11 LXX).

ATRW says: “Joshua (ιησους). The Greek form is Jesus. **Condition of the second class (determined as unfulfilled) with ει and aorist indicative in the condition and αν with the imperfect in the conclusion.** He would not have spoken (ουκ ελαλει). Wrong translation, “**he would not speak**” (be speaking), in the passage in David. Imperfect tense, not aorist.”

19-Heb 05:02 C-1 - **μετριοπαθειν <3356> (5721) {V-PAN} δυναμενος <1410> (5740) {V-PNP-NSM} τοις <3588> {T-DPM} αγνοουσιν <50> (5723) {V-PAP-DPM} και <2532> {CONJ} πλανωμενοις <4105> (5746) {V-PPP-DPM} **επει <1893> {CONJ} και <2532> {CONJ} αυτος <846> {P-NSM} περικειται <4029> (5736) {V-PNI-3S} ασθενειαν <769> {N-ASF}****

19-Heb 05:02 Who can <1410> (5740) have compassion <3356> (5721) on the ignorant <50> (5723), and <2532> on them that are out of the way <4105> (5746); **for <1893> that he <4029> <0> himself <846> also <2532> is compassed <4029> (5736) with infirmity <769>.** {can...: or, can reasonably bear with}

1st Class – **επει = επι+ ει with crasis, and the PPI, “Since even he (Aaron), himself is compassed about with infirmity, .”**

ATR propounds: “**Who can bear gently (μετριοπαθειν δυναμενος).** Present active infinitive of the late verb μετριοπαθεω (μετριος, moderate, πατεω, to feel or suffer). It is a philosophical term used by Aristotle to oppose the *απαθεια* (lack of feeling) of the Stoics. Philo ranks it below *απαθεια*. Josephus (Ant. XII. 32) uses it of the moderation of Vespasian and Titus towards the Jews. It occurs here only in the N.T. “If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent” (Dods). With the ignorant (τοις αγνοουσιν). Dative case of the articular present active participle of αγνοεω, old verb not to know (#Mr 9:32). And erring (και πλανωμενοις). Present middle participle (dative case) of πλαναω. The one article with both participles probably makes it a hendiadys, sins of ignorance (both accident and sudden passion) as opposed to high-handed sins of presumption and deliberate purpose. People who sinned “willingly” (εκουσιως, #10:26) had no provision in the Levitical system. For deliberate apostasy (#3:12; 10:26) no pardon is offered. Is compassed with infirmity (περικειται ασθενειαν). Present passive indicative of the old verb περικειμαι here used transitively as in #Ac 28:20 (αλυσιν, chain). The priest himself has weakness lying around him like a chain. Not so Jesus.”

19-Heb 05:08 C-1 - DM - **καιπερ <2539> {CONJ} ων <1510> (5723) {V-PAP-NSM} υιος <5207> {N-NSM} εμαθεν <3129> (5627) {V-2AAI-3S} αφ <575> {PREP} ων <3739> {R-GPN} επαθεν <3958> (5627) {V-2AAI-3S} την <3588> {T-ASF} υπακοην <5218> {N-ASF}**

19-Heb 05:08 **Though <2539> he were <5607> (5752) a Son <5207>**, yet learned he <3129> (5627) obedience <5218> by <575> the things which <3739> he suffered <3958> (5627);

1st Class - LC - καιπερ: with the PAParticiple. See DM section 279. Ref. Heb 07:05

ATRPW again: “**Though he was a Son (καιπερ ων υιος). Concessive participle with καιπερ, regular Greek idiom as in #7:5; #12:17. Yet learned obedience (εμαθεν υπακοην).** Second aorist active indicative of μαρνανω. Succinct and crisp statement of the humanity of Jesus in full harmony with #Lu 2:40,52 and with #Heb 2:10. By the things which he suffered (αφ ων επαθεν). There is a play on the two verbs (εμαθεν — επαθεν), paronomasia. Second aorist active indicative of πασχω. He always did his Father’s will (#Joh 8:29), **but he grew in experience as in wisdom and stature and in the power of sympathy with us..**”

19-Heb 05:11 C-1 - περι <4012> {PREP} ου <3739> {R-GSM} πολυς <4183> {A-NSM} ημιν <1473> {P-1DP} ο <3588> {T-NSM} λογος <3056> {N-NSM} και <2532> {CONJ} δυσερμηνευτος <1421> {A-NSM} λεγειν <3004> (5721) {V-PAN} επει <1893> {CONJ} νοθοροι <3576> {A-NPM} γεγονατε <1096> (5754) {V-2RAI-2P} ταις <3588> {T-DPF} ακοαις <189> {N-DPF}

19-Heb 05:11 Of <4012> whom <3739> we <2254> have <3056> <0> many things <4183> to say <3056>, and <2532> hard <1421> to be uttered <3004> (5721), **seeing <1893> ye are <1096> (5754) dull <3576> of hearing <189>**.

1st Class – επει = επι+ ει with crasis, and the 2PFAI, “**Since or because you have become dull in hearing, . . .**” the apodosis follows in verse 12 as: “**you have need that one teach you again . . .**”

19-Heb 05:12 C-1 LC - DM - BMT - και <2532> {CONJ} γαρ <1063> {CONJ} οφειλοντες <3784> (5723) {V-PAP-NPM} ειναι <1510> (5721) {V-PAN} διδασκαλοι <1320> {N-NPM} δια <1223> {PREP} τον <3588> {T-ASM} χρονον <5550> {N-ASM} παλιν <3825> {ADV} χριαν <5532> {N-ASF} εχετε <2192> (5719) {V-PAI-2P} του <3588> {T-GSN} διδασκειν <1321> (5721) {V-PAN} υμας <4771> {P-2AP} τινα <5101> {I-NPN} τα <3588> {T-NPN} στοιχεια <4747> {N-NPN} της <3588> {T-GSF} αρχης <746> {N-GSF} των <3588> {T-GPN} λογιων <3051> {N-GPN} του <3588> {T-GSM} θεου <2316> {N-GSM} και <2532> {CONJ} γεγονατε <1096> (5754) {V-2RAI-2P} χριαν <5532> {N-ASF} εχοντες <2192> (5723) {V-PAP-NPM} γαλακτος <1051> {N-GSN} και <2532> {CONJ} ου <3756> {PRT-N} στερεας <4731> {A-GSF} τροφης <5160> {N-GSF}

19-Heb 05:12 **For <2532> <1063> ~~when for~~ by reason of <1223> the time <5550> ye ought <3784> (5723) to be <1511> (5750) teachers <1320>**, ye have <2192> (5719) need <5532> that one teach <1321> (5721) you <5209> again <3825> which <5101> *be* the first <746> principles <4747> of the oracles <3051> of God <2316>; and <2532> are become such as <1096> (5754) have <2192> (5723) need <5532> of milk <1051>, and <2532> not <3756> of strong <4731> meat <5160>.

1st Class - LC – See DM sections 278. (1), 279. and BMT section 269. (c). Ref. Rom 05:10, Heb 05:08, 07:05, 11:04, 2Pe 01:12, **Notice here the 1 Cor 3:3 problem σαρκικος old enough but refused to grow in the knowledge of our Great God even LORD Jesus Christ.**

ATRPW states: “Teachers (διδασκαλοι). Predicate nominative after ειναι. **By reason of the time (δια τον χρονον).** Alas, what a commentary on modern Christians. **That some one teach you the rudiments (του διδασκειν υμας τινα τα στοιχεια).** Neat Greek idiom, genitive case of the articular infinitive (need of the teaching) with two accusatives of the person (υμας, you) and the thing (τα στοιχεια, the rudiments) and the accusative of general reference (τινα, as to some one). For στοιχεια see #Ga 4:3,9; Col 2:8. Of the first principles of the oracles of God (της αρχης των λογιων του θεου). Three genitives linked to each other. αρχης (beginning) illustrates τα στοιχεια, just before, the A B C of Christian teaching like #Heb 6:1. λογιον is a diminutive of logos, divine oracles being usually brief, common in the O.T. and Philo for God’s words, in N.T. used for the O.T. (#Ac 7:38; Rom 3:2), of God’s word through Christians (#1Pe 4:11), of the substance of Christian teaching (#Heb 5:12). Of milk (γαλακτος). Because still babes (#1Co 3:2) and not able to chew “solid food” (στερεας τροφης), without intellectual and spiritual teeth.”

19-Heb 06:03 C-3 - ATRWP - και <2532> {CONJ} τουτο <3778> {D-ASN} ποιησωμεν <4160> (5661) {V-AAS-1P} **εανπερ** <0> <1437> <4007> {COND} επιτρεπη <2010> (5725) {V-PAS-3S} ο <3588> {T-NSM} **θεος** <2316> {N-NSM}

19-Heb 06:03 And <2532> this <5124> will we do <4160> (5692), **if** <1437> <4007> **God** <2316> **permit** <2010> (5725).

3rd Class - εανπερ (if, indeed) with the PAS-3S.

ATRWP adds: "If God permit (εανπερ επιτρεπη ο θεος). **Condition of the third class with εανπερ (note περ indeed).** See #1Co 16:7 (εαν ο κυριος επιτρεψη) and #Ac 18:21 (του θεου θελοντος). It is not an idle form with the author. He means that he will go on with the argument and not attempt to lay again the foundation (the elements). Moffatt takes him to mean that he will teach them the elements at a later time (#13:23) if the way opens, a less probable interpretation."

19-Heb 06:09 C-1 LC - DM - ATRWP - πεπεισμεθα <3982> (5769) {V-RPI-1P} δε <1161> {CONJ} περι <4012> {PREP} υμων <4771> {P-2GP} αγαπητοι <27> {A-VPM} τα <3588> {T-APN} κρεισσονα <2908> {A-APN-C} και <2532> {CONJ} εχομενα <2192> (5746) {V-PPP-APN} σωτηριας <4991> {N-GSF} **ει** <1487> {COND} **και** <2532> {CONJ} **ουτως** <3779> {ADV} **λαλουμεν** <2980> (5719) {V-PAI-1P}

19-Heb 06:09 ¶ But <1161>, beloved <27>, we are persuaded <3982> (5769) better things <2909> of <4012> you <5216>, and/even <2532> things that accompany <2192> (5746) salvation <4991>, **though** <1499> **we** <2980> <0> **thus** <3779> **speak** <2980> (5719).

1st Class - LC. See DM section 278. (1).

ATRWP says: "But we are persuaded (πεπεισμεθα δε). Perfect passive indicative of πειθω, literary plural. Note Paul's use of πεπεισμαι in #2Ti 1:12. Better things (τα κρεισσονα). **"The better things" than those pictures in #Heb 6:4-8.** That accompany salvation (εχομενα σωτηριας). "Things holding on to salvation" (#Mr 1:38), a common Greek phrase εχομενα, present middle participle of εχω. Though we thus speak (ει και ουτως λαλουμεν). Concessive condition of the first class. Explanatory, not apologetic, of his plain talk. Not unrighteous to forget (ου γαρ αδικος επιλαθεσθαι). Second aorist middle infinitive of επιλανθανω with genitive case (εργου, work, αγαπης, love). But even God cannot remember what they did not do. In that ye ministered and still do minister (διακονησαντες και διακονουντες). First aorist active and present active participle of the one verb διακονεω, the sole difference being the tense (single act aorist, repeated acts present)."

19-Heb 06:13 C-1 - τω <3588> {T-DSM} γαρ <1063> {CONJ} αβρααμ <11> {N-PRI} επαγγελιαμενος <1861> (5666) {V-ADP-NSM} ο <3588> {T-NSM} **θεος** <2316> {N-NSM} **επει** <1893> {CONJ} **κατ** <2596> {PREP} **ουδενος** <3762> {A-GSM-N} **ειχεν** <2192> (5707) {V-IAI-3S} **μειζονος** <3173> {A-GSM-C} **ομοσαι** <3660> (5658) {V-AAInf} ωμοσεν <3660> (5656) {V-AAI-3S} καθ <2596> {PREP} εαυτου <1438> {F-3GSM}

19-Heb 06:13 For <1063> when God <2316> made promise <1861> (5666) to Abraham <11>, **because** <1893> **he could** <2192> (5707) **swear** <3660> (5658) **by** <2596> **no** <3762> **greater** <3187>, he swore <3660> (5656) **by** <2596> himself <1438>.

1st Class - **επει** = **επι**+ **ει** with crasis, and the IAI, plus the complementary AAInf, "**Since or because He was not able to swear by greater, (then)** He swore by himself," Note Joh 8:58c.

19-Heb 07:05 C-1 - DM - ATRWP - και <2532> {CONJ} οι <3588> {T-NPM} **μεν** <3303> {PRT} **εκ** <1537> {PREP} των <3588> {T-GPM} υιων <5207> {N-GPM} **λευι** <3017> {N-PRI} **την** <3588> {T-ASF} **ιερατειαν** <2405> {N-ASF} λαμβανοντες <2983> (5723) {V-PAP-NPM} **εντολην** <1785> {N-ASF} **εχουσιν** <2192> (5719) {V-PAI-3P} **αποδεκατουν** <586> (5721) {V-PAN} τον <3588> {T-ASM} **λαον** <2992> {N-ASM} **κατα** <2596> {PREP} τον <3588> {T-ASM} **νομον** <3551> {N-ASM} **τουτ** <3778> {D-NSN} **εστιν** <1510> (5719) {V-PAI-3S} **τους** <3588> {T-APM} **αδελφους** <80> {N-APM} αυτων <846> {P-GPM} **καιπερ** <2539> {CONJ} **εξεληλυθοτας** <1831> (5761) {V-RAP-APM} **εκ** <1537> {PREP} **της** <3588> {T-GSF} **οσφους** <3751> {N-GSF} **αβρααμ** <11> {N-PRI}

19-Heb 07:05 And <2532> verily <3303> they that are of <1537> the sons <5207> of Levi <3017>, who <3588> receive <2983> (5723) the office of the priesthood <2405>, have <2192> (5719) a commandment <1785> to take tithes <586> (5721) of the people <2992> according to <2596> the law <3551>, that is <5123> (5748), of their <846> brethren <80>, **though <2539> they come <1831> (5761) out of <1537> the loins <3751> of Abraham <11>:**

1st Class - **καίπερ** and the perRect AParticiple-APM. See DM section 279. Ref. Heb 05:08, 05:12, 11:04.

ATRWP responds: "The priest's office (την ιερατειαν). LXX and Koine, word from ιερευσ, in N.T. only here and #Lu 1:9. To take tithes (αποδεκατον). Present active infinitive (in - οιν, not - ουν, as the best MSS. give it) of αποδεκατωω a LXX word (απο, δεκατωω), to take a tenth from (απο). Brethren (αδελφους). Accusative case in apposition with λαον (people) unaffected by the explanatory phrase τουτ εστιν (that is). Though come out (καιπερ εξεληλυθοτας). **Concessive participle (cf. #5:8) with **καίπερ** (perfect active of εξερχομαι).."**

19-Heb 07:11 C-2 - ATRWP - **ει <1487> {COND} μεν <3303> {PRT} ουν <3767> {CONJ} τελειωσις <5050> {N-NSF} δια <1223> {PREP} της <3588> {T-GSF} λευιτικης <3020> {A-GSF} ιεροσυνης <2420> {N-GSF} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} λαος <2992> {N-NSM} γαρ <1063> {CONJ} επ <1909> {PREP} αυτη <846> {P-DSF} νενομοθετητο <3549> (5718) {V-LPI-3S} τις <5101> {I-NSF} επι <2089> {ADV} χρεια <5532> {N-NSF} κατα <2596> {PREP} την <3588> {T-ASF} ταξιν <5010> {N-ASF} μελχισεδεκ <3198> {N-PRI} ετερον <2087> {A-ASM} ανιστασθαι <450> (5733) {V-PMN} ιερεα <2409> {N-ASM} και <2532> {CONJ} ου <3756> {PRT-N} κατα <2596> {PREP} την <3588> {T-ASF} ταξιν <5010> {N-ASF} αρων <2> {N-PRI} λεγεσθαι <3004> (5745) {V-PPN}**

19-Heb 07:11 ¶ **If <1487> <3303> therefore <3767> perfection <5050> were <2258> (5713) by <1223> the Levitical <3020> priesthood <2420>, [for <1063> under <1909> it <846> the people <2992> received the law <3549> (5718),] what <5101> further <2089> need <5532> *was there* that another <2087> priest <2409> should rise <450> (5733) after <2596> the order <5010> of Melchisedec <3198>, and <2532> not <3756> be called <3004> (5745) after <2596> the order <5010> of Aaron <2>?**

2nd Class - "If, therefore, perfection was by/through the Levitical priesthood, (but it wasn't.) . . ." See ATRWP response below about no αν or primary verb form in apodosis.

ATRWP says: "**Perfection (τελειωσις). Abstract substantive of τελειωω. More the act than the quality or state (τελειοτης, #6:1). The condition is of the second class, "if there were perfection, etc."** The Levitical priesthood failed to give men "a perfectly adequate relation to God" (Moffatt). Priesthood (ιεροσυνης). Old word, in N.T. only here, verses #12,24. Cf. ιερετια in verse #5. The adjective λευιτικη occurs in Philo. Received the law (νενομοθετηται). Perfect passive indicative of νομοθετω, old compound to enact law (νομος, τιθημι), to furnish with law (as here), only other N.T. example in #8:6. What further need was there? (τις επι χρεια;). No copula expressed, but it would normally be ην αν, not just ην: "What need still would there be?" Another priest (ετερον ιερεα). Of a different line (ετερον), not just one more (αλλον). Accusative of general reference with the infinitive ανιστασθαι (present middle of ανιστημι intransitive). And not to be reckoned (και ου λεγεσθαι). The negative ου belongs rather to the descriptive clause than just to the infinitive."

19-Heb 07:15 C-1 - ATRWP – apodosis in verse 16 underlined - **και <2532> {CONJ} περισσοτερον <4053> {A-NSN-C} επι <2089> {ADV} καταδηλον <2612> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} **ει <1487> {COND} κατα <2596> {PREP} την <3588> {T-ASF} ομοιοτητα <3665> {N-ASF} μελχισεδεκ <3198> {N-PRI} ανισταται <450> (5731) {V-PMI-3S} ιερευσ <2409> {N-NSM} ετερος <2087> {A-NSM}****

19-Heb 07:15 And <2532> it is <2076> (5748) yet <2089> far more <4054> evident <2612>: **for <1487> ~~that~~ ~~after~~ according to <2596> the similitude <3665> of Melchisedec <3198> there arise~~th~~ <450> (5731) another <2087> priest <2409>,**

1st Class – Apodosis in verse 16 underlined.

ATRWP reads: "Yet more abundantly evident (περισσοτερον επι καταδηλον). Only N.T. instance of the old compound adjective καταδηλος thoroughly clear with επι (still) added and the comparative περισσοτερον (more abundantly) piling Ossa on Pelion

like #Php 1:23. Likeness (ομοιοτητα). See #Heb 4:15, only N.T. examples. Cf. the verb in verse #3. Ariseth another priest (ανισταται ιερευς ετερος). **As said in verse #11, now assumed in condition of first class.**"

19-Heb 07:16 C-1 – Apodosis only of verse 15 - ος <3739> {R-NSM} ου <3756> {PRT-N} κατα <2596> {PREP} νομον <3551> {N-ASM} εντολης <1785> {N-GSF} σαρκικης <4559> {A-GSF} γεγονεν <1096> (5754) {V-2RAI-3S} αλλα <235> {CONJ} κατα <2596> {PREP} δυναμιν <1411> {N-ASF} ζωης <2222> {N-GSF} ακαταλυτου <179> {A-GSF}

19-Heb 07:16 Who <3739> is made <1096> (5754), not <3756> after <2596> the law <3551> of a carnal <4559> commandment <1785>, but <235> after/according to <2596> the power <1411> of an endless <179> life <2222>.

1st Class – Apodosis, only, of verse 15. Once again σαρκινης (Adj. GFS) > σαρκινος: a young/immature as to age. Here referring to the commandments for whom they are initially given. But after having learned and submitted to the Identification truths of Rom 6-8 and becoming proficient in the use of the Word of God, “We put off childish things 1Co 13:11 *When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.* **The law is still there, but walking by means of the Holy Spirit we are no longer under it, but have become free of the law which produces sin, and resultant death, after having our old man (The one in Adam) crucified, reckoned dead, with the Lord Jesus. see 1 Cor 3:1-3 for contrast with σαρκικος: one old enough but who refuses to grow.**

ATRPW says: “Carnal (σαρκινης). “Fleshen” as in #1Co 3:1, not σαρκικης (fleshlike, #1Co 3:3). The Levitical priests became so merely by birth. Of an endless life (ζωης ακαταλυτου). Late compound (alpha privative and verbal adjective from καταλυω, to dissolve, as in #2Co 4:1), indissoluble. Jesus as priest lives on forever. He is Life.”

19-Heb 08:04 C-2 - ATRWP - ει <1487> {COND} μεν <3303> {PRT} γαρ <1063> {CONJ} ην <1510> (5707) {V-IAI-3S} επι <1909> {PREP} γης <1093> {N-GSF} ουδ <3761> {CONJ-N} αν <302> {PRT} ην <1510> (5707) {V-IAI-3S} ιερευς <2409> {N-NSM} οντων <1510> (5723) {V-PAP-GPM} των <3588> {T-GPM} ιερεων <2409> {N-GPM} των <3588> {T-GPM} προσφεροντων <4374> (5723) {V-PAP-GPM} κατα <2596> {PREP} τον <3588> {T-ASM} νομον <3551> {N-ASM} τα <3588> {T-APN} δωρα <1435> {N-APN}

19-Heb 08:04 **For <1063> if <1487> surely <3303> he were <2258> (5713) on <1909> earth <1093>, he should <302> not <3761> be <2258> (5713) a priest <2409>, seeing that there are <5607> (5752) priests <2409> that offer <4374> (5723) gifts <1435> according <2596> to the law <3551>: {there....: or, they are priests}**

2nd Class - ει with the IAI-3S in protasis, and αν with the IAI-3S in apodosis.

ATRPW writes: “On earth (επι γης). As opposed to εν τοις ουρανοις (verse #1). **Condition of second class, determined as unfulfilled.** He would not be a priest at all (ουδ αν ην ιερευς). “Not even would he be a priest.” Conclusion of second class condition with αν and imperfect indicative (ην). Seeing there are those (οντων των). Genitive absolute with οντων (from εμυ) and the articular present active participle of προσφέρω (verse #3). Jesus was not of the tribe of Levi and so could not serve here.”

19-Heb 08:07 C-2 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} η <3588> {T-NSF} πρωτη <4413> {A-NSF-S} εκεινη <1565> {D-NSF} ην <1510> (5707) {V-IAI-3S} αμεμπτος <273> {A-NSF} ουκ <3756> {PRT-N} αν <302> {PRT} δευτερας <1208> {A-GSF} εξητειτο <2212> (5712) {V-IPI-3S} τοπος <5117> {N-NSM}

19-Heb 08:07 **For <1063> if <1487> that <1565> first covenant <4413> had been <2258> (5713) faultless <273>, then should <302> no <3756> place <5117> have been sought <2212> (5712) for the second <1208>.**

2nd Class - ει with the IAI-3S in protasis, and αν with the IPI-3S in the apodosis.

ATRWP says: “That first covenant (η πρώτη εκείνη). The word διαθηκη (covenant) is not expressed, but clearly meant by the feminine gender πρώτη. Faultless (αμειπτος). Old compound adjective for which see #Lu 1:6; Php 2:15. **The condition is second class and assumes that the old covenant was not "blameless," apparently a serious charge which he hastens to explain. For a second (δευτερας). Objective genitive with διαθηκης understood. The conclusion with αν and the imperfect passive indicative (εζητειτο) is clearly a second-class condition. See a like argument in #7:11.**

For a second (δευτερας). Objective genitive with διαθηκης understood. The conclusion with αν and the imperfect passive indicative (εζητειτο) is clearly a second-class condition. See a like argument in #7:11.”

19-Heb 09:13 C-1 – ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} το <3588> {T-NSN} αιμα <129> {N-NSN} ταυρων <5022> {N-GPM} και <2532> {CONJ} τραγων <5131> {N-GPM} και <2532> {CONJ} σποδος <4700> {N-NSF} δαμαλεως <1151> {N-GSF} ραντιζουσα <4472> (5723) {V-PAP-NSF} τους <3588> {T-APM} κεκοινωμενους <2840> (5772) {V-RPP-APM} αγιαζει <37> (5719) {V-PAI-3S} προς <4314> {PREP} την <3588> {T-ASF} της <3588> {T-GSF} σαρκος <4561> {N-GSF} καθαροτητα <2514> {N-ASF}

19-Heb 09:13 For <1063> if <1487> the blood <129> of bulls <5022> and <2532> of goats <5131>, and <2532> the ashes <4700> of an heifer <1151> sprinkling <4472> (5723) the unclean <2840> (5772), sanctifieth <37> (5719) to <4314> the purifying <2514> of the flesh <4561>:

1st Class – LC - ει with 2 participles (present and perfect). See DM section 278. (1), and 279., and BMT sections 269. (c), and 273. (f). Ref. Num 19:02ff.

ATRWP writes: “Ashes (σποδος). Old word, in N. T. only here, #Mt 11:21; Lu 10:13. Common in LXX. Of a heifer (δαμαλεως). Old word (δαμαλις), a red heifer whose ashes mingled with water (μετα υδατος, verse #19) were sprinkled (ραντιζουσα, present active participle of ραντιζω, in LXX, though ραινω more common) on the contaminated or defiled ones (#Nu 19:1) as the blood of bulls and goats was offered for sins (#Le 16:1). Sanctify (αγιαζει). **First-class condition, assumed as true. This ceremonial ritual does serve "for the cleansing (καθαροτητα, old word here only in N.T.) of the flesh," but not for the conscience (verse #9). The cow was αμωμον, the individual καθαρος.**”

19-Heb 09:17 C-1 - διαθηκη <1242> {N-NSF} γαρ <1063> {CONJ} επι <1909> {PREP} νεκροις <3498> {A-DPM} βεβαια <949> {A-NSF} επει <1893> {CONJ} μηποτε <3379> {ADV-N} ισχυει <2480> (5719) {V-PAI-3S} οτε <3753> {ADV} ζη <2198> (5719) {V-PAI-3S} ο <3588> {T-NSM} διαθεμενος <1303> (5642) {V-2AMP-NSM}

19-Heb 09:17 For <1063> a testament <1242> is of force <949> after <1909> men are dead <3498>: **otherwise** <1893> **it is of** <2480> <0> **no** <3379> <0> **strength** <2480> (5719) **at all** <3379> while <3753> the testator <1303> (5642) liveth <2198> (5719).

1st Class – επει = επι + ει with crasis, and the PAI, “**Since or because it (a διαθηκη: testament) has no strength while the testator lives.**”

19-Heb 09:26 C-1 - επει <1893> {Prep + COND} εδει <1163> (5707) {V-IAI-3S} αυτον <846> {P-ASM} πολλακις <4178> {ADV} παθειν <3958> (5629) {V-2AAN} απο <575> {PREP} καταβολης <2602> {N-GSF} κοσμου <2889> {N-GSM} νυν <3568> {ADV} δε <1161> {CONJ} απαξ <530> {ADV} επι <1909> {PREP} συντελεια <4930> {N-DSF} των <3588> {T-GPM} αιωνων <165> {N-GPM} εις <1519> {PREP} αθετησιν <115> {N-ASF} αμαρτιας <266> {N-GSF} δια <1223> {PREP} της <3588> {T-GSF} θυσιας <2378> {N-GSF} αυτου <846> {P-GSM} πεφανερωται <5319> (5769) {V-RPI-3S}

19-Heb 9:26 For then <1893> must <1163> (5713) he <846> often <4178> have suffered <3958> (5629) since <575> the foundation <2602> of the world <2889>: but <1161> now <3568> once <530> in <1909> the end <4930> of the world <165> hath he appeared <5319> (5769) to <1519> put away <115> sin <266> by <1223> the sacrifice <2378> of himself <846>.

1st Class – *επει* = *επι*+ *ει* with crasis, and the IAI, “**Since then He must often suffered from the foundation of the Cosmos;** but, now, once for all time, He has appeared, in the end of the ages, to put away sin through the sacrifice of Himself.”

19-Heb 10:02 C-2 - ELC - ATRWP - BMT - *επει* <1893> {CONJ} *ουκ* <3756> {PRT-N} *αν* <302> {PRT} *επαυσαντο* <3973> (5668) {V-AMI-3P} *προσφερομεναι* <4374> (5746) {V-PPP-NPF} *δια* <1223> {PREP} *το* <3588> {T-ASN} *μηδεμian* <3367> {A-ASF-N} *εχειν* <2192> (5721) {V-PAN} *ετι* <2089> {ADV} *συνειδησιν* <4893> {N-ASF} *αμαρτιων* <266> {N-GPF} *τους* <3588> {T-APM} *λατρευοντας* <3000> (5723) {V-PAP-APM} *απαξ* <530> {ADV} *κεκαθαρμενους* <2508> (5772) {V-RPP-APM}

19-Heb 10:02 **For if they really did perfect, but they didn't**<1893> would they <302> not <3756> have ceased <3973> (5668) to be offered <4374> (5746)? because <1223> that the worshippers <3000> (5723) once <530> purged <2508> (5772) should have had <2192> (5721) no <3367> more <2089> conscience <4893> of sins <266>. *{would....: or, they would have ceased to be offered, because, etc.}*

2nd Class - ELC - *επει* = *επι*+ *ει*: *for if* (with crasis). Here, is an ellipses of the verbal aspects of the second class.

ATRWP suggests: “**For if they really did perfect**, would they not have ceased to be offered? *ει*: and the verb substituted *τελειωσαι* AAN, from verse 1 is Aorist Tense – Infinitive; with *αν* and the AMI in the apodosis. See BMT section 273. (f).

ATRWP explains this verse Heb 10:02: “**Else they would not have ceased?** (*επει ουκ αν επαυσαντο*;). **Ellipsis of condition after *επει*** (since if they really did perfect) **with the conclusion of the second-class condition** (*αν* and the aorist middle indicative of *παυομαι*). **To be offered** (*προσφερομεναι*). Regular idiom, participle (present passive) with *παυομαι* (#Ac 5:42). Because (*δια το*). *δια* with the accusative of the articular infinitive, "because of the having" (*εχειν*) as to the worshippers (*τους λατρευοντας*, accusative of general reference of the articular participle), not "would have had." No more conscience of sins (*μηδεμian ετι συνειδησιν αμαρτιων*). Rather "consciousness of sins" as in #9:14. Having been once cleansed (*απαξ κεκαθαρισμενους*). Perfect passive participle of *καθαριζω*, "if they had once for all been cleansed."

Note the Previous verse Heb 10:1 – Not conditional but helps to explain verse 2.

19-Heb 10:1 ¶ *σκian* <4639> {N-ASF} *γαρ* <1063> {CONJ} *εχων* <2192> (5723) {V-PAP-NSM} *ο* <3588> {T-NSM} *νομος* <3551> {N-NSM} *των* <3588> {T-GPN} *μελλοντων* <3195> (5723) {V-PAP-GPN} *αγαθων* <18> {A-GPN} *ουκ* <3756> {PRT-N} *αυτην* <846> {P-ASF} *την* <3588> {T-ASF} *εικονα* <1504> {N-ASF} *των* <3588> {T-GPN} *πραγματων* <4229> {N-GPN} *κατ* <2596> {PREP} *ενιαυτον* <1763> {N-ASM} *ταις* <3588> {T-DPF} *αυταις* <846> {P-DPF} *θυσιας* <2378> {N-DPF} *ας* <3739> {R-APF} *προσφερουσιν* <4374> (5719) {V-PAI-3P} *εις* <1519> {PREP} *το* <3588> {T-ASN} *διηνεκες* <1336> {A-ASN} *ουδεποτε* <3763> {ADV-N} *δυνανται* <1410> (5736) {V-PNI-3P} *τους* <3588> {T-APM} *προσερχομενους* <4334> (5740) {V-PNP-APM} *τελειωσαι* <5048> (5658) {V-AAN}

19-Heb 10:1 ¶ For <1063> the law <3551> having <2192> (5723) a shadow <4639> of good things <18> to come <3195> (5723), and not <3756> the very <846> image <1504> of the things <4229>, can <1410> (5736) never <3763> with those <846> sacrifices <2378> which <3739> they offered <4374> (5719) year by year <2596> <1763> continually <1519> <1336> make <5048> <0> the comers thereunto <4334> (5740) perfect <5048> (5658).

Finally, ATRWP explains the previous verse 1, actually, the context should include Heb 09:27: “**Shadow** (*σκian*). **The contrast here between *σκια* (shadow, shade caused by interruption of light as by trees, #Mr 4:32) and *εικων* (image or picture) is striking. Christ is the *εικων* of God (#2Co 4:4; Col 1:15). In #Col 2:17 Paul draws a distinction between *σκια* for the Jewish rites and ceremonies and *σωμα* for the reality in Christ. Children are fond of shadow pictures. The law gives only a dim outline of the good things to come (#9:11). Continually (*εις το διηνεκες*). See this phrase also in #7:3; 9:12,14. Nowhere else in N.T. From *διηνεκα* (*διαφερω*), to bear through. They can (*δυνανται*). This reading leaves *ο νομος* a nominativus pendens (an anacoluthon). But many MSS. read *δυναται* (it — the law — can). For the idea and use of *τελειωσαι* see #9:9.**

19-Heb 10:13 C-3 ITC - DM - BMT - το <3588> {T-ASN} λοιπον <3063> {A-ASN} εκδεχομενος <1551> (5740) {V-PNP-NSM} εως <2193> {ADV} τεθωσιν <5087> (5686) {V-APS-3P} οι <3588> {T-NPM} εχθροι <2190> {A-NPM} αυτου <846> {P-GSM} υποποδιον <5286> {N-ASN} των <3588> {T-GPM} ποδων <4228> {N-GPM} αυτου <846> {P-GSM}

19-Heb 10:13 From henceforth <3063> expecting <1551> (5740) **until <2193> his <846> enemies <2190> be made <5087> (5686) his <846> footstool <5286> <4228>.**

3rd Class - ITC. See DM section 265. (2) b., and BMT section 269. (c). **Note: no *an* in protasis.** Note this quote from Psa 110:01 occurs here, and in Mat 22:44, Mrk 12:36, Luk 20:43, Act 02:35, and Heb 01:13. The conditional aspect is merely one of When, εως :until, not Whether.

ATRPW writes: "Henceforth expecting (το λοιπον εκδεχομενος). "For the rest" or "for the future" (το λοιπον, accusative of extent of time). The expectant attitude of Christ here is that of final and certain victory (#Joh 16:33; 1Co 15:24-28). Till his enemies be made His footstool. (εως τεθωσιν οι εχθροι αυτου). **Purpose and temporal clause with εως and the first aorist passive subjunctive of τιθημι. He quotes #Ps 110:1 again."**

19-Heb 10:38 C-3 EC - DM - ATRWP - ο <3588> {T-NSM} δε <1161> {CONJ} δικαιος <1342> {A-NSM} εκ <1537> {PREP} πιστεως <4102> {N-GSF} ζησεται <2198> (5695) {V-FDI-3S} και <2532> {CONJ} εαν <1437> {COND} υποστειληται <5288> (5672) {V-AMS-3S} ουκ <3756> {PRT-N} ευδοκει <2106> (5719) {V-PAI-3S} η <3588> {T-NSF} ψυχη <5590> {N-NSF} μου <1473> {P-1GS} εν <1722> {PREP} αυτω <846> {P-DSM}

19-Heb 10:38 Now <1161> the just <1342> shall live <2198> (5695) by <1537> faith <4102>: **but <2532> if <1437> any man draw back <5288> (5672),** my <3450> soul <5590> shall have <2106> <0> no <3756> pleasure <2106> (5719) in <1722> him <846>.

3rd Class - EC - See DM section 278. (3) - **"If any man (generic) should draw back** (Middle voice – for his own benefit), **My soul shall have NO pleasure in him."** Strong negation ουκ: NO in Emphatic position in the apodosis.

ATRPW adds^a: **"If he shrink back (εαν υποστειληται). Condition of third class with εαν and the first aorist middle subjunctive of υποσσελλω, old verb to draw oneself under or back, to withdraw, as already in #Ac 20:20,27; Ga 2:12. See #Ro 1:17 for the quotation also of "the just shall live by faith."**

19-Heb 11:11 C-1 - ATRWP - πιστει <4102> {N-DSF} και <2532> {CONJ} αυτη <846> {P-NSF} σαρρα <4564> {N-NSF} δυναμιν <1411> {N-ASF} εις <1519> {PREP} καταβολην <2602> {N-ASF} σπερματος <4690> {N-GSN} ελαβεν <2983> (5627) {V-2AAI-3S} και <2532> {CONJ} παρα <3844> {PREP} καιρον <2540> {N-ASM} ηλικιας <2244> {N-GSF} ετεκεν <5088> (5627) {V-2AAI-3S} επει <1893> {CONJ} πιστον <4103> {A-ASM} ηγησατο <2233> (5662) {V-ADI-3S} τον <3588> {T-ASM} επαγγελιαμενον <1861> (5666) {V-ADP-ASM}

19-Heb 11:11 Through faith <4102> also <2532> Sara <4564> herself <846> received <2983> (5627) strength <1411> to <1519> conceive <2602> seed <4690>, and <2532> was delivered of a child <5088> (5627) when she was past <3844> age <2540> <2244>, **because <1893> she judged <2233> (5662) him faithful <4103> who had promised <1861> (5666).**

1st Class - επει = επι+ ει: for if, for since, because, (with crasis). Obviously God the SON in his appearance in Abrahams camp, accompanied by two othe angels-messengers. Gen 18:1-22.

ATRPW suggests: "To conceive seed (εις καταβολην σπερματος). For deposit of seed. See #4:3 for καταβολη. Past age (παρα καιρον ηλικιας). Beyond (παρα with the accusative) the season of age. Since she counted him faithful who had promised (επει πιστον ηγησατο τον επαγγελιαμενον). Sarah herself (αυτη — σαρρα). **Even Sarah, old as she was, believed God who had promised. Hence she received power."**

^a adds: 2+2=4,. . . ATR also can subtract, multiply, and divide. He probably could have solved differential equations!

19-Heb 11:15 C-2 EC - DM - ATRWP - **και <2532> {CONJ} ει <1487> {COND} μεν <3303> {PRT} εκεινης <1565> {D-GSF} εμνημονεον <3421> (5707) {V-IAI-3P} αφ <575> {PREP} ης <3739> {R-GSF} εξηλθον <1831> (5627) {V-2AAI-3P} ειχον <2192> (5707) {V-IAI-3P} αν <302> {PRT} καιρον <2540> {N-ASM} ανακαμψαι <344> (5658) {V-AAN}**

19-Heb 11:15 **And <2532> truly <3303>, if <1487> they had been mindful <3421> (5707) of that <1565> country from <575> where <3739> they came out <1831> (5627), they might <302> have had <2192> (5707) opportunity <2540> to have returned <344> (5658).**

2nd Class - EC - See DM section 278. (3).

ATRWP says: "Had been mindful (εμνημονεον) — would have had (ειχον αν). **Condition of second class (note αν in conclusion) with the imperfect (not aorist) in both condition and conclusion.** So it means: "If they had continued mindful, they would have kept on having (linear action in both cases in past time). **Opportunity to return (καιρον ανακαμψαι).** Old verb ανακαμπω to bend back, to turn back (#Mt 2:12), here first aorist active infinitive. **Continual hankering would have found a way. Cf. the Israelites in the wilderness yearning after Egypt."**

19-Heb 12:08 C-1 - ATRWP - **ει <1487> {COND} δε <1161> {CONJ} χωρις <5565> {ADV} εστε <1510> (5719) {V-PAI-2P} παιδειας <3809> {N-GSF} ης <3739> {R-GSF} μετοχοι <3353> {A-NPM} γεγονασιν <1096> (5754) {V-2RAI-3P} παντες <3956> {A-NPM} αρα <686> {PRT} νοθοι <3541> {A-NPM} εστε <1510> (5719) {V-PAI-2P} και <2532> {CONJ} ουχ <3756> {PRT-N} υιοι <5207> {N-NPM}**

19-Heb 12:08 **But <1161> if <1487> ~~ye~~ **be** you are <2075> (5748) without <5565> chastisement <3809>, (whereof <3739> all (the saved ones) <3956> are <1096> (5754) partakers <3353>), then <686> are ye <2075> (5748) bastards <3541>, and <2532> not <3756> sons <5207>.**

1st Class - "But since you are without chastisement, (whereof all (the saved ones) are partakers), then you are bastards (illegitimate – wrong father! Ref. Joh 08:44), and NOT sons (of God)."

ATRWP reads as: "**If ye are without chastening (ει χωρις εστε παιδειας).** **Condition of first class, determined as fulfilled.** Note position of εστε (are) between the preposition χωρις and παιδειας (ablative case). Have been made (γεγονασιν). Perfect active indicative of γινωμαι. Partakers (μετοχοι). Partners (#3:14). **Then (αρα).** **Accordingly, correspondingly.** **Bastards (νοθοι).** **Old word, here only in N.T. Illegitimate."**

19-Heb 12:17 C-1 - DM - BMT - **ιστε <1492> (5758) {V-RAI-2P} γαρ <1063> {CONJ} οτι <3754> {CONJ} και <2532> {CONJ} μετεπειτα <3347> {ADV} θελων <2309> (5723) {V-PAP-NSM} κληρονομησαι <2816> (5658) {V-AAN} την <3588> {T-ASF} ευλογιαν <2129> {N-ASF} απεδοκιμασθη <593> (5681) {V-API-3S} μετανοιας <3341> {N-GSF} γαρ <1063> {CONJ} τοπον <5117> {N-ASM} ουχ <3756> {PRT-N} ευρεν <2147> (5627) {V-2AAI-3S} καιπερ <2539> {CONJ} μετα <3326> {PREP} δακρυων <1144> {N-GPN} εκζητησας <1567> (5660) {V-AAP-NSM} αυτην <846> {P-ASF}**

19-Heb 12:17 For <1063> ye know <2467> (5759) how <3754> that afterward <2532> <3347>, when he would <2309> (5723) have inherited <2816> (5658) the blessing <2129>, he was rejected <593> (5681): for <1063> he found <2147> (5627) no <3756> place <5117> of repentance <3341>, **though <2539> he sought <1567> it <846> carefully <1567> (5660) with <3326> tears <1144>.** {place...: or, way to change his mind}

1st Class - LC - καιπερ: *though*, with the AAP-NSM participle of εκζητω. See DM sections 278. (1), and 279, and BMT section 269. (c). For a true believer, there is a point beyond which a believer may (in the flesh) traverse, and for which his reputation and life are so bad that he is a castaway, i. e., put on the shelf – a real 'cracked pot'; or even he may have commented the 'sin unto death'. Ref. 1Co 09:27; Rom 06:16, and 1Jo 05:16.

ATRWP says: "Ye know (ιστε). Regular form for the second person of οίδα rather than the Koine, οιδατε. **He was rejected (απεδοκιμασθη).** First aorist passive indicative of αποδοκιμαζω, old verb to disapprove (#Mt 21:42). **Place of repentance (μετανοιας τοπον).** μετανοια is change of mind and purpose, not sorrow though he had tears (μετα δακρυων) afterwards as told in #Ge 27:38. **He sought it (αυτην, the blessing ευλογιαν) with tears, but in vain.** There was no change of mind in

Isaac. The choice was irrevocable as Isaac shows (#Ge 27:33). **Esau is a tragic example of one who does a wilful sin which allows no second chance (#Heb 6:6; 10:26). The author presses the case of Esau as a warning to the Christians who were tempted to give up Christ."**

19-Heb 12:20 C-3 DC - DM - ATRWP - ουκ <3756> {PRT-N} εφερον <5342> (5707) {V-IAI-3P} γαρ <1063> {CONJ} το <3588> {T-ASN} διαστελλομενον <1291> (5746) {V-PPP-ASN} ~~καν <2579>~~ {COND-K} ~~θηριον <2342>~~ {N-NSN} ~~θυγη <2345>~~ (5632) {V-2AAS-3S} του <3588> {T-GSN} ορους <3735> {N-GSN} λιθοβοληθησεται <3036> (5701) {V-FPI-3S}

19-Heb 12:20 (For <1063> they could <5342> <0> not <3756> endure <5342> (5707) that which was commanded <1291> (5746), ~~even if *so much as* <2579> a beast <2342> touch <2345> (5632) the mountain <3735>~~, it shall be stoned <3036> (5701), ~~or <2228> thrust through <2700> (5701) with a dart <1002>~~:

3rd Class - DC - See DM section 278. (2); - καν = και + εαν: and if. Note: the phrase ‘with a dart’ – a javelin Greek, η <2228> {PRT} βολιδι <1002> {N-DSF} κατατοξευθησεται <2700> (5701) {V-FPI-3S}, of the Textus Receptus, is not in the better/best texts. Note the verb liyobolhyhsetai means to ‘stone,’ ‘kill by stoning.’ Please refer to figure 06. Photos And Topographical Feature Of Jabel Al Lawz; looking at the boundary markers extant around the front of the mountain.

ATRWP says: “For they could not endure (ουκ εφερον γαρ). Imperfect active of φερω, “for they were not enduring (bearing).” That which was enjoined (το διαστελλομενον). Present passive articular participle of διαστελλω, old verb to distinguish, to dispose, to order. The quotation is from #Ex 19:12. The people appealed to Moses (#Ex 20:19) and the leaders did so also (#De 5:23), both in terror. If even (καν). “Even if.” Condition of third class with second aorist active subjunctive of θυγγανω as in #11:28, followed by genitive ορους (mountain). It shall be stoned (λιθοβοληθησεται). From #Ex 19:13. Late compound verb from λιθοβολος (from λιθος, βαλλω) as in #Mt 21:35.”

19-Heb 12:25 C-1 ,1 - DM - BMT - ATRWP - βλεπετε <991> (5720) {V-PAM-2P} μη <3361> {PRT-N} παραιτησθε <3868> (5667) {V-ADS-2P} τον <3588> {T-ASM} λαλουντα <2980> (5723) {V-PAP-ASM} ει <1487> {COND} γαρ <1063> {CONJ} εκεινοι <1565> {D-NPM} ουκ <3756> {PRT-N} εφυγον <5343> (5627) {V-2AAI-3P} τον <3588> {T-ASM} επι <1909> {PREP} γης <1093> {N-GSF} παραιτησαμενοι <3868> (5666) {V-ADP-NPM} χρηματιζοντα <5537> (5723) {V-PAP-ASM} πολλω <4183> {A-DSN} μαλλον <3123> {ADV} ημεις <1473> {P-1NP} οι <3588> {T-NPM} τον <3588> {T-ASM} απ <575> {PREP} ουρανων <3772> {N-GPM} αποστρεφομενοι <654> (5734) {V-PMP-NPM}

19-Heb 12:25 See <991> (5720) that ye refuse <3868> (5667) not <3361> him that speaketh <2980> (5723). For <1063> if <1487> they <1565> escaped <5343> (5627) not <3756> who refused him <3868> (5666) that spake <5537> (5723) on <1909> earth <1093>, much <4183> more <3123> we shall not <2249> escape, if we turn away from Him <654> (5734) that speaketh from <575> heaven <3772>:

1st Class - + 1st Class - Substitution of ει in the second clause and with the PMParticle-NPM. See DM section 276. (2), and BMT section 269. (c)

ATRWP writes: “See (βλεπετε). Earnest word as in #3:12. Driving home the whole argument of the Epistle by this powerful contrast between Mount Zion and Mount Sinai. The consequences are dreadful to apostates now, for Zion has greater terrors than Sinai, great as those were. That ye refuse not (μη παραιτησθε). Negative purpose with μη and the first aorist middle subjunctive of παραιτεομαι, the same verb used in verse #19 about the conduct of the Israelites at Sinai and also below. Him that speaketh (τον λαλουντα). Present active articular participle of λαλεω as in verse #24 (Jesus speaking by his blood). For if they did not escape (ει γαρ εκεινοι ουκ εφευγον). Condition of first class with ει and second aorist active indicative of εκφυγω, to escape. Direct reference to Sinai with use of the same verb again (παραιτησαμενοι, when they refused). Him that warned (τον χρηματιζοντα). That is Moses. For χρηματιζω see #8:5; 11:7. Much more we (πολυ μαλλον ημεις). Argument from the less to the greater, πολυ, adverbial accusative case. The verb has to be supplied from the condition, “We shall not escape.” Our chance to escape is far less, “we who turn away (αποστρεφομενοι, middle participle, turn ourselves away from) the one from heaven (τον απ ουρανων),” God speaking through his Son (#1:2).”

19-Heb 13:23 C-3 - γνωσκετε <1097> (5719) {V-PAI-2P} <1097> (5720) {V-PAM-2P} τον <3588> {T-ASM} αδελφον <80> {N-ASM} τιμοθεον <5095> {N-ASM} απολελυμενον <630> (5772) {V-RPP-ASM} μεθ <3326> {PREP} ου <3739> {R-GSM} εαν <1437> {COND} ταχιον <5032> {ADV-C} ερχηται <2064> (5741) {V-PNS-3S} οψομαι <3708> (5695) {V-FDI-1S} υμας <4771> {P-2AP}

19-Heb 13:23 Know ye <1097> (5719) that *our* brother <80> Timothy <5095> is set at liberty <630> (5772); with <3326> whom <3739>, **if** <1437> **he come** <2064> (5741) **shortly** <5032>, I will see <3700> (5695) you <5209>.

3rd Class - εαν with the PAS-3S. "Timothy"! Another evidence of Pauline authorship. 10:11, Temple still standing, and this was presumably written from Rome in 68 AD, the time of Paul's imprisonment there. And an internal evidence:

Heb 13:25 η <3588> {T-NSF} χαρις <5485> {N-NSF} μετα <3326> {PREP} παντων <3956> {A-GPM} υμων <4771> {P-2GP} αμην <281> {HEB}

Heb 13:25 Grace <5485> be with <3326> you <5216> all <3956>. Amen <281>

Here, although perhaps a usual salutation for Paul is unlike others, We compare this one with:

Phil 4:23 η <3588> {T-NSF} χαρις <5485> {N-NSF} του <3588> {T-GSM} κυριου <2962> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} μετα <3326> {PREP} παντων <3956> {A-GPM} υμων <4771> {P-2GP} αμην <281> {HEB}

Phil 4:23 The grace <5485> of our <2257> Lord <2962> Jesus <2424> Christ <5547> be with <3326> you <5216> all <3956>. Amen <281>.

2 Tim 4:22 ο <3588> {T-NSM} κυριος <2962> {N-NSM} ιησους <2424> {N-NSM} χριστος <5547> {N-NSM} μετα <3326> {PREP} του <3588> {T-GSN} πνευματος <4151> {N-GSN} σου <4771> {P-2GS} η <3588> {T-NSF} χαρις <5485> {N-NSF} μεθ <3326> {PREP} υμων <4771> {P-2GP} αμην <281> {HEB}

2 Tim 4:22 The Lord <2962> Jesus <2424> Christ <5547> be with <3326> thy <4675> spirit <4151>. Grace <5485> be with <3326> you <5216>. Amen <281>.

Other Evidences are: 1. The entire Eastern Church of Palestine, Syria, and Alexandria ascribed it to Paul (as did most of the Church Fathers). 2. The argument and theology of the book are quite Pauline. 3. The references to bonds fit Paul's experience. 4. Peter states that Paul wrote to the sojourners in dispersion (II Peter 3:15), and no other Epistle of Paul was written to Hebrews. 5. Apart from Pauline authorship, little unity is seen among commentators as to who the author was.

20-James

20-Jas 01:02 C-3 ITC – DM - *πασαν* <3956> {A-ASF} *χαραν* <5479> {N-ASF} *ηγησασθε* <2233> (5663) {V-ADM-2P} *αδελφοι* <80> {N-VPM} *μου* <1473> {P-1GS} *οταν* <3752> {CONJ} *πειρασμοις* <3986> {N-DPM} *περιπεσητε* <4045> (5632) {V-2AAS-2P} *ποικιλοις* <4164> {A-DPM}

20-Jas 01:02 My <3450> brethren <80>, count it <2233> (5662) all <3956> joy <5479> **whenever** <3752> **ye fall** <4045> (5632) **into divers** <4164> **temptations [trials]** <3986>;

3rd Class – ITC - *οταν* = *οτε* + *αν*: *whenever*, with crasis, with the subjunctive. See DM section 265. (2) a.

ATRPW writes: "Count it (*ηγησασθε*). First aorist middle imperative of *ηγεομαι*, old verb to consider. **Do it now and once for all.**

All joy (*πασαν χαραν*). "Whole joy," "unmixed joy," as in #Php 2:29. Not just "some joy" along with much grief. When (*οταν*). "Whenever," indefinite temporal conjunction. Ye fall into (*περιπεσητε*). Second aorist active subjunctive (with the indefinite *οταν*) from *περιπιπτω*, literally to fall around (into the midst of), to fall among as in #Lu 10:30 *ληισταις περιεπεσεν* (he fell among robbers). Only other N.T. example of this old compound is in #Ac 27:41. Thucydides uses it of falling into affliction. It is the picture of being surrounded (*περι*) by trials. Manifold temptations (*πειρασμοις ποικιλοις*). Associative instrumental case. The English word temptation is Latin and originally meant trials whether good or bad, but the evil sense has monopolized the word in our modern English, though we still say "attempt." The word *πειρασμος* (from *πειραζω*, late form for the old *πειραω* as in #Ac 26:21, both in good sense as in #Joh 6:6, and in bad sense as in #Mt 16:1) does not occur outside of the LXX and the N.T. except in Dioscorides (A.D. 100?) of experiments on diseases. "Trials" is clearly the meaning here, but the evil sense appears in verse #12 (clearly in *πειραζω* in verse #13) and so in #Heb 3:8. Trials rightly faced are harmless, but wrongly met become temptations to evil. The adjective *ποικιλος* (manifold) is as old as Homer and means variegated, many coloured as in #Mt 4:24; 2Ti 3:6; Heb 2:4. In #1Pe 1:6 we have this same phrase. It is a bold demand that James here makes.."

20-Jas 01:05 C-1 - ATRWP - *ει* <1487> {COND} *δε* <1161> {CONJ} *τις* <5100> {X-NSM} *υμων* <4771> {P-2GP} *λειπεται* <3007> (5743) {V-PPI-3S} *σοφιας* <4678> {N-GSF} *αιτειτω* <154> (5720) {V-PAM-3S} *παρα* <3844> {PREP} *του* <3588> {T-GSM} *διδοντος* <1325> (5723) {V-PAP-GSM} *θεου* <2316> {N-GSM} *πασιν* <3956> {A-DPM} *απλως* <574> {ADV} *και* <2532> {CONJ} *ουκ* <3756> {PRT-N} *ονειδιζοντος* <3679> (5723) {V-PAP-GSM} *και* <2532> {CONJ} *δοθησεται* <1325> (5701) {V-FPI-3S} *αυτω* <846> {P-DSM}

20-Jas 01:05 And <1161> **if/since any** <1536> **of you** <5216> **lack** <3007> (5743) **wisdom** <4678>, let him ask <154> (5720) of <3844> God <2316>, that giveth <1325> (5723) to all <3956> *men* liberally <574>, and <2532> upbraideth <3679> (5723) not <3361>; and <2532> it shall be given <1325> (5701) him <846>.

1st Class - "And since some of you lack wisdom, let him ask . . ."

ATRPW reads as: "Lacketh wisdom (*λειπεται σοφιας*). Condition of first class, assumed as true, *ει* and present passive indicative of *λειπω* to be destitute of, with ablative case *σοφιας*. **"If any one falls short of wisdom." A banking figure, to have a shortage of wisdom (not just knowledge, *γνωσεως*, but wisdom *σοφιας*, the practical use of knowledge). Let him ask (*αιτειτω*). Present active imperative of *αιτεω*, "let him keep on asking." {Ed. Note Ref. Mat 07:07 and Luk 11:09.} Of God (*παρα του θεου*). "From (from beside) God," ablative case with *παρα*. Liberally (*απλως*). This old adverb occurs here only in the N.T. (from *απλους*, single-fold, #Mt 6:22, and *απλοτης*, simplicity, generosity, is common — #2Co 8:2; Ro 12:8). But the adverb is common in the papyri by way of emphasis as simply or at all (Moulton and Milligan's Vocabulary). Mayor argues for the sense of "unconditionally" (the logical moral sense) while Hort and Ropes agree and suggest "graciously." The other sense of "abundantly" or "liberally" suits the idea in *απλοτης* in #2Co 8:2; #Ro 12:8, but no example of the adverb in this sense has been found unless this is one here. See #Isa 55:1 for the idea of God's gracious giving and the case of Solomon (#1Ki 3:9-12; Pr 2:3). Upbraideth not (*μη ονειδιζοντος*). Present active participle of *ονειδιζω* (old verb to reproach, to cast in one's teeth, #Mt 5:11) in the ablative case like *διδοντος* agreeing with *θεου* and with the usual negative of the participle (*μη*). This is the negative statement of *διδοντος απλως* (giving graciously). The evil habit of giving stinging words along with the money is illustrated in Sirach 41:22 and Plutarch (De adulat., p. 64A).] Cf. #Heb 4:16. And it shall be given him (*και δοθησεται αυτω*). First future passive of *διδωμι*, a blessed promise in accord with the words of Jesus (#Mt 7:7,11; Lu 11:13), meaning here not only "wisdom," but all good gifts, including the Holy Spirit. There are frequent reminiscences of the words of Jesus in this Epistle."**

20-Jas 01:23 C-1 - ATRWP - **οτι** <3754> {CONJ} **ει** <1487> {COND} **τις** <5100> {X-NSM} **ακροατης** <202> {N-NSM} **λογου** <3056> {N-GSM} **εστιν** <1510> (5719) {V-PAI-3S} **και** <2532> {CONJ} **ου** <3756> {PRT-N} **ποιητης** <4163> {N-NSM} **ουτος** <3778> {D-NSM} **εοικεν** <1503> (5758) {V-RAI-3S} **ανδρι** <435> {N-DSM} **κατανοουντι** <2657> (5723) {V-PAP-DSM} **το** <3588> {T-ASN} **προσωπον** <4383> {N-ASN} **της** <3588> {T-GSF} **γενεσεως** <1078> {N-GSF} **αυτου** <846> {P-GSM} **εν** <1722> {PREP} **εσοπτρω** <2072> {N-DSN}

20-Jas 01:23 For <3754> **if any** <1536> **be** <2076> (5748) **a hearer** <202> **of the word** <3056>, **and** <2532> **not** <3756> **a doer** <4163>, he <3778> is like <1503> (5758) unto a man <435> beholding <2657> (5723) his <846> natural <1078> face <4383> in <1722> a ~~glass~~ mirror <2072>:

1st Class - . See next verse for the result of this simile.

20-Jas 01:24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. (ASV)

ATRWP says: "And not a doer (και ου ποιητης). Condition of first class, assumed as true, and ου (rather than μη) contrasts ποιητης with ακροατης. Unto a man beholding (ανδρι κατανοουντι). Associative instrumental case after εοικεν as in #1:6. Note ανδρι as in #1:8 in contrast with γυναικι (woman), not ανθρωπω (general term for man). Present active participle of κατανοεω to put the mind down on (κατα, νους), to consider attentively, to take note of, as in verse #24 (κατενοησεν). His natural face (το προσωπον της γενεσεως αυτου). "The face of his birth" (origin, lineage, nativity). For this use of γενεεις see #3:6; Mt 1:1,18; Lu 1:13. In a mirror (εν εσοπτρω). Old word (from εις, οπτω) in N.T. only here and #1Co 13:12. The mirrors of the ancients were not of glass, but of polished metal (of silver or usually of copper and tin). See κατοπτριζομαι in #2Co 3:18."

20-Jas 01:26 C-1 ,3 ,3 - DM - BMT - ATRWP - **ει** <1487> {COND} **τις** <5100> {X-NSM} **δοκει** <1380> (5719) {V-PAI-3S} **θηρσκος** <2357> {A-NSM} **ειναι** <1510> (5721) {V-PAN} **εν** <1722> {PREP} **υμιν** <4771> {P-2DP} **μη** <3361> {PRT-N} **χαλιναγωγων** <5468> (5723) {V-PAP-NSM} **γλωσσαν** <1100> {N-ASF} **αυτου** <846> {P-GSM} **αλλα** <235> {CONJ} **απατων** <538> (5723) {V-PAP-NSM} **καρδιαν** <2588> {N-ASF} **αυτου** <846> {P-GSM} **τουτου** <3778> {D-GSM} **ματαιος** <3152> {A-NSF} **η** <3588> {T-NSF} **θηρσκεια** <2356> {N-NSF}

20-Jas 01:26 **If any man** <1536> **among** <1722> **you** <5213> **seem** <1380> (5719) **to be** <1511> (5750) **religious** <2357>, **and bridleth** <5468> (5723) **not** <3361> **his** <846> **tongue** <1100>, **but** <235> **deceiveth** <538> (5723) **his own** <846> **heart** <2588>, this man's <5127> religion <2356> **is vain** <3152>.

1st Class - This could easily be three protasis, with two clauses with participles as conditions of the third class. You'll note the two third class conditions (no ean) but with two participles as DM section 276. (2) and BMT section 261. (c).

ATRWP says: "Thinketh himself to be religious (δοκει θηρσκος ειναι). Condition of first class (ει-δοκει). θηρσκος (of uncertain etymology, perhaps from θρεομαι, to mutter forms of prayer) is predicate nominative after ειναι, agreeing with the subject of δοκει (either "he seems" or "he thinks"). This source of self-deception is in saying and doing. The word θηρσκος is found nowhere else except in lexicons. Hatch (Essays in Biblical Greek, pp. 55-57) shows that it refers to the external observances of public worship, such as church attendance, almsgiving, prayer, fasting (#Mt 6:1-18). It is the Pharisaic element in Christian worship. While he bridleth not his tongue (μη χαλιναγωγων γλωσσαν εαυτου). "Not bridling his own tongue." A reference to verse #19 and the metaphor is repeated in #3:12. This is the earliest known example of the compound χαλιναγωγεω (χαλινος, bridle αγω, to lead). It occurs also in Lucian. The picture is that of a man putting the bridle in his own mouth, not in that of another. See the similar metaphor of muzzling (φιμωω) one's mouth (#Mt 22:12 εφιμωθη). Deceiveth (απατων). Present active participle from απατη (deceit). He plays a trick on himself. Religion (θηρσκεια). Later form of θηρσκη (Herodotus) from θηρσκος above. It means religious worship in its external observances, religious exercise or discipline, but not to the exclusion of reverence. In the N.T. we have it also in #Ac 26:5 of Judaism and in #Col 2:18 of worshipping angels. It is vain (ματαιος, feminine form same as masculine) or empty. Comes to nothing."

20-Jas 02:02 C-3 partial protasis only, 3 partial protasis only – See vs 03 - **εαν** <1437> {COND} **γαρ** <1063> {CONJ} **εισελθη** <1525> (5632) {V-2AAS-3S} **εις** <1519> {PREP} **την** <3588> {T-ASF} **συναγωγην** <4864> {N-ASF} **υμων** <4771> {P-2GP} **ανηρ** <435> {N-NSM} **χρυσοδακτυλιος** <5554> {A-NSM} **εν**

<1722> {PREP} εσθιτι <2066> {N-DSF} λαμπρα <2986> {A-DSF} εισελθη <1525> (5632) {V-2AAS-3S} δε <1161> {CONJ} και <2532> {CONJ} πτωχος <4434> {A-NSM} εν <1722> {PREP} ρυπαρα <4508> {A-DSF} εσθιτι <2066> {N-DSF}

20-Jas 02:02 For <1063> if <1437> there come <1525> (5632) unto <1519> your <5216> assembly <4864> a man <435> with a gold ring <5554>, in <1722> goodly <2986> apparel <2066>, and <1161> there come in <1525> (5632) also <2532> a poor man <4434> in <1722> vile <4508> raiment <2066>;

{assembly: Gr. synagogue}

3rd Class – We see two men come in the assembly both suppositions considered true. Each clause continues in verse 03 and the two apodosis in verse 03. ass shown

20-Jas 02:03 C-3 ,3 - finish of protasis of vs 02 with apodosis underlined - and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; (ASV)

The result of these distinctions is in verse 04!

20-Jas 02:04- Distinctions {1} do ye not make distinctions {2} among yourselves, and become judges with evil thoughts? {1} Or are ye not divided 2) Or in your own mind? (ASV)

ATRPW says: “For (γὰρ). An illustration of the prohibition. If there come in (εἰν εισελθῇ). Condition of third class (supposable case) with εἰν and second (ingressive) aorist active subjunctive of εἰσερχομαι. Into your synagogue (εἰς συναγωγὴν ὑμῶν). The common word for the gathering of Jews for worship (#Lu 12:11) and particularly for the building where they met (#Lu 4:15,20,28, etc.). Here the first is the probable meaning as it clearly is in #Heb 10:25 (τῇ ἐπισυναγωγῇ αὐτῶν), where the longer compound occurs. It may seem a bit odd for a Christian church (ἐκκλησία) to be termed συναγωγή, but James is writing to Jewish Christians and this is another incidental argument for the early date. Epiphanius (Haer. XXX. 18) states that the Ebionites call their church συναγωγή, not ἐκκλησία. In the fourth century an inscription has συναγωγή for the meeting-house of certain Christians. A man with a gold ring (ἀνὴρ χρυσοδακτυλῖος). "A gold-fingered man," "wearing a gold ring." The word occurs nowhere else, but Lucian has χρυσοχειρ (gold-handed) and Epictetus has χρυσοὺς δακτυλῖους (golden seal-rings). "Hannibal, after the battle of Cannae, sent as a great trophy to Carthage, three bushels of gold-rings from the fingers of Roman knights slain in battle" (Vincent). In fine clothing (ἐν εσθιτι λαμπρα). "In bright (brilliant) clothing" as in #Lu 23:11; Ac 10:30; Re 19:14. In contrast with "vile clothing" (ἐν ρυπαρᾷ εσθιτι), "new glossy clothes and old shabby clothes" (Hort). ρυπαρός (late word from ρυπος, filth, #1Pe 3:21) means filthy, dirty. In N.T. only here and #Re 22:11 (filthy). Poor man (πτωχός). Beggarly mendicant (#Mt 19:21), the opposite of πλουσιος (rich).”

20-Jas 02:08 C-1 - ATRWP - εἰ <1487> {COND} μεντοι <3305> {CONJ} νομον <3551> {N-ASM} τελειτε <5055> (5719) {V-PAI-2P} βασιλικον <937> {A-ASM} κατα <2596> {PREP} την <3588> {T-ASF} γραφην <1124> {N-ASF} αγαπησεις <25> (5692) {V-FAI-2S} τον <3588> {T-ASM} πλησιον <4139> {ADV} σου <4771> {P-2GS} ως <5613> {ADV} σεαυτον <4572> {F-2ASM} καλως <2573> {ADV} ποιειτε <4160> (5719) {V-PAI-2P}

20-Jas 02:08 ¶ If <1487>, indeed <3305>, ye fulfil <5055> (5719) the royal <937> law <3551> according to <2596> the scripture <1124>, Thou shalt love <25> (5692) thy <4675> neighbour <4139> as <5613> thyself <4572>, ye do <4160> (5719) well <2573>:

1st Class -

ATRPW says: “Howbeit (μεντοι). Probably not adversative here, but simply confirmatory, "if now," "if indeed," "if really."

Common in Xenophon in this sense. See the contrast (δε) in verse #9. If ye fulfil (εἰ τελειτε). Condition of first class, assumed as true with εἰ and present active indicative of τελειω, old verb, to bring to completion, occurring in #Ro 2:27 also with νομος (law). Jesus used πληρω in #Mt 4:17. James has τηρεω in #2:10. The royal law (νομον βασιλικον). Old adjective for royal, regal (from βασιλευς king), as of an officer (#Joh 4:46). But why applied to νομος? The Romans had a phrase, lex regia, which came from the king when they had kings. The absence of the article is common with νομος (#4:11). It can mean a law fit to guide a king, or such as a king would choose, or even the king of laws. Jesus had said that on the law of love hang all the law and the prophets (#Mt 22:40), and he had given the Golden Rule as the substance of the Law and the prophets (#Mt 7:12). This is probably the royal law which is violated by partiality (#Jas 2:3). It is in accord with the Scripture quoted here (#Le 19:18) and ratified by Jesus (#Lu 10:28).

20-Jas 02:09 C-1 - ATRWP - **ει <1487> {COND} δε <1161> {CONJ} προσωποληπτειτε <4380> (5719) {V-PAI-2P}** αμαρτιαν <266> {N-ASF} εργαζεσθε <2038> (5736) {V-PNI-2P} ελεγχομενοι <1651> (5746) {V-PPP-NPM} υπο <5259> {PREP} του <3588> {T-GSM} νομου <3551> {N-GSM} ως <5613> {ADV} παραβαται <3848> {N-NPM}

20-Jas 02:09 **But <1161> if/since <1487> ye have respect to persons <4380> (5719),** ye commit <2038> (5736) sin <266>, and are convinced <1651> (5746) of <5259> the law <3551> as <5613> transgressors <3848>.

1st Class -

ATRWP reads as: **"But if ye have respect of persons (ει δε προσωποληπτειτε). Condition of first class by contrast with that in verse #8. For this verb (present active indicative), formed from προσωπον λαμβανω, here alone in the N.T., see in #2:1. A direct reference to the partiality there pictured. Ye commit sin (αμαρτιαν εργαζεσθε). "Ye work a sin." A serious charge, apparently, for what was regarded as a trifling fault. See #Mt 7:23, οι εργαζομενοι την ανομιαν (ye that work iniquity), an apparent reminiscence of the words of Jesus there (from #Ps 6:8). Being convicted (ελεγχομενοι). Present passive participle of ελεγχω, to convict by proof of guilt (#Joh 3:20; 8:9,46; #1Co 14:24). As transgressors (ως παραβαται). For this word from παραβαινω, to step across, to transgress, see #Ga 2:18; Ro 2:25,27. See this very sin of partiality condemned in #Le 19:15; De 1:17; 16:19. To the law and to the testimony.{Ed. Note: Isa 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. }."**

20-Jas 02:10 C-3 IRC - DM - ATRWP - **οστις <3748> {R-NSM} γαρ <1063> {CONJ} ολον <3650> {A-ASM} τον <3588> {T-ASM} νομον <3551> {N-ASM} τηρησει <5083> (5692) {V-FAI-3S} πταισει <4417> (5692) {V-FAI-3S} δε <1161> {CONJ} εν <1722> {PREP} ενι <1520> {A-DSM} γεγονεν <1096> (5754) {V-2RAI-3S} παντων <3956> {A-GPM} ενοχος <1777> {A-NSM}**

20-Jas 02:10 **For <1063> whosoever <3748> shall keep <5083> (5692) the whole <3650> law <3551>, and yet <1161> offend <4417> (5692) in <1722> one <1520> point, he is <1096> (5754) guilty <1777> of all <3956>.**

3rd Class - IRC - See DM section 253. (1)

ATRWP gives: **"Whosoever shall keep (οστις τηρηση). Indefinite relative clause with οστις and aorist active subjunctive of τηρεω, old verb, to guard (from τηρος guarding), as in #Mt 27:36, without αν (though often used, but only one example of modal εαν=αν in James, viz., #4:4). This modal αν (εαν) merely interprets the sentence as either more indefinite or more definite (Robertson, Grammar, p. 957f.). And yet stumble in one point (πταιση δε εν ενι). First aorist active subjunctive also of πταιω, old verb, to trip, as in #3:2; Ro 11:11. "It is incipient falling" (Hort). He is become (γεγονεν). Second perfect indicative of γινωμαι, "he has become" by that one stumble. Guilty of all (παντων ενοχος). Genitive of the crime with ενοχος, old adjective from ενεχω (to hold on or in), held in, as in #Mr 3:29. This is law. To be a lawbreaker one does not have to violate all the laws, but he must keep all the law (ολον τον νομον) to be a law-abiding citizen, even laws that one does not like. See #Mt 5:18 for this same principle. There is Talmudic parallel: "If a man do all, but omit one, he is guilty for all and each." This is a pertinent principle also for those who try to save themselves. But James is urging obedience to all God's laws."**

20-Jas 02:11 C-1 ,1 - BMT - ATRWP - **ο <3588> {T-NSM} γαρ <1063> {CONJ} ειπων <3004> (5631) {V-2AAP-NSM} μη <3361> {PRT-N} μοιχευσεις <3431> (5692) {V-FAI-2S} ειπεν <3004> (5627) {V-2AAI-3S} και <2532> {CONJ} μη <3361> {PRT-N} φονευσεις <5407> (5692) {V-FAI-2S} ει <1487> {COND} δε <1161> {CONJ} ου <3756> {PRT-N} μοιχευσεις <3431> (5692) {V-FAI-2S} φονευσεις <5407> (5692) {V-FAI-2S} δε <1161> {CONJ} γεγονας <1096> (5754) {V-2RAI-2S} παραβατης <3848> {N-NSM} νομου <3551> {N-GSM}**

20-Jas 02:11 **For <1063> he that said <2036> (5631), Do <3431> <0> not <3361> commit adultery <3431> (5661), said <2036> (5627) also <2532>, Do <5407> <0> not <3361> kill <5407> (5661). Now <1161> if <1487> thou commit <3431> <0> no <3756> adultery <3431> (5692), yet if <1161> you shall kill <5407> (5692), thou art become <1096> (5754) a transgressor <3848> of the law <3551>. {he that: or, that law which}**

1st Class - ει with the FAI-2S. For arguments sake assumed true. See BMT section 246. + 1st Class – With ει substituted with clause of same condition. See BMT sections 246. and 269. (c). Whether one first Class (ATRPW) or two conditions which in fact there are, The condition(s) is/are first class.

ATRPW indicates: “He that said (ο ειπων) — said also (ειπεν και). The unity of the law lies in the Lawgiver who spoke both prohibitions (μη and the aorist active subjunctive in each one, μοιχευσης, φονευσης). The order here is that of B in #Ex 20 (#Lu 18:20; Ro 13:9), but not in #Mt 5:21,27 (with ου and future indicative). Now if thou dost not commit adultery, but killest (ει δε ου μοιχευεις, φονευεις δε). **Condition of first class with ου (not μη) because of the contrast with δε**, whereas ει μη would mean “unless,” a different idea. So ου in #1:23. A transgressor of the law (παραβατης νομου) as in verse #9. Murder springs out of anger (#Mt 5:21-26). People free from fleshly sins have often “made their condemnation of fleshly sins an excuse for indulgence towards spiritual sins” (Hort).”

20-Jas 02:14 C-3 - ATRWP - τι <5101> {I-NSN} το <3588> {T-NSN} οφελος <3786> {N-NSN} αδελφοι <80> {N-VPM} μου <1473> {P-1GS} εαν <1437> {COND} πιστιν <4102> {N-ASF} λεγη <3004> (5725) {V-PAS-3S} τις <5100> {X-NSM} εχειν <2192> (5721) {V-PAN} εργα <2041> {N-APN} δε <1161> {CONJ} μη <3361> {PRT-N} εχη <2192> (5725) {V-PAS-3S} μη <3361> {PRT-N} δυναται <1410> (5736) {V-PNI-3S} η <3588> {T-NSF} πιστις <4102> {N-NSF} σωσαι <4982> (5658) {V-AAN} αυτον <846> {P-ASM}

20-Jas 02:14 ¶ What <5101> *doth it* profit <3786>, my <3450> brethren <80>, **though** <1437> **a man** <5100> **keep on saying** <3004> (5725), **he hath** <2192> (5721) **faith** <4102>, **but** <1161> **have** <2192> (5725) **not** <3361> **works** <2041>? can <1410> (5736) <3361> that <3588> faith <4102> save <4982> (5658) him <846>?

3rd Class - εαν with the PAS-3S and infinitive εχειν, in the continued protasis (“*and is having no works*”). This is a classic 21st century response. Now Phil 2:12-13, with Eph 2:8-9 should provide valuable insight. We are saved by grace though the operation of faith in our LORD Jesus’ atonement for our sins so that we may partner with Him in the proclamation of the Gospel Message to the whole world. For an individual to deny his works is thus to say his/her salvation ‘experience’ WAS EMPTY, NON-EXISTANT, EMPTY. 1 Cor 15:2c.

ATRPW says: “**What doth it profit? (τι οφελος;). Rhetorical question, almost of impatience.** Old word from οφελω, to increase, in N.T. only here, verse #16; 1Co 15:32. “τι οφελος was a common expression in the vivacious style of a moral diatribe” (Ropes). If a man say (εαν λεγη τις). **Condition of third class with εαν and the present active subjunctive of λεγω, “if one keep on saying.” He hath faith (πιστιν εχειν). Infinitive in indirect assertion after λεγη. But have not works (εργα δε μη εχη). Third-class condition continued, “but keeps on not having (μη and present active subjunctive εχη) works.” It is the spurious claim to faith that James here condemns. Can that faith save him? (μη δυναται η πιστις σωσαι αυτον;). Negative answer expected (μη). Effective aorist active infinitive σωσαι (from σωζω). The article η here is almost demonstrative in force as it is in origin, referring to the claim of faith without works just made.”**

20-Jas 02:15 C-3 - ATRWP - see vs 16 for remainder of prot. and apod. - εαν <1437> {COND} δε <1161> {CONJ} αδελφος <80> {N-NSM} η <2228> {PRT} αδελφη <79> {N-NSF} γυμνοι <1131> {A-NPM} υπαρχωσιν <5225> (5725) {V-PAS-3P} και <2532> {CONJ} λειπομενοι <3007> (5746) {V-PPP-NPM} ωσιν <1510> (5725) {V-PAS-3P} της <3588> {T-GSF} εφημερου <2184> {A-GSF} τροφης <5160> {N-GSF}

20-Jas 02:15 **Now** <1161> **if** <1437> <1161> **a brother** <80> **or** <2228> **sister** <79> **be** <5225> (5725) **naked** <1131>, **and** <2532> **destitute** <3007> (5746) <5600> (5753) **of daily** <2184> **food** <5160>,

3rd Class – If he/she/they are destitute then what? Ignore them??? I think not, rather Feed clothe and house them if possible. If not have a little prayer time for them to ask God to provide for them. Ref. Jas 5:16. It avails much as George Muller discovered.

ATRPW says: “**If a brother or sister be naked (εαν αδελφος η αδελφη γυμνοι υπαρχωσιν). Condition again of third class (supposable case) with εαν and present active subjunctive of υπαρχω, to exist, in the plural though η (or) is used and not και (and).** Hence γυμνοι is masculine plural in the predicate nominative. It does not here mean absolutely naked, but without sufficient clothing as in #Mt 25:36; Joh 21:7; Ac 19:16. In lack of daily food (λειπομενοι της εφημερου τροφης). Present passive participle of λειπω and ablative case τροφης like λειπεται σοφιας (#1:5). The old adjective εφημερος (ο επι ημεραν ων,

that which is for a day) occurs here only in the N.T., though εφημερία (daily routine) is found in #Lu 1:5,8. This phrase occurs in Diodorus, but not in LXX.”

Ashley House And The Other Four Orphanage Buildings - George Muller's Orphanage



Figure 20. ASHLEY HOUSE (foreground) – One Of George Muller’s Answers To Prayer

It is ironic that these massive buildings that dominate the ridge at Ashley Down were known for generations as the Muller Homes. Their founder, German immigrant George Muller, was insistent on the title 'The New Orphan House' as he did not want his name to be prominent, for he considered himself merely an instrument in the venture. In fact, in his youth he must have seemed an unlikely candidate for such benevolent activities, due to his dissolute lifestyle.

After a great change of heart (Was born Again – he had a complete heart transplant) became a minister and in 1832 was appointed joint pastor of Bethesda Chapel in Great George Street. That same year he started an orphanage at no 6 Wilson Street, St Pauls, near to where Elizabeth Blackwell once lived. The Blackwell house, though dilapidated, still stands but the Muller house was pulled down several years ago.

Over time George Muller rented several other houses in Wilson Street, to accommodate the increasing number of orphans he took into care. As the work expanded he realised that these rented houses were far from ideal for many reasons. One of these was the fact that the residents of the street raised objections to the noise made by the children playing outside. Purpose built premises were the answer. Muller operated his orphanages on the 'faith' system - having faith that money would be provided to him for their upkeep. In faith he embarked on the search for suitable land and found it in Ashley Down. The money for the construction as well as the other costs came from donations.

In 1845 he entered into a contract for the purchase of the 7 acres of ground at £120 per acre for the accommodation, feeding, clothing and education of 300 destitute and orphan children. On June 18th 1849 the orphans transferred to the new building. By 1886 he had received £700,000 through prayer and had over 2,000 children in his care.

The buildings are made of grey Pennant stone dressed with freestone. They may present a grim exterior to the world, but one of the features is the high ceilings and the number of windows - 300 in Number 1 House.

20-Jas 02:16 C-3 Continued,3 - DM - ATRWP - επιη <3004> (5632) {V-2AAS-3S} δε <1161> {CONJ} τις <5100> {X-NSM} αυτοις <846> {P-DPM} εξ <1537> {PREP} υμων <4771> {P-2GP} υπαγετε <5217> (5720) {V-PAM-2P} εν <1722> {PREP} ειρηνη <1515> {N-DSF} θερμαινεσθε <2328> (5728) {V-PEM-2P} και <2532> {CONJ} χορταζεσθε <5526> (5744) {V-PPM-2P} μη <3361> {PRT-N} δωτε <1325> (5632) {V-2AAS-2P} δε <1161> {CONJ} αυτοις <846> {P-DPM} τα <3588> {T-APN} επιτηδεια <2006> {A-APN} του <3588> {T-GSN} σωματος <4983> {N-GSN} τι <5101> {I-NSN} το <3588> {T-NSN} οφελος <3786> {N-NSN}

20-Jas 02:16 **And <1161> one <5100> of <1537> you <5216> say <2036> (5632) unto them <846>, Depart <5217> (5720) in <1722> peace <1515>, be ye warmed <2328> (5728) and <2532> filled <5526> (5744); and yet <1161> ye give <1325> (5632) them <846> not <3361> those things which are needful <2006> to the body <4983>; what <5101> doth it profit <3786>?**

3rd Class – protasis continued from verse 15. (the Bible was not written with artificial ‘verse division’.) + 3rd Class – and yet if you do not give them the needful things for the body? What Profit! See DM section 269. (c), for the absence of *ει* or *εαν*, but supplied by . . . other form of expression suggesting a supposition.

ATRPW continues: “And one of you say unto them (*ειπη δε τις αυτοις εξ υμων*). **Third-class condition again continued from verse #15 with second aorist active subjunctive *ειπη***. Go in peace (*υπαγετε εν ειρηνη*). Present active imperative of *υπαγω*. Common Jewish farewell (#Jud 18:6; 1Sa 1:17; 20:42; 2Sa 15:9). Used by Jesus (#Mr 5:34; Lu 7:50). Be ye warmed and filled (*θερμαινεσθε και χορταζεσθε*). Present imperative either middle (direct) or passive. We have *θερμαινομαι* as a direct middle in #Joh 18:18 (were warming themselves) and that makes good sense here: “Warm yourselves.” *χορταζω* was originally used for pasturing cattle, but came to be used of men also as here. “Feed yourselves” (if middle, as is likely). Instead of warm clothes and satisfying food they get only empty words to look out for themselves. And yet ye give not (*μη δωτε δε*). **Third-class condition with *δε* (and yet) and *μη* and the second aorist active subjunctive of *διδωμι*, to give, cold deeds with warm words**. The things needful to the body (*τα επιτηδεια του σωματος*). “The necessities of the body” (the necessities of life). Old adjective from adverb *επιτηδες* (enough), only here in N.T. **What doth it profit?** (*τι οφελος*;). **As in verse #14 and here the conclusion (apodosis) of the long condition begun in verse #15.”**

20-Jas 02:17 C-3 - ATRWP - ουτως <3779> {ADV} και <2532> {CONJ} η <3588> {T-NSF} πιστις <4102> {N-NSF} *εαν* <1437> {COND} μη <3361> {PRT-N} *εργα* <2041> {N-APN} *εχη* <2192> (5725) {V-PAS-3S} νεκρα <3498> {A-NSF} εστιν <1510> (5719) {V-PAI-3S} καθ <2596> {PREP} εαυτην <1438> {F-3ASF}

20-Jas 02:17 Even <2532> so <3779> faith <4102>, if <3362> <0> it hath <2192> (5725) not <3362> works <2041>, is <2076> (5748) dead <3498>, being alone <2596> <1438>. {*alone: Gr. by itself*}

3rd Class - *εαν* with the PAS-3S.

ATRPW says finally: “**If it have not works (*εαν μη εχη εργα*). Another condition of the third class with *εαν* and *μη* and the present active subjunctive of *εχω*, “if it keep on not having works.”** In itself (*καθ εαυτην*). In and of itself (according to itself), inwardly and outwardly dead (*νεκρα*). Same idiom in #Ac 28:16; Ro 14:22. It is a dead faith.”

Jas 2: 21 Was <1344> <0> not <3756> Abraham <11> our <2257> father <3962> justified <1344> (5681) by <1537> works <2041>, when he had offered <399> (5660) Isaac <2464> his <846> son <5207> upon <1909> the altar <2379>?

ATRPW comments on verse 21, (please see.): “Justified by works (*εξ εργαων εδικαιωθη*). First aorist passive indicative of *δικαιοω* (see Galatians and Romans for this verb, to declare righteous, to set right) in a question with *ουκ* expecting an affirmative answer. This is the phrase that is often held to be flatly opposed to Paul’s statement in #Ro 4:1-5, where Paul pointedly says that it was the faith of Abraham (#Ro 4:9) that was reckoned to Abraham for righteousness, not his works. But Paul is talking about the faith of Abraham before his circumcision (#4:10) as the basis of his being set right with God, which faith is symbolized in the circumcision. James makes plain his meaning also. In that he offered up Isaac his son upon the altar (*ανενεγκας ισαακ τον υιον αυτου επι το θυσιαστηριον*). They use the same words, but they are talking of different acts. **James points to the offering (*ανενεγκας* second aorist — with first aorist ending — active participle of *αναφερω*) of Isaac on the altar (#Ge 22:16) as proof of the faith that Abraham already had. Paul discusses Abraham’s faith as the basis of his justification, that and not his circumcision. There is no contradiction at all between James and Paul. Neither is answering the other. Paul may or may not have seen the Epistle of James, who stood by him loyally in the Conference in Jerusalem (#Ac 15; Ga 2).”**

20-Jas 03:02 C-1 - ATRWP - πολλα <4183> {A-APN} γαρ <1063> {CONJ} πταιομεν <4417> (5719) {V-PAI-1P} απαντες <537> {A-NPM} *ει* <1487> {COND} τις <5100> {X-NSM} εν <1722> {PREP} λογω <3056> {N-DSM} ου <3756> {PRT-N} *πταιει* <4417> (5719) {V-PAI-3S} ουτος <3778> {D-NSM} τελειος <5046> {A-NSM} ανηρ <435> {N-NSM} δυνατος <1415> {A-NSM} χαλιναγωγησαι <5468> (5658) {V-AAN} και <2532> {CONJ} ολον <3650> {A-ASN} το <3588> {T-ASN} σωμα <4983> {N-ASN}

20-Jas 03:02 For <1063> in many things <4183> we offend <4417> (5719) all <537>. **If any man <1536> offend <4417> (5719) not <3756> in <1722> word <3056>**, the same <3778> is a perfect <5046> man <435>, and able <1415> also <2532> to bridle <5468> (5658) the whole <3650> body <4983>.

1st Class - Does James claim sinless perfection? Unquestionably, NO. In many things we all offend! τελειος :
 “Perfect “ better “full grown, adult, of full age, mature”.

ATRPW says: “In many things (πολλα). Accusative neuter plural either cognate with πατριομεν or accusative of general reference. On πατριομεν (stumble) see on “Ja 2:10”. **James includes himself in this list of stumblers. If not (ει-ου). Condition of first class with ου (not μη) negating the verb παττει. In word (εν λογω). In speech. The teacher uses his tongue constantly and so is in particular peril on this score.** The same (ουτος). “This one” (not ο αυτος the same). A perfect man (τελειος ανηρ). “A perfect husband” also, for ανηρ is husband as well as man in distinction from woman (γυνη). The wife is at liberty to test her husband by this rule of the tongue. To bridle the whole body also (χαλιναγωγησαι και ολον το σωμα). See #1:26 for this rare verb applied to the tongue (γλωσσαν). Here the same metaphor is used and shown to apply to the whole body as horses are led by the mouth. The man follows his own mouth whether he controls the bridle therein (#1:26) or someone else holds the reins. James apparently means that the man who bridles his tongue does not stumble in speech and is able also to control his whole body with all its passions. See #Tit 1:11 about stopping people’s mouths (επιστομιζω).”

20-Jas 03:03 C-1 - ει <1487> {COND} δε <1161> {CONJ} των <3588> {T-GPM} ιππων <2462> {N-GPM} τους <3588> {T-APM} χαλινους <5469> {N-APM} εις <1519> {PREP} τα <3588> {T-APN} στοματα <4750> {N-APN} βαλλομεν <906> (5719) {V-PAI-1P} εις <1519> {PREP} το <3588> {T-ASN} πειθεσθαι <3982> (5745) {V-PPN} αυτους <846> {P-APM} ημιν <1473> {P-1DP} και <2532> {CONJ} ολον <3650> {A-ASN} το <3588> {T-ASN} σωμα <4983> {N-ASN} αυτων <846> {P-GPM} μεταγομεν <3329> (5719) {V-PAI-1P} [WH Text]

20-Jas 03:03 Now <1161> if <1487> we put <906> (5719) bits <5469> in <1519> horses’ <2462> mouths <4750> that <4314> they <846> may obey <3982> (5745) us <2254>, and <2532> we turn <3329> (5719) their <846> whole <3650> body <4983>.

1st Class -

ATRPW says: “If we put (ει βαλλομεν). Condition of the first class assumed as true. The horses’ bridles (των ιππων τους χαλινους). ιππων (genitive plural of ιππος, horse, old word, in N.T. only here except in the Apocalypse), put first because the first of the several illustrations of the power and the peril of the tongue. This is the only N.T. example of χαλινος, old word for bridle (from χαλαω to slacken, let down), except #Re 14:20. That they may obey us (εις το πειθεσθαι αυτους ημιν). Present middle infinitive of πειθω with εις το as a purpose clause with the dative ημιν after πειθεσθαι and αυτους the accusative of general reference. We turn about (μεταγομεν). Present active indicative of μεταγω, late compound to change the direction (μετα, αγω), to guide, in N.T. only here and verse #4. The body of the horse follows his mouth, guided by the bridle.”

20-Jas 03:04 C-1 ,3 ILOC - BMT - ιδου <3708> (5640) {V-2AMM-2S} και <2532> {CONJ} τα <3588> {T-NPN} πλοια <4143> {N-NPN} τηλικαυτα <5082> {D-NPN} οντα <1510> (5723) {V-PAP-NPN} και <2532> {CONJ} υπο <5259> {PREP} ανεμων <417> {N-GPM} σκληρων <4642> {A-GPM} ελαιομενα <1643> (5746) {V-PPP-NPN} μεταγεται <3329> (5743) {V-PPI-3S} υπο <5259> {PREP} ελαχιστου <1646> {A-GSN-S} πηδαλιου <4079> {N-GSN} οπου <3699> {Indef Rel ADV of place} η <3588> {T-NSF} ορμη <3730> {N-NSF} του <3588> {T-GSM} ευθυνοντος <2116> (5723) {V-PAP-GSM} βουληται <1014> (5741) {V-PNS-3S} (BYZ) or βουλεται <1014> (5736) {V-PNI-3S} (WH)

20-Jas 03:04 Behold <2400> (5628) also <2532> the ships <4143>, which though they be <5607> (5752) so great <5082>, and <2532> are driven <1643> (5746) of <5259> fierce <4642> winds <417>, yet are they turned about <3329> (5743) with <5259> a very small <1646> rudder <4079>, where ever <3699> <302> the steersman or helmsman <2116> (5723) purposes an impulse <3730> <1014> (5741).

1st Class – ει is absent but the two participles and the conditional aspects of reality. See BMT section 269. (c). + 3rd Class - ILOC - οπου and αν with the PA/MS-3S; see DM section 260. - “wherever the helmsman purposes an impulse.”

ATRPW reads as: “The ships also (και τα πλοια). Old word from πλεω, to sail (#Mt 4:21). Another metaphor like “horses” (ιπποι). “There is more imagery drawn from mere natural phenomena in the one short Epistle of James than in all St. Paul’s epistles put together” (Howson). Though they are so great (τηλικαυτα οντα). Concessive participle of ειμι. The quantitative pronoun τηλικουτος occurs in the N.T. only here, #2Co 1:10; #Heb 2:3; Re 16:18. If James had only seen the modern mammoth ships. But the ship on which Paul went to Malta carried 276 persons (#Ac 27:37). And are driven (και ελαιομενα). Present passive participle of ελαινω, old verb, in this sense (#2Pe 2:17) for rowing (#Mr 6:48; Joh 6:19). Rough (σκληρον).

Old adjective (from σκελλω, to dry up), harsh, stiff, hard (#Mt 25:24). Are yet turned (μεταγεται). Present passive indicative of the same verb, μεταγω, in verse #3. James is fond of repeating words (#1:13; 2:14,16,21,25). By a very small rudder (υπο ελαχιστου πηδαλιου). For the use of υπο (under) with things see #Lu 8:14; 2Pe 2:7. There is possibly personification in the use of υπο for agency in #Jas 1:14; 2:9; Col 2:18. πηδαλιου (from πηδον, the blade of an oar) is an old word, in N.T. only here and #Ac 27:40. ελαχιστον is the elative superlative as in #1Co 4:3 (from the Epic ελαχυς for μικρος). The impulse (η ορμη). Old word for rapid, violent motion, here of the hand that worked the rudder, in N.T. only here and #Ac 14:5 (rush or onset of the people). Of the steersman (του ευθυνοντος). Present active genitive articular participle of ευθυνω, old verb, to make straight (from ευθς, straight, level, #Mr 1:3), in N.T. only here and #Joh 1:23. Used also of the shepherd, the charioteer, and today it would apply to the chauffeur. "The twin figure of the control of horse and of ship are frequently found together in later Greek writers" (Ropes). As in Plutarch and Philo. Willeth (βουλεται). Present middle indicative of βουλομαι, common verb to will. Here intention of the steersman lies back of the impact of the hand on the rudder." {Ed. Note: what a difference a vowel makes! Robertson uses the WH text βουλεται PMI-3S, while the Byz reads βουληται PMS-3S.}

20-Jas 03:14 C-1 - ATRWP - ει <1487> {COND} δε <1161> {CONJ} ζηλον <2205> {N-ASM} πικρον <4089> {A-ASM} εχετε <2192> (5719) {V-PAI-2P} και <2532> {CONJ} εριθειαν <2052> {N-ASF} εν <1722> {PREP} τη <3588> {T-DSF} καρδια <2588> {N-DSF} υμων <4771> {P-2GP} μη <3361> {PRT-N} κατακαυχασθε <2620> (5737) {V-PNM-2P} και <2532> {CONJ} ψευδεσθε <5574> (5737) {V-PNM-2P} κατα <2596> {PREP} της <3588> {T-GSF} αληθειας <225> {N-GSF}

20-Jas 03:14 But <1161> if <1487> ye have <2192> (5719) bitter <4089> envying <2205> and <2532> strife <2052> in <1722> your <5216> hearts <2588>, glory <2620> (5737) not <3361>, and <2532> lie not <5574> (5732) against <2596> the truth <225>.

1st Class – ει and the PAI-2P. “But since you have bitter envying and strife in your hearts, glory not and lie not against the truth.”

ATRWP writes: “Bitter jealousy (ζηλον πικρον). ζηλος occurs in N.T. in good sense (#Joh 2:17) and bad sense (#Ac 5:17). Pride of knowledge is evil (#1Co 8:1) and leaves a bitter taste. See "root of bitterness" in #Heb 12:14 (cf. #Eph 4:31). **This is a condition of the first class.** Faction (εριθειαν). Late word, from εριθος (hireling, from εριθειω to spin wool), a pushing forward for personal ends, partisanship, as in #Php 1:16. In your heart (εν τη καρδια υμων). The real fountain (πηγη, verse #11). Glory not (μη κατακαυχασθε). Present middle imperative of κατακαυχασμαι, for which see #2:13. Wisdom is essential for the teacher. Boasting arrogance disproves the possession of wisdom. Lie not against the truth (ψευδεσθε κατα της αληθειας). Present middle imperative of ψευδομαι, old verb, to play false, with μη carried over. Lying against the truth is futile. **By your conduct do not belie the truth which you teach; a solemn and needed lesson. Cf. #Ro 1:18,2:18,20..**

20-Jas 04:04 C-3 IRC - DM - ATRWP - μοιχαλιδες <3428> {N-VPF} ουκ <3756> {PRT-N} οιδατε <1492> (5758) {V-RAI-2P} οτι <3754> {CONJ} η <3588> {T-NSF} φιλια <5373> {N-NSF} του <3588> {T-GSM} κοσμου <2889> {N-GSM} εχθρα <2189> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} εστιν <1510> (5719) {V-PAI-3S} ος <3739> {R-NSM} εαν <1437> {COND} ουν <3767> {CONJ} βουληθη <1014> (5680) {V-AOS-3S} φιλος <5384> {A-NSM} ειναι <1510> (5721) {V-PAN} του <3588> {T-GSM} κοσμου <2889> {N-GSM} εχθρος <2190> {A-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} καθισταται <2525> (5743) {V-PPI-3S} (WH)

20-Jas 04:04 4 ~~Adulterers~~ <3432> and <2532> {NU-Text omits Adulterers and.} adulteresses <3428>! Do you not <3756> know <1492> (5758) that <3754> friendship <5373> with the world <2889> is <2076> (5748) enmity <2189> with God <2316>? **Whoever** <3739> <302> **therefore** <3767> **wants** <1511> (5750) <1014> (5680) **to be a friend** <5384> **of the world** <2889> makes <2525> (5743) himself an enemy <2190> of God <2316>. [NKJV]

3rd Class - IRC - The TR has αν instead of εαν, as in WH, Aland, Nestle. See DM section 253. (1).

ATRWP says: “**Ye adulteresses (μοιχαλιδες). μοιχοι και (ye adulterers) is spurious** (Syrian text only). The feminine form here is a common late word from the masculine μοιχοι. It is not clear whether the word is to be taken literally here as in #Ro 7:3, or figuratively for all unfaithful followers of Christ (like an unfaithful bride), as in #2Co 11:1; Eph 5:24-28 (the Bride of Christ). Either view makes sense in this context, probably the literal view being more in harmony with the language of verses #2. In that case James may include more than Christians in his view, though Paul talks plainly to church members about unchastity (#Eph 5:3-5). Enmity with God (εχθρα του θεου). Objective genitive θεου with εχθρα (predicate and so without article), old

word from εχθρος, enemy (#Ro 5:10), with εις θεον (below and #Ro 8:7). **Whosoever therefore would be** (ος εαν ουν βουληθη). Indefinite relative clause with ος and modal εαν and the first aorist passive (deponent) subjunctive of βουλομαι, to will (purpose). A friend of the world (φιλος του κοσμου). Predicate nominative with infinitive ειναι agreeing with ος. See #2:23 for φιλος θεου (friend of God). Maketh himself (καθισταται). Present passive (not middle) indicative as in #3:6, "is constituted," "is rendered." An enemy of God (εχθρος του θεου). Predicate nominative and anarthrous and objective genitive (θεου)."

20-Jas 04:11 C-1 - μη <3361> {PRT-N} καταλαλειτε <2635> (5720) {V-PAM-2P} αλληλων <240> {C-GPM} αδελφοι <80> {N-VPM} ο <3588> {T-NSM} καταλαλων <2635> (5723) {V-PAP-NSM} αδελφου <80> {N-GSM} και <2532> {CONJ} κρινων <2919> (5723) {V-PAP-NSM} τον <3588> {T-ASM} αδελφον <80> {N-ASM} αυτου <846> {P-GSM} καταλαλει <2635> (5719) {V-PAI-3S} νομου <3551> {N-GSM} και <2532> {CONJ} κρινει <2919> (5719) {V-PAI-3S} νομον <3551> {N-ASM} ει <1487> {COND} δε <1161> {CONJ} νομον <3551> {N-ASM} κρινεις <2919> (5719) {V-PAI-2S} ουκ <3756> {PRT-N} ει <1510> (5719) {V-PAI-2S} ποιητης <4163> {N-NSM} νομου <3551> {N-GSM} αλλα <235> {CONJ} κριτης <2923> {N-NSM}

20-Jas 04:11 ¶ Speak <2635> <0> not <3361> evil <2635> (5720) one of another <240>, brethren <80>. He that speaketh evil <2635> (5723) of *his* brother <80>, and <2532> judgeth <2919> (5723) his <846> brother <80>, speaketh evil <2635> (5719) of the law <3551>, and <2532> judgeth <2919> (5719) the law <3551>: **but <1161> if <1487> thou judge <2919> (5719) the law <3551>**, thou art <1488> (5748) not <3756> a doer <4163> of the law <3551>, but <235> a judge <2923>.

1st Class - ει and the PAI-2S. **But since you are judging the law, you are NOT a doer of law, but a judge (of the law).**

ATRPW says: "Speak not one against another (μη καταλαλειτε αλληλων). Prohibition against such a habit or a command to quit doing it, with μη and the present imperative of καταλαλεω, old compound usually with the accusative in ancient Greek, in N.T. only with the genitive (here, #1Pe 2:12; 3:16). Often harsh words about the absent. James returns to the subject of the tongue as he does again in #5:12 (twice before, #1:26; 3:1-12). Judgeth (κρινων). In the sense of harsh judgment as in #Mt 7:1; Lu 6:37 (explained by καταδικαζω). Not a doer of the law, but a judge (ουκ ποιητης νομου, αλλα κριτης). This tone of superiority to law is here sharply condemned. James has in mind God's law, of course, but the point is the same for all laws under which we live. We cannot select the laws which we will obey unless some contravene God's law, and so our own conscience (#Ac 4:20). Then we are willing to give our lives for our rebellion if need be.

20-Jas 04:15 C-3 - ATRWP - αντι <473> {PREP} του <3588> {T-GSN} λεγειν <3004> (5721) {V-PAN} υμας <4771> {P-2AP} εαν <1437> {COND} ο <3588> {T-NSM} κυριος <2962> {N-NSM} θεληση <2309> (5661) {V-AAS-3S} και <2532> {CONJ} ζησωμεν <2198> (5661) {V-AAS-1P} και <2532> {CONJ} ποιησωμεν <4160> (5661) {V-AAS-1P} τουτο <3778> {D-ASN} η <2228> {PRT} εκεινο <1565> {D-ASN}

20-Jas 04:15 For that <473> ye <5209> *ought* to say <3004> (5721), **If <1437> the Lord <2962> will <2309> (5661), <2532> we shall live <2198> (5661) (5625) <2198> (5692), and <2532> do <4160> (5661) (5625) <4160> (5692) this <5124>, or <2228> that <1565>.**

3rd Class - "If the Lord wills,"

ATRPW says: "For that ye ought to say (αντι του λεγειν υμας). "Instead of the saying as to you" (genitive of the articular infinitive with the preposition αντι and the accusative of general reference with λεγειν), "instead of your saying." **If the Lord will (εαν ο κυριος θελη).** Condition of the third class with εαν and the present active subjunctive (or first aorist active θεληση in some MSS). The proper attitude of mind (#Ac 18:21; 1Co 4:19; 16:7; Ro 1:19; Php 2:19,24; Heb 6:3), not to be uttered always in words like a charm. **This Hellenistic formula was common among the ancient heathen, as today among modern Arabs like the Latin deo volente. This or that (τουτο η εκεινο). Applicable to every act. "**

20-Jas 05:07 C-3 ITC,3 ITC - DM - μακροθυμησατε <3114> (5657) {V-AAM-2P} ουν <3767> {CONJ} αδελφοι <80> {N-VPM} εως <2193> {ADV} της <3588> {T-GSF} παρουσιας <3952> {N-GSF} του <3588> {T-GSM} κυριου <2962> {N-GSM} ιδου <3708> (5640) {V-2AMM-2S} ο <3588> {T-NSM}

γεωργος <1092> {N-NSM} εκδεχεται <1551> (5736) {V-PNI-3S} τον <3588> {T-ASM} τιμιον <5093> {A-ASM} καρπον <2590> {N-ASM} της <3588> {T-GSF} γης <1093> {N-GSF} μακροθυμων <3114> (5723) {V-PAP-NSM} επ <1909> {PREP} αυτον <846> {P-ASM} εως <2193> {ADV} λαβη <2983> (5632) {V-2AAS-3S} υετον <5205> {N-ASM} πρωιμον <4406> {A-ASM} και <2532> {CONJ} οψιμον <3797> {A-ASM}

20-Jas 05:07 Be patient <3114> (5657) therefore <3767>, brethren <80>, **until <2193> the coming <3952> of the Lord <2962>**. Behold <2400> (5628), the husbandman <1092> waiteth <1551> (5736) for the precious <5093> fruit <2590> of the earth <1093>, and hath long patience <3114> (5723) for <1909> it <846>, **until <2193> <302> he receive <2983> (5632) the early <4406> and <2532> latter <3797> rain <5205>**.

{Be...: or, Be long patient, or, Suffer with long patience}

3rd Class - ITC - + 3rd Class - ITC. See DM section 276. (2) for the implied conditional imperative; and εως with the 2AAS-3S. See DM section 265. (2) b. - Both conditions are contained within the imperative to wait patiently. The first being with promise of the crown of righteousness to those who are looking forward to His coming; 2Ti 04:08; while the second is an example/illustration of the patience of the husbandman, as applied to this waiting. By the time of this writing 45-50 AD and the first epistle to the Thessalonians of 51 AD, the coming of Christ for His church would have been well known by at least the Apostles; having been revealed to (at least) Paul. The first (and second) letters to the Thessalonian Christians happened after the events of Acts 17:01-09, so that the rapture doctrine would have been known by then to those brethren close to Paul.

ATRPW reads as: "Be patient therefore (μακροθυμησατε ουν). A direct corollary (ουν, therefore) from the coming judgment on the wicked rich (#5:1-6). First aorist (constative) active imperative of μακροθυμew, late compound (Plutarch, LXX) from μακροθυμος (μακρος, θυμος, of long spirit, not losing heart), as in #Mt 18:26. The appeal is to the oppressed brethren. Catch your wind for a long race (long-tempered as opposed to short-tempered). See already the exhortation to patience (υπομονη) in #1:3,12 and repeated in #5:11. They will need both submission (υπομενω #5:11) and steadfastness (μακροθυμια #5:10). Until the coming of the Lord (εως της παρουσιας). The second coming of Christ he means, the regular phrase here and in verse #8 for that idea (#Mt 24:3,37,39; 1Th 2:19, etc.). The husbandman (ο γεωργος). The worker in the ground (γη, εργω) as in #Mt 21:33. **Waiteth for (εκδεχεται). Present middle indicative of εκδεχομαι, old verb for eager expectation as in #Ac 17:16.** Precious (τιμιον). Old adjective from τιμη (honor, price), dear to the farmer because of his toil for it. See #1Pe 1:19. Being patient over it (μακροθυμων επ αυτω). Present active participle of μακροθυμew just used in the exhortation, picturing the farmer longing and hoping over his precious crop (cf. #Lu 18:7 of God). **Until it receive (εως λαβη). Temporal clause of the future with εως and the second aorist active subjunctive of λαμβανω, vividly describing the farmer's hopes and patience.** The early and latter rain (πρωιμον και οψιμον). The word for rain (υετον #Ac 14:17) is absent from the best MSS. The adjective πρωιμος (from πρωι, early) occurs here only in N.T., though old in the form πρωιμος and πρωις. See #De 11:14; #Jer 5:24, etc. for these terms for the early rain in October or November for the germination of the grain, and the latter rain (οψιμον, from οψε, late, here only in N.T.) in April and May for maturing the grain.

Precious (timion). Old adjective from timh (honor, price), dear to the farmer because of his toil for it. See #1Pe 1:19.

20-Jas 05:15 C-3 EC - DM - ATRWP - και <2532> {CONJ} η <3588> {T-NSF} ευχη <2171> {N-NSF} της <3588> {T-GSF} πιστεως <4102> {N-GSF} σωσει <4982> (5692) {V-FAI-3S} τον <3588> {T-ASM} καμνοντα <2577> (5723) {V-PAP-ASM} και <2532> {CONJ} εγερει <1453> (5692) {V-FAI-3S} αυτον <846> {P-ASM} ο <3588> {T-NSM} κυριος <2962> {N-NSM} **καν <2579> {COND-K} αμαρτιας <266> {N-APF} η <1510> (5725) {V-PAS-3S} πεποιηκως <4160> (5761) {V-RAP-NSM} αφεθησεται <863> (5701) {V-FPI-3S} αυτω <846> {P-DSM}**

20-Jas 05:15 And <2532> the prayer <2171> of faith <4102> shall save <4982> (5692) the sick <2577> (5723), and <2532> the Lord <2962> shall raise <1453> <0> him <846> up <1453> (5692); **and if <2579> he have <5600> (5753) committed <4160> (5761) sins <266>**, they shall be forgiven <863> (5701) him <846>.

3rd Class - EC - καν = και + εαν, note crasis. See DM section 278. (3).

ATRPW reads: "The prayer of faith (η ευχη της πιστεως). Cf. #1:6 for prayer marked by faith. Shall save (σωσει). Future active of σωζω, to make well. As in #Mt 9:21; Mr 6:56. No reference here to salvation of the soul. The medicine does not heal the sick, but it helps nature (God) do it. The doctor cooperates with God in nature. The sick (τον καμνοντα). Present

active articular participle of καμνω, old verb, to grow weary (#Heb 12:3), to be sick (here), only N.T. examples. The Lord shall raise him up (εγερει αυτον ο κυριος). Future active of εγειρω. Precious promise, but not for a professional "faith-healer" who scoffs at medicine and makes merchandise out of prayer. **And if he have committed sins (και αμαρτιας η πεποιηκως). Periphrastic perfect active subjunctive (unusual idiom) with και εαν (crasis καν) in condition of third class. Supposing that he has committed sins as many sick people have (#Mr 2:5; Joh 5:14; 9:2; 1Co 11:30). It shall be forgiven him (αφεθησεται αυτω). Future passive of αφημι (impersonal passive as in #Mt 7:2,7; Ro 10:10). Not in any magical way, not because his sickness has been healed, not without change of heart and turning to God through Christ. Much is assumed here that is not expressed."**

20-Jas 05:19 C-3 ,3 - ATRWP - apodosis in verse 20 - αδελφοι <80> {N-VPM} εαν <1437> {COND} τις <5100> {X-NSM} εν <1722> {PREP} υμιν <4771> {P-2DP} πλανηθη <4105> (5686) {V-APS-3S} απο <575> {PREP} της <3588> {T-GSF} αληθειας <225> {N-GSF} και <2532> {CONJ} επιστρεψη <1994> (5661) {V-AAS-3S} τις <5100> {X-NSM} αυτον <846> {P-ASM}

20-Jas 05:19 Brethren <80>, if <1437> any <5100> of <1722> you <5213> do err <4105> (5686) from <575> the truth <225>, and <2532> one <5100> convert <1994> (5661) him <846>;

3rd Class - + 3rd Class Apodosis for both protasis - the and is an additional condition, then: the apodosis, below, in verse 20.

ATRWP says: "If any one among you do err (εαν τις εν υμιν πλανηθη). Third-class condition (supposed case) with εαν and the first aorist passive subjunctive of πλαναω, old verb, to go astray, to wander (#Mt 18:12), figuratively (#Heb 5:2). From the truth (απο της αληθειας). For truth see #1:18; 3:14; Joh 8:32; #1Jo 1:6; 3:18. It was easy then, and is now, to be led astray from Christ, who is the Truth. And one convert him (και επιστρεψη τις αυτον). Continuation of the third-class condition with the first aorist active subjunctive of επιστρεφω, old verb, to turn (transitive here as in #Lu 1:16, but intransitive often as #Ac 9:35)."

20-Jas 05:20 C-3 apodosis only-protasis in verse 19 - ATRWP - γνωσκετω <1097> (5720) {V-PAM-3S} οτι <3754> {CONJ} ο <3588> {T-NSM} επιστρεψας <1994> (5660) {V-AAP-NSM} αμαρτωλων <268> {A-ASM} εκ <1537> {PREP} πλανης <4106> {N-GSF} οδου <3598> {N-GSF} αυτου <846> {P-GSM} σωσει <4982> (5692) {V-FAI-3S} ψυχην <5590> {N-ASF} εκ <1537> {PREP} θανατου <2288> {N-GSM} και <2532> {CONJ} καλυψει <2572> (5692) {V-FAI-3S} πληθος <4128> {N-ASN} αμαρτιων <266> {N-GPF}

20-Jas 05:20 Let <1097> <0> him <846> know <1097> (5720), that <3754> he which converteth <1994> (5660) the sinner <268> from <1537> the error <4106> of his <846> way <3598> shall save <4982> (5692) a soul <5590> from <1537> death <2288>, and <2532> shall hide <2572> (5692) a multitude <4128> of sins <266>.

3rd Class - apodosis only from two conditions (both-taken together, i.e., Prot.1 and Prot. 2) set theoretic.

ATRWP agrees with: "Let him know (γνωσκετω). Present active imperative third person singular of γνωσκω, but Westcott and Hort read γνωσκετε (know ye) after B. In either case it is the conclusion of the condition in verse #19. He which converteth (ο επιστρεψας). First aorist active articular participle of επιστρεφω of verse #19. From the error (εκ πλανης). "Out of the wandering" of verse #19 (πλανη, from which πλαναω is made). See #1Jo 4:6 for contrast between "truth" and "error." A soul from death (ψυχην εκ θανατου). The soul of the sinner (αμαρτωλων) won back to Christ, not the soul of the man winning him. A few MSS. have αυτου added (his soul), which leaves it ambiguous, but αυτου is not genuine. It is ultimate and final salvation here meant by the future (σωσει). Shall cover a multitude of sins (καλυψει πληθος αμαρτιων). Future active of καλυπτω, old verb, to hide, to veil. But whose sins (those of the converter or the converted)? The Roman Catholics (also Mayor and Ropes) take it of the sins of the converter, who thus saves himself by saving others. The language here will allow that, but not New Testament teaching in general. It is apparently a proverbial saying which Resch considers one of the unwritten sayings of Christ (Clem. Al. Paed. iii. 12). It occurs also in #1Pe 4:8, where it clearly means the sins of others covered by love as a veil thrown over them. The saying appears also in #Pr 10:12: "Hatred stirs up strife, but love hides all transgressions" — that is "love refuses to see faults" (Mayor admits). That is undoubtedly the meaning in #1Pe 4:8; Jas 5:20.

21-1 Peter

21-1Pe 01:06 C-1 - ATRWP - εν <1722> {PREP} ω <3739> {R-DSM} <3739> {R-DSN} αγαλλιασθε <21> (5736) {V-PNI-2P} ολιγον <3641> {A-ASN} αρτι <737> {ADV} ει <1487> {COND} δεον <1163> (5723) {V-PAP-NSN} εστιν <1510> (5719) {V-PAI-3S} λυπηθεντες <3076> (5685) {V-APP-NPM} εν <1722> {PREP} ποικιλοις <4164> {A-DPM} πειρασμοις <3986> {N-DPM}

21-1Pe 01:06 ¶ Wherein <1722> <3739> ye greatly rejoice <21> (5736), though now <737> for a season <3641>, if <1487> need <1163> (5752) be <2076> (5748), ye are in heaviness <3076> (5685) through <1722> manifold <4164> temptations <3986>:

1st Class -

ATRWP reads as: "Wherein (εν ω). This translation refers the relative ω to καιρω, but it is possible to see a reference to χριστου (verse #3) or to θεου (verse #5) or even to the entire content of verses #3-5. Either makes sense, though possibly καιρω is correct. Ye greatly rejoice (αγαλλιασθε). Present middle indicative (rather than imperative) of αγαλλιασμαι, late verb from αγαλλομαι, to rejoice, only in LXX, N.T., and ecclesiastical literature as in #Mt 5:12. Now for a little while (ολιγον αρτι). Accusative case of time (ολιγον) probably as in #Mr 6:31, though it can be used of space (to a small extent) as in #Lu 5:3. If need be (ει δεον). Present active neuter singular participle of δει (it is necessary). Some MSS. have εστιν after δεον (periphrastic construction). **Condition of first class. Though ye have been put to grief (λυπηθεντες).** First aorist passive participle (concessive circumstantial use) of λυπεω, to make sorrowful (from λυπη, sorrow), old and common verb. See #2Co 6:10. In manifold temptations (εν ποικιλοις πειρασμοις). Just the phrase in #Jas 1:2, which see for discussion. "Trials" clearly right here as there. Seven N.T. writers use ποικιλος (varied)..

21-1Pe 01:17 C-1 EC - DM - ATRWP - και <2532> {CONJ} ει <1487> {COND} πατερα <3962> {N-ASM} επικαλεισθε <1941> (5731) {V-PMI-2P} τον <3588> {T-ASM} απροσωποληπτως <678> {ADV} κρινοντα <2919> (5723) {V-PAP-ASM} κατα <2596> {PREP} το <3588> {T-ASN} εκαστου <1538> {A-GSM} εργον <2041> {N-ASN} εν <1722> {PREP} φοβω <5401> {N-DSM} τον <3588> {T-ASM} της <3588> {T-GSF} παροικιας <3940> {N-GSF} υμων <4771> {P-2GP} χρονον <5550> {N-ASM} αναστραφητε <390> (5649) {V-2APM-2P}

21-1Pe 01:17 And <2532> if <1487> ye call on <1941> (5731) the Father <3962>, who <3588> without respect of persons <678> judgeth <2919> (5723) according to <2596> every man's <1538> work <2041>, pass <390> (5649) the time <5550> of your <5216> sojourning <3940> here in <1722> fear <5401>:

1st Class - EC - See DM section 278. (3).

ATRWP writes: "If ye call (ει επικαλεισθε). **Condition of first class and present middle indicative of επικαλεω**, to call a name on, to name (#Ac 10:18). As Father (πατερα). Predicate accusative in apposition with τον — κρινοντα. **Without respect of persons (απροσωποληπτως).** Found nowhere else except in the later Ep. of Clem. of Rome and Ep. of Barn., from alpha privative and προσωποληπτης (#Ac 10:34. See #Jas 2:9 for προσωποληπτω and #1:1 for προσωποληψια) from προσωπον λαμβανω (in imitation of the Hebrew). According to each man's work (κατα το εκαστου εργον). "According to the deed of each one" God judges (κρινοντα) just as Christ judges also (#2Co 5:10). Pass (αναστραφητε). Second aorist passive imperative of αναστρεφω, metaphorical sense as in #2Co 1:12; 2Pe 2:18. The time (τον χρονον). Accusative case of extent of time. Of your sojourning (της παροικιας υμων). A late word, found in LXX (#Ps 119:5) and in N.T. only here and #Ac 13:17 and in ecclesiastical writers (one late Christian inscription). It comes from παροικεω, old verb, to dwell beside (in one's neighbourhood), and so of pilgrims or strangers (παροικος #Ac 7:6) as of Jews away from Palestine or of Christians here on earth, then of a local region (our "parish"). Peter here recurs to #1:1 ("sojourners of the Dispersion"). In fear (εν φοβω). Emphatic position at beginning of the clause with αναστραφητε at the end."

21-1Pe 02:03 C-1 - ATRWP - ειπερ <1512> {COND} εγευσασθε <1089> (5662) {V-ADI-2P} οτι <3754> {CONJ} χρηστος <5543> {A-NSM} ο <3588> {T-NSM} κυριος <2962> {N-NSM}

21-1Pe 02:03 If so be <1512> ye have tasted <1089> (5662) that <3754> the Lord <2962> is gracious <5543>.

1st Class - -- ειπερ = ει + περ: if indeed - since, with crasis. "Since you have tasted, . . ." Completing the milk analogy (simile) of verse 02.

ATRPW reads: **"If ye have tasted (ει γευσασθε). Condition of first class with ει and first aorist middle indicative of γευω in figurative sense as in #Heb 6:4. "A taste excites the appetite" (Bengel). Gracious (χρηστος). Quotation from #Ps 34:8. The Hebrew for the LXX χρηστος is simply tobh (good). Plato used the word for food also, and Peter carries out the metaphor in γαλα (milk) as in #Lu 5:39."**

21-1Pe 02:13 C-3 - DM - BMT - υποταγητε <5293> (5649) {V-2APM-2P} συν <3767> {CONJ} παση <3956> {A-DSF} ανθρωπινη <442> {A-DSF} κτισει <2937> {N-DSF} δια <1223> {PREP} τον <3588> {T-ASM} κυριον <2962> {N-ASM} ειτε <1535> {CONJ} βασιλει <935> {N-DSM} ως <5613> {ADV} υπερεχοντι <5242> (5723) {V-PAP-DSM}

21-1Pe 02:13 <3767> Submit yourselves <5293> (5649) to every <3956> ordinance <2937> of man <442> for <1223> the Lord's sake <2962>: **whether it be <1535> to the king <935>**, as <5613> supreme <5242> (5723);

3rd Class - ειτε with the 2APiMperitive supplied verb υποταγητε: *Submit*. See DM section 276. (2), and BMT section 273. (f). Imperative is furthest from reality because it demands the obedience of the hearer. See verse 14, below. ATRWP writes: **"Be subject to (υποταγητε). Second aorist passive imperative second person plural of υποτασσω, to subject to, as in #3:22. Every ordinance of man (παση ανθρωπινη κτισει).** Dative case of old and common word κτισις (from κτιζω, to create, to found), act of creation (#Ro 1:20), a creature or creation (#Ro 1:25), all creation (#Col 1:15), an institution as here (in Pindar so). For ανθρωπιнос (human) see #Jas 3:7. Peter here approves no special kind of government, but he supports law and order as Paul does (#Ro 13:1-8) unless it steps in between God and man (#Ac 4:20). For the Lord's sake (δια τον κυριον). For Jesus' sake. That is reason enough for the Christian not to be an anarchist (#Mt 22:21). The heathen were keen to charge the Christians with any crime after Nero set the fashion. "It should not be forgotten that, in spite of the fine language of the philosophers, the really popular religions in Greece and Rome were forms of devil-worship, intimately blended with magic in all its grades" (Bigg). As supreme (ως υπερεχοντι). Dative singular of present active participle of υπερεχω, old verb (intransitive), to stand out above (to have it over), as in #Ro 13:1. It is not the divine right of kings, but the fact of the king as the outstanding ruler."

21-1Pe 02:14 C-3 - DM - BMT - ειτε <1535> {CONJ} ηγεμοσιν <2232> {N-DPM} ως <5613> {ADV} δι <1223> {PREP} αυτου <846> {P-GSM} πεμπομενοις <3992> (5746) {V-PPP-DPM} εις <1519> {PREP} εκδικησιν <1557> {N-ASF} κακοποιων <2555> {A-GPM} επαινον <1868> {N-ASM} δε <1161> {CONJ} αγαθοποιων <17> {A-GPM}

21-1Pe 02:14 **Or whether <1535> unto governors <2232>**, as <5613> unto them that are sent <3992> (5746) by <1223> him <846> for <1519> <3303> the punishment <1557> of evildoers <2555>, and <1161> for the praise <1868> of them that do well <17>.

3rd Class - ειτε with the 2APiMperitive supplied verb υποταγητε: *Submit*. See DM section 276. (2), and BMT section 273. (f). Imperative is furthest from reality because it demands the obedience of the hearer. ATRWP says: "Unto governors (ηγεμοσιν). Dative again of ηγεμων, a leader (from ηγεομαι, to lead), old and common word (#Mt 10:18). As sent by him (ως δι αυτου πεμπομενοις). Present passive participle of πεμπω. δι αυτου is "by God," as Jesus made plain to Pilate; even Pilate received his authority ultimately "from above" (#Joh 18:11). For vengeance on evil-doers (εις εκδικησιν κακοποιων). Objective genitive with εκδικησιν, for which see #Lu 18:7. For praise to them that do well (επαινον αγαθοποιων). Objective genitive again, αγαθοποιος, a late word (Plutarch, Sirach) from αγαθον and ποιω here only in N.T. Found in a magical papyrus.

21-1Pe 02:19 C-1 - ATRWP - τουτο <3778> {D-NSN} γαρ <1063> {CONJ} χαρις <5485> {N-NSF} ει <1487> {COND} δια <1223> {PREP} συνειδησιν <4893> {N-ASF} θεου <2316> {N-GSM} υποφερει <5297> (5719) {V-PAI-3S} τις <5100> {X-NSM} λυπας <3077> {N-APF} πασχων <3958> (5723) {V-PAP-NSM} αδικως <95> {ADV}

21-1Pe 02:19 For <1063> this <5124> *is* thankworthy <5485>, **if <1487> a man <5100> for <1223> conscience <4893> toward God <2316> endure <5297> (5719) grief <3077>**, suffering <3958> (5723) wrongfully <95>. *{thankworthy: or, thank}*

1st Class - Assumed true - **the saints for conscience toward God endure grief - Suffering wrongfully.**

ATRPW says: "For this is acceptable (τουτο γαρ χαρις). "For this thing (neuter singular τουτο, obedience to crooked masters) is grace" (χαρις is feminine, here "thanks" as in #Ro 7:25). "Acceptable" calls for ευπροσδεκτον (#2:5), which is not the text here. **If a man endureth griefs (ει υποφερει τις λυπας). Condition of first class with ει and present active indicative of υποφερω, old verb, to bear up under, in N.T. only here, #1Co 10:13; 2Ti 3:11. Note plural of λυπη (grief).** For conscience toward God (δια συνειδησιν θεου). Suffering is not a blessing in and of itself, but, if one's duty to God is involved (#Ac 4:20), then one can meet it with gladness of heart. θεου (God) is objective genitive. For συνειδησις (conscience) see on "Ac 23:1"; see on "1Co 8:7". It occurs again in #1Pe 3:16. Suffering wrongfully (πασχων αδικως). Present active participle of πασχω and the common adverb αδικως, unjustly, here alone in N.T. This is the whole point, made clear already by Jesus in #Mt 5:10-12, where Jesus has also "falsely" (ψευδομενοι). See also #Lu 6:32-34."

21-1Pe 02:20 C-1 ,1 - DM - BMT - ATRWP - ποιον <4169> {I-NSN} γαρ <1063> {CONJ} κλεος <2811> {N-NSN} ει <1487> {COND} αμαρτανοντες <264> (5723) {V-PAP-NPM} και <2532> {CONJ} κολαφιζομενοι <2852> (5746) {V-PPP-NPM} υπομενειτε <5278> (5692) {V-FAI-2P} αλλ <235> {CONJ} ει <1487> {COND} αγαθοποιουντες <15> (5723) {V-PAP-NPM} και <2532> {CONJ} πασχοντες <3958> (5723) {V-PAP-NPM} υπομενειτε <5278> (5692) {V-FAI-2P} τουτο <3778> {D-NSN} χαρις <5485> {N-NSF} παρα <3844> {PREP} θεω <2316> {N-DSM}

21-1Pe 02:20 For <1063> what <4169> glory <2811> *is it, if <1487>, when <2532> ye be buffeted <2852> (5746) for your faults <264> (5723), ye shall take it patiently <5278> (5692)? but <235> if <1487>, when ye do well <15> (5723), and <2532> suffer <3958> (5723) for it*, ye take it patiently <5278> (5692), this <5124> *is acceptable <5485> with <3844> God <2316>. {acceptable: or, thank}*

1st Class - + 1st Class - Both clauses with participles; See DM section 276. (2), BMT section 269. (c), and 273. (f).

ATRPW writes: "For what glory (ποιον γαρ κλεος). Qualitative interrogative (what kind of glory). "What price glory?" κλεος is old word from κλεω (καλεω, to call), report, praise, glory, here only in N.T. If ye shall take it patiently (ει υπομενειτε). **First-class condition with ει and future active indicative of υπομενω, for which see #Jas 1:12. Same condition also in next sentence (αλλ ει, etc.).** When ye sin (αμαρτανοντες). Present active participle of αμαρτανω (continued repetition). And are buffeted for it (και κολαφιζομενοι). Present passive participle of κολαφιζω, late word (from κολαφος fist), only in N.T. (cf. #Mt 26:67) and ecclesiastical writers. Repeated action again. No posing as a martyr allowed here. Christians do sometimes deserve persecution, as Jesus implied (#Mt 5:10-12). When ye do well (αγαθοποιουντες). Present active participle of αγαθοποιεω as in verse #15. And suffer for it (και πασχοντες). Present active participle of πασχω (verse #19). No "for it" in the Greek here or in the previous sentence. This is acceptable with God (τουτο χαρις παρα θεω). "This thing (neuter) is thanks (verse #19) by the side of (παρα) God (as God looks at it)." ""

21-1Pe 03:01 C-1 EC - DM - ATRWP - ομοιως <3668> {ADV} αι <3588> {T-NPF} γυναικες <1135> {N-NPF} υποτασσομεναι <5293> (5746) {V-PPP-NPF} τοις <3588> {T-DPM} ιδιοις <2398> {A-DPM} ανδρασιν <435> {N-DPM} ινα <2443> {CONJ} και <2532> {CONJ} ει <1487> {COND} τινες <5100> {X-NPM} απειθουσιν <544> (5719) {V-PAI-3P} τω <3588> {T-DSM} λογω <3056> {N-DSM} δια <1223> {PREP} της <3588> {T-GSF} των <3588> {T-GPF} γυναικων <1135> {N-GPF} αναστροφης <391> {N-GSF} ανευ <427> {PREP} λογου <3056> {N-GSM} κερδηθησονται <2770> (5701) {V-FPI-3P}

21-1Pe 03:01 ¶ Likewise <3668>, ye wives <1135>, *be in subjection <5293> (5746) to your own <2398> husbands <435>; that <2443>, if any (i.e., husbands) <1536> obey not <544> (5719) the word <3056>, they <2770> <0> also <2532> may <2770> <0> without <427> the word <3056> be won <2770> (5686) by <1223> the conversation manner of life/behavior <391> of the wives <1135>;*

1st Class - EC - See DM section 278. (3). Note: no article *the*, with second use of λογου: *word*. Conversation is a bad choice of wording for today's understanding. 'Manner of life,' is better.

ATRPW explains: "In like manner (ομοιως). Adverb closely connected with υποτασσομενοι, for which see #2:18. Ye wives (γυναικες). Without article. About wives see also #Col 3:18; Eph 5:22; Tit 2:4. To your own husbands (τοις ιδιοις ανδρασιν). ιδιοις occurs also in Ephesians and Titus, but not in Colossians. It strengthens the idea of possession in the article τοις. Wives are not enjoined to be in subjection to the husbands of other women, as some think it fine to be (affinities!) **Even if any obey not the word (και ει τινες απειθουσιν τω λογω). Condition of first class and dative case of λογος (#1:23,25; 2:8), that is, remain heathen.** That they be gained (ινα κερδηθησονται). Purpose clause with ινα and first future passive indicative of

κερδαινω, old verb, to gain (from κερδος, gain, interest) as in #Mt 18:15. See the future with ινα also in #Lu 20:10; Re 3:9. Without the word (ανευ λογου). Probably here "word from their wives" (Hart), the other sense of λογος (talk, not technical "word of God"). By the behaviour of their wives (δια της των γυναικων αναστροφης). Won by pious living, not by nagging. Many a wife has had this blessed victory of grace.

21-1Pe 03:13 C-3 - ATRWP - και <2532> {CONJ} τις <5101> {I-NSM} ο <3588> {T-NSM} κακωσων <2559> (5694) {V-FAP-NSM} υμας <4771> {P-2AP} εαν <1437> {COND} του <3588> {T-GSM} αγαθου <18> {A-GSN} μιμηται <3402> {N-NPM} γενησθε <1096> (5638) {V-2ADS-2P}

21-1Pe 03:13 And <2532> who <5101> *is* he that will harm <2559> (5694) you <5209>, **if <1437> ye be <1096> (5638) followers <3402> of that which is good <18>?**

3rd Class - “... if you are followers (imitators) of the good? Peter suggests they may not follow the good.

ATRWP says: “That will harm you (ο κακωσων υμας). Future active articular participle of κακοω, old verb (from κακος, bad) as in #Ac 7:6,19. Any real hurt, either that wishes to harm you or that can harm. See the words in #Isa 50:9. **If ye be (εαν γενησθε).** Rather, “**if ye become**” (condition of third class with εαν and second aorist middle subjunctive of γινομαι). Zealous of that which is good (του αγαθου ζηλωται). “Zealots for the good” (objective genitive after ζηλωται (zealots, not zealous), old word from ζηλω (#1Co 12:12).”

21-1Pe 03:14 C-4 MXC - DM - ATRWP - αλλ <235> {CONJ} ει <1487> {COND} και <2532> {CONJ} πασχοιτε <3958> (5722) {V-PAO-2P} δια <1223> {PREP} δικαιοσυνην <1343> {N-ASF} μακαριοι <3107> {A-NPM} τον <3588> {T-ASM} δε <1161> {CONJ} φοβον <5401> {N-ASM} αυτων <846> {P-GPM} μη <3361> {PRT-N} φοβηθητε <5399> (5676) {V-AOM-2P} μηδε <3366> {CONJ-N} ταραχθητε <5015> (5686) {V-APS-2P}

21-1Pe 03:14 But <235> **and if <1499> ye suffer <3958> (5722) for <1223> righteousness' sake <1343>**, happy/joyful <3107> *are ye*: and <1161> be <5399> <0> not <3361> afraid <5399> (5676) of their <846> terror <5401>, neither <3366> be troubled <5015> (5686);

4th Class - MXC - ει with the PAOptative, apodosis needs substitution of PAI-2P, εστ ει: *you are*, with *joyful*, μακαριοι, A mixed condition. See DM section 276. (1).

ATRWP says: “But and if ye should suffer (αλλ ει και πασχοιτε). “But **if ye should also (or even) suffer.**” **Condition of the fourth class with ει and the optative (undetermined with less likelihood), a rare condition in the vernacular Koine,, since the optative was a dying mode. If matters, in spite of the prophetic note of victory in verse #13,** should come to actual suffering “for righteousness’ sake” (δια δικαιοσυνην) as in #Mt 5:10 (ενεκεν, not δια), then “blessed” (μακαριοι, the very word of Jesus there which see, a word meaning “happy,” not ευλογητοι) “are ye” (not in the Greek). If the conclusion were expressed regularly, it would be ειητε αν (ye would be), not εστε (ye are). It is interesting to note the third-class condition in verse #13 just before the fourth-class one in verse #14. Fear not their fear (τον φοβον αυτων μη φοβηθητε). Prohibition with μη and the first aorist (ingressive) passive subjunctive of φοβεομαι, to fear, and the cognate accusative φοβον (fear, terror). “Do not fear their threats” (Bigg). Quotation from #Isa 8:12. Neither be troubled (μηδε ταραχθητε). Prohibition with μηδε and the first aorist (ingressive) subjunctive of ταρασσω, to disturb (#Mt 2:6; Joh 12:27). Part of the same quotation. Cf. #3:6.

21-1Pe 03:17 C-4 - ATRWP - Protasis only - κρειττον <2909> {A-NSN-C} γαρ <1063> {CONJ} αγαθοποιουντας <15> (5723) {V-PAP-APM} ει <1487> {COND} θελοι <2309> (5722) {V-PAO-3S} το <3588> {T-NSN} θελημα <2307> {N-NSN} του <3588> {T-GSM} θεου <2316> {N-GSM} πασχειν <3958> (5721) {V-PAN} η <2228> {PRT} κακοποιουντας <2554> (5723) {V-PAP-APM}

21-1Pe 03:17 For <1063> *it is* better <2909>, **if <1487> the will <2307> of God <2316> be so <2309> (5719)**, that ye suffer <3958> (5721) for well doing <15> (5723), than <2228> for evil doing <2554> (5723).

4th Class - It probably isn't the will of God that we suffer for well-doing, but we'll leave the door open a crack in the unlikely chance that it is His will. We are more likely to suffer for evil doing.

ATRWP reads: “Better (κρειττον). Comparative of κρατυς as in #2Pe 2:21; Heb 1:4. Patient endurance not only silences calumny (verse #16), is Christlike (verse #18), but it has a value of its own (verse #17). **If the will of God should so will (ει θελοι το θελημα του θεου).** **Condition of the fourth class again (ει — θελοι) with ει and the optative.** For a like pleonasm see #Joh 7:17. For well-doing than for evil-doing (αγαθοποιουντας η κακοποιουντας). Accusative plural agreeing with υμας understood

(accusative of general reference with the infinitive *πασχειν* (to suffer) of the participles from *αγαθοποιω* (see #2:15) and *κακοποιω* (#Mr 3:4, and see #1Pe 2:14 for *κακοποιος*)."

21-1Pe 04:11 C-1, 1 - ATRWP - **ει <1487> {COND} τις <5100> {X-NSM} λαλει <2980> (5719) {V-PAI-3S}**
 ως <5613> {ADV} λογια <3051> {N-APN} θεου <2316> {N-GSM} **ει <1487> {COND} τις <5100>**
{X-NSM} διακονει <1247> (5719) {V-PAI-3S} ως <5613> {ADV} εξ <1537> {PREP} ισχυος <2479>
 {N-GSF} ως <5613> {ADV} χορηγει <5524> (5719) {V-PAI-3S} ο <3588> {T-NSM} θεος <2316> {N-
 NSM} ινα <2443> {CONJ} εν <1722> {PREP} πασιν <3956> {A-DPN} δοξαζεται <1392> (5747) {V-
 PPS-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} δια <1223> {PREP} ιησου <2424> {N-GSM}
 χριστου <5547> {N-GSM} ω <3739> {R-DSM} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF}
 δοξα <1391> {N-NSF} και <2532> {CONJ} το <3588> {T-NSN} κρατος <2904> {N-NSN} εις <1519>
 {PREP} τους <3588> {T-APM} αιωνας <165> {N-APM} των <3588> {T-GPM} αιωνων <165> {N-GPM}
 αμην <281> {HEB}

21-1Pe 04:11 **If any man <1536> speak <2980> (5719), let him speak** as <5613> the oracles <3051> of God
 <2316>; **if any man <1536> minister <1247> (5719), let him do it** as <5613> of <1537> the ability
 <2479> which <3739> God <2316> giveth <5524> (5719): that <2443> God <2316> in <1722> all things
 <3956> may be glorified <1392> (5747) through <1223> Jesus <2424> Christ <5547>, to whom <3739> be
 <2076> (5748) praise <1391> and <2532> dominion <2904> for <1519> ever <165> and ever <165>.
 Amen <281>.

2*1st Class - "If any man speak, *λαλει* PAI-3S: speak; *let him speak* as the oracles of God if any man minister *διακονει*
 PAI-3S:: the office of a Deacon. See 1Ti 03:08-13. See also Table 01 - Table Of Spiritual Gifts.

ATRWP writes: "**If any man speaketh (ει τις λαλει). Condition of first class, assumed as a fact. Speaking as it were oracles of
 God (ως λογια θεου).** No predicate in this conclusion of the condition. For *λογια θεου* see #Ac 7:38 (Mosaic law); #Ro 3:2
 (the Old Testament); #Heb 5:12 (the substance of Christian teaching), here of the utterances of God through Christian teachers.
λογιον (old word) is a diminutive of *λογος* (speech, word). It can be construed here as nominative or as accusative. The verb
 has to be supplied. **If any one ministereth (ει τις διακονει). First-class condition again. See #Ac 6:2-4 for the twofold
 division of service involved here. Which God supplieth (ως χορηγει ο θεος).** Ablative case (ως) of the relative attracted
 from the accusative ην, object of *χορηγει* (present active indicative of *χορηγεω*, old verb, to supply from *χορηγος*, chorus
 leader, in N.T. only here and #2Co 9:10). Peter has the compound *επιχορηγεω* in #2Pe 1:5,11. God is the supplier of strength.
 That God may be glorified (*ινα δοξαζεται ο θεος*). Purpose clause with *ινα* and the present passive subjunctive of *δοξαζω*. See
 #Joh 15:8. Whose is (*ω εστιν*). "To whom (dative) is," that is to Jesus Christ the immediate antecedent, but in #Ro 16:27;
 #Jude 1:25 the doxology is to God through Christ. For other doxologies see #1Pe 5:11; 2Pe 3:18; Ga 1:5; #Ro 9:5; 11:36; Php
 4:20; Eph 3:21; 1Ti 1:17; 6:16; 2Ti 4:18; #Heb 13:21; Re 1:6; 5:13; 7:12. The others addressed to Christ are #2Pe 3:18; 2Ti
 4:18; Re 1:6.

21-1Pe 04:14 C-1 - ATRWP - **ει <1487> {COND} ονειδιζεσθε <3679> (5743) {V-PPI-2P} εν <1722>**
{PREP} ονοματι <3686> {N-DSN} χριστου <5547> {N-GSM} μακαριοι <3107> {A-NPM} οτι <3754>
{CONJ} το <3588> {T-NSN} της <3588> {T-GSF} δοξης <1391> {N-GSF} και <2532> {CONJ} το
<3588> {T-NSN} του <3588> {T-GSM} θεου <2316> {N-GSM} πνευμα <4151> {N-NSN} εφ <1909>
{PREP} υμας <4771> {P-2AP} αναπαυεται <373> (5731) {V-PMI-3S} κατα <2596> {PREP} μεν <3303>
{PRT} αυτους <846> {P-APM} βλασφημειται <987> (5743) {V-PPI-3S} κατα <2596> {PREP} δε <1161>
{CONJ} υμας <4771> {P-2AP} δοξαζεται <1392> (5743) {V-PPI-3S}

21-1Pe 04:14 **If <1487> ye be reproached <3679> (5743) for <1722> the name <3686> of Christ <5547>**,
 happy/joyful <3107> *are ye*; for <3754> the spirit <4151> of glory <1391> and <2532> of God <2316>
 resteth <373> (5731) upon <1909> you <5209>: on <2596> <3303> their part <846> he is evil spoken of
 <987> (5743), but <1161> on <2596> your part <5209> he is glorified <1392> (5743).

1st Class - condition of reality - when you are reproached - you are joyful; Greek, *μακαριοι*.

ATRWP says: "**If ye are reproached (ει ονειδιζεσθε). Condition of first class assumed as true with ει and present passive
 indicative of ονειδιζω, for which verb see #Jas 1:5. For the name of Christ (εν ονοματι χριστου).** "In the matter of the

name of Christ." For the idea see #Mt 5:11; 19:29; Ac 5:41; 9:16; 21:13. This is the only N.T. example of just *ονομα χριστου*, here used because of the use of *χριστιανος* in verse #16. For the beatitude *μακαριοι* see #Mt 5:11. **The Spirit of glory and the Spirit of God (το της δοξης και το του θεου πνευμα).** Note repetition of the article (το) though *πνευμα* only once. The reference is to the Holy Spirit, who is the Spirit of Glory and of God. Resteth upon you (εφ ημας αναπαυεται). **Quotation from #Isa 11:2.** Present middle indicative of *αναπαυω*, to give rest, refresh (#Mt 11:28). "He rests upon the Christian as the Shechinah rested upon the tabernacle" (Bigg). Cf. #1:8; Mt 3:16."

21-1Pe 04:16 C-1 - DM - ATRWP - **ει <1487> {COND} δε <1161> {CONJ} ως <5613> {ADV} χριστιανος <5546> {N-NSM} μη <3361> {PRT-N} αισχυνεσθω <153> (5744) {V-PPM-3S} δοξαζετω <1392> (5720) {V-PAM-3S} δε <1161> {CONJ} τον <3588> {T-ASM} θεον <2316> {N-ASM} εν <1722> {PREP} τω <3588> {T-DSN} μερει <3313> {N-DSN} τουτω <3778> {D-DSN}**

21-1Pe 04:16 **Yet <1161> if <1487> any man suffer as <5613> a Christian <5546>**, let him <153> <0> not <3361> be ashamed <153> (5744); but <1161> let him glorify <1392> (5720) God <2316> on <1722> this <5129> behalf <3313>.

1st Class - substitution of the pronoun and verb from verse 15, *τις πασχει* PAI-3S. **Yet if any man is suffering as a Christian, let him not be ashamed.** In the first century A.D., the word Christian, *χριστιανος*, was a shameful term; a term of derision. See DM section 273. (f). This term is used but three times in the Bible Ac 11:26; Ac 26:28; 1Pe 4:16. It appears that the first two mentions were deliberately derogatory (Acts 11:26 and Acts 26:28), and the third mention is by the apostle *Peter* (1 Peter 4:16), urging the disciples not to be ashamed if they "suffer as a Christian;" more evidence that the name originally had a negative connotation.

ATRWP reads as: **"But if as a Christian (ει δε ως χριστιανος). Supply the verb πασχει (condition of first class, "if one suffer as a Christian").** This word occurs only three times in the N.T. (#Ac 11:26; 26:28; 1Pe 4:16). It is word of Latin formation coined to distinguish followers of Christ from Jews and Gentiles (#Ac 11:26). Each instance bears that idea. It is not the usual term at first like *μαθηται* (disciples), saints (*αγιοι*), believers (*πιστευοντες*), etc. **The Jews used ναζωραιοι (Nazarenes) as a nickname for Christians** (#Ac 24:5). By A.D. 64 the name Christian was in common use in Rome (Tacitus, Ann. XV. 44). Owing to itacism it was sometimes spelled *χρηστιανοι* (ι, ει and η pronounced alike). Let him not be ashamed (*μη αισχυνεσθω*). Prohibition with *μη* and present passive imperative of *αισχυνω*. Peter had once been ashamed to suffer reproach or even a sneer for being a disciple of Christ (#Mr 14:68). See the words of Jesus in #Mr 8:38 and Paul's in #2Ti 1:12. Peter is not ashamed now. In this name (*εν τω ονοματι τουτω*). Of Christian as in #Mr 9:41, "because ye are Christ's."

21-1Pe 04:17 C-1 - BMT - ATRWP - **οτι <3754> {CONJ} ο <3588> {T-NSM} καιρος <2540> {N-NSM} του <3588> {T-GSN} αρξασθαι <756> (5670) {V-AMN} το <3588> {T-ASN} κριμα <2917> {N-ASN} απο <575> {PREP} του <3588> {T-GSM} οικου <3624> {N-GSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ει <1487> {COND} δε <1161> {CONJ} πρωτον <4412> {ADV-S} αφ <575> {PREP} ημων <1473> {P-1GP} τι <5101> {I-NSN} το <3588> {T-NSN} τελος <5056> {N-NSN} των <3588> {T-GPM} απειθουντων <544> (5723) {V-PAP-GPM} τω <3588> {T-DSN} του <3588> {T-GSM} θεου <2316> {N-GSM} ευαγγελιω <2098> {N-DSN}**

21-1Pe 04:17 For <3754> the time <2540> *is come* that judgment <2917> must begin <756> (5670) at <575> the house <3624> of God <2316>: **and <1161> if <1487> it first <4412> begins with <575> us <2257>, what <5101> shall the end <5056> be of them that obey not <544> (5723) the gospel <2098> of God <2316>?**

1st Class – **and if judgment first begin with (απο = αφ only occurs with the ablative.) us**, Substitution of verb from previous clause in the aorist middle indicative *αρχεται*: *it begins*, See BMT section 273. (f). **Our answer to the last question should be to make every attempt to "Rescue The Perishing".**

ATRWP says: "For the time is come (*οτι ο καιρος*). No predicate, probably *εστιν* (is) to be supplied. The phrase that follows comes from the vision of Ezekiel (chapter #Eze 9). **The construction is unusual with του αρξασθαι (genitive articular aorist middle infinitive of αρχω), not exactly purpose or result, and almost in apposition (epexegetic), but note του ελθειν used as subject in #Lu 17:1. The persecution on hand (#1:7) was a foretaste of more to come. By "house of God" he can mean the same as the "spiritual house" of #2:5 or a local church. Biggs even takes it to refer to the family. And if it begin first at us (*ει δε πρωτον απ ημων*). Condition of first class again, with the verb *αρχεται* understood. "From us" (*αφ ημων*)**

more exactly.

End (τελος). Final fate. Of them that obey not the gospel of God (των απειθουντων τω του θεου

ευαγγελιω). "Of those disobeying the gospel of God." See the same idea in #Ro 2:8. See #Mr 1:14 for believing in the gospel."

21-1Pe 04:18 C-1 EC - DM - ATRWP - και <2532> {CONJ} ει <1487> {COND} ο <3588> {T-NSM} δικαιος <1342> {A-NSM} μολις <3433> {ADV} σωζεται <4982> (5743) {V-PPI-3S} ο <3588> {T-NSM} ασεβης <765> {A-NSM} και <2532> {CONJ} αμαρτωλος <268> {A-NSM} που <4226> {ADV-I} φανειται <5316> (5695) {V-FDI-3S}

21-1Pe 04:18 **And <2532> if <1487> the righteous <1342> scarcely <3433> are being saved <4982> (5743),** where <4226> shall <5316> <0> the ungodly <765> and <2532> the sinner <268> appear <5316> (5695)?

1st Class - EC - See DM section 278. (3). **This condition parallels the condition of verse 17, above. The answer to this question is the unsaved will all appear at the Great White Throne {Rev 20:11 θρονον μεγαλ λευκον}, all the unsaved from all times will be there, and afterwards there is mandatory swimming!**

ATRWP indicates: "And if the righteous is scarcely saved (και ει ο δικαιος μολις σωζεται). First-class condition again with ει and present passive indicative of σωζω. Quotation from #Pr 11:31. See #3:12,14; Mt 5:20. But the Christian is not saved by his own righteousness (#Php 3:9; Re 7:14). For μολις see #Ac 14:18 and for ασεβης (ungodly, without reverence) see #Ro 4:5; 2Pe 2:5. Will appear (φανειται). Future middle of φαινω, to show. For the question see #Mr 10:24-26."

22-2 Peter

22-2Pe 01:12 C-1 LC - DM - διο <1352> {CONJ} ουκ <3756> {PRT-N} αμελησω <272> (5692) {V-FAI-1S} αι <104> {ADV} υμας <4771> {P-2AP} υπομνησκειν <5279> (5721) {V-PAN} περι <4012> {PREP} τουτων <3778> {D-GPN} **καιπερ <2539> {CONJ} ειδοτας <1492> (5761) {V-RAP-APM} και <2532> {CONJ} εστηριγμενους <4741> (5772) {V-RPP-APM} εν <1722> {PREP} τη <3588> {T-DSF} παρουση <3918> (5723) {V-PAP-DSF} αληθεια <225> {N-DSF}**

22-2Pe 01:12 Wherefore <1352> I will <272> <0> not <3756> be negligent <272> (5692) to put <5279> <0> you <5209> always <104> in remembrance <5279> (5721) of <4012> these things <5130>, **although <2539> ye know <1492> (5761) them**, and <2532> are being established <4741> (5772) in <1722> the present <3918> (5752) truth <225>.

1st Class - LC - See DM section 278. (1), and 279. *καιπερ*: *although*, with the participle. Ref. Heb 05:08, ATRWP says: "Wherefore (διο). Since they are possessed of faith that conduces to godliness which they are diligently practising now he insists on the truth and proposes to do his part by them about it. I shall be ready always (μελλησω αι). Future active of μελλω (#Mt 24:6), old verb, to be on the point of doing and used with the infinitive (present, aorist, or future). It is not here a periphrastic future, but rather the purpose of Peter to be ready in the future as in the past and now (Zahn). To put you in remembrance (υμας υπομνησκειν). Present active infinitive of υπομνησκω, old causative compound (υπο, μμνησκω, like our suggest), either with two accusatives (#Joh 14:26) or περι with the thing as here, "to keep on reminding you of those things" (περι τουτων). **Though ye know them (καιπερ ειδοτας). Second perfect active concessive participle of οιδα, agreeing (acc. plural), with υμας.** Cf. #Heb 5:8. Are established (εστηριγμενους). Perfect passive concessive participle of στηριζω (#1Pe 5:10). The very verb (στηρισον) used by Jesus to Peter (#Lu 22:32). In the truth which is with you (εν τη παρουση αληθεια). "In the present truth" (the truth present to you), παρουση present active participle of παρειμι, to be beside one. See #Col 1:6 for this use of παρων. Firmly established in the truth, but all the same Peter is eager to make them stronger."

21-2Pe 01:19 C-3 ITC,3 ITC - DM - BMT - και <2532> {CONJ} εχομεν <2192> (5719) {V-PAI-1P} βεβαιωτερον <949> {A-ASM-C} τον <3588> {T-ASM} προφητικον <4397> {A-ASM} λογον <3056> {N-ASM} ω <3739> {R-DSM} καλως <2573> {ADV} ποιειτε <4160> (5719) {V-PAI-2P} προσεχοντες <4337> (5723) {V-PAP-NPM} ως <5613> {ADV} λυχνω <3088> {N-DSM} φαινοντι <5316> (5730) {V-PEP-DSM} εν <1722> {PREP} αυχηρω <850> {A-DSM} τοπω <5117> {N-DSM} εως <2193> {ADV} ου <3739> {R-GSM} ημερα <2250> {N-NSF} διαυγαση <1306> (5661) {V-AAS-3S} και <2532> {CONJ} φωσφορος <5459> {A-NSM} ανατειλη <393> (5661) {V-AAS-3S} εν <1722> {PREP} ταις <3588> {T-DPF} καρδιας <2588> {N-DPF} υμων <4771> {P-2GP}

21-2Pe 01:19 We have <2192> (5719) also <2532> a more sure <949> word <3056> of prophecy <4397>; whereunto <3739> ye do <4160> (5719) well <2573> that ye take heed <4337> (5723), as <5613> unto a light <3088> that shineth <5316> (5730) in <1722> a dark <850> place <5117>, **until <2193> <3739> the day <2250> dawn <1306> (5661), and <2532> until <2193> the day star <5459> arise <393> (5661) in <1722> your <5216> hearts <2588>:**

3rd Class - ITC - + 3rd Class - ITC - εως substituted into the second protasis. Both with the AAS-3S. A Present Active Participle (taking heed) that implies a conditional situation. See DM section 265. (2) b. 'When a future reference relative to the (past) principle (apodosis) clause, **αν is omitted**. See BMT section 269. (c).

ATRWP says: "The word of prophecy (τον προφητικον λογον). "The prophetic word." Cf. #1Pe 1:10, a reference to all the Messianic prophecies. Made more sure (βεβαιωτερον). Predicate accusative of the comparative adjective βεβαιος (#2Pe 1:10). **The Transfiguration scene confirmed the Messianic prophecies and made clear the deity of Jesus Christ as God's Beloved Son.** Some with less likelihood take Peter to mean that the word of prophecy is a surer confirmation of Christ's deity than the Transfiguration. Whereunto (ω). Dative of the relative referring to "the prophetic word made more sure." That ye take heed (προσεχοντες). Present active participle with νοον (mind) understood, "holding your mind upon" with the dative (ω). As unto a lamp (ως λυχνω). Dative also after προσεχοντες of λυχνος, old word (#Mt 5:15). Shining (φαινοντι). Dative also present active participle of φαινω, to shine (#Joh 1:5). So of the Baptist (#Joh 5:35). In a dark place (εν αυχηρω τοπω). Old adjective, parched, squalid, dirty, dark, murky, here only in N.T., though in Aristotle and on tombstone for a boy. Until the day dawn (εως ου ημερα διαυγαση). **First aorist active subjunctive of διαυγαζω with**

temporal conjunction εως ου, usual construction for future time. Late compound verb διαναγῶ (Polybius, Plutarch, papyri) from δια and αγω, to shine through, here only in N.T. The day-star (φωσφορος). Old compound adjective (φως, light, φερω, to bring), light-bringing, light-bearer (Lucifer) applied to Venus as the morning star. Our word φωσφορος is this word. In the LXX εωσφορος occurs. Cf. #Mal 4:2; Lu 1:76-79; Re 22:16 for "dawn" applied to the Messiah. Arise (ανατειλη). First aorist active subjunctive of ανατελλω (#Jas 1:11; Mt 5:45).

22-2Pe 02:04 C-1 - ATRWP - a very long protasis vs 4-8 - **ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} αγγελων <32> {N-GPM} αμαρτησαντων <264> (5660) {V-AAP-GPM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} αλλα <235> {CONJ} σειραις <4577> {N-DPF} ζοφου <2217> {N-GSM} ταρταρωσας <5020> (5660) {V-AAP-NSM} παρεδωκεν <3860> (5656) {V-AAI-3S} εις <1519> {PREP} κρισιν <2920> {N-ASF} τηρουμενους <5083> (5746) {V-PPP-APM}**

22-2Pe 02:04 **For <1063> if <1487> God <2316> spared <5339> (5662) not <3756> the angels <32> that sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660), and delivered <3860> (5656) *them* into chains <4577> of darkness <2217>, to be reserved <5083> (5772) unto <1519> judgment <2920>;**

1st Class - These were the sons of God, their human descendants, the Nephilim, Gen 06:01-07, Job 01:06-07, Isa 14:12-14, Eze 28:12-14, 1Pe 03:18-20, Here, and Jude 06. This is the start of an extended protasis. - Through verse 08.

ATRWP says: “**For if God spared not (ει γαρ ο θεος ουκ εφεισατο). First instance (γαρ) of certain doom, that of the fallen angels. Condition of the first class precisely like that in #Ro 11:21 save that here the normal apodosis (υμων ου φεισεται) is not expressed as there, but is simply implied in verse #9 by ουδεν κυριος ρυεσθαι (the Lord knows how to deliver) after the parenthesis in verse #8. Angels when they sinned (αγγελων αμαρτησαντων). Genitive case after εφεισατο (first aorist middle indicative of φειδομαι) and anarthrous (so more emphatic, even angels), first aorist active participle of αμαρτανω, "having sinned." Cast them down to hell (ταρταρωσας). First aorist active participle of ταρταρω, late word (from ταρταρος, old word in Homer, Pindar, LXX #Job 40:15; 41:23, Philo, inscriptions, the dark and doleful abode of the wicked dead like the Gehenna of the Jews), found here alone save in a scholion on Homer. ταρταρος occurs in Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews. Committed (παρεδωκεν). First aorist active indicative of παραδιδομι, the very form solemnly used by Paul in #Ro 1:21,26,28. To pits of darkness (σειροις ζοφου). ζοφος (kin to γνοφος, νεφος) is an old word, blackness, gloom of the nether world in Homer, in N.T. only here, verse #17; Jude 1:13; #Heb 12:18. The MSS. vary between σειραις (σειρα, chain or rope) and σειροις (σειρος, old word for pit, underground granary). σειροις is right (Aleph A B C), dative case of destination. To be reserved unto judgment (εις κρισιν τηρουμενους). Present (linear action) passive participle of τηρεω. "Kept for judgment." Cf. #1Pe 1:4. Aleph A have κολαζομενους τηρειν as in verse #9. Note κρισις (act of judgment)."**

22-2Pe 02:05 C-1 - ATRWP - a very long protasis vs 4-8 - **και <2532> {CONJ} αρχαιου <744> {A-GSM} κοσμου <2889> {N-GSM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} αλλα <235> {CONJ} ογδοον <3590> {A-ASM} νωε <3575> {N-PRI} δικαιοσυνης <1343> {N-GSF} κηρυκα <2783> {N-ASM} εφυλαξεν <5442> (5656) {V-AAI-3S} κατακλυσμον <2627> {N-ASM} κοσμω <2889> {N-DSM} ασεβων <765> {A-GPM} επαξας <1863> (5660) {V-AAP-NSM}**

22-2Pe 02:05 **And <2532> spared <5339> (5662) not <3756> the old <744> world <2889>, but <235> saved <5442> (5656) Noah <3575> the eighth <3590> *person*, a preacher <2783> of righteousness <1343>, bringing in <1863> (5660) the flood <2627> upon the world <2889> of the ungodly <765>;**

1st Class - partial protasis, only.

ATRWP again: “**The ancient world (αρχαιου κοσμου). Genitive case after εφεισατο (with ει understood) repeated (the second example, the deluge). This example not in Jude. Absence of the article is common in the prophetic style like II Peter. For αρχαιος see #Lu 9:8. Preserved (εφυλαξεν). Still part of the long protasis with ει, first aorist active indicative of φυλασσω. With seven others (ογδοον). "Eighth," predicate accusative adjective (ordinal), classic idiom usually with αυτον. See #1Pe 3:20 for this same item. Some take ογδοον with κηρυκα (eighth preacher), hardly correct. A preacher of righteousness (δικαιοσυνης κηρυκα). "Herald" as in #1Ti 2:7; 2Ti 1:11 alone in N.T., but κηρυσσω is common. It is implied in #1Pe 3:20 that Noah preached to the men of his time during the long years. When he brought (επαξας). First aorist active participle (instead of the common second aorist active επαγαγων) of εισαγω, old compound verb to bring upon, in N.T. only here and #Ac 5:28 (by Peter here also). A flood (κατακλυσμον). Old word (from κατακλυζω, to inundate), only of Noah's flood in N.T. (#Mt 24:38; Lu**

17:27; 2Pe 2:5). Upon the world of the ungodly (κοσμοι ασεβων). Anarthrous and dative case κοσμο. The whole world were "ungodly" (ασεβεις as in #1Pe 4:18) save Noah's family of eight.."

22-2Pe 02:06 C-1 - ATRWP - και <2532> {CONJ} πολεις <4172> {N-APF} σοδομων <4670> {N-GPN} και <2532> {CONJ} γομορρας <1116> {N-GSF} τεφρωσας <5077> (5660) {V-AAP-NSM} καταστροφη <2692> {N-DSF} κατεκρινεν <2632> (5656) {V-AAI-3S} υποδειγμα <5262> {N-ASN} μελλοντων <3195> (5723) {V-PAP-GPM} ασεβειν <764> (5721) {V-PAN} τεθεικως <5087> (5761) {V-RAP-NSM}

22-2Pe 02:06 And <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrha <1116> into ashes <5077> (5660) condemned <2632> (5656) *them* with an overthrow <2692>, making <5087> (5761) *them* an ensample <5262> unto those that after should <3195> (5723) live ungodly <764> (5721);

1st Class - partial protasis, only.

ATRWP continues: "Turning into ashes (τεφρωσας). First aorist participle of τεφρωω, late word from τεφρα, ashes (in Dio Cassius of an eruption of Vesuvius, Philo), here alone in N.T. The cities of Sodom and Gomorrah (πολεις σοδομων και γομορρας). Genitive of apposition after πολεις (cities), though it makes sense as possessive genitive, for #Jude 1:7 speaks of the cities around these two. The third example, the cities of the plain. See #Ge 19:24. Condemned them (κατεκρινεν). **First aorist active indicative of κατακρινω, still part of the protasis with ει.** With an overthrow (καταστροφη). Instrumental case or even dative like θανατω with κατακρινω in #Mt 20:18. But Westcott and Hort reject the word here because not in B C Coptic. Having made them (τεθεικως). Perfect active participle of τιθημι. An example (υποδειγμα). For which see #Jas 5:10; Joh 13:15. Cf. #1Pe 2:21. Unto those that should live ungodly (μελλοντων ασεβειν). Rather, "unto ungodly men of things about to be" (see #Heb 11:20 for this use of μελλοντων). But Aleph A C K L read ασεβειν (present active infinitive) with μελλοντων= ασεβησοντων (future active participle of ασεβω), from which we have our translation."

22-2Pe 02:07 C-1 - ATRWP - a very long protasis vs 4-8 - και <2532> {CONJ} δικαιον <1342> {A-ASM} λωτ <3091> {N-PRF} καταπονουμενον <2669> (5746) {V-PPP-ASM} υπο <5259> {PREP} της <3588> {T-GSF} των <3588> {T-GPM} αθεσμων <113> {A-GPM} εν <1722> {PREP} ασελγεια <766> {N-DSF} αναστροφης <391> {N-GSF} ερρυσατο <4506> (5673) {V-ANI-3S}

22-2Pe 02:07 And <2532> delivered <4506> (5673) just <1342> Lot <3091>, vexed <2669> (5746) with <5259> the filthy <766> conversation <391> of <1722> the wicked <113>:

1st Class - partial protasis, only.

ATRWP again continues: "And delivered (και ερρυσατο). First aorist middle of ρυομαι as in #Mt 6:13, **still part of the protasis with ει.** Righteous Lot (δικαιον λωτ). This adjective δικaios occurs three times in verses #7,8. See Wisdom 10:6. Sore distressed (καταπονουμενον). Present passive participle of καταπονεω, late and common verb, to work down, to exhaust with labor, to distress, in N.T. only here and #Ac 7:24. By the lascivious life of the wicked (υπο της των αθεσμων εν ασελγεια αναστροφης). "By the life in lasciviousness of the lawless." αθεσμος (alpha privative and θεσμος), late and common adjective (cf. αθεμιτος #1Pe 4:3) for rebels against law (of nature and conscience here). αναστροφη is frequent in I Peter."

22-2Pe 02:08 C-1 - ATRWP - a very long protasis vs 4-8 - βλεμματι <990> {N-DSN} γαρ <1063> {CONJ} και <2532> {CONJ} ακοη <189> {N-DSF} ο <3588> {T-NSM} δικαιος <1342> {A-NSM} εγκατοικων <1460> (5723) {V-PAP-NSM} εν <1722> {PREP} αυτοις <846> {P-DPM} ημεραν <2250> {N-ASF} εξ <1537> {PREP} ημερας <2250> {N-GSF} ψυχην <5590> {N-ASF} δικαιαν <1342> {A-ASF} ανομοις <459> {A-DPN} εργοις <2041> {N-DPN} εβασανιζεν <928> (5707) {V-IAI-3S}

22-2Pe 02:08 (For <1063> that righteous man <1342> dwelling <1460> (5723) among <1722> them <846>, in seeing <990> and <2532> hearing <189>, vexed <928> (5707) *his* righteous <1342> soul <5590> from day <2250> to <1537> day <2250> with *their* unlawful <459> deeds <2041>);

1st Class - partial protasis, only. It's END!

ATRWP again: "For (γαρ). Parenthetical explanation in verse #8 of the remark about Lot. Dwelling (ενκατοικων). Present active participle of εγκατοικεω, old but rare double compound, here only in N.T. In seeing and hearing (βλεμματι και ακοη). "By sight (instrumental case of βλεμμα, old word, from βλεπω to see, here only in N.T.) and hearing" (instrumental case of ακοω from ακουω, to hear, common as #Mt 13:14). From day to day (ημεραν εξ ημερας). "Day in day out." Accusative of time and

ablative with εἰ. Same idiom in #Ps 96:2 for the more common εἰς ἡμέρας εἰς ἡμέραν. Vexed (εβασανίζεν). Imperfect active (kept on vexing) of βασανίζω, old word, to test metals, to torment (#Mt 8:29). With their lawless deeds (ανομοίαις ἐργοῖς). Instrumental case of cause, "because of their lawless (contrary to law) deeds." For ἀνομιος see #2Th 2:8."

22-2Pe 02:09 C-1 apodosis only - protasis in vs 04-08 - ATRWP - οἶδεν <1492> (5758) {V-RAI-3S} κυριος <2962> {N-NSM} ευσεβεις <2152> {A-APM} εκ <1537> {PREP} πειρασμου <3986> {N-GSM} ρυεσθαι <4506> (5738) {V-PNN} αδικους <94> {A-APM} δε <1161> {CONJ} εις <1519> {PREP} ημεραν <2250> {N-ASF} κρισεως <2920> {N-GSF} κολαζομενους <2849> (5746) {V-PPP-APM} τηρειν <5083> (5721) {V-PAN}

22-2Pe 02:09 The Lord <2962> knoweth <1492> (5758) how to deliver <4506> (5738) the godly <2152> out of <1537> temptations <3986>, and <1161> to reserve <5083> (5721) the unjust <94> unto <1519> the day <2250> of judgment <2920> to be punished <2849> (5746):

1st Class - apodosis only. Protasis is contained in verses 04-08. The day of judgment of the ungodly Rev 20:11-15.

ATRWP finishes: "The Lord knoweth how (οἶδεν κυριος). The actual apodosis of the long protasis begun in verse #4. God can deliver his servants as shown by Noah and Lot and he will deliver you. The idiomatic use of οἶδα and the infinitive (ρυεσθαι present middle and see verse #7) for knowing how as in #Mt 7:11; Jas 4:17. The godly (ευσεβεις). Old anarthrous adjective (from ευ and σεβομαι, to worship), in N.T. only here and #Ac 10:2,7 (by Peter). For temptation (πειρασμου) see #Jas 1:2,12; 1Pe 1:6. To keep (τηρειν). Present active infinitive of τηρεω after οἶδεν. Unrighteous (αδικους). As in #1Pe 3:18. Under punishment (κολαζομενους). Present passive participle of κολαζω, old verb (from κολος, lopped off), in N.T. only here and #Ac 4:21. Present tense emphasises continuity of the punishment. See κολασιν αιωνιον in #Mt 25:46."

22-2Pe 02:20 C-1 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} αποφυγοντες <668> (5631) {V-2AAP-NPM} τα <3588> {T-APN} μiasματα <3393> {N-APN} του <3588> {T-GSM} κοσμου <2889> {N-GSM} εν <1722> {PREP} επιγνωσει <1922> {N-DSF} του <3588> {T-GSM} κυριου <2962> {N-GSM} και <2532> {CONJ} σωτηρος <4990> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} τουτοις <3778> {D-DPN} δε <1161> {CONJ} παλιν <3825> {ADV} εμπλακεντες <1707> (5651) {V-2APP-NPM} ηττωνται <2274> (5736) {V-PNI-3P} γεγονεν <1096> (5754) {V-2RAI-3S} αυτοις <846> {P-DPM} τα <3588> {T-NPN} εσχατα <2078> {A-NPN-S} χειρονα <5501> {A-NPN} των <3588> {T-GPN} πρωτων <4413> {A-GPN-S}

22-2Pe 02:20 For <1063> if <1487> after they have escaped <668> (5631) the pollutions <3393> of the world <2889> through <1722> the knowledge <1922> of the Lord <2962> and <2532> Saviour <4990> Jesus <2424> Christ <5547>, they are <1707> <0> again <3825> entangled <1707> (5651) therein <5125>, and <1161> overcome <1096> (5754) <2274> (5736), the latter end <2078> is worse <5501> with them <846> than the beginning <4413>.

1st Class - Much like Judas it would be better for these turncoats had they never been born. Ref. 1Pe 02:08. see below (ASV)

1Pe 02:07 For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, The same was made the head of the corner;

1Pe 02:08 and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed. (I wonder when these appointments took place?)

1Pe 02:09 But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light:

ATRWP says: "After they have escaped (αποφυγοντες). Second aorist active participle here (see verse #18). The defilements (τα μiasματα). Old word miasma, from μαινω, here only in N.T. Our "miasma." The body is sacred to God. Cf. μiasμου in verse #10. They are again entangled (παλιν εμπλακεντες). Second aorist passive participle of εμπλεκω, old verb, to inweave (noosed, fettered), in N.T. only here and #2Ti 2:4. Overcome (ηττωνται). Present passive indicative of ητταω, for which see verse #19, "are repeatedly worsted." Predicate in the condition of first class with ει. It is not clear whether the subject here is "the deluded victims" (Bigg) or the false teachers themselves (Mayor). See #Heb 10:26 for a parallel. Therein (τουτοις). So locative case (in these "defilements"), but it can be instrumental case ("by these," Strachan). With them (αυτοις). Dative of disadvantage, "for them." Than the first (των πρωτων). Ablative case after the comparative χειρονα. See this moral drawn by Jesus (#Mt 12:45; Lu 11:26).

23-1 John

23- A Brief On Gnosticism: A Reason For The Writings Of Colossians And 1 John

The Occasion for the Writings

Attacks came on the Church from within and without but especially by those that had adulterated the Gospel with the Pagan/Judaistic/Philosophical conjectures of that day. There was no name especially given to those heresy's in those days, but today we call their heresy "Gnosticism" from the Greek noun γνῶσις (knowledge).

The ground work of Gnosticism was supplied by a number of mythologies which had become fused together in the process of Religious/Philosophical Syncretism. This was in part due to displacement of cultures by religious rulers from early times until more than 200 years after the foundation of Christianity. It also was helped in part by wild interpretation of Scripture that was an attempt to make God's Word fit whatever the interpreter might think were "good" elements in other religions and cultures. (i.e., Allegorization of, or Spiritualizing The Word of God.)

A. The Gnostic Doctrine of God:

They held that the Supreme Being was an Ineffable God. i.e., too overpowering to be expressed in words; indefinable and therefore non-propositional and unknowable.

Aeon were thought of as dualistic, attributes and powers of the unknowable arranged as male and female pairs (syzygies)^a. e.g., "God begets first the masculine productive mind or reason (ο νοῦς) with the feminine receptive truth (η ἀληθεια). These two produce the word (ο λογος) and the life (η ζωη) and these again produce the (ideal) man (ο ανθρωπος) and the (ideal) church (η εκκλησια)..... **These Aeons together constitute the Pleroma** (πληρωμα), the plenitude of divine powers which Paul applies to the Historical Christ in Col. 2:9^b

B. The Gnostic Doctrine of Sin

Sin to them was ignorance (ala Socrates of Greek Philosophy). Righteousness (and hence salvation) came by knowledge (γνῶσις) of specific Gnostic "truths" imparted by their teaching

C. The Gnostic Doctrine of Man (Anthropology):

Man consists of Spirit (πνευματικός - pneumatikos^c), soul (ψυχικός - psychikos^d), body (σωματικός - somatikos^e, φυσικός - phusikos^f, σαρκικός - sarkikos^g, ὕλικος - hylikos^h).

The body being material is, according to the Gnostic doctrine, evil. This body is unredeemable. Only the Spirit and the soulish part of man being non-material are redeemableⁱ. The Gnosticism that Paul and John were writing about was not a fully developed form that was in evidence later in the 2nd and 3rd centuries. **Apart from the historical Christian heresies, the Islamic religion took the "Unknowable god" of the Gnostics to heart.**

D. The Gnostic Doctrine of Redemption (Soteriology):

Redemption is a deliverance from the material world, which is regarded as intrinsically evil.

e.g. the syncretistic element of Gnosticism changed the Persian dualism of light and darkness as two natural principles in eternal conflict, into the metaphysical conflict of spirit verses matter.

^a Syzygy: a joining together, conjunction.

^b Schaff., History of the Christian Church, Vol II, pp 474f, Doctrines of Valentinian Gnosticism.

^c Spiritual as opposed to somatikos. Eph. 6:12; I Cor. 15:44, 45, 2:13,15, 3:1, 14:37; Gal. 6:1; I Pet 2:5; Rom. 1:11, 7:14; I or. 2:13, 10:3,4, 12:1, 14:1; Eph. 1:3, 5:19, Col. 1:9, 3:16; I Pet. 2:5, Rom 15:27, I Cor. 9:11 +

^d The lower part of the immaterial in man - soulish. I Cor. 2:14, 15:44,46; James 3:15; Jude 19 +

^e For the body, bodily. I Tim. 4:8; Luke 3:22

^f Merely natural, produced by nature. Rom. 1:26,27; II Pet. 2:12 +

^g Associated with, or pertaining to the flesh, fleshly, carnal: under control of those appetites. Rom. 15:27; I Cor. 9:11; I Cor. 3:3; II Cor. 1:12, 10:4; I Pet. 2:11 +

^h Evil matter. Not found in N.T.

ⁱ C.f., Prof. Murray Harris - Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today - Vol 37 - No. 4.

The word επιγνωσις (epignwsis) was used by Paul to contradict the γνωσις (gnwsis) used by the Gnostics. This word is used in the following N.T. passages: Ro 1:28; Ro 3:20; Ro 10:2; Eph 1:17; Eph 4:13; Php 1:9; Col 1:9; Col 1:10; Col 2:2; Col 3:10; 1Ti 2:4; 2Ti 2:25; 2Ti 3:7; Tit 1:1; Phm 1:6; Heb 10:26; 2Pe 1:2; 2Pe 1:3; 2Pe 1:8; 2Pe 2:20. It means 1) precise and correct knowledge 1a) used in the NT of the knowledge of things ethical and divine 2) Full experiential knowledge to which the Gnostics could or would never accept.

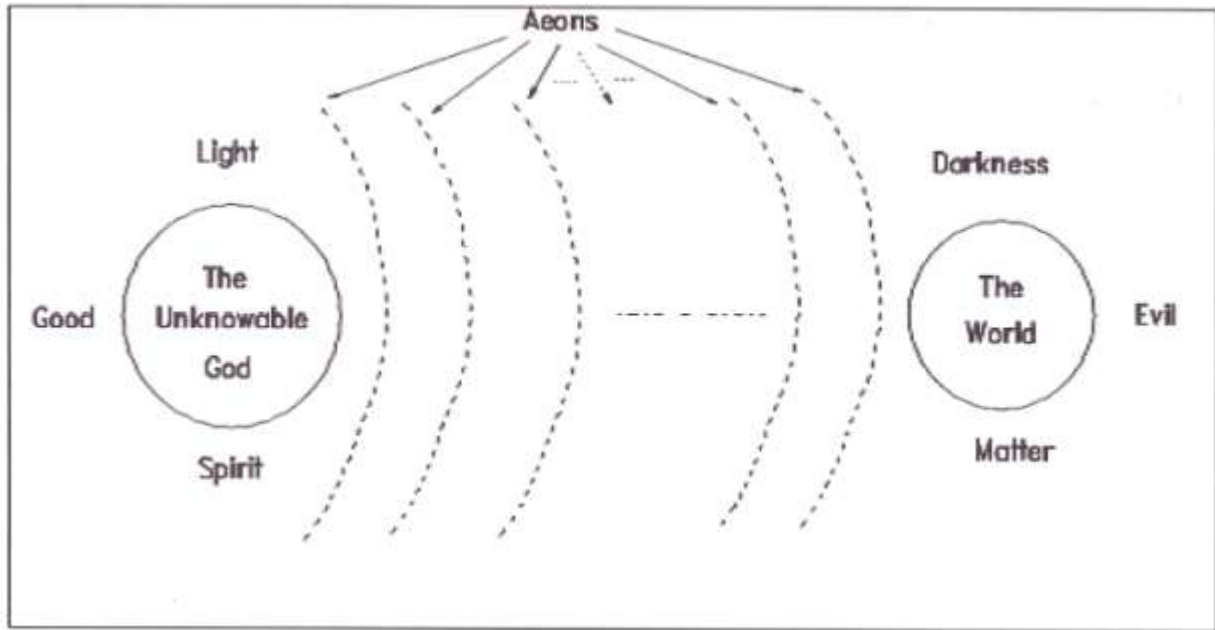


Figure 21. An Illustration Of The Gnostic Doctrine Of The World

23-1Jo 01:06 C-3 - ATRWP - εαν <1437> {COND} ειπωμεν <3004> (5632) {V-2AAS-1P} οτι <3754> {CONJ} κοινωνιαν <2842> {N-ASF} εχομεν <2192> (5719) {V-PAI-1P} μετ <3326> {PREP} αυτου <846> {P-GSM} και <2532> {CONJ} εν <1722> {PREP} τω <3588> {T-DSN} σκοτει <4655> {N-DSN} περιπατωμεν <4043> (5725) {V-PAS-1P} ψευδομεθα <5574> (5736) {V-PNI-1P} και <2532> {CONJ} ου <3756> {PRT-N} ποιουμεν <4160> (5719) {V-PAI-1P} την <3588> {T-ASF} αληθειαν <225> {N-ASF}

23-1Jo 01:06 If <1437> we say <2036> (5632) that <3754> we have <2192> (5719) fellowship <2842> with <3326> him <846>, and <2532> walk <4043> (5725) in <1722> darkness <4655>, we lie <5574> (5727), and <2532> do <4160> (5719) not <3756> the truth <225>:

3rd Class - If we at any time may say that we are having fellowship with Him and we are walking in darkness, we are lying (or we deceive ourselves by lying), and we are not doing the truth.

ATRWP says: "If we say (εαν ειπωμεν). Condition of third class with εαν and second aorist (ingressive, up and say) active subjunctive. Claiming fellowship with God (see verse #3) involves walking in the light with God (verse #5) and not in the darkness (σκοτος here, but σκοτια in #Joh 1:5). See #1Jo 2:11 also for εν τη σκοτια περιπατεω. We lie (ψευδομεθα). Present middle indicative, plain Greek and plain English like that about the devil in #Joh 8:44. Do not the truth (ου ποιουμεν την αληθειαν). Negative statement of the positive ψευδομεθα as in #Joh 8:44. See #Joh 3:21 for "doing the truth," like #Ne 9:33.

23-1Jo 01:07 C-3 - ATRWP - εαν <1437> {COND} δε <1161> {CONJ} εν <1722> {PREP} τω <3588> {T-DSN} φωτι <5457> {N-DSN} περιπατωμεν <4043> (5725) {V-PAS-1P} ως <5613> {ADV} αυτος <846> {P-NSM} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} τω <3588> {T-DSN} φωτι <5457> {N-DSN} κοινωνιαν <2842> {N-ASF} εχομεν <2192> (5719) {V-PAI-1P} μετ <3326> {PREP} αλληλων <240> {C-GPM} και <2532> {CONJ} το <3588> {T-NSN} αιμα <129> {N-NSN} ιησου <2424> {N-

GSM} χριστου <5547> {N-GSM} του <3588> {T-GSM} υιου <5207> {N-GSM} αυτου <846> {P-GSM} καθαριζει <2511> (5719) {V-PAI-3S} ημας <1473> {P-1AP} απο <575> {PREP} πασης <3956> {A-GSF} αμαρτιας <266> {N-GSF}

23-1Jo 01:07 **But <1161> if <1437> we walk <4043> (5725) in <1722> the light <5457>, as <5613> he <846> is <2076> (5748) in <1722> the light <5457>, we have <2192> (5719) fellowship <2842> one with another <3326> <240>, and <2532> the blood <129> of Jesus <2424> Christ <5547> his <846> Son <5207> cleanseth <2511> (5719) us <2248> from <575> all <3956> sin <266>.**

3rd Class - **“But if we may be walking in the light, as He is in the light, we are having fellowship with each other, and the Blood of Jesus Christ His Son keeps on cleansing us from all sin.”**

ATRPW reads: **“If we walk (εαν περιπατομεν). Condition of third class also with εαν and present active subjunctive (keep on walking in the light with God). As he (ως αυτος). As God is light (verse #5) and dwells in light unapproachable (#1Ti 6:16). One with another (μετ αλληλων). As he has already said in verse #3. But we cannot have fellowship with one another unless we have it with God in Christ, and to do that we must walk in the light with God. And the blood of Jesus his Son cleanseth us from all sin (και το αιμα ιησου του υιου αυτου καθαριζει ημας απο πασης αμαρτιας).** This clause with και in true Johannine style is coordinate with the preceding one. Walking in the light with God makes possible fellowship with one another and is made possible also by the blood of Jesus (real blood and no mere phantom, atoning blood of the sinless Son of God for our sins). John is not ashamed to use this word. It is not the mere "example" of Jesus that "cleanses" us from sin. It does cleanse the conscience and life and nothing else does (#Heb 9:13; Tit 2:14). See in verse #1Jo 1:9 both forgiveness and cleansing. Cf. #1Jo 3:3.”

23-1Jo 01:08 C-3 - ATRWP - εαν <1437> {COND} ειπωμεν <3004> (5632) {V-2AAS-1P} οτι <3754> {CONJ} αμαρτιαν <266> {N-ASF} ουκ <3756> {PRT-N} εχομεν <2192> (5719) {V-PAI-1P} εαυτους <1438> {F-1APM} πλανωμεν <4105> (5719) {V-PAI-1P} και <2532> {CONJ} η <3588> {T-NSF} αληθεια <225> {N-NSF} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} ημιν <1473> {P-1DP}

23-1Jo 01:08 ¶ **If <1437> we say <2036> (5632) that <3754> we have <2192> (5719) no <3756> sin <266>, we deceive <4105> (5719) ourselves <1438>, and <2532> the truth <225> is <2076> (5748) not <3756> in <1722> us <2254>.**

3rd Class - **“If we should at any time say that we have no sin (the nature), we are deceiving ourselves, and the truth is not in us.” This is an antidote to those eradicationists. i.e., Those who claim the old man has been eradicated so they don’t sin anymore.**

ATRPW says: **“If we say (εαν ειπωμεν). See verse #6. We have no sin (αμαρτιαν ουκ εχομεν). For this phrase see #Joh 9:41; 15:22,24. That is, we have no personal guilt, no principle of sin. This some of the Gnostics held, since matter was evil and the soul was not contaminated by the sinful flesh, a thin delusion with which so-called Christian scientists delude themselves today. We deceive ourselves (εαυτους πλανωμεν). Present active indicative of πλαναω, to lead astray. We do not deceive others who know us. Negative statement again of the same idea, "the truth is not in us."**

23-1Jo 01:09 C-3 - ATRWP - εαν <1437> {COND} ομολογωμεν <3670> (5725) {V-PAS-1P} τας <3588> {T-APF} αμαρτιας <266> {N-APF} ημων <1473> {P-1GP} πιστος <4103> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} και <2532> {CONJ} δικαιος <1342> {A-NSM} ινα <2443> {CONJ} αφη <863> (5632) {V-2AAS-3S} ημιν <1473> {P-1DP} τας <3588> {T-APF} αμαρτιας <266> {N-APF} και <2532> {CONJ} καθαριση <2511> (5661) {V-AAS-3S} ημας <1473> {P-1AP} απο <575> {PREP} πασης <3956> {A-GSF} αδικιας <93> {N-GSF}

23-1Jo 01:09 **If <1437> we confess <3670> (5725) our <2257> sins <266>, he is <2076> (5748) faithful <4103> and <2532> just <1342> to <2443> forgive <863> (5632) us <2254> our sins <266>, and <2532> to cleanse <2511> (5661) us <2248> from <575> all <3956> unrighteousness <93>.**

3rd Class - **“If we keep on confessing our sins (acts of sin brought on by our sin nature of vs.8), He is faithful and just/righteous, in order that He may forgive us our sins and to cleanse us from all unrighteousness.”**

ATRP stipulates: “**If we confess (εαν ομολογωμεν). Third-class condition again with εαν and present active subjunctive of ομολογω, “if we keep on confessing.”** Confession of sin to God and to one another (#Jas 5:16) is urged throughout the N.T. from John the Baptist (#Mr 1:5) on. Faithful (πιστος). Jesus made confession of sin necessary to forgiveness. It is God’s promise and he is “righteous” (δικαιος). To forgive (ινα αφη). Sub-final clause with ινα and second aorist active subjunctive of αφημι. And to cleanse (και αγιαση). So again with ινα and the first aorist active subjunctive of καθαριζω (verse #7).”

23-1Jo 01:10 C-3 - ATRWP - BMT - εαν <1437> {COND} ειπωμεν <3004> (5632) {V-2AAS-1P} οτι <3754> {CONJ} ουχ <3756> {PRT-N} ημαρτηκαμεν <264> (5758) {V-RAI-1P} ψευστην <5583> {N-ASM} ποιουμεν <4160> (5719) {V-PAI-1P} αυτον <846> {P-ASM} και <2532> {CONJ} ο <3588> {T-NSM} λογος <3056> {N-NSM} αυτου <846> {P-GSM} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} ημιν <1473> {P-1DP}

23-1Jo 01:10 If <1437> we say <2036> (5632) that <3754> we have <264> <0> not <3756> sinned <264> (5758), we make <4160> (5719) him <846> a liar <5583>, and <2532> his <846> word <3056> is <2076> (5748) not <3756> in <1722> us <2254>.

3rd Class - “**If we should at any time say that we have not/never sinned, we are trying to make^a Him a liar, and His Word is not in us. See BMT section 11.**

ATRP reads as: “**If we say (εαν ειπωμεν). As in verses #6,8. We have not sinned (ουχ αμαρτηκαμεν). Perfect active indicative of αμαρτανω. This is a denial of any specific acts of sin, while in verse #8 we have the denial of the principle of sin. David Smith observes that the claim to personal perfectionism has two causes, one the stifling of conscience in making God a liar (ψευστην, the word used of the devil by Jesus in #Joh 8:44), and the other ignorance of God’s word, which is not in us, else we should not make such a claim.**”

23-1Jo 02:01 C-3 - ATRWP - τεκνια <5040> {N-VPN} μου <1473> {P-1GS} ταυτα <3778> {D-APN} γραφω <1125> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} ινα <2443> {CONJ} μη <3361> {PRT-N} αμαρτητε <264> (5632) {V-2AAS-2P} και <2532> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} αμαρτη <264> (5632) {V-2AAS-3S} παρακλητον <3875> {N-ASM} εχομεν <2192> (5719) {V-PAI-1P} προς <4314> {PREP} τον <3588> {T-ASM} πατερα <3962> {N-ASM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} δικαιον <1342> {A-ASM}

23-1Jo 02:01 ¶ My <3450> little children <5040>, these things <5023> write I <1125> (5719) unto you <5213>, that <3363> <0> ye sin <264> (5632) not <3363>. **And <2532> if <1437> any man <5100> sin <264> (5632), we have <2192> (5719) an advocate <3875> with <4314> the Father <3962>, Jesus <2424> Christ <5547> the righteous <1342>:**

3rd Class - “My little children, I am writing these things to you, that you sin not (not even once), but **if any man (or woman) should at sometime sin, we have a defense attorney (advocate) with the Father. Jesus Christ the righteous One. He pleads our case (He’s never lost one of these), in heaven where our adversary accuses us continually before the father. Note our adversary, the devil, Satan, the accuser of the brethren, is still in heaven and won’t be ‘kicked out until Rev 12:9.**

ATRP says: “My little children (τεκνια μου). Tender tone with this diminutive of τεκνον (child), again in #2:12; 3:18, but παιδια in #2:14. John is now an old man and regards his readers as his little children. That attitude is illustrated in the story of his visit to the robber to win him to Christ. **That ye may not sin (ινα μη αμαρτητε). Purpose (negative) clause with ινα μη and the second aorist (ingressive, commit sin) active subjunctive of αμαρτανω, to sin. John has no patience with professional perfectionists (#1:8-10), but he has still less with loose-livers like some of the Gnostics who went to all sorts of excesses without shame.** If any man sin (εαν τις αμαρτη). **Third-class condition with εαν and second aorist (ingressive) active subjunctive again, “if one commit sin.” We have (εχομεν). Present active indicative of εχω in the apodosis, a present reality like εχομεν in #2Co 5:1. An advocate (παρακλητον). See on #Joh 14:16,26; 15:26; 16:7 for this word, nowhere else in the N.T. The Holy Spirit is God’s Advocate on earth with men, while Christ is man’s Advocate with the Father (the idea, but not the word, in #Ro 8:31-39; Heb 7:25). As δικαιος (righteous) Jesus is qualified to plead our case and to enter the Father’s presence (#Heb 2:18).”**

^a A conative present: The Present Indicative is used of action attempted, but not accomplished. ‘we are trying to . . .’

23-1Jo 02:03 C-3 - ATRWP - και <2532> {CONJ} εν <1722> {PREP} τουτω <3778> {D-DSN} γνωσκομεν <1097> (5719) {V-PAI-1P} οτι <3754> {CONJ} εγνωκαμεν <1097> (5758) {V-RAI-1P} αυτον <846> {P-ASM} εαν <1437> {COND} τας <3588> {T-APF} εντολας <1785> {N-APF} αυτου <846> {P-GSM} τηρωμεν <5083> (5725) {V-PAS-1P}

23-1Jo 02:03 ¶ And <2532> hereby <1722> <5129> we do know <1097> (5719) that <3754> we know <1097> (5758) him <846>, **if <1437> we keep <5083> (5725) his <846> commandments <1785>.**

3rd Class - protasis follows apodosis..” And because of this we know that we have, and continue to know Him, if we are keeping His commandments.”

ATRWP writes: “Hereby (εν τουτω). See this phrase also in #2:5; 3:16,19,24; 4:2,13; 5:2. That is explained by the εαν clause, “if we keep his commandments” (εαν τηρωμεν, condition of the third class, εαν with present active subjunctive, “if we keep on keeping”), the clause itself in apposition with τουτω (locative case). **Know we that we know him (γνωσκομεν οτι εγνωκαμεν αυτον).** “Know we that we have come to know and still know him,” εγνωκαμεν the perfect active indicative of γνωσκω. The Gnostics boasted of their superior knowledge of Christ, and John here challenges their boast by an appeal to experimental knowledge of Christ which is shown by keeping his (αυτου, Christ’s) commandments, thoroughly Johannine phrase (12 times in the Gospel, 6 in this Epistle, 6 in the Apocalypse).”

23-1Jo 02:05 C-3 IRC - DM - ATRWP - ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} τηρη <5083> (5725) {V-PAS-3S} αυτου <846> {P-GSM} τον <3588> {T-ASM} λογον <3056> {N-ASM} αληθως <230> {ADV} εν <1722> {PREP} τουτω <3778> {D-DSN} η <3588> {T-NSF} αγαπη <26> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} τετελειωται <5048> (5769) {V-RPI-3S} εν <1722> {PREP} τουτω <3778> {D-DSN} γνωσκομεν <1097> (5719) {V-PAI-1P} οτι <3754> {CONJ} εν <1722> {PREP} αυτω <846> {P-DSM} εσμεν <1510> (5719) {V-PAI-1P}

23-1Jo 02:05 **But <1161> whoso <3739> keepeth <302> <5083> (5725) his <846> word <3056>**, in <1722> him <5129> verily <230> is <5048> <0> the love <26> of God <2316> perfected <5048> (5769): hereby <1722> <5129> know we <1097> (5719) that <3754> we are <2070> (5748) in <1722> him <846>.

3rd Class - IRC - “**But whoever keeps on keeping His Word**, truly, in this one, the love for^a God has been perfected: . . .” αν with the relative pronoun ος: *whoever*, and the PAS-3S τηρη: *keeps on keeping on*, See DM section 253. (1).

ATRWP says: “**But whoso keepeth (ος δ αν τηρη).** Indefinite relative clause with modal αν and the present active subjunctive, “whoever keeps on keeping.” Verily (αληθως). Truly, of a truth. **This prize is open to all, not confined to a few initiated Gnostic intellectuals or pneumatics.** Hath the love of God been perfected (η αγαπη του θεου τετελειωται). Perfect passive indicative of τελειωω, stands completed. Probably objective genitive, our love for God, which is realized in absolute obedience (Brooke). **Hereby (εν τουτω).** That is by continuous keeping of Christ’s commandments, not by loud talk and loose living.

23-1Jo 02:15 C-3 - ATRWP - μη <3361> {PRT-N} αγαπατε <25> (5720) {V-PAM-2P} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} μηδε <3366> {CONJ-N} τα <3588> {T-APN} εν <1722> {PREP} τω <3588> {T-DSM} κοσμω <2889> {N-DSM} εαν <1437> {COND} τις <5100> {X-NSM} αγαπα <25> (5725) {V-PAS-3S} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} αγαπη <26> {N-NSF} του <3588> {T-GSM} πατρος <3962> {N-GSM} εν <1722> {PREP} αυτω <846> {P-DSM}

23-1Jo 02:15 Love <25> (5720) not <3361> the world <2889>, neither <3366> the things *that are* in <1722> the world <2889>. **If <1437> any man <5100> love <25> (5725) the world <2889>**, the love <26> of the Father <3962> is <2076> (5748) not <3756> in <1722> him <846>.

3rd Class - “if any man (or woman) love the world, the love for^a the Father is not in him (or her).”

^a love for God; objective genitive: when the (Proper) noun in the genitive receives the action, being thus related as an object to the verbal idea contained in the (Proper) noun modified. See DM section 90. (5) b.

ATRPW reads as: “Love not the world (μη αγαπατε τον κοσμον). Prohibition with μη and the present active imperative of αγαπαω, either stop doing it or do not have the habit of doing it. This use of κοσμος is common in John’s Gospel (#Jo 1:10; 17:14) and appears also in #1Jo 5:19. In epitome the Roman Empire represented it. See it also in #Jas 4:4. It confronts every believer today. **If any man love (εαν τις αγαπα).** Third-class condition with εαν and present active subjunctive of αγαπαω (same form as indicative), “if any keep on loving the world.” The love of the Father (η αγαπη του πατρος). Objective genitive, this phrase only here in N.T., with which compare “love of God” in #2:5. In antithesis to love of the world.”

23-1Jo 02:19 C-2 - ATRWP - εξ <1537> {PREP} ημων <1473> {P-1GP} εξηλθον <1831> (5627) {V-2AAI-3P} αλλ <235> {CONJ} ουκ <3756> {PRT-N} ησαν <1510> (5707) {V-IAI-3P} εξ <1537> {PREP} ημων <1473> {P-1GP} ει <1487> {COND} γαρ <1063> {CONJ} ησαν <1510> (5707) {V-IAI-3P} εξ <1537> {PREP} ημων <1473> {P-1GP} μεμενηκεισαν <3306> (5715) {V-LAI-3P} αν <302> {PRT} μεθ <3326> {PREP} ημων <1473> {P-1GP} αλλ <235> {CONJ} ινα <2443> {CONJ} φανερωθωσιν <5319> (5686) {V-APS-3P} οτι <3754> {CONJ} ουκ <3756> {PRT-N} εισιν <1510> (5719) {V-PAI-3P} παντες <3956> {A-NPM} εξ <1537> {PREP} ημων <1473> {P-1GP}

23-1Jo 02:19 They went out <1831> (5627) from <1537> us <2257>, but <235> they were <2258> (5713) not <3756> of <1537> us <2257>; **for <1063> if <1487> they had been <2258> (5713) of <1537> us <2257>**, they would <302> *no doubt* have continued <3306> (5715) with <3326> us <2257>: but <235> *they went out*, that <2443> they might be made manifest <5319> (5686) that <3754> they were <1526> (5748) not <3756> all <3956> of <1537> us <2257>.

2nd Class - “... for if they had been from us, (but they weren’t) ...” ει with IAI-3S in protasis and αν with pLuperfect AI-3P in the apodosis.

ATRPW says: “From us (εξ ημων) — of us (εξ ημων). The same idiom, εξ and the ablative case (ημων), but in different senses to correspond with εξηλθον (they went out from our membership) and ουκ ησαν (they were not of us in spirit and life). For εξ in the sense of origin see #Joh 17:15, for εξ in the sense of likeness, #Joh 17:14. **For if they had been of us (ει γαρ εξ ημων ησαν).** Condition of second class with ει and imperfect tense (no aorist for ειμι). They would have continued (μεμενηκεισαν αν). Past perfect of μενω, to remain, without augment, with αν in apodosis of second-class condition.

With us (μεθ ημων). In fellowship, for which see μετα in #1:3. They had lost the inner fellowship and then apparently voluntarily broke the outward. But they went (αλλ). Ellipsis of the verb εξηλθον above, a common habit (ellipse) in John’s Gospel (#Jo 1:8; 9:3; 13:18; 15:25). That they might be made manifest (ινα φανερωθωσιν). Purpose clause with ινα and the first aorist passive subjunctive of φανερωω, for which verb see #Joh 21:1; Col 3:4. See #2Co 3:3 for the personal construction with οτι as here. They all are not (ουκ εισιν παντες). Not just some, but all, as in #2:21; 3:5. These antichrists are thus revealed in their true light..”

23-1Jo 02:22 C-1 - BMT - τις <5101> {I-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} ψευστης <5583> {N-NSM} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} αρνουμενος <720> (5740) {V-PNP-NSM} οτι <3754> {CONJ} ιησους <2424> {N-NSM} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} χριστος <5547> {N-NSM} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αντιχριστος <500> {N-NSM} ο <3588> {T-NSM} αρνουμενος <720> (5740) {V-PNP-NSM} τον <3588> {T-ASM} πατερα <3962> {N-ASM} και <2532> {CONJ} τον <3588> {T-ASM} υιον <5207> {N-ASM}

23-1Jo 02:22 Who <5101> is <2076> (5748) the liar <5583> **but <1508> he that denieth <720> (5740) that <3754> Jesus <2424> is <2076> (5748) <3756> the Christ <5547>?** He <3778> is <2076> (5748) antichrist <500>, that denieth <720> (5740) the Father <3962> and <2532> the Son <5207>.

1st Class - “Who is the liar, **except he who is denying that Jesus is the Christ?** ...” See BMT section 269. (c), 273. (f), and 274. (g).

ATRPW indicates that: “The liar (ο ψευστης). The liar (with the article) par excellence. Rhetorical question to sharpen the point made already about lying in #1:6,10; 2:4,21. See #5:5 for a like rhetorical question. **But (ει μη).** Except, if not. **That denieth**

^a love for the father, another objective genitive. See 1Jo 02:05.

that Jesus is the Christ (ο αρνουμενος οτι ιησους ουκ εστιν ο χριστος). Common Greek idiom for ουκ to appear after αρνεομαι like redundant μη in #Lu 20:27; Heb 12:19. The old Latin retains non here as old English did (Shakespeare, Comedy of Errors IV. ii. 7, "He denied you had in him no right"). **The Cerinthian Gnostics denied the identity of the man Jesus and Christ (an αεον, they held) like the modern Jesus or Christ controversy. This is the antichrist (ουτος εστιν ο αντιχριστος).** The one just mentioned, Cerinthus himself in particular. Even he that denieth the Father and the Son (ο αρνουμενος τον πατερα και τον υιον). This is the inevitable logic of such a rejection of the Son of God. Jesus had himself said this very same thing (#Joh 5:23)."

23-1Jo 02:24 C-3 - υμεις <4771> {P-2NP} ουν <3767> {CONJ} ο <3739> {R-ASN} ηκουσατε <191> (5656) {V-AAI-2P} απ <575> {PREP} αρχης <746> {N-GSF} εν <1722> {PREP} υμιν <4771> {P-2DP} μενετω <3306> (5720) {V-PAM-3S} εαν <1437> {COND} εν <1722> {PREP} υμιν <4771> {P-2DP} μεινη <3306> (5661) {V-AAS-3S} ο <3739> {R-ASN} απ <575> {PREP} αρχης <746> {N-GSF} ηκουσατε <191> (5656) {V-AAI-2P} και <2532> {CONJ} υμεις <4771> {P-2NP} εν <1722> {PREP} τω <3588> {T-DSM} υιω <5207> {N-DSM} και <2532> {CONJ} εν <1722> {PREP} τω <3588> {T-DSM} πατρι <3962> {N-DSM} μενειτε <3306> (5692) {V-FAI-2P}

23-1Jo 02:24 Let <3306> <0> that therefore <3767> abide <3306> (5720) in <1722> you <5213>, which <3739> ye <5210> have heard <191> (5656) from <575> the beginning <746>. **If <1437> that which <3739> ye have heard <191> (5656) from <575> the beginning <746> shall remain <3306> (5661) in <1722> you <5213>**, ye <5210> also <2532> shall continue <3306> (5692) in <1722> the Son <5207>, and <2532> in <1722> the Father <3962>.

3rd Class - εαν with the AAS-3S μεινη: *shall abide*. (i.e., that which you have heard from beginning. Ref. 1Jo 01:01-04-

ATRPW writes: "As for you (υμεις). Emphatic proleptic position before the relative ο and subject of ηκουσατε, a familiar idiom in #Joh 8:45; 10:29, etc. Here for emphatic contrast with the antichrists. See #1Jo 1:1 for απ αρχης (from the beginning). Let abide in you (εν υμιν μενετω). Present active imperative of μενω, to remain. Do not be carried away by the new-fangled Gnostic teaching.."

VWSNT says: "24. **AS FOR YOU (υμεις).** This is the rendering of the Rev. The force of the emphatic you at the beginning of the sentence is utterly lost in the A.V., which takes the pronoun simply as nominative to ye have heard. You is emphatic by way of contrast with the false teachers (ver. 22). **FROM THE BEGINNING.** see on "1Joh 1:1". Notice the change in the order of the repeated sentence, that which ye heard from the beginning: ο ηκουσατε αθ αρχης, that which ye heard; the emphasis being on their reception of the message: ο απ αρχης ηκουσατε, that which ye heard from the beginning; emphasizing the time of the reception as coincident with the origin of their faith. **IN THE SON AND IN THE FATHER.** Compare the reverse order in ver. 22. "Here the thought is that of rising through the confession of the Son to the knowledge of the Father; there the thought is of the issue of denial culminating in the denial of the Father" (Westcott).

23-1Jo 02:28 C-3 ITC - DM - ATRWP - και <2532> {CONJ} νυν <3568> {ADV} τεκνια <5040> {N-VPN} μενετε <3306> (5720) {V-PAM-2P} εν <1722> {PREP} αυτω <846> {P-DSM} ινα <2443> {CONJ} **οταν <3752> {CONJ} φανερωθη <5319> (5686) {V-APS-3S} εχωμεν <2192> (5725) {V-PAS-1P} παρρησιαν <3954> {N-ASF} και <2532> {CONJ} μη <3361> {PRT-N} αισχυνθωμεν <153> (5686) {V-APS-1P} απ <575> {PREP} αυτου <846> {P-GSM} εν <1722> {PREP} τη <3588> {T-DSF} παρουσια <3952> {N-DSF} αυτου <846> {P-GSM}**

23-1Jo 02:28 And <2532> now <3568>, little children <5040>, abide <3306> (5720) in <1722> him <846>; that <2443>, **whenever <3752> he shall appear <5319> (5686),** we may have <2192> (5725) confidence <3954>, and <2532> not <3361> be ashamed <153> (5686) before <575> him <846> at <1722> his <846> coming <3952>.

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the APS-3S, φανερωθη. See DM section 265. (2) a. Note: The Byzantine and TR has οταν while the WH, TISH, Aland, Nestle have simply εαν. Is perhaps the better reading because it relates more directly to an Indefinite Temporal Clause (ITC). As to His Coming see

ATRPW says: "And now (και νυν). John tenderly repeats the exhortation, "keep on abiding in him." If he shall be manifested (εαν φανερωθη). **Condition of third class with εαν and first aorist passive subjunctive as in verse #19; Col 3:3. A clear reference to the second coming of Christ which may be at any time.** That we have boldness (ινα σχωμεν παρησιας). Purpose clause with ινα and the ingressive second aorist active subjunctive of εχω, "that we may get boldness." And not be ashamed (και μη αισχυνθωμεν). Likewise negative purpose (after John's fashion) with μη and the first aorist passive subjunctive of αισχυνω, to put to shame. Before him (απ αυτου). "From him," as if shrinking away from Christ in guilty surprise. See #2Th 1:9 for this use of απο (from the face of the Lord)."

23-1Jo 02:29 C-3 - ATRWP - εαν <1437> {COND} ειδητε <1492> (5762) {V-RAS-2P} οτι <3754> {CONJ} δικaios <1342> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} γνωσκετε <1097> (5719) {V-PAI-2P} οτι <3754> {CONJ} πας <3956> {A-NSM} ο <3588> {T-NSM} ποιων <4160> (5723) {V-PAP-NSM} την <3588> {T-ASF} δικαιοσυνην <1343> {N-ASF} εξ <1537> {PREP} αυτου <846> {P-GSM} γεγεννηται <1080> (5769) {V-RPI-3S}

23-1Jo 02:29 If <1437> ye know <1492> (5762) that <3754> he is <2076> (5748) righteous <1342>, ye know <1097> (5719) that <3754> every one <3956> that doeth <4160> (5723) righteousness <1343> is born <1080> (5769) of <1537> Him <846>. {ye know that every: or, know ye etc.} {is born: Gr. has been born}

3rd Class - If you have known (with present results), that He is righteous, you know that everyone who is doing righteousness, has been born by means of Him.

ATRPW says: "If ye know (ean eidhte). **Third-class condition again with ean and second perfect active subjunctive of oida. If ye know by intuitive or absolute knowledge that Christ (because of verse #28) is righteous, then "ye know" or "know ye" (ginwskete either indicative or imperative) by experimental knowledge (so ginwskw means in contrast with oida). Is begotten (gennhantai). Perfect passive indicative of gennaw, stands begotten, the second birth (regeneration) of #Joh 3:3-8. Of him (ex autou). Plainly "of God" in verse #1Jo 2:9 and so apparently here in spite of dikaios referring to Christ. **Doing righteousness is proof of the new birth.**"**

23-1Jo 03:02 C-3 ITC - DM - ATRWP - αγαπητοι <27> {A-VPM} νυν <3568> {ADV} τεκνα <5043> {N-NPN} θεου <2316> {N-GSM} εσμεν <1510> (5719) {V-PAI-1P} και <2532> {CONJ} ουπω <3768> {ADV-N} εφανερωθη <5319> (5681) {V-API-3S} τι <5101> {I-NSN} εσομεθα <1510> (5695) {V-FDI-1P} οίδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} εαν <1437> {COND} φανερωθη <5319> (5686) {V-APS-3S} ομοιοι <3664> {A-NPM} αυτω <846> {P-DSM} εσομεθα <1510> (5695) {V-FDI-1P} οτι <3754> {CONJ} οψομεθα <3708> (5695) {V-FDI-1P} αυτον <846> {P-ASM} καθως <2531> {ADV} εστιν <1510> (5719) {V-PAI-3S}

23-1Jo 03:02 Beloved <27>, now <3568> are we <2070> (5748) the sons <5043> of God <2316>, and <2532> it doth <5319> <0> not yet <3768> appear <5319> (5681) what <5101> we shall be <2071> (5704): but <1161> we know <1492> (5758) that <3754>, whenever <1437> he shall appear <5319> (5686), we shall be <2071> (5704) like <3664> him <846>; for/because <3754> we shall see <3700> (5695) him <846> as <2531> he is <2076> (5748).

3rd Class - ITC - DM section 264. The Nature Of The Temporal Idea (3), and 216. (whenever) see vs. 2:28. See also Figure 22.

Below, for the rewards/crowns that a Christian may win. (Gold, Silver, Precious Stones) The only way a Christian should get 'Stoned'! ATRPW says: "Now (νυν). Without waiting for the παρουσία or second coming. We have a present dignity and duty, though there is greater glory to come. It is not yet made manifest (ουπω εφανερωθη). First aorist passive indicative of φανερω. For the aorist indicative with ουπω with a future outlook Brooke notes #Mr 11:2; 1Co 8:2; Heb 12:4; Re 17:10,12. What we shall be (τι εσομεθα). Not τινες (who), but τι (what) neuter singular predicate nominative. "This what suggests something unspeakable, contained in the likeness of God" (Bengel). If he shall be manifested (εαν φανερωθη). As in #2:28, which see. The subject **IS** ~~may be Christ as in verse #1Jo 3:9, or the future manifestation just mentioned. Either makes sense, probably "it" here better than "he."~~ Like him (ομοιοι αυτω). αυτω is associative instrumental case after ομοιοι. This is our destiny and glory (#Ro 8:29), to be like Jesus who is like God (#2Co 4:6). We shall see him even as he is (οψομεθα αυτον καθως εστιν). Future middle indicative of οπαω. The transforming power of this vision of Christ (#1Co 13:12) is the consummation of the glorious process begun at the new birth (#2Co 3:18)."**{Ed. Note: Sorry ATR but your Post-Mill. or A-Mill. views need correction}**

23-1Jo 03:13 C-1 - BMT - μη <3361> {PRT-N} θαυμάζετε <2296> (5720) {V-PAM-2P} αδελφοι <80> {N-VPM} μου <1473> {P-1GS} ει <1487> {COND} μισει <3404> (5719) {V-PAI-3S} υμας <4771> {P-2AP} ο <3588> {T-NSM} κοσμος <2889> {N-NSM}

23-1Jo 03:13 Marvel <2296> (5720) not <3361>, my <3450> brethren <80>, if <1487> the world <2889> hate <3404> (5719) you <5209>.

1st Class - "Stop marveling, my brothers, **since the world (system) hates you.** See BMT section 277. (j).

ATRPW reads as: "If (ει). **Common construction after θαυμάζω (wonder)** rather than οτι (that, because). Present imperative here with μη means "cease wondering." Note μη θαυμασης (do not begin to wonder) in #Joh 3:6 (an individual case). See this same condition and language in #Joh 15:18."

23-1Jo 03:17 C-3 IRC - DM - ATRWP - ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} εχη <2192> (5725) {V-PAS-3S} τον <3588> {T-ASM} βιον <979> {N-ASM} του <3588> {T-GSM} κοσμου <2889> {N-GSM} και <2532> {CONJ} θεωρη <2334> (5725) {V-PAS-3S} τον <3588> {T-ASM} αδελφον <80> {N-ASM} αυτου <846> {P-GSM} χρειαν <5532> {N-ASF} εχοντα <2192> (5723) {V-PAP-ASM} και <2532> {CONJ} κλειση <2808> (5661) {V-AAS-3S} τα <3588> {T-APN} σπλαγχνα <4698> {N-APN} αυτου <846> {P-GSM} απ <575> {PREP} αυτου <846> {P-GSM} πως <4459> {ADV-I} η <3588> {T-NSF} αγαπη <26> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} μενει <3306> (5719) {V-PAI-3S} εν <1722> {PREP} αυτω <846> {P-DSM}

23-1Jo 03:17 But <1161> whoever <3739> <302> hath <2192> (5725) this world's <2889> good <979>, and <2532> seeth <2334> (5725) his <846> brother <80> have <2192> (5723) need <5532>, and <2532> shutteth up <2808> (5661) his <846> bowels <4698> of compassion from <575> him <846>, how <4459> dwelleth <3306> (5719) the love <26> of God <2316> in <1722> him <846>?

3rd Class - IRC - See DM section 253. (1). Long protasis or (es). **That brother has monetary constipation!**

ATRPW says: "Whoso hath (ος αν εχη). Indefinite relative clause with modal αν with ος and the present active subjunctive of εχω. The world's goods (τον βιον του κοσμου). "The living or livelihood (not ζωη, the principle of life, and see #2:16 for βιος) of the world" (not in the sense of evil or wicked, but simply this mundane sphere). Beholdeth (θεωρει). Present active subjunctive of θεωρεω, like εχει just before. In need (χρειαν εχοντα). "Having need" (present active predicate participle of εχω, agreeing with αδελφον). See the vivid picture of a like case in #Jas 2:15. Shutteth up (κλειση). First aorist (effective) active subjunctive of κλειω, to close like the door, changed on purpose from present tense to aorist (graphic slamming the door of his compassion, σπλαγχνα, common in LXX and N.T. for the nobler viscera, the seat of the emotions, as in #Php 2:11; Col 3:12). Only here in John. How (πως). Rhetorical question like that in #Jas 2:16 (what is the use?). **It is practical, not speculative, that counts in the hour of need.."**

A BELIEVER'S CROWNS

The Soul Winner's Crown

1Th 2:19 For what *is* our hope, or joy, or **crown of rejoicing**? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

The Martyrs Crown

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love him.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a **crown of life**.

The Pastoral Crown

Php 4:1¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

The Elder's Crown

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Restriction On Crown Winner's

2Ti 2:5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but **we an incorruptible**.

An Additional Restriction On The Watchful Believer's Crown.

Re 3:10-11 10 Because thou hast kept the word of my patience, (which teaches patient endurance in expectation of His coming (Re 1:9)) I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Figure 22. A BELIEVER'S CROWNS

23-1Jo 03:17 C-3 IRC - DM - ATRWP - ος <3739> {R-NSM} δ <1161> {CONJ} αν <302> {PRT} εχη <2192> (5725) {V-PAS-3S} τον <3588> {T-ASM} βιον <979> {N-ASM} του <3588> {T-GSM} κοσμου <2889> {N-GSM} και <2532> {CONJ} θεωρη <2334> (5725) {V-PAS-3S} τον <3588> {T-ASM} αδελφον <80> {N-ASM} αυτου <846> {P-GSM} χρειαν <5532> {N-ASF} εχοντα <2192> (5723) {V-PAP-ASM} και <2532> {CONJ} κλειση <2808> (5661) {V-AAS-3S} τα <3588> {T-APN} σπλλαγνα <4698> {N-APN} αυτου <846> {P-GSM} απ <575> {PREP} αυτου <846> {P-GSM} πως <4459> {ADV-I} η <3588> {T-NSF} αγαπη <26> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} μενει <3306> (5719) {V-PAI-3S} εν <1722> {PREP} αυτω <846> {P-DSM}

23-1Jo 03:17 **But** <1161> **whoever** <3739> <302> **hath** <2192> (5725) **this world's** <2889> **good** <979>, **and** <2532> **seeth** <2334> (5725) **his** <846> **brother** <80> **have** <2192> (5723) **need** <5532>, **and** <2532> **shutteth up** <2808> (5661) **his** <846> **bowels** <4698> *of compassion* from <575> **him** <846>, **how** <4459> **dwelleth** <3306> (5719) **the love** <26> **of God** <2316> **in** <1722> **him** <846>?

3rd Class - IRC - See DM section 253. (1). Long protasis or (es). **That brother has monetary constipation!**

ATRP says: “**Whoso hath** (ὅς ἂν ἐχῇ). **Indefinite relative clause with modal ἂν with ὅς and the present active subjunctive of ἐχῶ.** The world's goods (τὸν βίον τοῦ κόσμου). "The living or livelihood (not ζῶν, the principle of life, and see #2:16 for βίος) of the world" (not in the sense of evil or wicked, but simply this mundane sphere). Beholdeth (θεωρεῖ). Present active subjunctive of θεωρεῶ, like ἐχῇ just before. In need (χρεῖαν ἐχόντα). "Having need" (present active predicate participle of ἐχῶ, agreeing with ἀδελφόν). See the vivid picture of a like case in #Jas 2:15. Shutteth up (κλείσῃ). First aorist (effective) active subjunctive of κλείω, to close like the door, changed on purpose from present tense to aorist (graphic slamming the door of his compassion, σπλάγχνα, common in LXX and N.T. for the nobler viscera, the seat of the emotions, as in #Php 2:11; Col 3:12). Only here in John. How (πῶς). Rhetorical question like that in #Jas 2:16 (what is the use?). **It is practical, not speculative, that counts in the hour of need..”**

23-1Jo 03:20 C-3 - ATRWP - **ὅτι** <3754> {CONJ} **εἰ** <1437> {COND} **καταγινώσκει** <2607> (5725) {V-PAS-3S} **ἡμῶν** <1473> {P-1GP} **ἡ** <3588> {T-NSF} **καρδία** <2588> {N-NSF} **ὅτι** <3754> {CONJ} **μειζὼν** <3173> {A-NSM-C} **ἐστὶν** <1510> (5719) {V-PAI-3S} **ὁ** <3588> {T-NSM} **θεὸς** <2316> {N-NSM} **τῆς** <3588> {T-GSF} **καρδίας** <2588> {N-GSF} **ἡμῶν** <1473> {P-1GP} **καὶ** <2532> {CONJ} **γινώσκει** <1097> (5719) {V-PAI-3S} **πάντα** <3956> {A-APN}

23-1Jo 03:20 ¶ **For** <3754> **if** <1437> **our** <2257> **heart** <2588> **condemn us** <2607> (5725), <3754> **God** <2316> **is** <2076> (5748) **greater** <3187> **than our** <2257> **heart** <2588>, **and** <2532> **knoweth** <1097> (5719) **all things** <3956>.

3rd Class - “**For if our heart keeps on condemning us, God is greater than our heart.**” (And He is Omniscient!)

ATRP says: “**Whereinsoever our heart condemn us** (ὅτι εἰ κατὰ γινώσκει ἡμῶν ἡ καρδία). A construction like **ὅτι ἂν, whatever, in #Joh 2:5; 14:13. καταγινώσκω occurs only three times in the N.T., here, verse #1Jo 3:21; Ga 2:11.** It means to know something against one, to condemn. Because God is greater than our heart (ὅτι μείζων ἐστὶν τῆς καρδίας ἡμῶν). Ablative καρδίας after the comparative μείζων. And knoweth all things (καὶ γινώσκει πάντα). Just so Peter replied to Jesus in spite of his denials (#Joh 21:17). God's omniscience is linked with his love and sympathy. God knows every secret in our hearts. This difficult passage strikes the very centre of Christian truth (Brooke).

23-1Jo 03:21 C-3 - ATRWP - **ἀγαπῆτοι** <27> {A-VPM} **εἰ** <1437> {COND} **ἡ** <3588> {T-NSF} **καρδία** <2588> {N-NSF} **ἡμῶν** <1473> {P-1GP} **μὴ** <3361> {PRT-N} **καταγινώσκει** <2607> (5725) {V-PAS-3S} **ἡμῶν** <1473> {P-1GP} **παρρησιαν** <3954> {N-ASF} **ἐχόμεν** <2192> (5719) {V-PAI-1P} **πρὸς** <4314> {PREP} **τὸν** <3588> {T-ASM} **θεὸν** <2316> {N-ASM}

23-1Jo 03:21 **Beloved** <27>, **if** <3362> <0> **our** <2257> **heart** <2588> **condemn** <2607> (5725) **us** <2257> **not** <3362>, **then** have we <2192> (5719) **confidence** <3954> **toward** <4314> **God** <2316>.

3rd Class -

ATRP writes: “**If our heart condemn us not** (εἰ ἡ καρδία μὴ καταγινώσκει). Condition of third class with εἰ μὴ and present active subjunctive. The converse of the preceding, but not a claim to sinlessness, but the consciousness of fellowship in God's presence. Boldness toward God (παρρησιαν πρὸς τὸν θεόν). Even in prayer (#Heb 4:16). See also #1Jo 2:28.”

23-1Jo 03:22 C-3 IRC - DM - ATRWP - **καὶ** <2532> {CONJ} **ὁ** <3739> {R-ASN} **εἰ** <1437> {COND} **αἰτῶμεν** <154> (5725) {V-PAS-1P} **λαμβάνομεν** <2983> (5719) {V-PAI-1P} **παρ** <3844> {PREP} **αὐτοῦ** <846> {P-GSM} **ὅτι** <3754> {CONJ} **τας** <3588> {T-APF} **ἐντολάς** <1785> {N-APF} **αὐτοῦ** <846> {P-GSM} **τηροῦμεν** <5083> (5719) {V-PAI-1P} **καὶ** <2532> {CONJ} **τα** <3588> {T-APN} **ἀρεστά** <701> {A-APN} **ἐνώπιον** <1799> {ADV} **αὐτοῦ** <846> {P-GSM} **ποιοῦμεν** <4160> (5719) {V-PAI-1P}

23-1Jo 03:22 **And <2532> whatsoever <3739> <1437> we ask <154> (5725),** we receive <2983> (5719) of <3844> him <846>, because <3754> we keep <5083> (5719) his <846> commandments <1785>, and <2532> do <4160> (5719) those things that are pleasing <701> in his <846> sight <1799>.

3rd Class - IRC - See DM section 253. (1) - Conditions for answered prayer; habitually keep His commandments and keep on doing the things that are pleasing in His sight. Ref. 1Jo 05:14

ATRP says: “**Whatsoever we ask (ο εαν αιτωμεν). Indefinite relative clause with modal αν and the present active subjunctive, like οτι εαν καταγωνωσκη in verse #20. In form no limitations are placed here save that of complete fellowship with God, which means complete surrender of our will to that of God our Father. See the clear teaching of Jesus on this subject in #Mr 11:24; Lu 11:9; Joh 14:12; 16:23 and his example (#Mr 14:36; Mt 26:39; Lu 22:42). The answer may not always be in the form that we expect, but it will be better. We receive of him (λαμβανομεν απ αυτου). See #1:5 for απ αυτου (from him). Because (οτι). Twofold reason why we receive regularly (λαμβανομεν) the answer to our prayers (1) "we keep" (τηνουμεν, for which see #2:3) his commandments and (2) "we do" (ποιουμεν, we practise regularly) "the things that are pleasing" (τα αρεστα, old verbal adjective from αρεσκω, to please, with dative in #Joh 8:29 with same phrase; #Ac 12:3 and infinitive in #Ac 6:2, only other N.T. examples) "in his sight" (ενωπιον αυτου, common late vernacular preposition in papyri, LXX, and in N.T., except Matthew and Mark, chiefly by Luke and in the Apocalypse), in God's eye, as in #Heb 13:21..”**

From the ASV of 1901 we get clarification of verse 22 from:

23-1Jo 03:23 And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.

23-1Jo 04:01 C-1 - αγαπητοι <27> {A-VPM} μη <3361> {PRT-N} παντι <3956> {A-DSN} πνευματι <4151> {N-DSN} πιστευετε <4100> (5720) {V-PAM-2P} αλλα <235> {CONJ} δοκιμαζετε <1381> (5720) {V-PAM-2P} τα <3588> {T-APN} πνευματα <4151> {N-APN} ει <1487> {COND} εκ <1537> {PREP} του <3588> {T-GSM} θεου <2316> {N-GSM} εστιν <1510> (5719) {V-PAI-3S} οτι <3754> {CONJ} πολλοι <4183> {A-NPM} ψευδοπροφηται <5578> {N-NPM} εξεληλυθασιν <1831> (5758) {V-RAI-3P} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM}

23-1Jo 04:01 ¶ Beloved <27>, believe <4100> (5720) not <3361> every <3956> spirit <4151>, but <235> try <1381> (5720) the spirits <4151> **whether <1487> they are <2076> (5748) of <1537> God <2316>**: because <3754> many <4183> false prophets <5578> are gone out <1831> (5758) into <1519> the world <2889>.

1st Class - “Test the spirits, whether they are of God,” **We should expect them to be from God**, which is why δοκιμαζετε is used. Ref. 1Co 16:03, Php 01:10. They need to be tested. What testing? The Scriptures, The finished Revelation of God.

ATRP reads: “**Beloved (αγαπητοι). Three times in this chapter (#1,7,11) we have this tender address on love. Believe not every spirit (μη παντι πνευματι πιστευετε). "Stop believing," as some were clearly carried away by the spirits of error rampant among them, both Docetic and Cerinthian Gnostics. Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic humbuggery. Prove the spirits (δοκιμαζετε τα πνευματα). Put them to the acid test of truth as the metallurgist does his metals. If it stands the test like a coin, it is acceptable (δοκιμος, #2Co 10:18), otherwise it is rejected (αδοκιμος, #1Co 9:27; 2Co 13:5-7). Many false prophets (πολλοι ψευδοπροφηται). Jesus had warned people against them (#Mt 7:15), even when they as false Christs work portents (#Mt 24:11,24; Mr 13:22). It is an old story (#Lu 6:26) and recurs again and again (#Ac 13:6; Re 16:13; 19:20; 20:10) along with false teachers (#2Pe 2:1). Are gone out (εξεληλυθασιν). Perfect active indicative of εξερχομαι. Cf. aorist in #1Jo 2:19. They are abroad always.”**

23-1Jo 04:11 C-1 - ATRWP - αγαπητοι <27> {A-VPM} ει <1487> {COND} ουτως <3779> {ADV} ο <3588> {T-NSM} θεος <2316> {N-NSM} ηγαπησεν <25> (5656) {V-AAI-3S} ημας <1473> {P-1AP} και <2532> {CONJ} ημεις <1473> {P-1NP} οφειλομεν <3784> (5719) {V-PAI-1P} αλληλους <240> {C-APM} αγαπαν <25> (5721) {V-PAN}

23-1Jo 4:11 Beloved <27>, **if <1487> God <2316> so <3779> loved <25> (5656) us <2248>, we <2249> ought <3784> (5719) also <2532> to love <25> (5721) one another <240>**.

1st Class - "Since God so loved us, . . ." Ref. Joh 03:16. Agape (noun- αγαπη, verb- αγαπαω), love, can be commanded. See Figure 21. **Aspects of Love**

ATRPW writes: "If God so loved us (ει ουτως ο θεος ηγαπησεν ημας). **Condition of first class with ει and the first aorist active indicative. As in #Joh 3:16, so here ουτως emphasises the manifestation of God's love both in its manner and in its extent (#Ro 8:32). Ought (οφειλομεν). As in #1Jo 2:6. Noblesse oblige. "Keep on loving," (αγαπαν) as in #3:11."**

23-1Jo 04:12 C-3 - ATRWP - θεον <2316> {N-ASM} ουδεις <3762> {A-NSM-N} ποποτε <4455> {ADV} τεθεαται <2300> (5766) {V-RNI-3S} **εαν <1437> {COND} αγαπωμεν <25> (5725) {V-PAS-1P} αλληλους <240> {C-APM}** ο <3588> {T-NSM} θεος <2316> {N-NSM} εν <1722> {PREP} ημιν <1473> {P-1DP} μενει <3306> (5719) {V-PAI-3S} και <2532> {CONJ} η <3588> {T-NSF} αγαπη <26> {N-NSF} αυτου <846> {P-GSM} τετελειωμενη <5048> (5772) {V-RPP-NSF} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} ημιν <1473> {P-1DP}

23-1Jo 04:12 No man <3762> hath seen <2300> (5766) God <2316> at any time <4455>. **If <1437> we love <25> (5725) one another <240>**, God <2316> dwelleth <3306> (5719) in <1722> us <2254>, and <2532> his <846> love <26> is <2076> being perfected <5048> (5772) in <1722> us <2254>.

3rd Class - **No man at any time has seen God (The Father)**, (See: Joh 1:18 *The only begotten who is in the bosom of the Father He has declared Him*. with John 1:14 where the distinction of person is made.) Another true indication of being Born Again; we keep on loving the brethren..

ATRPW says: "No one hath beheld God at any time (θεον ουδεις ποποτε τεθεαται). Perfect middle indicative of θεαομαι (#Joh 1:14). Almost the very words of #Joh 1:18 θεον ουδεις ποποτε εωρακεν (instead of τεθεαται). **If we love one another (εαν αγαπωμεν αλληλους). Third-class condition with εαν and the present active subjunctive, "if we keep on loving one another."** God abideth in us (ο θεος εν ημιν μενει). Else we cannot go on loving one another. His love (η αγαπη αυτου). More than merely subjective or objective (#2:5; 4:9). "Mutual love is a sign of the indwelling of God in men" (Brooke). Is perfected (τετελειωμενη εστιν). Periphrastic (see usual form τετελειωται in #2:5; 4:17) perfect passive indicative of τελειωω (cf. #1:4). See verse #18 for "perfect love." ""

23-1Jo 04:15 C-3 IRC - DM - ος <3739> {R-NSM} αν <302> {PRT} ομολογηση <3670> (5661) {V-AAS-3S} **οτι <3754> {CONJ} ιησους <2424> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ο <3588> {T-NSM} θεος <2316> {N-NSM} εν <1722> {PREP} αυτω <846> {P-DSM} μενει <3306> (5719) {V-PAI-3S} και <2532> {CONJ} αυτος <846> {P-NSM} εν <1722> {PREP} τω <3588> {T-DSM} θεω <2316> {N-DSM}**

23-1Jo 04:15 **Whosoever <3739> <302> shall confess <3670> (5661) that <3754> Jesus <2424> is <2076> (5748) the Son <5207> of God <2316>**, God <2316> dwelleth <3306> (5719) in <1722> him <846>, and <2532> he <846> in <1722> God <2316>.

3rd Class - IRC - See DM section 253. (1). - Another indication that we are Born Again. What, no H2O, No learning catechism, No prayers to the saints, . . ? NO, ABSOLUTELY NO.

ATRPW reads as: "Whosoever shall confess (ος εαν ομολογηση). Indefinite relative clause with modal εαν (=an) and the first aorist active subjunctive, "whoever confesses." See #2:23; 4:2 for ομολογεω. That (οτι). Object clause (indirect assertion) after ομολογεω. This confession of the deity of Jesus Christ implies surrender and obedience also, not mere lip service (cf. #1Co 12:3; Ro 10:6-12). This confession is proof (if genuine) of the fellowship with God (#1Jo 1:3; 3:24)."

LOVE - CHARITY - Greek ΑΓΑΠΗ; AGAPE

Aspects of Love (Grk. ἀγάπη) include the following items:

- A. Love chooses it's own object.**
- B. Love looks out for and does the best for the object chosen.**
- C. Love is self-sacrificing for the benefit of the one chosen.**
- D. Love can be commanded.**
- E. Love is not based on natural affection due to similarity of background. (like Grk. filia)**
- F. Love apprehends and esteems as valuable certain qualities in the object chosen (Loved).**
- G. Love is a love of devotion. (The Grk. “ἔρως^a, vb. φιλέω, στοργος^b are loves of emotion.)**
- H. Love makes ethical obligations and responsibilities upon the one who loves.**

From I Cor 13 4-7 LOVE is:

PATIENT

KIND

GENEROUS

HUMBLE

COURTEOUS

UNSELFISH

GOOD TEMPERED

OPTIMISTIC

RIGHTEOUS

TRUTHFUL

PROTECTIVE

ENDUED WITH FAITH

HOPEFULL

ENDURING

Figure 23. Aspects of Love (Grk. ἀγάπη)

^a ἔρως does not appear in the New Testament, but does appear in the Old Testament LXX version in Prov 7:18! and possibly also, 24:51, (30:16)?. It is the translation of the Hebrew word חַוָּה Whose English pronunciation is ‘Ohav: singular for lovers, paramours; plural for loves, especially illicit, licentious.

^b στοργος storgos: *familial love*., does not appear in the New Testament, but does appear with the alpha-privative as astorov, *without familial love*.

23-1Jo 04:20 C-3 ,3 - ATRWP - εαν <1437> {COND} τις <5100> {X-NSM} ειπη <3004> (5632) {V-2AAS-3S} οτι <3754> {CONJ} αγαπω <25> (5719) {V-PAI-1S} τον <3588> {T-ASM} θεον <2316> {N-ASM} και <2532> {CONJ} τον <3588> {T-ASM} αδελφον <80> {N-ASM} αυτου <846> {P-GSM} μιση <3404> (5725) {V-PAS-3S} ψευστης <5583> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} γαρ <1063> {CONJ} μη <3361> {PRT-N} αγαπων <25> (5723) {V-PAP-NSM} τον <3588> {T-ASM} αδελφον <80> {N-ASM} αυτου <846> {P-GSM} ον <3739> {R-ASM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} τον <3588> {T-ASM} θεον <2316> {N-ASM} ον <3739> {R-ASM} ουχ <3756> {PRT-N} εωρακεν <3708> (5758) {V-RAI-3S-ATT} πως <4459> {ADV-I} δυναται <1410> (5736) {V-PNI-3S} αγαπαν <25> (5721) {V-PAN}

23-1Jo 04:20 If <1437> a man <5100> say <2036> (5632), <3754> I love <25> (5719) God <2316>, and <2532> hateth <3404> (5725) his <846> brother <80>, he is <2076> (5748) a liar <5583>: for <1063> he that loveth <25> (5723) not <3361> his <846> brother <80> whom <3739> he hath seen <3708> (5758), how <4459> can <1410> (5736) he love <25> (5721) God <2316> whom <3739> he hath <3708> <0> not <3756> seen <3708> (5758)?

3rd Class - "If any man should at any time say, 'I love God,'" + 3rd Class - "and (if) he is hating his brother, . . ."

ATRWP says: "If a man say (εαν τις ειπη). Condition of third class with εαν and second aorist active subjunctive. Suppose one say. Cf. #1:6. I love God (αγαπω τον θεον). Quoting an imaginary disputant as in #2:4. And hateth (και μιση).

Continuation of the same condition with εαν and the present active subjunctive, "and keep on hating." See #2:9; 3:15 for use of μισω (hate) with αδελφος (brother). A liar (ψευστης). Blunt and to the point as in #1:10; 2:4. That loveth not (ο μη αγαπων). "The one who does not keep on loving" (present active negative articular participle). Hath seen (εωρακεν). Perfect active indicative of οραω, the form in #Joh 1:18 used of seeing God. Cannot love (ου δυναται αγαπαν). "Is not able to go on loving," with which compare #2:9, ου δυναται αμαρτανειν (is not able to go on sinning). The best MSS. do not have πως (how) here.."

23-1Jo 05:02 C-3 ITC - DM - ATRWP - εν <1722> {PREP} τουτω <3778> {D-DSN} γνωσκομεν <1097> (5719) {V-PAI-1P} οτι <3754> {CONJ} αγαπωμεν <25> (5719) {V-PAI-1P} τα <3588> {T-APN} τεκνα <5043> {N-APN} του <3588> {T-GSM} θεου <2316> {N-GSM} οταν <3752> {CONJ} τον <3588> {T-ASM} θεον <2316> {N-ASM} αγαπωμεν <25> (5719) {V-PAS-1P} και <2532> {CONJ} τας <3588> {T-APF} εντολας <1785> {N-APF} αυτου <846> {P-GSM} τηρωμεν <5083> (5725) {V-PAS-1P}

23-1Jo 05:02 By <1722> this <5129> we know <1097> (5719) that <3754> we love <25> (5719) the children <5043> of God <2316>, whenever <3752> we are loving <25> (5719) God <2316>, and <2532> are keeping <5083> (5725) his <846> commandments <1785>.

3rd Class - ITC - οταν = οτε + αν with crasis: whenever, of the protasis and the PAS-1P, αγαπωμεν. See DM section 265. (2) a

ATRWP responds with: "Hereby (εν τουτω). John's usual phrase for the test of the sincerity of our love. "The love of God and the love of the brethren do in fact include each the other" (Westcott). Each is a test of the other. So put #3:14 with #5:2. When (οταν). "Whenever" indefinite temporal clause with οταν and the present active subjunctive (the same form αγαπωμεν as the indicative with οτι (that) just before, "whenever we keep on loving God." And do (και ποιωμεν) "and whenever we keep on doing (present active subjunctive of ποιω) his commandments." See #1:6 for "doing the truth.""

23-1Jo 05:05 C-1 EXC - BMT - τις <5101> {I-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} νικων <3528> (5723) {V-PAP-NSM} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} πιστευων <4100> (5723) {V-PAP-NSM} οτι <3754> {CONJ} ιησους <2424> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM}

23-1Jo 05:05 Who <5101> is <2076> (5748) he that overcometh <3528> (5723) the world <2889>, but <1508> he that believeth <4100> (5723) that <3754> Jesus <2424> is <2076> (5748) the Son <5207> of God <2316>?

1st Class - EXC - See BMT section 274. (g). 'The Overcomer', Defined! Great verse for Islam!!!

ATRP indicates: “**And who is he that overcometh?** (τις εστιν δε ο νικων;). **Not a mere rhetorical question (#2:22), but an appeal to experience and fact.** Note the present active articular participle (νικων) like νικα (present active indicative in verse #4), “**the one who keeps on conquering the world.**” See #1Co 15:57 for the same note of victory (νικος) through Christ. See verse #1Jo 5:1 for ο πιστευων (the one who believes) as here. Jesus is the Son of God (ιησους εστιν ο υιος του θεου). As in verse #1 save that here ο υιος του θεου in place of χριστος and see both in #2:22. Here there is sharp antithesis between “Jesus” (humanity) and “the Son of God” (deity) united in the one personality.

23-1Jo 05:09 C-1 - ATRWP - ει <1487> {COND} την <3588> {T-ASF} μαρτυριαν <3141> {N-ASF} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} λαμβανομεν <2983> (5719) {V-PAI-1P} η <3588> {T-NSF} μαρτυρια <3141> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} μειζων <3173> {A-NSF-C} εστιν <1510> (5719) {V-PAI-3S} οτι <3754> {CONJ} αυτη <3778> {D-NSF} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} μαρτυρια <3141> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} ην <3739> {R-ASF} μεμαρτυρηκεν <3140> (5758) {V-RAI-3S} περι <4012> {PREP} του <3588> {T-GSM} υιου <5207> {N-GSM} αυτου <846> {P-GSM}

23-1Jo 05:09 **If <1487> we receive <2983> (5719) the witness <3141> of men <444>**, the witness <3141> of God <2316> is <2076> (5748) greater <3187>: for <3754> this <3778> is <2076> (5748) the witness <3141> of God <2316> which <3739> he hath testified <3140> (5758) of <4012> his <846> Son <5207>.

1st Class - Assumed true. An - *a fortiori* argument "from smaller to greater". From receiving the witness of men, to receiving the witness of God!

ATRP says: “**If we receive (ει λαμβανομεν).** Condition of first class with ει and the present active indicative, assumed as true. The conditions for a legally valid witness are laid down in #De 19:15 (cf. #Mt 18:16; Joh 8:17; 10:25; 2Co 13:1). Greater (μειζων). Comparative of μεγας, because God is always true. For (οτι). So it applies to this case. That (οτι). Thus taken in the declarative sense (the fact that) as in #Joh 3:19, though it can be causal (because) or indefinite relative with μεμαρτυρηκεν (what he hath testified, perfect active indicative of μαρτυρεω, as in #Joh 1:32; 4:44, etc.), a harsh construction here because of μαρτυρια, though some MSS. do read εν to agree with it (cf. verse #10). See οτι εαν in #3:20 for that idiom. Westcott notes the Trinity in verses #1Jo 5:6-9: the Son comes, the Spirit witnesses, the Father has witnessed.”

23-1Jo 05:14 C-3 - ATRWP - και <2532> {CONJ} αυτη <3778> {D-NSF} εστιν <1510> (5719) {V-PAI-3S} η <3588> {T-NSF} παρηρησια <3954> {N-NSF} ην <3739> {R-ASF} εχομεν <2192> (5719) {V-PAI-1P} προς <4314> {PREP} αυτον <846> {P-ASM} οτι <3754> {CONJ} εαν <1437> {COND} τι <5100> {X-ASN} αιτωμεθα <154> (5735) {V-PMS-1P} κατα <2596> {PREP} το <3588> {T-ASN} θελημα <2307> {N-ASN} αυτου <846> {P-GSM} ακουει <191> (5719) {V-PAI-3S} ημων <1473> {P-1GP}

23-1Jo 05:14 ¶ And <2532> this <3778> is <2076> (5748) the confidence <3954> that <3739> we have <2192> (5719) in <4314> him <846>, that <3754>, **if <1437> we ask <154> (5735) anything <5100> according <2596> to his <846> will <2307>**, he heareth <191> (5719) us <2257>: *{in: or, concerning}*

3rd Class - “. . . If we are asking anything according to His Will, . . . Another condition for answered prayer. Ref. 1Jo 03:22. Verse 15 is the result of Him hearing us:

ATRP continues with: “Toward him (προς αυτον). Fellowship with (προς, face to face) Christ. For boldness see #2:28. That (οτι). Declarative again, as in verse #1Jo 5:11. **If we ask anything (εαν τι αιτωμεθα).** Condition of third class with εαν and present middle (indirect) subjunctive (personal interest as in #Jas 4:3, though the point is not to be pressed too far, for see #Mt 20:20,22; Joh 16:24,26). According to his will (κατα το θελημα αυτου). This is the secret in all prayer, even in the case of Jesus himself. For the phrase see #1Pe 4:19; Ga 1:4; Eph 1:5,11. He heareth us (ακουει ημων). Even when God does not give us what we ask, in particular then (#Heb 5:7).

23-1Jo 05:15 C-1 ,3 IRC - DM - ATRWP - και <2532> {CONJ} εαν <1437> {COND} οιδαμεν <1492> (5758) {V-RAI-1P} οτι <3754> {CONJ} ακουει <191> (5719) {V-PAI-3S} ημων <1473> {P-1GP} ο <3739> {R-ASN} εαν <1437> {COND} αιτωμεθα <154> (5735) {V-PMS-1P} οιδαμεν <1492> (5758) {V-RAI-1P} οτι <3754> {CONJ} εχομεν <2192> (5719) {V-PAI-1P} τα <3588> {T-APN} αιτηματα <155> {N-APN} α <3739> {R-APN} ητηκαμεν <154> (5758) {V-RAI-1P} παρ <3844> {PREP} αυτου <846> {P-GSM}

23-1Jo 05:15 **And <2532> ~~if~~ Since <1437> we know <1492> (5758) that <3754> he hears <191> (5719) us <2257>, whatsoever <3739> <302> we ask <154> (5735), we know <1492> (5758) that <3754> we have <2192> (5719) the petitions <155> that <3739> we desired <154> (5758) of <3844> him <846>.**

1st Class - εαν with the Perfect Active Indicative-3S and the PAI-3S. See DM section 216.. + 3rd Class - IRC - εαν with the Indef. rel. pronoun ο and the PMS-1P See DM section 253. (1). What is the will of God? Well, consider being controlled by the Holy Spirit (Eph 5:17-19 with Col 3:16-17) and then **Ps 37:4 Take delight in Jehovah and He shall give you the desires of your heart.**

CHST suggests: Men who delight in God desire or ask for nothing but what will please God; hence it is safe to give them *carte blanche*. Their will is subdued to God's will, and now they may have what they will. Our innermost desires are here meant, not our casual wishes; there are many things which nature might desire which grace would never permit us to ask for; these deep, prayerful, asking desires are those to which the promise is made.

ATRP continues: "And if we know (και εαν οιδαμεν). Condition of first class with εαν (usually ει) and the perfect active indicative, assumed as true. See #1Th 3:8; Ac 8:31 for the indicative with εαν as in the papyri. "An amplification of the second limitation" (D. Smith). **Whatsoever we ask (ο εαν αιτωμεθα). Indefinite relative clause with modal εαν (= αν) and the present middle (as for ourselves) subjunctive of αιτεω. This clause, like ημων, is also the object of ακουει.** We know that we have (οιδαμεν οτι εχομεν). Repetition of οιδαμεν, the confidence of possession by anticipation. The petitions (τα αιτηματα). Old word, from αιτεω, requests, here only in John, elsewhere in N.T. #Lu 23:24; Php 4:6. We have the answer already as in #Mr 11:24. We have asked (ητηκαμεν). Perfect active indicative of αιτεω, the asking abiding.."

23-1Jo 05:16 C-3 - ATRWP - εαν <1437> {COND} τις <5100> {X-NSM} ιδη <3708> (5632) {V-2AAS-3S} τον <3588> {T-ASM} αδελφον <80> {N-ASM} αυτου <846> {P-GSM} αμαρτανοντα <264> (5723) {V-PAP-ASM} αμαρτιαν <266> {N-ASF} μη <3361> {PRT-N} προς <4314> {PREP} θανατον <2288> {N-ASM} αιτησει <154> (5692) {V-FAI-3S} και <2532> {CONJ} δωσει <1325> (5692) {V-FAI-3S} αυτω <846> {P-DSM} ζωνν <2222> {N-ASF} τοις <3588> {T-DPM} αμαρτανουσιν <264> (5723) {V-PAP-DPM} μη <3361> {PRT-N} προς <4314> {PREP} θανατον <2288> {N-ASM} εστιν <1510> (5719) {V-PAI-3S} αμαρτια <266> {N-NSF} προς <4314> {PREP} θανατον <2288> {N-ASM} ου <3756> {PRT-N} περι <4012> {PREP} εκεινης <1565> {D-GSF} λεγω <3004> (5719) {V-PAI-1S} ινα <2443> {CONJ} ερωτηση <2065> (5661) {V-AAS-3S}

23-1Jo 05:16 **If <1437> any man <5100> see <1492> (5632) his <846> brother <80> sin <264> (5723) a sin <266> which is not <3361> unto <4314> death <2288>, he shall ask <154> (5692), and <2532> He shall give <1325> (5692) him <846> life <2222> for them that sin <264> (5723) not <3361> unto <4314> death <2288>. There is <2076> (5748) a sin <266> unto <4314> death <2288>: I do not <3756> say <3004> (5719) that <2443> he shall pray <2065> (5661) for <4012> it <1565>.**

3rd Class - The sin NOT unto death of a brother shall be prayed for. Ref. Rom 06:16, and Jam 05:13-20,

ATRP finishes with: "If any man see (εαν τις ιδη). Third-class condition with εαν and second aorist active subjunctive of ειδον (οραω). Sinning a sin (αμαρτανοντα αμαρτιαν). Present active predicate (supplementary) participle agreeing with αδελφον and with cognate accusative αμαρτιαν. Not unto death (μη προς θανατον). Repeated again with αμαρτανουσιν and in contrast with αμαρτια προς θανατον (sin unto death). **Most sins are not mortal sins, but clearly John conceives of a sin that is deadly enough to be called "unto death."** This distinction is common in the rabbinic writings and in #Nu 18:22 the LXX has λαβειν αμαρτιαν θανατηφορον "to incur a death-bearing sin" as many crimes then and now bear the death penalty. There is a distinction in #Heb 10:26 between sinning wilfully after full knowledge and sins of ignorance (#Heb 5:2). Jesus spoke of the unpardonable sin (#Mr 3:29; Mt 12:32; Lu 12:10), which was attributing to the devil the manifest work of the Holy Spirit. **It is possible that John has this idea in mind when he applies it to those who reject Jesus Christ as God's Son and set themselves up as antichrists.** Concerning this (περι εκεινης). This sin unto death. That he should make request (ινα ερωτηση). Sub-final use of ινα with the first aorist active subjunctive of ερωταω, used here as in #Joh 17:15,20 (and often) for request rather than for question. John does not forbid praying for such cases; **he simply does not command prayer for them. He leaves them to God.**

24-2 John

24-2Jo 01:09 C-3 - BMT - **πας <3956> {A-NSM} ο <3588> {T-NSM} παραβαινων <3845> (5723) {V-PAP-NSM} και <2532> {CONJ} μη <3361> {PRT-N} μενων <3306> (5723) {V-PAP-NSM} εν <1722> {PREP} τη <3588> {T-DSF} διδαχη <1322> {N-DSF} του <3588> {T-GSM} χριστου <5547> {N-GSM} θεον <2316> {N-ASM} ουκ <3756> {PRT-N} χει <2192> (5719) {V-PAI-3S} ο <3588> {T-NSM} μενων <3306> (5723) {V-PAP-NSM} εν <1722> {PREP} τη <3588> {T-DSF} διδαχη <1322> {N-DSF} του <3588> {T-GSM} χριστου <5547> {N-GSM} ουτος <3778> {D-NSM} και <2532> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} και <2532> {CONJ} τον <3588> {T-ASM} υιον <5207> {N-ASM} χει <2192> (5719) {V-PAI-3S}**

24-2Jo 01:09 **Whosoever <3956> transgresseth <3845> (5723), and <2532> abideth <3306> (5723) not <3361> in <1722> the doctrine <1322> of Christ <5547>, hath <2192> (5719) not <3756> God <2316>. He that abideth <3306> (5723) in <1722> the doctrine <1322> of Christ <5547>, he <3778> hath <2192> (5719) both <2532> the Father <3962> and <2532> the Son <5207>.**

3rd Class - "Whoever transgresses, and is not abiding in the doctrine of Christ, . . ." The art. turned relative pronoun with the two PAParticiples may take the place of ei or here, ean with the subjunctive, when it suggests a condition. See BMT section 269. (c).

ATRPW suggests: "Whosoever goeth onward (πας ο προαγων). "Every one who goes ahead. προαγω literally means to go on before (#Mr 11:9). That in itself is often the thing to do, but here the bad sense comes out by the parallel clause. And abideth not in the teaching of Christ (και μη μενων εν τη διδαχη του χριστου). Not the teaching about Christ, but that of Christ which is the standard of Christian teaching as the walk of Christ is the standard for the Christian's walk (#1Jo 2:6). See #Joh 7:16; 18:19. These Gnostics claimed to be the progressives, the advanced thinkers, and were anxious to relegate Christ to the past in their onward march. This struggle goes on always among those who approach the study of Christ. Is he a "landmark" merely or is he our goal and pattern? Progress we all desire, but progress toward Christ, not away from him. Reactionary obscurantists wish no progress toward Christ, but desire to stop and camp where they are. "True progress includes the past" (Westcott). Jesus Christ is still ahead of us all calling us to come on to him.."

24-2Jo 01:10 C-1 - ATRWP - **ει <1487> {COND} τις <5100> {X-NSM} ερχεται <2064> (5736) {V-PNI-3S} προς <4314> {PREP} υμας <4771> {P-2AP} και <2532> {CONJ} ταυτην <3778> {D-ASF} την <3588> {T-ASF} διδαχην <1322> {N-ASF} ου <3756> {PRT-N} φερει <5342> (5719) {V-PAI-3S} μη <3361> {PRT-N} λαμβανετε <2983> (5720) {V-PAM-2P} αυτον <846> {P-ASM} εις <1519> {PREP} οικιαν <3614> {N-ASF} και <2532> {CONJ} χαιρειν <5463> (5721) {V-PAN} αυτω <846> {P-DSM} μη <3361> {PRT-N} λεγετε <3004> (5720) {V-PAM-2P}**

24-2Jo 01:10 ¶ **If <1536> <0> there come <2064> (5736) any <1536> <5100> unto <4314> you <5209>, and <2532> bring <5342> (5719) not <3756> this <5026> doctrine <1322>, receive <2983> (5720) him <846> not <3361> into <1519> your house <3614>, neither <2532> <3361> bid <3004> (5720) him <846> God speed <5463> (5721):**

1st Class - assumed true that these individuals, **the Gnostic teachers**, which make up many cults today - JW's, Christian Science (which is neither Christian or Scientific), etc., . . . These 'teachers' came to the house/home where meetings took place. Such anti-christs should be (diminished) dismissed ASAP.

ATRPW finishes with: "If any one cometh and bringeth not (ει τις ερχεται και ου φερει). Condition of first class with ει and two present indicatives (ερχεται, φερει). This teaching (ταυτην την διδαχην). This teaching of Christ of verse #9, which is the standard by which to test Gnostic deceivers (verse #7). John does not refer to entertaining strangers (#He 13:2; 1Ti 5:10), but to the deceiving propagandists who were carrying dissension and danger with them. Receive him not (μη λαμβανετε αυτον). Present active imperative with μη. For λαμβανω in this sense see #Joh 1:12; 6:21; 13:20. Into your house (εις οικιαν). Definite without the article like our at home, to town. Give him no greeting (χαιρειν αυτω μη λεγετε). "Say not farewell to him." Apparently χαιρειν here (present active infinitive, object of λεγετε present active imperative with negative μη) is used of farewell as in #2Co 13:11, though usually in the N.T. (#Ac 15:23; 23:26; Jas 1:1) of the salutation. But here the point turns on the stranger bringing into the house (or trying to do so) his heretical and harmful teaching which seems to be after the salutation is over. The usual greeting to a house is given in #Lu 10:5. On the other hand, if χαιρειν means greeting, not farewell, here, it can very well be understood of the peril of allowing these Gnostic propagandists to spread their pernicious teachings (cf. Mormons or Bolsheviks) in home and church (usually meeting in the home). This is assuming that the men were known and not mere strangers."

25-3 John

25-3Jo 01:05 C-3 IRC - DM - αγαπητε <27> {A-VSM} πιστον <4103> {A-ASN} ποιεις <4160> (5719) {V-PAI-2S} ο <3739> {R-ASN} εαν <1437> {COND} εργαση <2038> (5667) {V-ADS-2S} εις <1519> {PREP} τους <3588> {T-APM} αδελφους <80> {N-APM} και <2532> {CONJ} εις <1519> {PREP} τους <3588> {T-APM} ξενους <3581> {A-APM}

25-3Jo 01:05 Beloved <27>, thou doest <4160> (5719) faithfully <4103> **whatever** <3739> <1437> **thou doest** <2038> (5667) **to** <1519> **the brethren** <80>, **and** <2532> **to** <1519> **strangers** <3581>;

3rd Class - IRC - the relative ο with εαν and the AAS-2S. See DM section 253. (1).

ATRPW says: "A faithful work (πιστον). Either thus or "thou makest sure," after an example in Xenophon quoted by Wettstein (ποιειν πιστα) and parallel to καινα ποιω in #Re 21:5. **But it is not certain. In whatsoever thou doest (ο εαν εργαση). Indefinite relative with modal εαν (= αν) and the first aorist middle subjunctive of εργαζομαι.** See #Col 3:23 for both ποιω and εργαζομαι in the same sentence. And strangers withal (και τουτο ξενους). "And that too" (accusative of general reference as in #1Co 6:6; Php 1:28; Eph 2:8). This praise of hospitality (#Ro 12:13; 1Pe 4:9; 1Ti 3:2; 5:10; Tit 1:8; #Heb 13:2) shows that in #2Jo 1:10 John has a peculiar case in mind."

25-3Jo 01:10 C-3 - ATRWP - δια <1223> {PREP} τουτο <3778> {D-ASN} εαν <1437> {COND} ελθω <2064> (5632) {V-2AAS-1S} υπομνησω <5279> (5692) {V-FAI-1S} αυτου <846> {P-GSM} τα <3588> {T-APN} εργα <2041> {N-APN} α <3739> {R-APN} ποιει <4160> (5719) {V-PAI-3S} λογοις <3056> {N-DPM} πονηροις <4190> {A-DPM} φλυαρων <5396> (5723) {V-PAP-NSM} ημας <1473> {P-1AP} και <2532> {CONJ} μη <3361> {PRT-N} αρκουμενος <714> (5746) {V-PPP-NSM} επι <1909> {PREP} τουτοις <3778> {D-DPM} ουτε <3777> {CONJ-N} αυτος <846> {P-NSM} επιδεχεται <1926> (5736) {V-PNI-3S} τους <3588> {T-APM} αδελφους <80> {N-APM} και <2532> {CONJ} τους <3588> {T-APM} βουλομενους <1014> (5740) {V-PNP-APM} κωλυει <2967> (5719) {V-PAI-3S} και <2532> {CONJ} εκ <1537> {PREP} της <3588> {T-GSF} εκκλησιας <1577> {N-GSF} εκβαλλει <1544> (5719) {V-PAI-3S}

25-3Jo 01:10 Wherefore <1223> <5124>, **if** <1437> **I come** <2064> (5632), I will remember <5279> (5692) his <846> deeds <2041> which <3739> he doeth <4160> (5719), prating against <5396> (5723) us <2248> with malicious <4190> words <3056>; **and** <2532> **not** <3361> content <714> (5746) therewith <1909> <5125>, **neither** <3777> doth <1926> <0> he himself <846> receive <1926> (5736) the brethren <80>, **and** <2532> **forbiddeth** <2967> (5719) them that would <1014> (5740), **and** <2532> **casteth** <1544> (5719) **them** out of <1537> the church <1577>.

3rd Class - "Wherefore, **if I at sometime may come**, I shall remember his deeds (i.e., Diotrephes, who loveth to have the **preeminence** among them, and who receiveth us not. Verse 09) . . ."

ATRPW finishes with: "If I come (εαν ελθω). Condition of third class with εαν and second aorist active subjunctive of ερχομαι. He hopes to come (verse #14), as he had said in #2Jo 1:12 (one argument for identifying II John with the letter in #3Jo 1:9). I will bring to remembrance (υπομνησω). Future active indicative of υπομνησκω, old compound (#Joh 14:26; 2Pe 1:12). The aged apostle is not afraid of Diotrephes and here defies him. Which he doeth (α ποιει). Present active indicative, "which he keeps on doing." Prating against us (φλυαρων ημας). Present active participle of old verb (from φλυαρος, babbling #1Ti 5:13), to accuse idly and so falsely, here only in N.T. with accusative ημας (us). With wicked words (λογοις πονηροις). Instrumental case. Not simply foolish chatter, but malevolent words. Not content (μη αρκουμενος). Present passive participle of αρκεω with usual negative μη. For this verb in this sense see #1Ti 6:8; Heb 13:5, only there επι is absent. John knows that the conduct of Diotrephes will not stand the light. See Paul's threats of exposure (#1Co 4:21; 2Co 10:11; 13:1-3) And John is the apostle of love all the same. He himself (αυτος). That was bad enough. Them that would (τους βουλομενους). "Those willing or wishing or receive the brethren" from John. He forbiddeth (κωλυει). "He hinders." Present active indicative of κωλυω and means either actual success in one case (punctiliar use of the present indicative) or repetition in several instances (linear action) or conative action attempted, but not successful as in #Mt 3:14 (this same verb) and #Joh 10:32. Casteth them out of the church (εκ της εκκλησιας εκβαλλει). Here again εκβαλλει can be understood in various ways, like κωλυει. This verb occurs in #Joh 2:15 for casting out of the temple the profaners of it and for casting the blind man out of the synagogue (#Joh 9:34). **If this ancient "church-boss" did not succeed in expelling John's adherents from the church, he certainly tried to do it."**

27-Revelation

27-Rev 02:05 C-1 EXC,3 EXC - BMT - ATRWP - μνημονευε <3421> (5720) {V-PAM-2S} ουν <3767> {CONJ} ποθεν <4159> {ADV-I} πεπτωκας <4098> (5758) {V-RAI-2S} και <2532> {CONJ} μετανοησον <3340> (5657) {V-AAM-2S} και <2532> {CONJ} τα <3588> {T-APN} πρωτα <4413> {A-APN-S} εργα <2041> {N-APN} ποιησον <4160> (5657) {V-AAM-2S} ει <1487> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} ερχομαι <2064> (5736) {V-PNI-1S} σοι <4771> {P-2DS} ταχυ <5035> {ADV} και <2532> {CONJ} κινησω <2795> (5692) {V-FAI-1S} την <3588> {T-ASF} λυχνιαν <3087> {N-ASF} σου <4771> {P-2GS} εκ <1537> {PREP} του <3588> {T-GSM} τοπου <5117> {N-GSM} αυτης <846> {P-GSF} εαν <1437> {COND} μη <3361> {PRT-N} μετανοησης <3340> (5661) {V-AAS-2S}

27-Rev 02:05 Remember <3421> (5720) therefore <3767> from whence <4159> thou art fallen <1601> (5758), and <2532> repent <3340> (5657), and <2532> do <4160> (5657) the first <4413> works <2041>; **or else <1490>** I will come <2064> (5736) unto thee <4671> quickly <5035>, and <2532> will remove <2795> (5692) thy <4675> candlestick <3087> out of <1537> his <846> place <5117>, **except <3362>** **thou repent <3340> (5661).**

1st Class - EXC - ει with a substituted verb PAI-2S μετανοεις. And unless you *repent*, Same as Rev 02:16 See BMT section 273. (f), and 274. (g). **This is part of the letter to the Church at Ephesus.**

3rd Class - EXC - with AAS-2S.

ATRWP says: "Remember (μνημονευε). Present active imperative of μνημονεω, "continue mindful" (from μνημων). Thou art fallen (πεπτωκες). Perfect active indicative of πτω, state of completion. Down in the valley, look up to the cliff where pure love is and whence thou hast fallen down. And repent (και μετανοησον). First aorist active imperative of μετανοεω, urgent appeal for instant change of attitude and conduct before it is too late. And do (και ποιησον). First aorist active imperative of ποιεω, "Do at once." The first works (τα πρωτα εργα). Including the first love (#Ac 19:20; 20:37; Eph 1:3) which has now grown cold (#Mt 24:12). Or else (ει δε μη). Elliptical condition, the verb not expressed (μετανοεις), a common idiom, seen again in verse #16, **the condition expressed in full by εαν μη in this verse and verse #22. I come (ερχομαι).** Futuristic present middle (#Joh 14:2). To thee (σοι). Dative, as in #Rev 2:16 also. Will move (κινησω). Future active of κινεω. In Ignatius' Epistle to Ephesus it appears that the church heeded this warning. **Except thou repent (εαν μη μετανοησης).** **Condition of third class with εαν μη instead of ει μη above, with the first aorist active subjunctive of μετανοεω."**

27-Rev 02:08-11 C - - No conditions in letter to Smyrna -

This is the letter to the Church at Smyrna - The Church is in persecution! There are no conditional aspects for this Church. The clause in verse 10 comes closest as:

ATRWP suggests: "Fear not (μη φοβου). As in #1:17. Worse things are about to come than poverty and blasphemy, perhaps prison and death, for the devil "is about to cast" (μελλει βαλλειν), "is going to cast." Some of you (εξ υμων). Without τινας (some) before εξ υμων, a common idiom as in #3:9; 11:19; Lu 11:49. That ye may be tried (ινα πειρασθητε). Purpose clause with ινα and the first aorist passive subjunctive of πειραζω. John himself is in exile. Peter and John had often been in prison together. James the brother of John, Paul, and Peter had all suffered martyrdom. In #3:10 a general persecution is outlined by πειρασμος. Ye shall have (εξετε). Future active, but some MSS. read εχητε (present active subjunctive with hina, "that ye may have"). Tribulation ten days (θλιψιν ημερων δεκα). "Tribulation of ten days" (or "within ten days"). It is unwise to seek a literal meaning for ten days. Even ten days of suffering might seem an eternity while they lasted. Be thou faithful (γινου πιστος). "Keep on becoming faithful" (present middle imperative of γινομαι), "keep on proving faithful unto death" (#Heb 12:4) as the martyrs have done (Jesus most of all). **The crown of life (τον στεφανον της ζωης). See this very image in #Jas 1:12, a familiar metaphor in the games at Smyrna and elsewhere in which the prize was a garland. See also #3:11. The crown consists in life (#2:7). See Paul's use of στεφανος in #1Co 9:25; 2Ti 4:8."**

Or as JFB suggests: **ten days — not the ten persecutions from Nero to Diocletian. LYRA explains ten years on the year-day principle. The shortness of the duration of the persecution is evidently made the ground of consolation. The time of trial shall be short, the duration of your joy shall be for ever. Compare the use of "ten days" for a short time, #Ge 24:55 Nu 11:19. Ten is the number of the world powers hostile to the Church; compare the ten horns of the beast, #Re 13:1.**

27-Rev 02:16 C-1 EXC - BMT - ATRWP - μετανοησον <3340> (5657) {V-AAM-2S} ουν <3767> {CONJ} ει <1487> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} ερχομαι <2064> (5736) {V-PNI-1S} σοι <4771> {P-2DS} ταχυ <5035> {ADV} και <2532> {CONJ} πολεμησω <4170> (5692) {V-FAI-1S} μετ

<3326> {PREP} αυτων <846> {P-GPM} εν <1722> {PREP} τη <3588> {T-DSF} ρομφαια <4501> {N-DSF} του <3588> {T-GSN} στοματος <4750> {N-GSN} μου <1473> {P-1GS}

27-Rev 02:16 Repent <3340> (5657); **or else <1490>** I will come <2064> (5736) unto thee <4671> quickly <5035>, and <2532> will fight <4170> (5692) against <3326> them <846> with <1722> the sword <4501> of my <3450> mouth <4750>.

1st Class - EXC - ει with a substituted verb PAI-2S μετανοεις. **And unless you repent**, Same as Rev 02:05. See BMT section 273. (f), and 274. (g). This repentance is from the doctrine of Balaam (compromise) and of the Nicolaitans^a

This is part of the letter to the Church at Pergamum

ATRPW says again: "Repent therefore (μετανοησον ουν). First aorist (tense of urgency) active imperative of μετανοεω with the inferential particle ουν (as a result of their sin). I come (ερχομαι). Futuristic present middle indicative, "I am coming" (imminent), as in #2:5 with ταχυ as in #3:11; 11:14; 22:7,12,20. As with εν ταχει (#1:1), we do not know how soon "quickly" is meant to be understood. But it is a real threat. Against them (μετ αυτων). This proposition with πολεμεω rather than κατα (against) is common in the LXX, but in the N.T. only in #Re 2:16; 12:7; 13:4; 17:14 and the verb itself nowhere else in N.T. except #Jas 4:2. "An eternal roll of thunder from the throne" (Renan). "The glorified Christ is in this book a Warrior, who fights with the sharp sword of the word" (Swete). With (εν). Instrumental use of εν. For the language see #1:16; 2:12; 19:15.

27-Rev 02:17 C-1 EXC - BMT - ο <3588> {T-NSM} εχων <2192> (5723) {V-PAP-NSM} ους <3775> {N-ASN} ακουσατω <191> (5657) {V-AAM-3S} τι <5101> {I-ASN} το <3588> {T-NSN} πνευμα <4151> {N-NSN} λεγει <3004> (5719) {V-PAI-3S} ταις <3588> {T-DPF} εκκλησιαις <1577> {N-DPF} τω <3588> {T-DSM} νικωντι <3528> (5723) {V-PAP-DSM} δωσω <1325> (5692) {V-FAI-1S} αυτω <846> {P-DSM} φαγειν <5315> (5629) {V-2AAN} του <3588> {T-GSN} μαννα <3131> {HEB} του <3588> {T-GSN} κεκρυμμενου <2928> (5772) {V-RPP-GSN} και <2532> {CONJ} δωσω <1325> (5692) {V-FAI-1S} αυτω <846> {P-DSM} ψηφον <5586> {N-ASF} λευκην <3022> {A-ASF} και <2532> {CONJ} επι <1909> {PREP} την <3588> {T-ASF} ψηφον <5586> {N-ASF} ονομα <3686> {N-NSN} καινον <2537> {A-NSN} γεγραμμενον <1125> (5772) {V-RPP-NSN} ο <3739> {R-ASN} ουδεις <3762> {A-NSM-N} οιδεν <1492> (5758) {V-RAI-3S} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} λαμβανων <2983> (5723) {V-PAP-NSM}

27-Rev 02:17 He that hath <2192> (5723) an ear <3775>, let him hear <191> (5657) what <5101> the Spirit <4151> saith <3004> (5719) unto the churches <1577>; To him <846> that overcometh <3528> (5723) will I give <1325> (5692) to eat <5315> (5629) of <575> the hidden <2928> (5772) manna <3131>, and <2532> will give <1325> (5692) him <846> a white <3022> stone <5586>, and <2532> in <1909> the stone <5586> a new <2537> name <3686> written <1125> (5772), which <3739> no man <3762> knoweth <1097> (5627) ~~saving~~ **except . . <1508> he that receiveth <2983> (5723) it.**

1st Class - EXC - **except** plus the perfectAI of the apodosis with the rel. pronoun ο οιδεν: **the one who knows**, (is) **the receiving one**. See BMT sections 273. (f) and 274. (g). **This is part of the letter to the Church at Pergamum**

^a Nicolaitans: They are first mentioned (twice) in the Book of Revelation of the New Testament. According to Revelation 2, vv. 6 and 15, they were known in the cities of Ephesus and Pergamon. In this chapter, the church at Ephesus is commended for "hating the deeds of the Nicolaitans, which I also hate" and the church in Pergamon is blamed for "having them who hold their [the Nicolaitans'] doctrines". There is no other first-hand evidence to give us certainty about the nature of this sect. Several of the early church fathers, including Irenaeus, Epiphanius, and Theodoret mentioned this group. Irenaeus discusses them but adds nothing to the Apocalypse except that "they lead lives of unrestrained indulgence." Hippolytus of Rome states that the deacon Nicolas was the author of the heresy and the sect. Victorinus of Pettau states that they ate things offered to idols. Bede states that Nicolas allowed multiple men to marry his wife. Eusebius said that the sect was short-lived. Thomas Aquinas was of the opinion that Nicholas supported either polygamy or the holding of wives in common. This group made up a portion of the Gnostics. See Section 23- A Brief On Gnosticism: The Reason For The Writings Of Colossians And 1 John.

ATRPW again: "Of the hidden manna (του μαννα του κεκρυμμενου). "Of the manna the hidden" (perfect passive articular participle of κρυπτω). The partitive genitive, the only N.T. example with διδωμι, though Q reads το (accusative) here. For examples of the ablative with απο and εκ see Robertson, Grammar, p. 519. See #Joh 6:31,49 for the indeclinable word μαννα. The golden pot of manna was "laid up before God in the ark" (#Ex 16:23). It was believed that Jeremiah hid the ark, before the destruction of Jerusalem, where it would not be discovered till Israel was restored (II Macc. 2:5ff.). Christ is the true bread from heaven (#Joh 6:31-33, 48-51) and that may be the idea here. **Those faithful to Christ will have transcendent fellowship with him. Swete takes it to be "the life-sustaining power of the Sacred Humanity now hid with Christ in God."** A white stone (ψηφον λευκην). This old word for pebble (from ψαω, to rub) was used in courts of justice, black pebbles for condemning, white pebbles for acquitting. The only other use of the word in the N.T. is in #Ac 26:10, where Paul speaks of "depositing his pebble" (κατηνεγκα ψηφον) or casting his vote. The white stone with one's name on it was used to admit one to entertainments and also as an amulet or charm. A new name written (ονομα καινον γεγραμμενον). Perfect passive predicate participle of γραφω. Not the man's own name, but that of Christ (Heitmuller, Im Namen J'su, p. 128-265). See #3:12 for the name of God so written on one. The man himself may be the ψηφος on which the new name is written. "The true Christian has a charmed life" (Moffatt). But he that receiveth it (ει μη ο λαμβανων). **"Except the one receiving it."** See #Mt 11:27 for like intimate and secret knowledge between the Father and the Son and the one to whom the Son wills to reveal the Father. See also #Re 19:12.

27-Rev 02:22 C-3 EXC - ιδου <3708> (5640) {V-2AMM-2S} βαλλω <906> (5719) {V-PAI-1S} αυτην <846> {P-ASF} εις <1519> {PREP} κλινην <2825> {N-ASF} και <2532> {CONJ} τους <3588> {T-APM} μοιχευοντας <3431> (5723) {V-PAP-APM} μετ <3326> {PREP} αυτης <846> {P-GSF} εις <1519> {PREP} θλιψιν <2347> {N-ASF} μεγαλην <3173> {A-ASF} εαν <1437> {COND} μη <3361> {PRT-N} μετανοησωσιν <3340> (5661) {V-AAS-3P} εκ <1537> {PREP} των <3588> {T-GPN} εργαων <2041> {N-GPN} αυτης <846> {P-GSF}

27-Rev 02:22 Behold <2400> (5628), I <1473> will cast <906> (5719) her <846> into <1519> a bed <2825>, and <2532> them that commit adultery <3431> (5723) with <3326> her <846> into <1519> great <3173> tribulation <2347>, **except <3362> they repent <3340> (5661) of <1537> their <846> deeds <2041>.**

3rd Class - EXC - **unless they shall repent of their works.** (of the flesh) Ref. Gal 05:19-21. and of their idolatry, viz., spiritual adultery. **This is part of the letter to the Church at Thyatira - The church in idolatry. See Figure 17.**

ATRPW gives us a little historical background and writes: "In Thyatira (εν θυατειροις). Some forty miles south-east of Pergamum, a Lydian city on the edge of Mysia, under Rome since B.C. 190, a centre of trade, especially for the royal purple, home of Lydia of Philippi (#Ac 16:14), shown by inscriptions to be full of trade guilds, Apollo the chief deity with no emperor-worship, centre of activity by the Nicolaitans with their idolatry and licentiousness under a "prophetess" who defied the church there. Ramsay calls it "Weakness Made Strong" (op. cit., p. 316). The Son of God (ο υιος του θεου). Here Jesus is represented as calling himself by this title as in #Joh 11:4 and as he affirms on oath in #Mt 26:63. "The Word of God" occurs in #Rev 19:13. His eyes like a flame of fire (τους οφθαλμους αυτου ως φλογα πυρος). As in #1:14. His feet like burnished brass (οι ποδες αυτου ομοιοι χαλκολιβανω). As in #1:15."

27-Rev 02:25 C-3 ITC - BTM - DM- πλην <4133> {ADV} ο <3739> {R-ASN} εχετε <2192> (5719) {V-PAI-2P} κρατησατε <2902> (5657) {V-AAM-2P} αχρι <891> {ADV} ου <3739> {R-GSM} αν <302> {PRT} ηξω <2240> (5661) {V-AAS-1S}

27-Rev 02:25 But <4133> that which <3739> ye have <2192> (5719) *already* hold fast <2902> (5657) **until <891> <3739> whenever <3739> <302> I shall come <302> <2240> (5661).**

3rd Class - IRC/ITC? - See BMT sections 331. and 332. See, also, DM sections 265. (2) b. Culminative 1st Aorist Active Subjunctive 3S with See DM section 180. (3). **Or still 3rd Class – with Future Active Indicative. See section 254. (b) and DM section 265. (2) b. The difference in form is an iota subscript under the ω in ηξω. This is part of the letter to the Church at Thyatira - The Church in idolatry.**

ATRPW says: "Howbeit (πλην). Common after ουκ αλλο as a preposition with the ablative (#Mr 12:32), but here a conjunction as in #Php 1:18. Hold fast (κρατησατε). First aorist active imperative of κρατεω, either ingressive (get a grip on) or constative (hold on as a single decisive effort). See present imperative κρατει in #3:11 (keep on holding). **Till I come (αχρι ου αν ηξω).**

Indefinite temporal clause with *αχρι ου* (until which time) with modal *αν* and either the future active indicative or the first aorist active subjunctive of *ηκω* (usual idiom with *αχρι* in Revelation as in #7:3; 15:8; 20:3,5)."

27-Rev 03:03 C-3 - ATRWP - μνημονευε <3421> (5720) {V-PAM-2S} ουν <3767> {CONJ} πως <4459> {ADV} ειληφας <2983> (5758) {V-RAI-2S} και <2532> {CONJ} ηκουσας <191> (5656) {V-AAI-2S} και <2532> {CONJ} τηρει <5083> (5720) {V-PAM-2S} και <2532> {CONJ} μετανοησον <3340> (5657) {V-AAM-2S} εαν <1437> {COND} ουν <3767> {CONJ} μη <3361> {PRT-N} γρηγορησης <1127> (5661) {V-AAS-2S} ηξω <2240> (5692) {V-FAI-1S} επι <1909> {PREP} σε <4771> {P-2AS} ως <5613> {ADV} κλεπτης <2812> {N-NSM} και <2532> {CONJ} ου <3756> {PRT-N} μη <3361> {PRT-N} γνως <1097> (5632) {V-2AAS-2S} ποιαν <4169> {I-ASF} ωραν <5610> {N-ASF} ηξω <2240> (5692) {V-FAI-1S} επι <1909> {PREP} σε <4771> {P-2AS}

27-Rev 03:03 Remember <3421> (5720) therefore <3767> how <4459> thou hast received <2983> (5758) and <2532> heard <191> (5656), and <2532> hold fast <5083> (5720), and <2532> repent <3340> (5657). **If <3362> <0> therefore <3767> thou shalt <1127> <0> not <3362> watch <1127> (5661),** I will come <2240> (5692) on <1909> thee <4571> as <5613> a thief <2812>, and <2532> thou shalt <1097> <0> not <3364> know <1097> (5632) what <4169> hour <5610> I will come <2240> (5692) upon <1909> thee <4571>.

3rd Class - The letter to the Church at Sardis - as dead, yet has a believing remnant-vs. 04.

ATRWP says: "Remember (μνημονευε). "Keep in mind," as in #2:5. Therefore (ουν). Resumptive and coordinating as in #1:19; 2:5. Thou hast received (ειληφας). Perfect active indicative of λαμβανω, "as a permanent deposit" (Vincent). Didst hear (ηκουσας). First aorist active indicative, the act of hearing at the time. And keep it (και τηρει). Present active imperative of τηρεω, "hold on to what thou hast." And repent (και μετανοησον). First aorist active imperative of μετανοεω, "Turn at once." **If therefore thou shalt not watch (εαν ουν μη γρηγορησης). Condition of third class with εαν μη and the first aorist (ingressive) active subjunctive of γρηγορεω, "if then thou do not wake up." I will come (ηξω). Certainly future active here, though probably aorist subjunctive in #2:25. As a thief (ως κλεπτης). As Jesus had already said (#Mt 24:43; Lu 12:39), as Paul had said (#1Th 5:2), as Peter had said (#2Pe 3:10), as Jesus will say again (#Re 16:15). Thou shalt not know (ου μη γνως). Strong double negative ου μη with second aorist active subjunctive of γνωσκω, though some MSS. have the future middle indicative γνωση. What hour (ποιαν ωραν). A rare classical idiom (accusative) surviving in the Koine, rather than the genitive of time, somewhat like #Joh 4:52; Ac 20:16 (Robertson, Grammar, p. 470f.). Indirect question with ποιαν.**

27-Rev 03:20 C-3 - ATRWP - ιδου <3708> (5640) {V-2AMM-2S} εστηκα <2476> (5758) {V-RAI-1S} επι <1909> {PREP} την <3588> {T-ASF} θυραν <2374> {N-ASF} και <2532> {CONJ} κρουω <2925> (5719) {V-PAI-1S} εαν <1437> {COND} τις <5100> {X-NSM} ακουση <191> (5661) {V-AAS-3S} της <3588> {T-GSF} φωνης <5456> {N-GSF} μου <1473> {P-1GS} και <2532> {CONJ} ανοιξη <455> (5661) {V-AAS-3S} την <3588> {T-ASF} θυραν <2374> {N-ASF} και <2532> {CONJ} εισελυσσομαι <1525> (5695) {V-FDI-1S} προς <4314> {PREP} αυτον <846> {P-ASM} και <2532> {CONJ} δειπνησω <1172> (5692) {V-FAI-1S} μετ <3326> {PREP} αυτου <846> {P-GSM} και <2532> {CONJ} αυτος <846> {P-NSM} μετ <3326> {PREP} εμου <1473> {P-1GS}

27-Rev 03:20 Behold <2400> (5628), I stand <2476> (5758) at <1909> the door <2374>, and <2532> knock <2925> (5719): **if <1437> any man <5100> hear <191> (5661) my <3450> voice <5456>**, and <2532> open <455> (5661) the door <2374>, I will come in <1525> (5695) to <4314> him <846>, and <2532> will sup <1172> (5692) with <3326> him <846>, and <2532> he <846> with <3326> me <1700>.

3rd Class - "Behold, I am standing at the door and I am knocking; if anyone should (at some time) hear My voice, and open the door, I shall come in to him and I will have supper (fellowship) with him and he with Me. Notice, please, that this letter is addressed to the Church at Laodicea - the church in its final state of departure from the faith. Evidently, for the most part, the Good News of The Lord Jesus The Messiah, is not being preached to those in attendance. Instead the Lord Jesus is standing outside the door of the house/building, and is knocking, seeking admittance. (Very SAD). Verse 22 is the last time in this book, from 04:01-22:17: that the Holy Spirit Speaks to the Church. (The Church is raptured at 04:01, 1Th 04:13-18, 2Th 02:01-03a). From that

time on, the Church gets Her marching orders directly from the Lord Jesus in Heaven. Chapters 04-19 are referred to as the tribulation period (Ref. Jer 30:07, Eze 36-39-in part, and Dan 07:09-28, 09:27,-12:01)

27-Rev 04:09 C-3 ITC - DM - ATRWP - και <2532> {CONJ} οταν <3752> {CONJ} δωσιν <1325> (5632) {V-2AAS-3P} τα <3588> {T-NPN} ζωα <2226> {N-NPN} δοξαν <1391> {N-ASF} και <2532> {CONJ} τιμην <5092> {N-ASF} και <2532> {CONJ} ευχαριστιαν <2169> {N-ASF} τω <3588> {T-DSM} καθημενω <2521> (5740) {V-PNP-DSM} επι <1909> {PREP} του <3588> {T-GSM} θρονου <2362> {N-GSM} τω <3588> {T-DSM} ζωντι <2198> (5723) {V-PAP-DSM} εις <1519> {PREP} τους <3588> {T-APM} αιωνας <165> {N-APM} των <3588> {T-GPM} αιωνων <165> {N-GPM}

27-Rev 04:09 And <2532> whenever <3752> the living creatures <2226> give <1325> (5692) glory <1391> and <2532> honour <5092> and <2532> thanks <2169> to him that sat <2521> (5740) on <1909> the throne <2362>, who <3588> liveth <2198> (5723) for <1519> ever <165> and ever <165>,

3rd Class – ITC - οταν = οτε + αν: *whenever*, with crasis, with the 2AASubjunctive-3P. See DM section 265. (2) a. ATRWP says: “When the living creatures shall give (οταν δωσουσιν τα ζωα). **Indefinite temporal clause with οταν and the future active indicative (δωσουσιν) rather than the more common second aorist active subjunctive (δωσιν) with the notion of repetition rather than unbroken continuance, "whenever they give."** The giving of praise and glory to God by the four living creatures (representatives of nature) is met by corresponding worship by the redeemed (the four and twenty elders). "Created life adores the Uncreated" (Swete), "to the one living for ages of ages."”

27-Rev 06:11 C- 3 - ITC - DM - ATRWP - και <2532> {CONJ} εδοθη <1325> (5681) {V-API-3S} αυτοις <846> {P-DPM} εκαστω <1538> {A-DSM} στολη <4749> {N-NSF} λευκη <3022> {A-NSF} και <2532> {CONJ} ερρεθη <2046> (5681) {V-API-3S} αυτοις <846> {P-DPM} ινα <2443> {CONJ} αναπαυσωνται <373> (5672) {V-AMS-3P} επι <2089> {ADV} χρονον <5550> {N-ASM} εως <2193> {ADV} πληρωσωσιν <4137> (5661) {V-AAS-3P} και <2532> {CONJ} οι <3588> {T-NPM} συνδουλοι <4889> {N-NPM} αυτων <846> {P-GPM} και <2532> {CONJ} οι <3588> {T-NPM} αδελφοι <80> {N-NPM} αυτων <846> {P-GPM} και <2532> {CONJ} οι <3588> {T-NPM} μελλοντες <3195> (5723) {V-PAP-NPM} αποκτενεσθαι <615> (5745) {V-PPN} ως <5613> {ADV} και <2532> {CONJ} αυτοι <846> {P-NPM}

27-Rev 06:11 And <2532> white <3022> robes <4749> were given <1325> (5681) unto every one of them <1538>; and <2532> it was said <4483> (5681) unto them <846>, that <2443> they should rest <373> (5672) yet <2089> for a little <3398> season <5550>, until <2193> their <846> fellowservants <4889> also <2532> and <2532> their <846> brethren <80>, that should <3195> (5723) be killed <615> (5745) as <5613> <2532> they <846> were, should <3739> be fulfilled <4137> (5695).

3rd Class - ITC – A temporal clause with εως: *until*, with the 2AAS-3S, “and when the temporal clause presents a future reference relative to the principle clause, **αν is omitted.**” Here the martyrs in “dress whites”. ATRWP says: “A white robe (στολη λευκη). Old word from στελλω, to equip, an equipment in clothes, a flowing robe (#Mr 12:38). For the white robe for martyrs see #Rev 3:4; 4:4; 7:9,13; 19:14. That they should rest (ινα αναπαυσωνται). Sub-final clause with ινα and the future indicative (as in #3:9; 6:4) middle rather than the aorist middle subjunctive αναπαυσωνται of Aleph C. Yet for a little time (επι χρονον μικρον). Accusative of extension of time as in #20:3. Perhaps rest from their cry for vengeance and also rest in peace (#14:13). For the verb αναπαυω see on "Mt 11:28". **Until should be fulfilled (εως πληρωθωσιν).** **Future indefinite temporal clause with εως and the first aorist passive subjunctive of πληρωω, to fill full (#Mt 23:32; Col 2:10), "until be filled full" (the number of), regular Greek idiom. Which should be killed (οι μελλοντες αποκτενεσθαι).** Regular construction of articular present active participle of μελλω (about to be, going to be) with the present passive infinitive of αποκτεινω, Aeolic and late form for αποκτεινω, to kill (also in #Mr 12:5). John foresees more persecution coming (#Rev 2:10; 3:10).”

27-Rev 09:04 C-3 EXC - BMT - DM - και <2532> {CONJ} ερρεθη <2046> (5681) {V-API-3S} αυταις <846> {P-DPF} ινα <2443> {CONJ} μη <3361> {PRT-N} αδικησωσιν <91> (5661) {V-AAS-3P} τον <3588> {T-ASM} χορτον <5528> {N-ASM} της <3588> {T-GSF} γης <1093> {N-GSF} ουδε <3761> {CONJ-N}

παν <3956> {A-ASN} χλωρον <5515> {A-ASN} ουδε <3761> {CONJ-N} παν <3956> {A-ASN} δενδρον <1186> {N-ASN} ει <1487> {COND} μη <3361> {PRT-N} τους <3588> {T-APM} ανθρωπους <444> {N-APM} οτινες <3748> {R-NPM} ουκ <3756> {PRT-N} εχουσιν <2192> (5719) {V-PAI-3P} την <3588> {T-ASF} σφραγιδα <4973> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} επι <1909> {PREP} των <3588> {T-GPN} μετωπων <3359> {N-GPN} αυτων <846> {P-GPM}

27-Rev 09:04 And <2532> it was commanded <4483> (5681) them <846> that <3363> <0> they should <91> <0> not <3363> hurt <91> (5661) the grass <5528> of the earth <1093>, neither <3761> any <3956> green thing <5515>, neither <3761> any <3956> tree <1186>; **but <1508> only <3441> those men <444> which <3748> have <2192> (5719) not <3756> the seal <4973> of God <2316> in <1909> their <846> foreheads <3359>.**

3rd Class - EXC - **except they should hurt** [substitution of the apodosis verb AAS-3P αδικησωσιν: *they should hurt.*] **those men who have not the seal of God upon their foreheads.** See BMT sections 273. (f) and 274.(g), and DM sections 216..

ATRPW says: "It was said (ερεθη). First aorist passive indicative of ειπον. That they should not hurt (ινα μη αδικησουσιν). Sub-final (object clause subject of ερεθη) with ινα μη and the future active of αδικεω as in #3:9; 8:3. Vegetation had been hurt sufficiently by the hail (#8:7). **But only such men as (ει μη τους ανθρωπους οτινες).** "Except (elliptical use of ει μη, if not, unless) the men who (the very ones who)." For this use of οστις see #1:7; 2:24; 20:4. **The seal of God upon their foreheads (την σφραγιδα του θεου επι των μετωπων).** Provided for in #7:3. "As Israel in Egypt escaped the plagues which punished their neighbours, so the new Israel is exempted from the attack of the locusts of the Abyss" (Swete)."

27-Rev 09:05 C-3 ITC - DM - και <2532> {CONJ} εδοθη <1325> (5681) {V-API-3S} αυταις <846> {P-DPF} ινα <2443> {CONJ} μη <3361> {PRT-N} αποκτεινωσιν <615> (5661) {V-AAS-3P} αυτους <846> {P-APM} αλλ <235> {CONJ} ινα <2443> {CONJ} βασανισθωσιν <928> (5686) {V-APS-3P} μηνας <3376> {N-APM} πεντε <4002> {A-NUI} και <2532> {CONJ} ο <3588> {T-NSM} βασανισμος <929> {N-NSM} αυτων <846> {P-GPF} ως <5613> {ADV} βασανισμος <929> {N-NSM} σκορπιου <4651> {N-GSM} **οταν <3752> {CONJ} παιση <3817> (5661) {V-AAS-3S} ανθρωπον <444> {N-ASM}**

27-Rev 09:05 And <2532> to them <846> it was given <1325> (5681) that <3363> <0> they should <615> <0> not <3363> kill <615> (5725) them <846>, but <235> that <2443> they should be tormented <928> (5686) five <4002> months <3376>: and <2532> their <846> torment <929> *was* as <5613> the torment <929> of a scorpion <4651>, **whenever <3752> he striketh <3817> (5661) a man <444>.**

3rd Class – ITC - οταν = οτε + αν with crasis: *whenever*, of the protasis and the AAS-3S, παιση. See DM section 265. (2) a.

ATRPW says: "That they should not kill them (ινα μη αποκτεινωσιν αυτους). Sub-final object clause (subject of εδοθη) with ινα μη and the subjunctive of αποκτεινω either present (continued action) or aorist (constative, form the same), the usual construction with ινα. **The locusts are charged to injure men, but not to kill them. But that they should be tormented** (αλλ ινα βασανισθωσιν). Sub-final clause again with ινα, but this time with the first future passive indicative (like #3:9; 6:4; 8:3; 13:12) of βασανιζω, old verb, to test metals (from βασανος, #Mt 4:24) by touchstone, then to torture like #Mt 8:29, further in #Re 11:10; 12:2; 14:10; 20:10. Five months (μηνας πεντε). Accusative of extent of time. The actual locust is born in the spring and dies at the end of summer (about five months). Torment (βασανισμος). Late word for torture, from βασανιζω, in N.T. only in #Re 9:5; 14:11; 18:7,10,15. The wound of the scorpion was not usually fatal, though exceedingly painful. When it striketh a man (οταν παιση ανθρωπον). **Indefinite temporal clause with οταν and the first aorist active subjunctive of παιω (#Mt 26:51), old verb, to smite, "whenever it smites a man."**

27-Rev 10:07 C-3 ITC - DM - αλλ <235> {CONJ} εν <1722> {PREP} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF} της <3588> {T-GSF} φωνης <5456> {N-GSF} του <3588> {T-GSM} εβδομου <1442> {A-GSM} αγγελου <32> {N-GSM} **οταν <3752> {CONJ} μελλη <3195> (5725) {V-PAS-3S} σαλπιζειν <4537> (5721) {V-PAN}** και <2532> {CONJ} ετελεσθη <5055> (5681) {V-API-3S} το <3588> {T-NSN} μυστηριον <3466> {N-NSN} του <3588> {T-GSM} θεου <2316> {N-GSM} ως <5613> {ADV}

ευηγγελισεν <2097> (5656) {V-AAI-3S} τους <3588> {T-APM} δούλους <1401> {N-APM} αυτου <846> {P-GSM} τους <3588> {T-APM} προφητας <4396> {N-APM}

27-Rev 10:07 But <235> in <1722> the days <2250> of the voice <5456> of the seventh <1442> angel <32>, **when <3752> he shall begin <3195> (5725) to sound <4537> (5721)**, <2532> the mystery <3466> of God <2316> should be finished <5055> (5686), as <5613> he hath declared <2097> (5656) to his <1438> servants <1401> the prophets <4396>.

3rd Class – ITC - όταν = οτε + αν with crasis: *whenever*, of the protasis and the PAS-3S, μελλη, with the complementary infinitive σαλπικειν See DM section 265. (2) a. As the old pop tune says; “Blow Gabriel Blow”. Lyrics by Cole Porter.

ATRP expounds: “When he is about to sound (οταν μελλη σαλπικειν). Indefinite temporal clause with οταν and the present active subjunctive of μελλω and the present (inchoative) active infinitive of σαλπικω, “whenever he is about to begin to sound” (in contrast to the aorist in #11:15). Then (και). So in apodosis often (#14:10). Is finished (ετελεσθη). First aorist passive indicative of τελεω, proleptic or futuristic use of the aorist as in #1Co 7:28. So also #Rev 15:1. The mystery of God (το μυστηριον του θεου). This same phrase by Paul in #1Co 2:1; Col 2:2. Here apparently the whole purpose of God in human history is meant. According to the good tidings which he declared (ως ευηγγελισεν). “As he gospelized to,” first aorist active indicative of ευαγγελιζω, a rare use of the active as in #14:6 with the accusative. See the middle so used in #Ga 1:9; 1Pe 1:12. See #Am 3:7; Jer 7:25; 25:4 for this idea in the O.T. prophets who hoped for a cleaning up of all mysteries in the last days.”

27-Rev 11:05 C-1 ,3 - ATRWP - και <2532> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} αυτους <846> {P-APM} θελει <2309> (5719) {V-PAI-3S} αδικησαι <91> (5658) {V-AAN} πυρ <4442> {N-NSN} εκπορευεται <1607> (5736) {V-PNI-3S} εκ <1537> {PREP} του <3588> {T-GSN} στοματος <4750> {N-GSN} αυτων <846> {P-GPM} και <2532> {CONJ} κατεσθιει <2719> (5719) {V-PAI-3S} τους <3588> {T-APM} εχθρους <2190> {A-APM} αυτων <846> {P-GPM} και <2532> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} θεληση <2309> (5661) {V-AAS-3S} αυτους <846> {P-APM} αδικησαι <91> (5658) {V-AAN} ουτως <3779> {ADV} δει <1163> (5719) {V-PAI-3S} αυτον <846> {P-ASM} αποκτανθηναι <615> (5683) {V-APN}

27-Rev 11:05 And <2532> if any man <1536> <846> wills <2309> (5725) to hurt <91> (5658) them <846>, fire <4442> proceedeth <1607> (5736) out of <1537> their <846> mouth <4750>, and <2532> devoureth <2719> (5719) their <846> enemies <2190>: and <2532> if any man <1536> will <2309> (5725) hurt <91> (5658) them <846>, he must <1163> (5748) in this manner <3779> be killed <615> (5683).

1st Class - + 3 Class - ει with the AAS-3S as WH, Aland, Nestle reads: θεληση <2309> {V-AAS-3S} yields a third class condition.

ATRP writes: “If any man desireth to hurt them (ει τις αυτους θελει αδικησαι). Condition of first class, assumed to be true, with ει and present active indicative (θελει) “if any one wants to hurt” (αδικησαι first aorist active infinitive). It is impossible to hurt these two witnesses till they do their work. The fire proceeding out of the mouths of the witnesses is like Elijah’s experience (#2Ki 1:10). Devoureth (κατεσθιει). “Eats up (down),” present active indicative of κατεσθιω. If any man shall desire (ει τις θεληση). Condition of third class with ει and first aorist active subjunctive of θελω as in #Lu 9:13; Php 3:12, but MSS. also read either θελει (present active indicative) or θελησει (future active, condition of the first class like the preceding one. The condition is repeated in this changed form, as less likely to happen and with inevitable death (δει αυτον αποκτανθηναι, must be killed, first aorist passive infinitive of αποκτεινω with δει).”

27-Rev 11:06 C-3 ITC - DM - ATRWP - ουτοι <3778> {D-NPM} εχουσιν <2192> (5719) {V-PAI-3P} τον <3588> {T-ASM} ουρανον <3772> {N-ASM} εξουσιαν <1849> {N-ASF} κλεισαι <2808> (5658) {V-AAN} ινα <2443> {CONJ} μη <3361> {PRT-N} υετος <5205> {N-NSM} βρεχη <1026> (5725) {V-PAS-3S} τας <3588> {T-APF} ημερας <2250> {N-APF} της <3588> {T-GSF} προφητειας <4394> {N-GSF} αυτων <846> {P-GPM} και <2532> {CONJ} εξουσιαν <1849> {N-ASF} εχουσιν <2192> (5719) {V-PAI-3P} επι <1909> {PREP} των <3588> {T-GPN} υδατων <5204> {N-GPN} στρεφειν <4762> (5721) {V-PAN} αυτα <846> {P-APN} εις <1519> {PREP} αιμα <129> {N-ASN} και <2532> {CONJ} παταξαι

<3960> (5658) {V-AAN} την <3588> {T-ASF} γην <1093> {N-ASF} εν <1722> {PREP} παση <3956> {A-DSF} πληγη <4127> {N-DSF} **οσακις <3740> {ADV} εαν <1437> {COND} θελησωσιν <2309> (5661) {V-AAS-3P}**

27-Rev 11:06 These <3778> have <2192> (5719) power <1849> to shut <2808> (5658) heaven <3772>, that <3363> <0> it rain <1026> (5725) <5205> not <3363> in <1722> the days <2250> of their <846> prophecy <4394>: and <2532> have <2192> (5719) power <1849> over <1909> waters <5204> to turn <4762> (5721) them <846> to <1519> blood <129>, and <2532> to smite <3960> (5658) the earth <1093> with all <3956> plagues <4127>, **as often <3740> as <1437> they will <2309> (5661).**

3rd Class - ITC - whether αν or εαν with the AAS-3P θελησωσιν, the condition is third class. These plagues reminds one of Moses and Elijah, don't they. See DM 268. (2) a.

ATRP says: "To shut the heaven (κλεισαι τον ουρανον). First aorist active infinitive of κλειω. As Elijah did by prayer (#1Ki 17:1; Lu 4:25; Jas 5:17). That it rain not (ινα μη υετος βρεχη). Sub-final use of ινα μη with the present active subjunctive of βρεχω, old verb to rain (#Mt 5:45), here with υετος as subject. During the days (τας ημερας). Accusative of extent of time. In #Lu 4:25; Jas 5:17 **the period of the drouth in Elijah's time was three and a half years, just the period here.** Of their prophecy (της προφητειας αυτων). Not here the gift of prophecy (#1Co 12:10) or a particular prophecy or collection of prophecies (#Re 1:3; 22:7), **but "the execution of the prophetic office" (Swete).** Over the waters (επι των υδατων). "Upon the waters." As Moses had (#Ex 7:20). Into blood (εις αιμα). **As already stated in #Rev 8:8 about the third trumpet and now again here.** To smite (παταξαι). First aorist active infinitive of πατασσω, used here with εξουσιαν εχουσιν (they have power), as is στρεφειν (to turn). With every plague (εν παση πληγη). In #1Ki 4:8, but with reference to the plagues in Egypt. **As often as they shall desire (οσακις εαν θελησωσιν). Indefinite temporal clause with οσακις and modal εαν (= αν) and the first aorist active subjunctive of θελω, "as often as they will."**"

27-Rev 11:07 C-3 ITC - DM - **και <2532> {CONJ} οταν <3752> {CONJ} τελεσωσιν <5055> (5661) {V-AAS-3P} την <3588> {T-ASF} μαρτυριαν <3141> {N-ASF} αυτων <846> {P-GPM} το <3588> {T-NSN} θηριον <2342> {N-NSN} το <3588> {T-NSN} αναβαινον <305> (5723) {V-PAP-NSN} εκ <1537> {PREP} της <3588> {T-GSF} αβυσσου <12> {N-GSF} ποιησει <4160> (5692) {V-FAI-3S} μετ <3326> {PREP} αυτων <846> {P-GPM} πολεμον <4171> {N-ASM} και <2532> {CONJ} νικησει <3528> (5692) {V-FAI-3S} αυτους <846> {P-APM} και <2532> {CONJ} αποκτενει <615> (5692) {V-FAI-3S} αυτους <846> {P-APM}**

27-Rev 11:07 **And <2532> when <3752> they shall have finished <5055> (5661) their <846> testimony <3141>**, the beast <2342> that ascendeth <305> (5723) out of <1537> the bottomless pit <12> shall make <4160> (5692) war <4171> against <3326> them <846>, and <2532> shall overcome <3528> (5692) them <846>, and <2532> kill <615> (5692) them <846>.

3rd Class - ITC - whether αν or εαν with the AAS-3P τελεσωσιν, the condition is third class. See DM section 265. (2) a.

27-Rev 12:04 C-3 ITC - DM - **και <2532> {CONJ} η <3588> {T-NSF} ουρα <3769> {N-NSF} αυτου <846> {P-GSM} συρει <4951> (5719) {V-PAI-3S} το <3588> {T-ASN} τριτον <5154> {A-ASN} των <3588> {T-GPM} αστερων <792> {N-GPM} του <3588> {T-GSM} ουρανου <3772> {N-GSM} και <2532> {CONJ} εβαλεν <906> (5627) {V-2AAI-3S} αυτους <846> {P-APM} εις <1519> {PREP} την <3588> {T-ASF} γην <1093> {N-ASF} και <2532> {CONJ} ο <3588> {T-NSM} δρακων <1404> {N-NSM} εστηκεν <2476> (5758) {V-RAI-3S} ενωπιον <1799> {ADV} της <3588> {T-GSF} γυναικος <1135> {N-GSF} της <3588> {T-GSF} μελλουσης <3195> (5723) {V-PAP-GSF} τεκειν <5088> (5629) {V-2AAN} ινα <2443> {CONJ} **οταν <3752> {CONJ} τεκη <5088> (5632) {V-2AAS-3S} το <3588> {T-ASN} τεκνον <5043> {N-ASN} αυτης <846> {P-GSF} καταφαγη <2719> (5632) {V-2AAS-3S}****

27-Rev 12:04 **And <2532> his <846> tail <3769> drew <4951> (5719) the third part <5154> of the stars <792> of heaven <3772>, and <2532> did cast <906> (5627) them <846> to <1519> the earth <1093>: and**

<2532> the dragon <1404> stood <2476> (5707) before <1799> the woman <1135> which <3588> was ready <3195> (5723) to be delivered <5088> (5629), for <2443> to devour <2719> (5632) her <846> child <5043> ~~as soon as~~ **whenever <3752> it was born <5088> (5632).**

3rd Class - ITC - *οταν* = *οτε* + *αν*: *whenever*, with crasis, and with the 2AAS-3S *τεκη*, See DM 268. (2) a.

ATRPW reads as: "His tail (*η ουρα αυτου*). See #9:10,19. Draweth (*συρει*). Present active indicative of *συρω*, old verb, to drag, here alone in the Apocalypse, but see #Joh 21:8. The third part of the stars (*το τριτον των αστερων*). **Like a great comet is this monster.** See #Da 8:10. Perhaps only the third is meant to soften the picture as in #Re 8:7. Did cast them (*εβαλεν αυτους*). Second aorist active indicative. Charles takes this to refer to a war in heaven between the good angels and Satan, with the fall of some angels (#Jude 1:6). {Ed. Note: The fall of Judes angels occurred as judgment for the Gen 6 Debauchery.} But John may have in mind the martyrs before Christ (#Heb 11:32) and after Christ's ascension (#Mt 23:35). Stood (*εστηκεν*). Imperfect active of a late verb, *στηκω*, from the perfect *εστηκα* of *ιστημι*, graphic picture of the dragon's challenge of the woman who is about to give birth. **When she was delivered (*οταν τεκη*). Indefinite temporal clause with *οταν* and the second aorist active subjunctive of *τυκτω*, "whenever she gives birth."** That he might devour (*ινα καταφαγη*). Purpose clause with *ινα* and the second aorist active subjunctive of *κατεσθιω*, to eat up (down). Cf. Jer 28:34. **This is what Pharaoh did to Israel (#Ex 1:15-22; Ps 85:13; Isa 27:1; 51:9; Eze 29:3). Precisely so the devil tried to destroy the child Jesus on his birth.**

27-Rev 13:09 C-1 - ATRWP - *ει* <1487> {COND} *τις* <5100> {X-NSM} *εχει* <2192> (5719) {V-PAI-3S} *ους* <3775> {N-ASN} *ακουσατω* <191> (5657) {V-AAM-3S}

27-Rev 13:9 **If any man <1536> have <2192> (5719) an ear <3775>**, let him hear <191> (5657).

1st Class - In those earlier references to this condition, (see ATRWP, below) the apodosis says "let him hear what the Spirit says to THE CHURCHES! In these sections, Rev 04-19 we are dealing with Israel and the world system. The Church has been raptured. **Since men have ears to hear, then let them hear.**

27-Rev 13:10 C-1 ,1 - ATRWP - *ει* <1487> {COND} *τις* <5100> {X-NSM} *εις* <1519> {PREP} *αιχμαλωσιαν* <161> {N-ASF} *εις* <1519> {PREP} *αιχμαλωσιαν* <161> {N-ASF} *υπαγει* <5217> (5719) {V-PAI-3S} *ει* <1487> {COND} *τις* <5100> {X-NSM} *εν* <1722> {PREP} *μαχαيره* <3162> {N-DSF} *αποκτενει* <615> (5692) {V-FAI-3S} *δει* <1163> (5719) {V-PAI-3S} *αυτον* <846> {P-ASM} *εν* <1722> {PREP} *μαχαيره* <3162> {N-DSF} *αποκτανθηναι* <615> (5683) {V-APN} *ωδε* <5602> {ADV} *εστιν* <1510> (5719) {V-PAI-3S} *η* <3588> {T-NSF} *υπομονη* <5281> {N-NSF} *και* <2532> {CONJ} *η* <3588> {T-NSF} *πιστις* <4102> {N-NSF} *των* <3588> {T-GPM} *αγιων* <40> {A-GPM}

27-Rev 13:10 **If <1487> any man <5100> who is <1510> (5719) for <1519> captivity <161> shall go <5217> (5719) into <1519> captivity <161>: if <1487> any man <5100> <1536> killeth <615> (5719) with <1722> the sword <3162> must <1163> (5748) be killed <615> (5683) with <1722> the sword <3162>.** Here <5602> is <2076> (5748) the patience <5281> and <2532> the faith <4102> of the saints <40>.

1st Class - *ει* with a substitution of *εστιν* into protasis. + 1st Class - these two **protases** and **apodoses** are contained in Jer 15:02, 43:11. 'Sorta' sounds like a FEMA internment camp, 'don't it.' Check out 13:16-18.

27-Rev 13:15 C-3 IRC - DM - *και* <2532> {CONJ} *εδοθη* <1325> (5681) {V-API-3S} *αυτη* <846> {P-DSF} *δουναι* <1325> (5629) {V-2AAN} *πνευμα* <4151> {N-ASN} *τη* <3588> {T-DSF} *εικονι* <1504> {N-DSF} *του* <3588> {T-GSN} *θηριου* <2342> {N-GSN} *ινα* <2443> {CONJ} *και* <2532> {CONJ} *λαληση* <2980> (5661) {V-AAS-3S} *η* <3588> {T-NSF} *εικων* <1504> {N-NSF} *του* <3588> {T-GSN} *θηριου* <2342> {N-GSN} *και* <2532> {CONJ} *ποιηση* <4160> (5661) {V-AAS-3S} [*ινα*] <2443> {CONJ} *οσοι* <3745> {K-NPM} *εαν* <1437> {COND} *μη* <3361> {PRT-N} *προσκυνησωσιν* <4352> (5661) {V-AAS-3P} *τη* <3588> {T-DSF} *εικονι* <1504> {N-DSF} *του* <3588> {T-GSN} *θηριου* <2342> {N-GSN} *αποκτανθωσιν* <615> (5686) {V-APS-3P}

27-Rev 13:15 **And <2532> he <846> had power <1325> (5681) to give <1325> (5629) life <4151> unto the image <1504> of the beast <2342>, that <2443> the image <1504> of the beast <2342> should <2980> <0>**

both <2532> speak <2980> (5661), and <2532> cause <4160> (5661) **that as many as <3745> would <302> <4352> <0> not <3361> worship <4352> (5661) the image <1504> of the beast <2342> should be killed <2443> <615> (5686).** {life: Gr. breath}

3rd Class - IRC - See DM section 253. (1), We have here the reality of C. S. Lewis' book "*That Hideous Strength*".

27-Rev 13:17 C-1 EXC - BMT - και <2532> {CONJ} ινα <2443> {CONJ} μη <3361> {PRT-N} τις <5100> {X-NSM} δυναται <1410> (5736) {V-PNI-3S} αγορασαι <59> (5658) {V-AAN} η <2228> {PRT} πωλησαι <4453> (5658) {V-AAN} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} εχων <2192> (5723) {V-PAP-NSM} το <3588> {T-ASN} χαραγμα <5480> {N-ASN} η <2228> {PRT} το <3588> {T-ASN} ονομα <3686> {N-ASN} του <3588> {T-GSN} θηριου <2342> {N-GSN} η <2228> {PRT} τον <3588> {T-ASM} αριθμον <706> {N-ASM} του <3588> {T-GSN} ονοματος <3686> {N-GSN} αυτου <846> {P-GSN} (TR, Aland texts)

27-Rev 13:17 And <2532> that no <3363> man <5100> might <1410> (5741) buy <59> (5658) or <2228> sell <4453> (5658), **except/unless <1487> <3361> he who <3588> has <2192> (5723) the mark <5480>, or <2228> the name <3686> of the beast <2342>, or <2228> the number <706> of his <846> name <3686>.**

1st Class - EXC - I'll assume not three but one protasis. Note the participle of conditionality. See BMT section 269. (c), and 274. (g).

ATRW writes: "That no man should be able to buy or to sell (ινα μη τις δυναται αγορασαι η πωλησαι). Final clause with ινα and present middle subjunctive of δυναμαι with aorist active infinitives. This is a regular boycott (Ramsay, Seven Letters, p. 106f.) against all not worshippers of the emperor. Save (ει μη). "If not," "except." Even the name (το ονομα). No "even," just apposition with χαραγμα (the mark). Or the number (η τον αριθμον). The stamp (the mark) may bear either the name or the number of the beast. The name and the number are one and the same. They could write the name in numerals, for numbers were given by letters. Swete suggests that it was "according to a sort of γεματρία known to the Apocalypticist and his Asian readers, but not generally intelligible." ""

27-Rev 14:03 C-1 EXC - BMT - και <2532> {CONJ} αδουσιν <103> (5719) {V-PAI-3P} ωδην <5603> {N-ASF} καινην <2537> {A-ASF} ενωπιον <1799> {ADV} του <3588> {T-GSM} θρονου <2362> {N-GSM} και <2532> {CONJ} ενωπιον <1799> {ADV} των <3588> {T-GPN} τεσσαρων <5064> {A-GPN} ζων <2226> {N-GPN} και <2532> {CONJ} των <3588> {T-GPM} πρεσβυτερων <4245> {A-GPM-C} και <2532> {CONJ} ουδεις <3762> {A-NSM-N} εδυνατο <1410> (5711) {V-INI-3S} μαθειν <3129> (5629) {V-2AAN} την <3588> {T-ASF} ωδην <5603> {N-ASF} ει <1487> {COND} μη <3361> {PRT-N} αι <3588> {T-NPF} εκατον <1540> {A-NUI} τεσσαρακοντα <5062> {A-NUI} τεσσαρες <5064> {A-NPF} χιλιαδες <5505> {N-NPF} οι <3588> {T-NPM} ηγορασμενοι <59> (5772) {V-RPP-NPM} απο <575> {PREP} της <3588> {T-GSF} γης <1093> {N-GSF}

27-Rev 14:03 And <2532> they sung <103> (5719) as it were <5613> a new <2537> song <5603> before <1799> the throne <2362>, and <2532> before <1799> the four <5064> beasts <2226>, and <2532> the elders <4245>: and <2532> no man <3762> could <1410> (5711) learn <3129> (5629) that song <5603> ~~but~~ **except <1508> the hundred <1540> and forty <5062> and four <5064> thousand <5505>, which <3588> were redeemed <59> (5772) from <575> the earth <1093>.**

1st Class - EXC - must substitute verb in exception clause IMI-3S edunato, and complementary infinitive :mayein "

See BMT sections 273. (f) and 274. (g), and DM section 216. and 217.. "except the hundred forty four thousand who were redeemed from the earth, **were able to learn** (the song). 12,000 from each of the 12 tribes of Israel. Rev 7:3-8

27-Rev 14:04 C-3 ILOC - DM - ουτοι <3778> {D-NPM} εισιν <1510> (5719) {V-PAI-3P} οι <3739> {R-NPM} μετα <3326> {PREP} γυναικων <1135> {N-GPF} ουκ <3756> {PRT-N} εμολυνθησαν <3435> (5681) {V-API-3P} παρθεναι <3933> {N-NPF} γαρ <1063> {CONJ} εισιν <1510> (5719) {V-PAI-3P}

ουτοι <3778> {D-NPM} εισιν <1510> (5719) {V-PAI-3P} οι <3588> {T-NPM} ακολουθουντες <190> (5723) {V-PAP-NPM} τω <3588> {T-DSN} αρνω <721> {N-DSN} **οπου <3699> {ADV} αν <302> {PRT} υπαγη <5217> (5725) {V-PAS-3S}** ουτοι <3778> {D-NPM} υπο <5259> {PREP} ιησου <2424> {N-GSM} ηγορασθησαν <59> (5681) {V-API-3P} απο <575> {PREP} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} **απαρχη <536> {N-NSF} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} τω <3588> {T-DSN} αρνω <721> {N-DSN}**

27-Rev 14:04 These <3778> are they <1526> (5748) which <3739> were <3435> <0> not <3756> defiled <3435> (5681) with <3326> women <1135>; for <1063> they are <1526> (5748) virgins <3933>. These <3778> are they <1526> (5748) which <3588> follow <190> (5723) the Lamb <721> **wherever <3699> <302> he goeth <5217> (5725).** These <3778> were redeemed <59> (5681) from <575> among men <444>, *being* the firstfruits <536> unto God <2316> and <2532> to the Lamb <721>. {redeemed: Gr. *bought*}

3rd Class - ILOC - Note: οπου an indefinite relative adverb of place, with υπαγη PAS-3S in the BYZ. Because the αν is in both readings I suggest the WH, etc. **may have the indicative because of a copyist error in hearing^a** (i.e., the Greek letters ει are pronounced like the Greek letter η.); however the WH has υπαγει PAI-3S - See DM section 261.(1) and 262. (2).

ATRPW reads as: "Were not defiled with women (μετα γυναικων ουκ εμολυνθησαν). First aorist passive indicative of μολυνω, old verb, to stain, already in #3:4, which see. The use of this word rules out marriage, which was not considered sinful. For they are virgins (παρθενοι γαρ εισιν). παρθενος can be applied to men as well as women. Swete takes this language "metaphorically, as the symbolical character of the Book suggests." Charles considers it an interpolation in the interest of celibacy for both men and women. If taken literally, the words can refer only to adultery or fornication (Beckwith). Jesus recognised abstinence only for those able to receive it (#Mt 19:12), as did Paul (#1Co 7:1,8,32,36). Marriage is approved by Paul in #1Ti 4:3 and by #Heb 13:4. The New Testament exalts marriage and this passage should not be construed as degrading it. Whithersoever he goeth (οπου αν υπαγει). Indefinite local clause with modal αν and the present active indicative of υπαγω. The Christian life is following the Lamb of God as Jesus taught (#Mr 2:14; 10:21; Lu 9:59; Joh 1:43; 21:19, etc.) and as Peter taught (#1Pe 2:21) and John (#1Jo 2:6). Were purchased from among men (ηγορασθησαν απο των ανθρωπων). First aorist passive indicative of αγοραζω, repeating the close of verse #3. First fruits (απαρχη). See for this word #1Co 16:15; Ro 11:16; 16:5. {Ed. Note: **once again you can't seem to understand we are no longer in the Church Age. The 144,00 are Men – NOT men and women as you thought in your comment on 14:3.**}

27-Rev 14:09 C-1 - ATRWP - apodosis in verse 10 - και <2532> {CONJ} αλλος <243> {A-NSM} αγγελος <32> {N-NSM} τριτος <5154> {A-NSM} ηκολουθησεν <190> (5656) {V-AAI-3S} αυτοις <846> {P-DPM} λεγων <3004> (5723) {V-PAP-NSM} εν <1722> {PREP} φωνη <5456> {N-DSF} μεγαλη <3173> {A-DSF} ει <1487> {COND} τις <5100> {X-NSM} προσκυνει <4352> (5719) {V-PAI-3S} το <3588> {T-ASN} θηριον <2342> {N-ASN} και <2532> {CONJ} την <3588> {T-ASF} εικονα <1504> {N-ASF} αυτου <846> {P-GSN} και <2532> {CONJ} λαμβανει <2983> (5719) {V-PAI-3S} χαραγμα <5480> {N-ASN} επι <1909> {PREP} του <3588> {T-GSN} μετωπου <3359> {N-GSN} αυτου <846> {P-GSM} η <2228> {PRT} επι <1909> {PREP} την <3588> {T-ASF} χειρα <5495> {N-ASF} αυτου <846> {P-GSM}

27-Rev 14:09 And <2532> the third <5154> angel <32> followed <190> (5656) them <846>, saying <3004> (5723) with <1722> a loud <3173> voice <5456>, **If any man <1536> worship <4352> (5719) the beast <2342> and <2532> his <846> image <1504>, and <2532> receive <2983> (5719) his mark <5480> [in <1909> his <846> forehead <3359>, or <2228> in <1909> his <846> hand <5495>],**
1st Class - an extended protasis, apodosis in verse 10

ATRPW says: "... This counter proclamation (verses #Rev 14:9-12) warns those tempted to yield to the threats of the second beast about boycott and death (#13:11-17). **If any man worshippeth the beast and his image (ει τις προσκυνει το θηριον και την εικονα αυτου). Condition of first class challenging those afraid of the beast. Note accusative (θηριον) after προσκυνει, not dative as in**

^a NCCTC section 3.1.3 Errors in Hearing

verse #7. And receiveth a mark (και λαμβανει χαραγμα). Carries on the same condition and picks up the very language of #13:16. These 'Beast'-worshippers are guilty of an "eternal sin" (#Mr 3:29).

27-Rev 14:10 C-1 - apodosis only underlined from verse 09 - και <2532> {CONJ} αυτος <846> {P-NSM} πιεται <4095> (5695) {V-FDI-3S} εκ <1537> {PREP} του <3588> {T-GSM} οινου <3631> {N-GSM} του <3588> {T-GSM} θυμου <2372> {N-GSM} του <3588> {T-GSM} θεου <2316> {N-GSM} του <3588> {T-GSM} κεκερασμενου <2767> (5772) {V-RPP-GSM} ακρατου <194> {A-GSM} εν <1722> {PREP} το <3588> {T-DSN} ποτηριω <4221> {N-DSN} της <3588> {T-GSF} οργης <3709> {N-GSF} αυτου <846> {P-GSM} και <2532> {CONJ} βασανισθησεται <928> (5701) {V-FPI-3S} εν <1722> {PREP} πυρι <4442> {N-DSN} και <2532> {CONJ} θειω <2303> {N-DSN} ενωπιον <1799> {ADV} των <3588> {T-GPM} αγιων <40> {A-GPM} αγγελων <32> {N-GPM} και <2532> {CONJ} ενωπιον <1799> {ADV} του <3588> {T-GSN} αρνιου <721> {N-GSN}

27-Rev 14:10 The same <846> <2532> shall drink <4095> (5695) of <1537> the wine <3631> of the wrath <2372> of God <2316>, which <3588> is poured out <2767> (5772) without mixture <194> into <1722> the cup <4221> of his <846> indignation <3709>; and <2532> he shall be tormented <928> (5701) with <1722> fire <4442> and <2532> brimstone <2303> in the presence <1799> of the holy <40> angels <32>, and <2532> in the presence <1799> of the Lamb <721>:

1st Class - apodosis only underlined from verse 09.

27-Rev 14:11 C-1 EC? - ATRWP - και <2532> {CONJ} ο <3588> {T-NSM} καπνος <2586> {N-NSM} του <3588> {T-GSM} βασανισμού <929> {N-GSM} αυτων <846> {P-GPM} εις <1519> {PREP} αιωνας <165> {N-APM} αιωνων <165> {N-GPM} αναβαινει <305> (5719) {V-PAI-3S} και <2532> {CONJ} ουκ <3756> {PRT-N} εχουσιν <2192> (5719) {V-PAI-3P} αναπαυσιν <372> {N-ASF} ημερας <2250> {N-GSF} και <2532> {CONJ} νυκτος <3571> {N-GSF} οι <3588> {T-NPM} προσκυνουντες <4352> (5723) {V-PAP-NPM} το <3588> {T-ASN} θηριον <2342> {N-ASN} και <2532> {CONJ} την <3588> {T-ASF} εικονα <1504> {N-ASF} αυτου <846> {P-GSN} και <2532> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} λαμβανει <2983> (5719) {V-PAI-3S} το <3588> {T-ASN} χαραγμα <5480> {N-ASN} του <3588> {T-GSN} ονοματος <3686> {N-GSN} αυτου <846> {P-GSN}

27-Rev 14:11 And <2532> the smoke <2586> of their <846> torment <929> ascendeth up <305> (5719) for <1519> ever <165> and ever <165>; and <2532> they have <2192> (5719) no <3756> rest <372> day <2250> nor <2532> night <3571>, who <3588> worship <4352> (5723) the beast <2342> and <2532> his <846> image <1504>, **even <2532> [if <1487>] anyone <1536> receiving <2983> (5719) the mark <5480> of his <846> name <3686>.**

1st Class - EC?“. . **even anyone receiving the mark of his name” (i.e., the beast).** See DM section 278. (3).

ATRWP: “The smoke of their torment (ο καπνος του βασανισμού αυτων). See #9:5 for βασανισμος, only there it was a limited penalty, here it is "for ever and ever" (εις αιωνας αιωνων, unto ages of ages). See also #18:9; 19:3; 20:10. They have no rest (ουκ εχουσιν αναπαυσιν). The very language used in #4:8 of the four living creatures in praising God. "Those who desert Christ for 'the Beast' will be the victims of a remorse that never dies or sleeps" (Swete). The rest of the verse repeats the solemn challenge of verse #9.”

27-Rev 17:10 C-3 ITC - DM - και <2532> {CONJ} βασιλεις <935> {N-NPM} εισιν <1510> (5719) {V-PAI-3P} επτα <2033> {A-NUI} οι <3588> {T-NPM} πεντε <4002> {A-NUI} επεσον <4098> (5627) {V-2AAI-3P} ο <3588> {T-NSM} εις <1520> {A-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αλλος <243> {A-NSM} ουπω <3768> {ADV-N} ηλθεν <2064> (5627) {V-2AAI-3S} και <2532> {CONJ} **οταν <3752> {CONJ} ελθη <2064> (5632) {V-2AAS-3S}** ολιγον <3641> {A-ASN} δει <1163> (5719) {V-PAI-3S} αυτον <846> {P-ASM} μειναι <3306> (5658) {V-AAN}

27-Rev 17: 10 And <2532> there are <1526> (5748) seven <2033> kings <935>: five <4002> are fallen <4098> (5627), and <2532> one <1520> is <2076> (5748), *and* the other <243> is <2064> <0> not yet <3768> come <2064> (5627); **and <2532> whenever <3752> he cometh <2064> (5632),** he <846> must <1163> (5748) continue <3306> (5658) a short space <3641>.

3rd Class - ITC – οταν = οτε + αν: *whenever*, with crasis and the 2AAS-3S ελθη of the protasis. See DM section 265 (2)

Table 03. The Eight (Kings) Kingdoms Of Rev. 17

		Nimrod-mighty hunter in defiance of God: Is 47 - Tamuz - Dec 22 Yule log, etc Ishtar Oct 31 year end, bone fires=>bonfires. Babylon-mother of harlots.
1	Egypt	Fallen
2	Assyria	Fallen
3	Babylon	Fallen
4	Medo-Persia	Fallen
5	Greece	Fallen
		Rev 17:10 And they are seven kings: five are fallen , and one is , <i>and</i> the other is not yet come ; and when he cometh, he must continue a short space.
		11 And the beast that was , and is not , even he is the eighth , and is of the seven , and goeth into perdition. - little horn of dan 7
		12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
		13 These have one mind, and shall give their power and strength unto the beast.
		14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.
6	Rome	One is
7	The Ottoman Empire	Not yet come – in John’s Day - The Ottoman Empire (Ottoman Turkish: دولت عليه عثمانیه <i>Devlet-i ‘Aliyye-yi ‘Osmâniyye</i> ; Modern Turkish: <i>Osmanlı İmparatorluğu</i>), also historically referred to as the Turkish Empire or Turkey , was a <u>contiguous transcontinental</u> empire founded by <u>Turkish</u> tribes under <u>Osman Bey</u> in north-western <u>Anatolia</u> in 1299. With the <u>conquest of Constantinople</u> by <u>Mehmed II</u> in 1453, the Ottoman state was transformed into an <u>empire</u> . During the 16th and 17th centuries, in particular at the height of its power under the reign of <u>Suleiman the Magnificent</u> , the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of <u>Southeast Europe</u> , <u>Western Asia</u> and <u>North Africa</u> . At the beginning of the 17th <u>century</u> the empire contained <u>32 provinces</u> and numerous <u>vassal states</u> , some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries. With <u>Constantinople</u> as its capital and control of vast lands around the <u>Mediterranean basin</u> , the Ottoman Empire was at the centre of interactions between the <u>Eastern</u> and <u>Western worlds</u> for over six centuries. It was dissolved in the aftermath of <u>World War I</u> ; the collapse of the empire led to the emergence of the new political regime in <u>Turkey</u> itself, as well as the creation of the new <u>Middle East</u> .
8	ISLAM/Babylon	Will be revealed post Rapture. Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound! Many commentators still believe that 7 & 8 have to do with Rome. Note that” the people of the Prince who will come Dan 9:26 , shall destroy the city “(Jerusalem) in 70 AD. <u>The people who destroyed the city were NOT Romans but were conscripted Arabs. Not yet Islamic.</u>

27-Rev 18:09 C-3 ITC - DM - και <2532> {CONJ} κλαουσουσιν <2799> (5692) {V-FAI-3P} και <2532> {CONJ} κοιπονται <2875> (5695) {V-FDI-3P} επ <1909> {PREP} αυτην <846> {P-ASF} οι <3588> {T-NPM} βασιλεις <935> {N-NPM} της <3588> {T-GSF} γης <1093> {N-GSF} οι <3588> {T-NPM} μετ <3326> {PREP} αυτης <846> {P-GSF} πορνευσαντες <4203> (5660) {V-AAP-NPM} και <2532> {CONJ} στρηνιασαντες <4763> (5660) {V-AAP-NPM} **οταν <3752> {CONJ} βλεπωσιν <991> (5725) {V-PAS-3P} τον <3588> {T-ASM} καπνον <2586> {N-ASM} της <3588> {T-GSF} πυρωσεως <4451> {N-GSF} αυτης <846> {P-GSF}**

27-Rev 18:09 And <2532> the kings <935> of the earth <1093>, who <3588> have committed fornication <4203> (5660) and <2532> lived deliciously <4763> (5660) with <3326> her <846>, shall bewail <2799> (5695) her <846>, and <2532> lament <2875> (5695) for <1909> her <846>, **whenever <3752> they shall see <991> (5725) the smoke <2586> of her <846> burning <4451>**,

3rd Class - ITC – οταν = οτε + αν: *whenever*, with crasis and the PAS-3P βλεπωσιν of the protasis. See DM section 265 (2) b.

27-Rev 19:08--Not conditional-{Heeere wee are again} - And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts (the righteousnesses) of the saints.

27-Rev 19:09 And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.

{Heeere wee are again.} A phrase borrowed from “*A Wrinkle in Time*” by Madeleine L’Engle. She had, evidently a good knowledge of Greek^a because she used the cardinal number, “tessaract” Grk.”τέσσαρες”, to describe going and coming in the 4th dimension. We went to heaven at Rev 04:01, have been judged for our works at The ‘Bema’, 1Co 03:12-15, 2Co 05:10, and Heeere wee are again.

27-Rev 19:12 C-1 EXC - BMT - οι <3588> {T-NPM} δε <1161> {CONJ} οφθαλμοι <3788> {N-NPM} αυτου <846> {P-GSM} φλοξ <5395> {N-NSF} πυρος <4442> {N-GSN} και <2532> {CONJ} επι <1909> {PREP} την <3588> {T-ASF} κεφαλην <2776> {N-ASF} αυτου <846> {P-GSM} διαδηματα <1238> {N-NPN} πολλα <4183> {A-NPN} εχων <2192> (5723) {V-PAP-NSM} ονοματα <3686> {N-APN} γεγραμμενα <1125> (5772) {V-RPP-APN} και <2532> {CONJ} ονομα <3686> {N-ASN} γεγραμμενον <1125> (5772) {V-RPP-ASN} ο <3739> {R-ASN} ουδεις <3762> {A-NSM-N} οιδεν <1492> (5758) {V-RAI-3S} **ει <1487> {COND} μη <3361> {PRT-N} αυτος <846> {P-NSM}**

27-Rev 19:12 <1161> His <846> eyes <3788> *were* as <5613> a flame <5395> of fire <4442>, and <2532> on <1909> his <846> head <2776> *were* many <4183> crowns <1238>; and he had <2192> (5723) a name <3686> written <1125> (5772), that <3739> no man <3762> knew <1492> (5758), **except <1508> he himself <846>**.

1st Class - EXC - must substitute verb in exception clause RAI-3S οιδεν, See BMT sections 273. (f) and 274. (g), and DM section 216. and 217.. “ . . . ; and He had a name written, that no man knew, **except He himself *knew***.”

27-Rev 20:07 C-3 ITC - DM - και <2532> {CONJ} **οταν <3752> {CONJ} τελεσθι <5055> (5686) {V-APS-3S} τα <3588> {T-NPN} χιλια <5507> {A-NPN} ετη <2094> {N-NPN} λυθησεται <3089> (5701) {V-FPI-3S} ο <3588> {T-NSM} σατανας <4567> {N-NSM} εκ <1537> {PREP} της <3588> {T-GSF} φυλακης <5438> {N-GSF} αυτου <846> {P-GSM}**

27-Rev 20:07 And <2532> **whenever <3752> the thousand <5507> years <2094> are expired <5055> (5686)**, Satan <4567> shall be loosed <3089> (5701) out of <1537> his <846> prison <5438>,

^a See NCEGG Section 41.04 Greek Numbers In Literature, and Table 41.03 Greek Numbers

3rd Class - ITC – *οταν* = *οτε* + *αν*: *whenever*, with crasis and the APS-3S *τελεσθη* of the protasis. See DM section 265 (2) b.

27-Rev 20:15 C-1 - ATRWP - **και** <2532> {CONJ} **ει** <1487> {COND} **τις** <5100> {X-NSM} **ουχ** <3756> {PRT-N} **ευρεθη** <2147> (5681) {V-API-3S} **εν** <1722> {PREP} **τω** <3588> {T-DSN} **βιβλιω** <975> {N-DSN} **της** <3588> {T-GSF} **ζωης** <2222> {N-GSF} **γεγραμμενος** <1125> (5772) {V-RPP-NSM} **εβληθη** <906> (5681) {V-API-3S} **εις** <1519> {PREP} **την** <3588> {T-ASF} **λιμνην** <3041> {N-ASF} **του** <3588> {T-GSN} **πυρος** <4442> {N-GSN}

27-Rev 20:15 And <2532> **whosoever** <1536> **was** <2147> <0> **not** <3756> **found** <2147> (5681) **written** <1125> (5772) **in** <1722> **the book** <976> **of life** <2222> **was cast** <906> (5681) **into** <1519> **the lake** <3041> **of fire** <4442>.

2nd Class - 15 **And since none** (*of the ones gathered for judgment at the great white throne*) **was found having been written in the book of life, [each] was cast (API 3S) into the lake of fire.**

In this example we disagree with A. T. Robertson, who marked this as a 1st Class Condition. Dr. Paul Wright, a Graduate of DTS, in private correspondence in circa 1969, suggested the 2nd Class because of the ‘hard; *οὐχ*, and the enclitic indefinite pronoun *τις*, with the verb: *εὐρέθη-API-3S* > *εὐρισκω: find*.

When preaching on this section, the message was titled:

THE BIG BANG BIRTHDAY BASH or A PARTY INVITATION

Attendance And Swimming Is mandatory!

TEXT: REVELATION 20:1-15

THEME: The Great White Throne Completes God’s Resurrection Program

ATRWP says: “If any was not found written in the book of life (*ει τις ουχ ευρεθη εν τη βιβλω της ζωης*). Condition of second class with *ει* and the first aorist passive indicative of *εὐρισκω*. In this short sentence the doom is told of all who are out of Christ, for they too follow the devil and the two beasts into the lake of fire (the counterpart of the Gehenna of fire, #Mt 5:22). There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. In #Da 12:2 there is a resurrection to death as well as to life and so in #Joh 5:29; Ac 24:15.”

27-Rev 21:27 C-1 EXC - **και** <2532> {CONJ} **ου** <3756> {PRT-N} **μη** <3361> {PRT-N} **εισελθη** <1525> (5632) {V-2AAS-3S} **εις** <1519> {PREP} **αυτην** <846> {P-ASF} **παν** <3956> {A-NSN} **κοινον** <2839> {A-NSN} **και** <2532> {CONJ} **ποιουν** <4160> (5723) {V-PAP-NSN} **βδελυγμα** <946> {N-ASN} **και** <2532> {CONJ} **ψευδος** <5579> {N-ASN} **ει** <1487> {COND} **μη** <3361> {PRT-N} **οι** <3588> {T-NPM} **γεγραμμενοι** <1125> (5772) {V-RPP-NPM} **εν** <1722> {PREP} **τω** <3588> {T-DSN} **βιβλιω** <975> {N-DSN} **της** <3588> {T-GSF} **ζωης** <2222> {N-GSF} **του** <3588> {T-GSN} **αρνιου** <721> {N-GSN}

27-Rev 21:27 And <2532> there shall <1525> <0> in no wise <3364> enter <1525> (5632) into <1519> it <846> anything <3956> that defileth <2840> (5723), neither <2532> *whatsoever* worketh <4160> (5723) abomination <946>, or <2532> *maketh* a lie <5579>: ~~but~~ **except** <1508> **those who are written** <1125> (5772) **in** <1722> **the Lamb’s** <721> **book** <975> **of life** <2222>.

1st Class - EXC - See BMT sections 273. (f) and 274. (g). - From Rev 20:15, we see that those who were not found written in the book of life were cast into the Lake Of Fire. Here we see that unless we (our names) are not written in the Lambs Book Of Life, we can’t enter into That Great City, The Holy Jerusalem. Ref. Rev 21:11. I’ve tried at times to make light of God’s double entry accounting system, i.e., The Book Of Life vs. The Lamb’s Book Of Life; however, whether there is one or two books, the implications of not being found in the Lamb’s Book Of Life would be tragic.

Make your calling and election sure. 2Pe 01: 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: and 1Co 15:01-08 (The Gospel Defined).

27-Rev 22:18 C-3 IRC - ΑΤΡΩΡ - μαρτυρω <3140> (5719) {V-PAI-1S} εγω <1473> {P-1NS} παντι <3956> {A-DSM} τω <3588> {T-DSM} ακουοντι <191> (5723) {V-PAP-DSM} τους <3588> {T-APM} λογους <3056> {N-APM} της <3588> {T-GSF} προφητειας <4394> {N-GSF} του <3588> {T-GSN} βιβλιου <975> {N-GSN} τουτου <3778> {D-GSN} **εαν <1437> {COND} τις <5100> {X-NSM} επιθη <2007> (5632) {V-2AAS-3S} επ <1909> {PREP} αυτα <846> {P-APN} επιθησαι <2007> (5659) {V-AAO-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} επ <1909> {PREP} αυτον <846> {P-ASM} τας <3588> {T-APF} πληγας <4127> {N-APF} τας <3588> {T-APF} γεγραμμενας <1125> (5772) {V-RPP-APF} εν <1722> {PREP} τω <3588> {T-DSN} βιβλιω <975> {N-DSN} τουτω <3778> {D-DSN}**

27-Rev 22:18 For <1063> I testify <4828> (5736) unto every man <3956> that heareth <191> (5723) the words <3056> of the prophecy <4394> of this <5127> book <975>, **If <1437> any man <5100> shall add <2007> (5725) unto <4314> these things <5023>**, God <2316> shall add <2007> (5692) unto <1909> him <846> the plagues <4127> that are written <1125> (5772) in <1722> this <5129> book <975>:

3rd Class - IRC - Be very careful, Preachers and Teachers, how you Interpret this Book. It's the only book of Scripture that promises a blessing: Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: **for the time is at hand**.

ΑΤΡΩΡ adds: "I testify (εγω μαρτυρω). Commentators disagree keenly about the words in verses #18,19. Charles rejects them as an interpolation and out of harmony with the rest of the book. Beckwith takes them to be John's own warning, drawn from #De 4:2 "to every man that heareth" (παντι τω ακουοντι, dative of the articular present active participle of ακουω, which compare #1:3). Swete properly holds these verses to be from Jesus himself, still bearing solemn witness to this book, with warning against wilful perversion of its teachings. **If any man shall add (εαν τις επιθη). Condition of the third class with εαν and the second aorist active subjunctive of επιτιθημι, with επι added with αυτα, as also in the conclusion επιθησει επ αυτον (future active). This warning is directed against perversions of this book, not about the New Testament or the Bible as a whole, though it may be true there also. Surely no warning was more needed when we consider the treatment accorded the Apocalypse, . . ."**

27-Rev 22:19 C-3 - και <2532> {CONJ} εαν <1437> {COND} τις <5100> {X-NSM} αφελη <851> (5632) {V-2AAS-3S} απο <575> {PREP} των <3588> {T-GPM} λογων <3056> {N-GPM} του <3588> {T-GSN} βιβλιου <975> {N-GSN} της <3588> {T-GSF} προφητειας <4394> {N-GSF} ταυτης <3778> {D-GSF} αφελαι <851> (5659) {V-AAO-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} το <3588> {T-ASN} μερος <3313> {N-ASN} αυτου <846> {P-GSM} απο <575> {PREP} του <3588> {T-GSN} ξυλου <3586> {N-GSN} της <3588> {T-GSF} ζωης <2222> {N-GSF} και <2532> {CONJ} εκ <1537> {PREP} της <3588> {T-GSF} πολεως <4172> {N-GSF} της <3588> {T-GSF} αγιας <40> {A-GSF} των <3588> {T-GPN} γεγραμμενων <1125> (5772) {V-RPP-GPN} εν <1722> {PREP} τω <3588> {T-DSN} βιβλιω <975> {N-DSN} τουτω <3778> {D-DSN}

27-Rev 22:19 **And <2532> if <1437> any man <5100> shall take away <851> (5725) from <575> the words <3056> of the book <976> of this <5129> prophecy <4394>**, God <2316> shall take away <851> (5692) his <846> part <3313> out of <575> the book <976> of life <2222>, and <2532> out of <1537> the holy <40> city <4172>, and <2532> *from* the things which are written <1125> (5772) in <1722> this <5026> book <975>. *{out of the book...: or, from the tree of life}*

3rd Class – This the last Word/Book from God until we go to be with Him in the Glories. This is and will be a critical text during the Day of Jacob's trouble. The warnings need to be heeded for The Church (Rev 2-3, And for Israel and the multitudes that will be evangelized during The Day Of Jacob's Trouble, The Tribulation period of 7 years where God deals again with His People, Israel. The warnings of 22:18-19 were clearly prophetic because of misguided individuals that would have not allowed this book into the Canon. As far as Dr. Robert South who said that "the Apocalypse either found one crazy or left him so," he should have changed his Hermeneutic before he looked into this book. A literal Hermeneutic, Plain and Figurative literal that is used for any document should be used so that **"The Blessing May Be Obtained."**

Table of References (Authors and Books)

ACCGG	Gary Gallant, <i>Adam Clark's Commentary</i> , as contained in the "Online Bible",
ADBS	A. Deissmann, <i>Bible Studies</i>
ADLAE	A. Deissmann, <i>Light From The Ancient East</i>
AGBGEL	William F. Arndt and F. Wilber Gingrich (Walter Bauer), <i>A Greek-English Lexicon Of The New Testament And Other Early Christian Literature</i> , © 1957, University of Chicago (Press).
AHNT0	Alexander Rattray Hay, <i>The New Testament Order For Church And Missionary</i> , 1947, New Testament Missionary Union.
ASBE	Alexander Strauch, <i>Biblical Eldership - An Urgent Call To Restore Biblical Church Leadership</i> , © 1986, 1988 by Church Reform and Revitalization, Inc.
ASMGL	G. Abbott-Smith, <i>A Manual Greek Lexicon Of The New Testament</i>
ATGNT	Kurt Alund, Bruce Metzger et.al., <i>The Greek New Testament</i> , Third Ed., UBS.
ATRG1	A. T. Robertson, <i>A Grammar Of The Greek New Testament In The Light Of Historical Research</i> , Broadman Press © 1934. 3 rd Edition.
ATRWP	A. T. Robertson, <i>Word Pictures In The Greek New Testament</i> , as contained in the "Online Bible",
BBSNT	Barnett , <i>Behind the Scenes of the New Testament</i> , InterVarsity Press: 1990.
BCLSWP	Robert Cornuke, <i>The Lost Shipwreck Of Paul</i> , © 2003. Global Publishing Service, Bend, Ore.
BCLAC	Robert Cornuke and David Halbrook, <i>In Search Of The Lost Ark Of The Covenant</i> , © 2002. Broadman and Holman Publishers, Nashville, Tennessee
BCLWMM	Bob Cornuke and Larry Williams, ,
BFOSIB	E. W. Bullinger, <i>Figures Of Speech In The Bible</i> , Baker Book House Company, original published 1898, third reprinting, 1971. (496 separate figures of speech catalogued.)
BMT	Earnest De Witt Burton, <i>Syntax Of The Moods And Tenses In New Testament Greek</i> , T. & T. Clark, 3 rd Edition 1898
CHCB	Charles Hodge, <i>Commentaries On The Bible</i> , as contained in the "Online Bible",
CHSCM	Charles Haddon Spurgeon, <i>Commentary on Matthew</i> , as contained in the "Online Bible"
CHST	Charles Haddon Spurgeon, <i>Spurgeon Treasury</i> , as contained in the "Online Bible"
DM	H. E. Dana and Julius R. Mantey, <i>A Manual Grammar Of The Greek New Testament</i> , The Macmillan Company © 1955, LOC #57-9544
ERSSE	Earl D. Radmacher, Th.D., <i>Signs Of A Signless Event?</i> , Western Baptist Press, June 1976.
ESIAF	Erich Sauer, <i>In The Arena Of Faith</i> , 1966 Wm. B. Eerdmans Publishing Co. Grand Rapids, Mi. 49502.
GCMDS	Galen Currah - <i>Masters Dissertation - Outline And Exegesis Of I Corinthians 12 – 14</i> , Western Baptist Seminary, Portland, Oregon.
GNTG	James Hope Moulton, <i>A Grammar Of New Testament Greek</i> , 3 Vols., Vol 1 prolegomena JHM; Vol 2, Accidence And Word Formation JHM and Wilbert Francis Howard; vol 3 Syntax, Nigel Turner
HFMNT	Zane C. Hodges and Arthur L. Farstad, <i>The Greek New Testament According To The Majority Text</i> , Second Edition, Thomas Nelson, Inc. © 1985
HPCIL	Patrick <u>Hurley</u> . (2000). <i>A Concise Introduction to Logic, Seventh Edition</i> . <u>wadsworth</u> , a division of <u>Thompson Learning</u> . pp. 125–128, 182. <u>ISBN 0534520065</u> .
HPGNT	Nathan E. Han, <i>A Parsing Guide to the Greek New Testament</i> , Hearld Press © 1971
IKNATA	Isabel Kuhn, <i>Nests Above The Abyss</i> , (China Inland Missions – Missionary), About the Lisu people.
JFB	Jamieson Fausett and Brown, <i>Commentary on the Bible</i> , as contained in the "Online Bible",

JFABH	Joseph Free, <i>Archaeology and Bible History</i> , 1969 revised ed., Scripture Press.
JHMSP	J. Howson, <i>Metaphors of St. Paul</i> ,
JWTHS	Walvoord, John P., <i>The Holy Spirit</i> . Dunham, 1958.
JWSSH	J. Washington Watts, <i>A Survey of Syntax in the Hebrew Old Testament</i> , © 1964 William B. Eerdmans Publishing Company, Grand Rapids, Mi.
KWWSNT	Kenneth Wuest, <i>Word Studies In The Greek New Testament</i> ,
LNTC	Lightfoot, <i>Lightfoot – New Testament Commentaries</i>
LSGEL	H.G. Liddell and R. Scott, <i>A Greek-English Lexicon</i> , Oxford Press.
LWBCMM	Larry Williams, Bob Cornuke, <i>The Mountain Of Moses</i> , Jabel al Lawz
MJSCGL	Miles J. Stanford, <i>The Complete Green Letters</i> , Zondervan © 1983
MPCOTB	Matthew Pool, <i>Matthew Pool's Commentary On The Bible</i> , as contained in the "Online Bible",
NCAHNT	N. Carlson, David McCloud, et.al, <i>A Summary Of Hymns From The New Testament – All The Hymns In The New Testament</i> . 2010-
NCCSC	N. Carlson, <i>Creation Science, A Cure For Infidelity</i> , 2003
NCCTC	N. Carlson, <i>Considerations Of New Testament Textual Criticism</i> , 1998
NCEGG	N. Carlson, <i>An Exegetical Greek Grammar Of The Greek New Testament (and LXX)</i> , 2007
NCEHO	N. Carlson, <i>Exegetical Homiletics</i> , 1996
NCHER	N. Carlson, <i>Hermeneutics, An Antidote For 21st Century Cult Phenomena</i> , 1987
NCSTH	N. Carlson, <i>Systematic Theology By An Inductive Methodology</i> , 1992
NSRB	C.I. Scofield, <i>The New Scofield Reference Bible</i> , © 1967 by Oxford University Press, Inc.
PLTIOP	Paul Lee Tan, <i>The Interpretation of Prophecy</i> , 1974, BMH BOOKS INC.
PSHCC	Philip Schaff, <i>History Of The Christian Church</i> , © 1910, by CHARLES SCRIBNER'S SONS, Third Revision, 8 Vol's.
SESGUA	<u>Dr. Stanley Ellisen</u> , <i>The Specific And General Use Of Apostasy In 2 Th 2 And 2 Ti 3</i> , For The Conference: <u>1992 Pre-Trib Study Group</u>
SNOTB	C. I. Scofield, <i>Scofield Notes On The Bible</i> , as contained in the "Online Bible",
TLYW	Phyllis and David York and Ted Wachtel, <i>TOUGHLOVE</i> , © 1982, Published by Bantam Books – 1983, and also published by Doubleday 1982.
VWSNT	M. R. Vincent, <i>Word Studies In The New Testament</i> , as contained in the "Online Bible",
WCGMB	Ruth V. Wright and Robert L. Chadbourne, <i>Gems And Minerals Of The Bible</i> , © 1970 first edition, Harper & Row Publishers, Inc.
WKE	William Kelley, <i>Expositor</i> , as contained in the "Online Bible",
WNCOR	William Newell, <i>Newell's Commentary On Romans</i> , as contained in the "Online Bible",

Glossary Of Terms

<i>ad hominem</i> argument	An <i>ad hominem</i> , also known as <i>argumentum ad hominem</i> (<u>Latin</u> : "to the man"), is an attempt to persuade which links the validity of a premise to a characteristic or belief of the person advocating the premise. ^[1] The <i>ad hominem</i> is a classic logical <u>fallacy</u> . ^[2] The <i>argumentum ad hominem</i> is not always fallacious, for in some instances questions of personal conduct, character, motives, etc., are legitimate and relevant to the issue. See Hurley, HPCIL
<i>a fortiori</i> argument	In the art of <u>rhetoric</u> . <i>i.e.</i> , speaking or writing for the acknowledged primary purpose of persuasion, the <i>a fortiori</i> argument draws on the speaker's and/or listener's existing confidence in a proposition to argue for a second proposition that is implicit in the first, "weaker" (less controversial and more likely to be true) than the first proposition, and therefore deserving of even more confidence than the speaker and/or listener places in

NEC	All The Conditional Sentences (Clauses) In The Greek New Testament	The CFBC
	the first proposition. The Christian apostle <u>Paul</u> makes frequent use of the argument for purpose, often signaling it with the phrase "... if [A], then how much more [B]" (New International Version translation; <i>see, e.g.,</i> 2 Corinthians 3:7-8 and 9 and Romans 5:9 and 10.) There are two types of the <i>a fortiori</i> argument: <u>a maiore ad minus</u> : "from greater to smaller" and <u>a minore ad maius</u> : "from smaller to greater".	
Anacoluthon	An abrupt change within a sentence to a second construction inconsistent with the first, sometimes used for rhetorical effect; for example, <i>I warned him that if he continues to drink, what will become of him?</i>	
Aorist	A (Greek) tense which comprises several sub classifications. e.g.,. Gnomic Aorist: A generally accepted fact or truth, fixed in its certainty, or axiomatic in its character.DM 181. (1). The aorist tense and other subclasses may be found in DM sections 179. through 181.	
Aposiopesis	A sudden breaking off of a thought in the middle of a sentence, as though the speaker were unwilling or unable to continue.	
CMC	Comparative Clause - Not used in conditional protases. DM sections 257. through 259	
Copula	In <u>linguistics</u> , a copula (plural: copulae), also called a "passive verb" or "a state of being verb", or "linking verb", is a word used to link the <u>subject</u> of a <u>sentence</u> with a <u>predicate</u> (a <u>subject complement</u> or an <u>adverbial</u>). The word <i>copula</i> derives from the <u>Latin noun</u> for a <i>link</i> or <i>tie</i> that connects two different things	
Crasis	A breathing mark may be found in the middle of a word showing that two words have been contracted into one word . e.g., The combination of The Greek Word καὶ coupled with the 1 st personal pronoun ἐγὼ becomes καγὼ: meaning "And I"	
DC	Doubtful Concessive Clause - See section 1.8.2.2 or DM section 278. (2).	
EC	Emphatic Concessive Clause - See section 1.8.2.3 or DM section 278. (3).	
ELC	Ellipsis of portion(s) of a clause which should be determined prior to a careful exegesis. See section 1.7.3.	
EXC	Exception Clause – either 1 st or 3 rd class conditions: εἰ or εἰαν with indicative or subjunctive moods, Resp. See section 1.7.4.	
FOS	Figure Of Speech. i.e., a Simile, Metaphore, Allegory, Metonymy, . . .	
Hapax-Legomena	As used in New Testament Greek study, it refers to a Greek word used only once in that Corpus. e.g., The New Testament.	
Henotheism	In religion and philosophy, henotheism is a term coined by Max Müller, meaning devotion to a single god while accepting the existence of other gods.	
IMC	Implied Condition. See section 1.7.2, or DM section 276. (2).	
Inchoative	Inchoative aspect of a verb is a <u>grammatical aspect</u> , referring to the beginning of an action or state. It can be found in conservative <u>Indo-European languages</u> such as Greek, and <u>Latin</u> , and also in <u>Balto-Finnic languages</u> . It should not be confused with the prospective, which denotes actions that are about to start. The English language can approximate the inchoative aspect through the verbs "to start" or "to get" combined with a gerund. Some linguists prefer to use the term "inchoative aspect" to indicate change of state, and use the term ingressive aspect to indicate the starting of an action.	
IRC	Indefinite Relative Clause. See section 1.9.3, or DM sections 249.through 253.	
ITC	Indefinite Temporal Clause. See section 1.10.3.2, or DM sections 263. through 265.	
LC	Logical Concessive Clause - See section 1.8.2.1 or DM section 278. (1).	
LCP	Logical Concession – with Participle - Clause . See section 1.8.2.4, or DM sections 201. (5) and 279.	
ILOC	Indefinite Local Clause. See section 1.11.3.	

NEC	All The Conditional Sentences (Clauses) In The Greek New Testament	The CFBC
Mood	Is that aspect of a verb that relates its relation to reality. In the Greek language, the tenses listed in their order of reality may be listed as (1) Indicative; (2) Subjunctive; (3) Optative; (4) Participle; (5) Infinitive; (6) Imperitive.	
MXC	Mixed Condition – Protasis is one class, Apodosis of another. See section 1.7.1.	
Normative	The term "normative" is used to describe the way something ought to be done according to a value position. It also includes the meaning of the most complete discussion of a particular or a general concept.	
pleonasm	pleonasm is the use of more words or word-parts than is necessary for clear expression: examples are black darkness, burning fire, digital download or redundant pleonasm. Such redundancy is, by traditional rhetorical criteria, a manifestation of tautology. The term "tautology" is derived from two Greek words meaning It says this, i.e. the same thing.	
Proleptic	Etymology: Greek <i>prolēpsis</i> , from <i>prolambanein</i> to take beforehand, from <i>pro-</i> before + <i>lambanein</i> to take —as a : the representation or assumption of a future act or development as if presently existing or accomplished b : the application of an adjective to a noun in anticipation of the result of the action of the verb (as in “while yon slow oxen turn the <i>furrowed</i> plain”) — pro·lep·tic <i>adjective</i> — pro·lep·ti·cal·ly <i>adverb</i>	
RC	Relative Clause - See section 1.9.1, above, or DM sections 249.through 253.	
TC	Temporal Clause (definite). See section 1.10.3.1, or DM section 265.	
Tense	The distinctive function of a verb is to express action (or a state of being). This action involves the time of action and as,-or-more-importantly, the kind of action. A state of being deals with existence with aspects of time involved, referring to when was/is/shall be this existence. The tense concept reached its highest development in the Greek language. In the Greek language, the tenses are listed: (1) Present; (2) Imperfect; (3) Aorist; (5) Future; (6) Perfect; (7) Pluperfect.	
Voice	Voice: is that aspect (property) of the verbal idea that relates how the subject of the verb is related to the action of the verb. (1) Active voice – the subject is the doer of the action. (2) Middle voice – is that use of the verb which describes the subject as participating in the results of the action (for the subject’s benefit. Ref. Joh 15:16 <i>You have not chosen Me (for your benefit), but I have chosen you (for my benefit), . . .</i> ” (3) Passive voice – is that use of the verb which denotes the subject as receiving the action.	

APPENDIX A - Does Reckoning Count In God's Eternal Plan?

Or

1. Should every born-again mansoul, get a crash course, several times during his life here, on "Reckoning"?

First a little digression having to do with time. At the start of every Christians life, generally, the desire to "go out and save the world" may continue for some time. The tendency, however, is to gradually fall back into our old ways (mainly due to ignorance and lack of proper teaching.^a Or as an old friend and mentor Miles Stanford (January 4, 1914 - September 21, 1999), who I knew from 1966 until his death in 1999 was instrumental in teaching me the identification and reckoning truths. Starting with a class with the Jack Ellwells and my wife and I, He was always there privately in person and by telephone and mailings to continue sharing these truths. Here was his teaching on the principle of time from the Green Letters, chapter 2.

The Green Letters**By Miles J. Stanford****Chapter 2—Time**

It seems that most believers have difficulty in realizing and facing up to the inexorable fact that God does not hurry in His development of our Christian life. He is working from and for eternity! So many feel they are not making progress unless they are. swiftly and constantly forging ahead. Now it is true that the new convert often begins and continues for some time at a fast rate. But this will not continue if there is to be healthy growth and ultimate maturity. God Himself will modify the pace. This is important to see, since in most instances when seeming declension begins to set in, it is not, as so many think, a matter of backsliding. John Darby makes it plain that "it is God's way to set people aside after their first start, that self-confidence may die down. Thus Moses was forty years. On his first start he had to run away. Paul was three years also, after his first testimony. Not that God did not approve the first earnest testimony. We must get to know ourselves and that we have no strength. Thus we must learn, and then leaning on the Lord we can with more maturity, and more experientially, deal with souls."

Since the Christian life matures and becomes fruitful by the principle of growth (II Pet. 3: 18 ***But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.***) rather than by struggle and "experiences," much time is involved. Unless we see and acquiesce to this, there is bound to be constant frustration, to say nothing of resistance to our Father's development processes for us. Dr. A. H. Strong illustrates for us: "A student asked the President of his school whether he could not take a shorter course than the one prescribed. 'Oh yes,' replied the President, 'but then it depends upon what you want to be. When God wants to make an oak, He takes a hundred years, but when He wants to make a squash, He takes six months.'" Strong also wisely points out to us that "growth is not a uniform thing in the tree or in the Christian. In some single months there is more growth than in all the year besides. During the rest of the year, however, there is solidification, without which the green timber would be useless. The period of rapid growth, when woody fibre is actually deposited between the bark and the trunk, occupies but four to six weeks in May, June and July."

Let's settle it once and for all—there are no shortcuts to reality! A meteor is on a shortcut as it proceeds to burn out, but not a star, with its steady light so often depended on by navigators. Unless the time factor is acknowledged from the heart, there is always danger of turning to the false enticement of a shortcut via the means of "experiences" and "blessings," where one becomes pathetically enmeshed in the vortex of ever-

^a I suggest this because like many others, and after 45 years of observation, have seen this pattern that almost patterns the spiritual pattern of the children of Israel. i.e., See the book of Judges 3:8 through 16:31 for the 5 cycles of 1) Relapse, 2) Ruin, 3) Repentance, 4) Restoration, 5) Rest. We seem to go through these same cycles, although in much shorter time periods (hopefully). God took a month to get Israel out of Egypt, but it took 40 years to get Egypt out of Israel.

changing feelings, adrift from the moorings of scriptural facts. {Ed. Note: As an example, a statistic from the Mormon Church indicates that the Church denomination from which it gets more of its converts is the Southern Baptist Convention! They get a lot of people (the SBC) to make a profession of faith but that denomination, in the main, seems not to provide an adequate diet for its congregants.}

In regard to this subject George Goodman writes: "Some have been betrayed into professing perfection or full deliverance, because at the time they speak they are happy and confident in the Lord. They forget that it is not a present experience that ensures fruit unto maturity, but a patient continuance in well doing. To taste of the grace of God is one thing; to be established in it and manifest it in character, habit, and regular life, is another. Experiences and blessings, though real gracious visitations from the Lord, are not sufficient to rest upon, nor should they lead us to glory in ourselves, as if we had a store of grace for time to come, or were yet at the end of the conflict. No. Fruit ripens slowly; days of sunshine and days of storm each add their share. Blessing will succeed blessing, and storm follow storm before the fruit is full grown or comes to maturity." {Ed. Note: Mr. Goodwin states the problem succinctly, for example, from what little experience I've had, it seems that topical preachers, of which there are many, don't expose their congregations to a verse by verse treatment of Romans. In their procedure, usually Romans 6-8 are skipped except for isolated passages. Those chapters are the Normative section where Identification and Reckoning are covered. They may instead cover topics in Romans 1-3 to show that we're all sinners and topics from Romans 4-5, to show how we are Justified by God through faith. Then possibly, they skip to Romans 10: 5-11 to get them saved, ignoring that Romans 9-11 are addressed specifically to Israel. Especially:

Rom 10: 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Then they jump to Rom 12:1 ff, to show them what they must do.

Rom 12: 1 ¶ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Topical preaching may be good if it's done exegetically^a. To do the job more effectively I recommend a Textual Expository Mode where the scripture is exegeted verse by verse^b With that digression we return to MJS.}

In that the Husbandman's method for true spiritual growth involves pain as well as joy, suffering as well as happiness, failure as well as success, inactivity as well as service, death as well as life, the temptation to shortcut is especially strong unless we see the value of, and submit to, **the necessity of the time element**. In simple trust we must rest in His hands, "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). And it will take that long! But since God is working for eternity, why should we be concerned about the time involved?

^a NEC Exegetical Homiletics, Section 2.2.4.2.1 Topical Expository Mode. *The Topical Expository Mode is one in which the message topic is developed independently of the order and materials of the text.*

^b IBID, Section 2.2.4.2.2 Textual Expository Mode. *The Textual Expository Mode is one in which the message is developed within the confines of the text without outside support. (Exegete only the text.)*

Graham Scroggie affirmed, "Spiritual renewal is a gradual process. All growth is progressive, and the finer the organism, the longer the process. It is from measure to measure: thirtyfold, sixtyfold, an hundredfold. It is from stage to stage: 'first the blade, then the ear, and after that, the full corn in the ear.' And it is from day to day. How varied these are! There are great days, days of decisive battles, days of crises in spiritual history, days of triumph in Christian service, days of the right hand of God upon us. But there are also idle days, days apparently useless, when even prayer and holy service seem a burden. Are we, in any sense, renewed in these days? Yes, for any experience which makes us more aware of our need of God must contribute to spiritual progress, unless we deny the Lord who bought us."

We might consider some familiar names of believers whom God obviously brought to maturity and used for His glory—such as Pierson, Chapman, Tauler, Moody, Goforth, Mueller, Taylor, Watt, Trumbull, Meyer, Murray, Havergal, Guyon, Mabie, Gordon, Hyde, Mantle, McCheyne, McConkey, Deck, Paxson, Stoney, Saphir, Carmichael and Hopkins. **The average for these was 15 years after they entered their life work before they began to know the Lord Jesus as their Life** and ceased trying to work for Him and began allowing Him to be their All in all and do His work through them. This is not to discourage us in any way but to help us to settle down with our sights on eternity, by faith "apprehend[ing] that for which also ... [we are] apprehended of Christ Jesus... Press[ing] toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12,14).

Certainly this is not to discount a Spirit-fostered experience, blessing, or even a crisis; but it is to be remembered that these simply contribute to the overall, and all-important, process. It takes time to get to know ourselves; it takes time and eternity to get to know our infinite Lord Jesus Christ. Today is the day to put our hand to the plow and to irrevocably set our heart on His goal for us—that we **"may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death"** (Phil. 3:10).

"So often in the battle," says Austin-Sparks, "we go to the Lord, and pray, and plead, and appeal for victory, for ascendancy, for mastery over the forces of evil and death, and our thought is that in some way the Lord is going to come in with a mighty exercise of power and put us into a place of victory and spiritual ascendancy as in an act. We must have this mentality corrected. What the Lord does is to enlarge us to possess. He puts us through some exercise, through some experience, takes us by some way which means our spiritual expansion, and exercise of spirituality so we occupy the larger place spontaneously. 'I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out before thee, until thou be increased' (Ex. 23:29,30).

"One day in the House of Commons, British Prime Minister Disraeli made a brilliant speech on the spur of the moment. That night a friend said to him, 'I must tell you how much I enjoyed your extemporaneous talk. It's been on my mind all day.' 'Madam,' confessed Disraeli, 'that extemporaneous talk has been on my mind for twenty years!'"

our old man is crucified {Ed. Note:συσταυρωσ̄ sustauroō <4957> (5681) {V-API-3S} was crucified} with *him* We must first bear in mind that the Christian has not to die to sin, **but that he is dead, because he is crucified with Christ**; and because he has now received Christ as his life, **he reckons the old man dead. He is not only delivered from individual sins or lusts, but the old man as a whole is set aside, dead and to be held for dead by faith** which acts according to the new man. It is true that the nature of the old man is still present in us... but it does not govern—"that henceforth we should not serve sin."

Appendix B Greek Parsing Table Definition Of OLB Transliterated Parse

Extracted From NEC, *An Exegetical Greek Grammar Of The New Testament (and LXX)*, Appendix H.

1.01 Introduction

The text of section 3.1, below is taken from the Byzantine Text Family compiled in 1982 by Zane Hodges and Arthur Farstad. The Parse for each Greek word, contained within brackets { }, is defined in section 2.1, below. Note that the ONLINE BIBLE (OLB) transliterated Greek text is written in upper case English text. The Greek parse for each Greek word of text, follows that word enclosed in brackets, { }, expressed in English capital letters. As an example, let us look at the first chapter and part of verse 1 in John's Gospel. Joh 1:1. εν <1722> {PREP} αρχη <746> {N-DSF} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM}

You'll notice that following John 1:1, we see two minuscule (small) letters: εν: **EN**. **EN** is a preposition that occurs with the Locative Case.^a Following this are <1722>, where 1722 is the Strong's Number (definition of this Greek Word). Next, brackets enclose the abbreviation, PREP, in large English letters. This Abbreviation stands as you should now understand, for the part of speech of **EN**: namely, **EN** is a Preposition^b Next, we see four minuscule letters: αρχη: **ARCH**. This is a noun in the Locative (Not Dative) case (see fn 1) and has the meaning of Strong Number <746> meaning "beginning". The two words together, **EN ARCH**, signal the ek nihilo creation start of Time. Also in the brackets are the following capital letters. N-DSF. The **N** is the abbreviation for the part of speech (POS), namely, Noun. The **D** stands for the Case Form of this noun, namely, Dative^c. The OLB only parses form NOT FUNCTION. The next letter, **S**, stands for the Number of the noun: namely Singular. In our text we will interchange this field with the next field letter, **F** that stands for the Gender of the noun: namely Feminine.

The third set of minuscule letters, ην: HN, is followed by <1510> (5707) where 1510 is its Strong Number and 5707 is its Parse (In English Imperfect Active Indicative) finally the Parse is also abbreviated and identified inside the brackets as a V: Verb. The next letter **I** stands for the Tense of the verb, namely: Imperfect Tense. Next, the X is in the field for Voice. Because this verb is a stative verb (we say a State Of Being Verb), the OLB, in effect, throws up its hands and says NOTHING! The student (all of us), then, must put on our thinking caps and determine whether the Greek Verb <1510> εμν: **EIMI**, parsed as (5707) {V-PAI-IS} is Active, Middle, or Passive Voice. In our text we affirm, as do many other Greek primers to advanced grammars that the voice of **EIMI** is usually Active Voice unless context (rarely) indicates otherwise. The next field, **I**, is the field for the Mood of the Verb. The **I** stands for the Indicative Mood. Finally the last two fields are the Person and Number fields. Here we see this verb is First Person, **1**, and Singular, **S**, Number. When we parse this verb in class AND TO OURSELVES we must acquire the habit of saying the parse as: **EIMI is the Present, Active, Indicative, first Person Singular from the verb EIMI**. For you mathematically and philosophically inclined this is an identity relation; obvious because the dictionary form of a verb is it's Present (Active) Indicative First Person Singular. In our verb parse, above, in Jn 1:1, **HN is the Imperfect Active Indicative, Third Person Singular from EIMI**; which is NOT an identity relation. E.g. we can't say that **HN = EIMI**) It is however, a valid transformation.

The Beauty of using the OLBGRK text is that it provides the user with a word for word part of speech and it's parse contained within the brackets { }, for the entire New Testament ~~and Septuagint (LXX)~~. Most of our translation for this beginning Greek course will involve good familiarity with the concepts contained in the first chapter of John's Gospel so that the text in that Bible passage contained in Table B.06 for the Visually Impaired and Table B.07, below, gives us a good look at each Greek word and its parse/part of speech (in transliterated Greek text in Table B.06).

2.01 The Greek Grammar Bible Book Abbreviation Tables

Table B.01, below shows the abbreviated Bible Book reference name used as the abbreviated name for the Verse Index List. In addition, Table B.02, below, provides the same sort of information for the Old Testament Apochrapha.

^a Cf. 24.11

^b Cf. 24.01

^c Cf. 11.01

Table B.01 Online Bible - Bible Book Abbreviation Table

BOOK NAME	ABBREVIATION	BOOK NAME	ABBREVIATION
Genesis	Ge	Matthew	Mt
Exodus	Ex	Mark	Mr
Leviticus	Le	Luke	Lu
Numbers	Nu	John	Joh
Deuteronomy	De	Acts	Ac
Joshua	Jos	Romans	Ro
Judges	Jud	1 Corinthians	1 Co
Ruth	Ru	2 Corinthians	2Co
1 Samuel	1 Sa	Galatians	Ga
2 Samuel	2 Sa	Ephesians	Eph
1 Kings	1 Ki	Philippians	Php
2 Kings	2 Ki	Colossians	Col
1 Chronicles	1 Ch	1 Thessalonians	1 Th
2 Chronicles	2Ch	2 Thessalonians	2 Th
Ezra	Ezr	1 Timothy	1 Ti
Nehemiah	Ne	2 Timothy	2Ti
Esther	Es	Titus	Tit
Job	Job	Philemon	Phm
Psalms	Ps	Hebrews	Heb
Proverbs	Pr	James	Jas
Ecclesiastes	Ec	1 Peter	1 Pe
Song of Solomon	So	2 Peter	2 Pe
Isaiah	Isa	1 John	1 Jo
Jeremiah	Jer	2 John	2 Jo
Lamentations	La	3 John	3 Jo
Ezekiel	Eze	Jude	Jude
Daniel	Da	Revelation	Re
Hosea	Ho		
Joel	Joe		
Amos	Am		
Obadiah	Ob		
Jonah	Jon		
Micah	Mic		
Nahum	Na		
Habakkuk	Hab		
Zephaniah	Zep		
Haggai	Hag		
Zechariah	Zec		
Malachi	Mal		

3.01 The Apocrypha**3.02 Documentation From the OLB Portion of the Apocrypha**

The following explanation is taken from the OLB documentation for the Apocrypha.

- "The two prologues to Ecclesiasticus are appended to the end of that book as chapters 52 and 53. The verse number was arbitrarily introduced to these prologues to make it easier to reference. The RSV omits the first prologue which corresponds to chapter 52.
- RSV verse numbering was followed for "The Prayer of Manasses" to make it easier to reference.
- The Apocrypha was dropped when the 1769 edition of the Authorized version was produced. Obvious spelling errors in the Oxford edition were corrected.
- Cross-references and other facilities do not work with this module.

This has never been accepted as scriptures for the following reasons:

- a. The Jews never considered them part of their sacred canon.
- b. Christ rejected them by citing the scriptures as the "Law, the Prophets, and the Psalms". The Jews would understand that to be what we now consider the 39 books of the Old Testament
- c. They are never quoted in the Bible
- d. They are unreliable and contradict known historical facts and doctrines in the Bible. e.g. 2 Mac 12:44,45, Wis 13:18 etc. See "A Dissertation on the Apocryphal Writings" in the book "Prefaces to Gill's Work" (GillPref).
- e. The number of books, the verse numbering and the actual verses themselves vary greatly depending on who prints the Apocrypha. This is not definitely something you would want to depend on!

3.03 Introduction from the Oxford Edition of the Apocrypha

The following is the introduction from the Oxford edition of the Apocrypha.

THE APOCRYPHA

These Books form part of the sacred literature of the Alexandria Jews, and with the exception of the Second Book of Esdras are found interspersed with the Hebrew Scriptures in the ancient copies of the Septuagint, or Greek Version of the Old Testament. They are the product of the era subsequent to the Captivity; having their origin partly in Babylonia, partly in Palestine and Egypt and perhaps other countries. Most of them belong to the last three centuries B.C., when prophecy, oracles, and direct revelation had ceased. Some of them form an historical link between the Old and New Testament; others have a linguistic value in connection with the Hellenistic phraseology of the latter. The narratives of the Apocrypha are partly historical records, and partly allegorical. The religious poetry is to a large extent a paraphrase upon the Poetical and Prophetical Books of the Hebrew Canon. In the paraphrases upon the latter there is often a near approach to New Testament teaching, especially upon God's care for the heathen world.

As to their Canonical Authority, Josephus seems to reject it as a whole, but appears from his use of I Esdras rather than our Canonical Ezra to have accepted the authenticity of at least that work. The early Christians differed in opinion respecting them but received them as part of the sacred literature of Israel. Several of the books of the Apocrypha were more generally accepted than the disputed books of the New Testament Canon. Melito (cir. 170), referring to the Hebrew Canon, separated them from the authoritative and Divine records; while Origen (cir. 230), following the LXX, included in Daniel (and so among the Canonical Books) the history of Susanna; and speaks ambiguously about the Books of the Maccabees. Jerome, a century later, called them "apocryphal" (hidden, secret, and so of uncertain origin and authority), affirming (when speaking of Wisdom and Ecclesiasticus) "that the Church doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine". In the Western Church they gradually rose in esteem, until the Council of Trent affirmed the canonicity of the greater part; but they are treated by the more critical Roman divines as "deutero-canonical", thus making some distraction between them and the books of the Hebrew Canon."

Table B.02, below, gives the OLB book abbreviations for the Apocryphal books.

Table B.02 Greek Grammar Old Testament Apocrypha Book Abbreviation Table

Apocrypha Book Name	Apocrypha Book Abbreviation
1 Esdras	1 Es
1 Esdras	2 Es
Tobit	Tob
Judith	Jdt
Esther	Est
Wisdom	Wis
Sirach (Ecclesiasticus)	Sir
Baruch	Br
Azariah	Aza
Susanna	Sus
Bel	Bel
Manasses	Man
1 Maccabees	1 Ma
2 Maccabees	2 Ma
3 Maccabees	3 Ma
4 Maccabees	4 Ma
2 Psalm	2 Ps

B.03 The OLB Greek Part Of Speech (POS)/Parsing/Declination Dictionary

This dictionary was developed for blind students. It can, however, be profitably used by visually capable students. It is, thus, broken down by part of speech (POS) and then by the parse for that part of speech. Table B.03 shows the name of each POS, its abbreviation, along with its use within the brackets. Every POS having a parse has it shown by representative capital letters following the first dash, -. The parsing definitions are shown in Table B.03, POS for all POS's, Table B.04 for Substantives and Table B.05 for Verbal Parsing Definitions.

Table B.03 POS/Verbal Parsing Dictionary Definition Table

In the examples from Table B.03, above, the definition of each of the 3 fields CNG from {x-CNG}, where x is the abbreviation for the various Substantive declinable forms; CNG. C = Case Form, N = Number, G = Gender.

Table B.04 Substantial Declension Definitions

C Case Form	N Number	G Gender
V Vocative	S Singular	M Masculine
N Nominative	P Plural	F Feminine
G Genitive		N Neuter
D Dative		
A Accusative		

4.01 The OLB Greek Part Of Speech (POS)/Parsing/Declination Dictionary

This dictionary was developed for blind students. It can, however, be profitably used by visually capable students. It is, thus, broken down by part of speech (POS) and then by the parse for that part of speech. Table B.03 shows the name of each POS, its abbreviation, along with its use within the brackets. Every POS having a parse has it shown by representative capital letters following the first dash, -. The parsing definitions are shown in Table B.03, POS for all POS's, Table B.04 for Substantives and Table B.05 for Verbal Parsing Definitions.

Table B.03 POS/Verbal Parsing Dictionary Definition Table

NAME OF POS	ABBREVIATION	EXAMPLE	TYPE OF POS
Article:	T	{T-CNG}	Substantive
Noun:	N	{N-CNG}	Substantive
Pronoun: 1st person:	P	{P-ICN}	Substantive
Pronoun: 2nd person:	P	{P-2CN}	Substantive
Pronoun 3 rd person:	P	{P-CNG}	Substantive
Demonstrative-pronoun - near&far	D	{D-CNG}	Substantive
Relative pronoun:	R	{R-CNG}	Substantive
Adjective:	A	{A-CNG}	Substantive
Verb:	V	{V - TVM-PN}	Verb
Participle:	V	{V-TVM-CNG}	Verb/Substantive
Infinitive:	N - for mood (M)	{V-TVM}	Verb/(non-declined Substantive)
Adverb:	ADV	{ADV}	Adverb/(non-declined Substantive)/Preposition
Conjunction:	CON}	{CON.	Conjunction (has optional N for negative particle
Interjection:	INJ	{INJ}	Interjection
Particle:	PRT	{PRT} or {PRT-N}	Particle (has optional N for negative particle
Preposition:	PREP	{PREP}	Preposition

In the examples from Table B.03, above, the definition of each of the 3 fields TVM from {x-TVM-PN}, where x is the abbreviation for the various Verb parseable forms; TVM. T = Tense, V = Voice, M = Mood. Additionally, P = Person and N = Number.

Table B.05 Verbal Parsing Definitions

T Tense	V Voice	M Mood	P Person	N Number
P Present	A Active	I Indicative	1 First	S Singular
F Future	M Middle	S Subjunctive	2 Second	P Plural
I Imperfect	P Passive	O Optative	3 Third	
A Aorist	D Deponent	N iNfinitive		
2A Second Aorist	X State of Being	P Participle		
R peRfect				
2R Second perfect				
L pLuperfect				

APPENDIX C The Spirituals – I Cor 12-14

By Galen Currah

Masters Dissertation - Outline And Exegesis Of I Corinthians 12 – 14,

Western Baptist Seminary, Portland, Oregon.

AN EXEGETICAL OUTLINE OF I CORINTHIANS 12 - 14

By Galen Currah

1. INTRODUCTION (12:1-3)
 - A* Ignorance about spirituals depreciated (1)
 - B. Spiritual sources contrasted (2-3)
 1. The deception of idolatry (2)
 2. The enlightenment of the Spirit (3)
- II. THE UNITY OF SPIRITUALS (12:4-11)
 - A. Their relation to the Trinity (4-6)
 1. Gifts and the Spirit (4)
 - 2* Ministries and the Son (5)
 3. Effects and the Father (6)
 - B Their common purpose (7)
 - C. Their distribution (8-10)
 - 1* Message gifts (8)
 2. Miraculous gifts (9-IOa)
 3. Glossolalia (IOb)
 - D. Their sovereign bestowment (II)
- III. THE ANALOGY OF THE BODY (12:12-30)
 - A. The principle: unity in diversity (12:12-26)
 1. The body compared to Christ (12)
 - 2 Comparison to Christ explained (19)
 - a. Social diversity
 - b. Spiritual unity
 3. Comparison of body explained (14-26)
 - a. Statement of diversity (14)
 - b. Deductions (15-17)
 - (1) An unpossessed function does not disqualify (15-16)
 - (2) A Body of one member is absurd (17)
 - c. Statement of divine placement (18)
 - d. Absurdity of equal parts (19)
 - e. Statement of unity (20)
 - f. Deductions (21-25)
 - (1) No part to be excluded (21)
 - (2) Every part necessary (22)
 - (3) Every part valued (23-24a)
 - g. Application (24b-2S)
 - (1) To divine order (2b)
 - (2) To divine purpose (25)
 - h. Results of unity for parts (26)
 - B. The application to Christian unity (27)
 - C. The application to Christian diversity (28-30)
 1. The divine order of gifts (28)
 2. The evident differentiation of gifts (29-30)

IV. A SUPERIOR APPROACH (12:31-13:13)

- A. The actual concerns (12:31)
 - 1. Of the Corinthians
 - 2. Of the apostle
- B. The dangers of lovelessness (13:1-3)
 - 1. In glossolalia (1)
 - 2. In prophecy, knowledge and faith (2)
 - 3. In giving (3)
- C. The character of love (4-7)
 - 1. In Its behavior (4-6)
 - 2. In Its extent (7)
- D. The superiority of love over gifts (8-13)
 - 1. The endurance of love (8a)
 - 2. The temporality of gifts (8b-12)
 - a. Termination predicted (8b)
 - (1) Of prophecies and knowledge
 - (2) Of glossolalia
 - b. Explanation of partiality (9)
 - c. A principle propounded (10)
 - d. A personal Illustration (II)
 - e. A further explanation (12)
 - 3. The conclusion (13)

V. THE REGULATION OF SPIRITUALS (14:1-36)

- A. In general (1-12)
 - 1. A command to prefer prophesying over glossolalia (1)
 - 2. The reason (2-5)
 - a. Their directions (2-3)
 - b. Their objects (4)
 - c. Their results (5)
 - 3. An example (6-12)
 - a. A -hypothetical situation (6)
 - b. A comparison with nature (7-9)
 - (1) Sound in nature (7-8)
 - (a) In music (7)
 - (b) In war (8)
 - (2) Glossolalia (9)
 - c. An application (10-12).
 - (1) By principle (10)
 - (2) By obvious inference (II)
 - (3) By command (12)
- B. In particular (13-36)
 - 1. For tongue speakers (13-25)
 - a. The employment of glossolalia (13-19)
 - (1) Command to seek interpretation (13)
 - (2) Explanation (14-15)
 - (a) Example (14)
 - (b) Conclusion (15)
 - (3) Reason (16-17)
 - (a) Example (16)
 - (b) Explanation (17)

- (4) Personal example (18-19)
 - (a) Possessing the gift (18)
 - (b) Preferring others (19)
 - b. The purpose of glossolalia (20-25)
 - (1) Command to mature thinking (20)
 - (2) Old Testament example (21)
 - (3) Logical deduction: sign to unfaithful Israel (22)
 - (4) Application to the church (23-25)
 - (a) The inferiority of tongues (23)
 - (b) The superiority of prophecy (24-25)
 - 2. For public worship (26-32)
 - a. Diversity of contributors (26)
 - b. Limitations on contributors (27-32)
 - (1) On tongue speakers (27-28)
 - (a) With an interpreter (27)
 - (b) Without an interpreter (28)
 - (2) On prophets (29-32)
 - (a) The procedure (29-30)
 - (b) The purpose (31-32)
 - (i) Common ability (31)
 - (ii) Self-control (32)
 - c. Rationale for contributors: God's character (33)
 - 3. For women (33b-36)
 - a. Prohibition (33b-34a)
 - (1) The standard (33b)
 - (2) The statement (34a)
 - b. Explanation: an interdict (34b)
 - c. Directions for education (35)
 - (1) Their sphere
 - (2) The reason

VI. CONCLUSION (14:37-39)

- A. Authority of Scripture (37)
- B. Danger of ignorance (38)
- C. Desirability of prophesying and of orderliness (39)

GLOSSOLALIA IN 1 CORINTHIANS 12-14

This discussion will attempt to briefly trace the argument of I Corinthians 12-14, in reference to the exercise of glossolalia. The outline followed is that obtained through a personal exegesis of the passage. Principles deduced which are applicable to glossolalia will be offset to the left and indicated by an asterisk (*).

I. Introduction (12:1-3).

A. Ignorance about spirituals depreciated

- (1). The problem alluded to here is not ignorance about the fact of spiritual things, but of their purpose and employment, for the Corinthians had no lack of gifts (1:7). The church had been using their gifts in a competitive, unharmonious manner, some supposing to have a greater share of the Spirit, not comprehending the essential unity in matters of the Spirit. *The Gk. pneumatikon* should probably be understood as neuter in gender, spiritual things or gifts, rather than masculine, spiritual men, because the discussion soon turns to spiritual enablements, all believers assumed to possess the Spirit (12:3,12,13).^{[1]a}

1* Glossolalia can be exercised in a manner characterized by ignorance about spiritual things.

B. Spiritual sources contrasted (2-3).

"Wherefore" introduces a conclusion based upon the reminder of former spiritual error and instability. The message inspired by the Spirit of God is consistent in its teaching.

2* True glossolalia is consistent in its message content, recognizing the Lordship of Jesus.

II. The Unity of the Spirituals (12:4-7).

The unity of all the spirituals is demonstrated by virtue of their common source, purpose and distribution.

A. Their relation to the Trinity (4-6).

There are three dimensions to each spiritual:

- (1) a gift,
- (2) a ministry; and
- (3) an effect.

These aspects are always present in perfect harmony in a true spiritual, even as the Persons of the Trinity work in perfect harmony.

3* Glossolalia must be exercised in harmony with the other spirituals.

B. Their common purpose (7).

Spirituals are here recognized as "manifestations of the Spirit." Every believer-is said to receive one, so we must conclude that there are no ungifted Christians* These manifestations are for advantage or profit; *I* they are not to be used for destructive purposes*

4*. True glossolalia must be exercised for constructive purposes.

C. Their distribution (8-10).

The distribution of all of the spirituals is traced the agency (passive verb with *en* and the instrumental case-) of the same Holy Spirit. No one of the gifts can claim to be the exclusive or "special" manifestation of the Spirit. "Kinds of tongues" and their interpretation, however) are indeed spirituals, but identifiably distinguished from the others by the use of heteros for their recipients in the same context with allos," {Ed. Note: The Greek heteros means Another of a different kind, while allos means another of the same kind.}

5*. Glossolalia is one of many distinguishable manifestations of the Spirit*

6* Glossolalia and its interpretation comprise a distinguishable subclass within the whole class of spirituals**^a

D. Their sovereign bestowment.

Again it is emphasized that it is the Same Spirit Who is responsible for the spiritual which each person receives^b* And it is not the recipient who decided which spiritual he shall receive, but the Spirit^c* The determining factor is according to the standard (Gk. *kathos*) of the Spirit's own deliberate decision⁵. Each individual believer receives a spiritual with respect to that individual alone, as is indicated by the adverbial use of *idios*.⁶ It is not a product of group dynamics or by the prayers, etc*, of others, although the exercise of the gift will be for the benefit of all*

7* The Spirit alone determines which individuals shall receive glossolalia.

III. The Analogy of the Body (12:12-30).

The organisms of the human body and of the church are viewed as analogous by virtue of their common Creator, and certain observations are valid for both. The unified functions of the various parts of the body compare to that of the spirituals.⁷

A. The principle: unity in diversity (12:12-26).

- 1. The body compared to Christ (12)
- 2. The comparison to Christ explained (13)

Other than the predictions by the Evangelists and Jesus (Acts 1:5), this is the only mention of a Spirit-baptism in the New Testament. Although Christians are of various social classes and ethnic groups, as the body is one, so are all believers "one body." The reason for this is that all

^a Arndt and Gingrich, Greek-English Lexicon, p. 787.

^b Dana and Mantey, A Manual Grammar, p. 162.

^c Trench, Synonyms of the New Testament, pp 354ff.

believers share a common identity (the meaning of "baptism"), having come to possess the same Spirit who abides in them all. "The doctrine taught is clear, viz., that by receiving the Spirit we are all made members of the body of Christ, and that it is in virtue of the indwelling of the Spirit that the church is one."⁸

8* All believers, glossolalist and non-glossolalist alike, have (already) participated in the "baptism" work of the Holy Ghost, and they all have His indwelling.

3. Comparison of body explained (14-19)

The observation that the body is many parts leads to several deductions:

1. The lack of a particular function does not eliminate any part from full participation in the body (15-16);
2. A body of parts all with an identical function is absurd (17). The fact of partition by divine design for a body shows that:
3. Sameness of parts precludes a body (18-19). But the unity of the body (20) further evidences that:
4. No part can exclude another (21);
5. Every part fulfills a necessary function;
6. Each part should be consciously assigned recognition. The application of this explanation is that;
7. Cooperation is the divine design, and;
8. Unity should be preserved by mutual care among the parts (24b-25). The result of all this leads to
9. A common interest of all the parts. i.e.. The Glory Of GOD.

12* Glossolalia fulfills a particular function (not identified at this point) which should be properly identified*

13* The glossolalist should be sensitive to the contribution which he makes to others, and theirs to him, and vice versa*

B The application to Christian unity (27).

This relates the relation of believer with one another to those within the illustration of the body. Principles 9*-13*, therefore, should follow as suggested*

C. The application to Christian diversity (28-30).

Christian unity having been established, it is safe to discuss then the diversity of the spirituals. But no mere list or exhaustive enumeration is given. Rather a selection, and that presented in order of importance within the church⁹ The first three spirituals correspond to offices (Cp. Eph. 4:11). '

9* The non-possession of (glossolalia) does not exclude one from full participation in the life of the church.

10* For all to exercise glossolalia would be abnormal.

11* The glossolalist cannot properly depreciate them who do not exercise glossolalia

14* Glossolalia is of lesser eminence among the spirituals.

The established fact that every believer has already been Spirit-baptized, has already received the Spirit, and has already been given a manifestation of the Spirit should make it clear that not all are to have the same spirituals, for all do not have the same*. This should be obvious from simple observation within the church. The rhetorical questions in verses 29-30 employing the negative particle *Gk μή* demand a negative response, "No, not all are apostles," etc.¹⁰

15* Not all are to exercise glossolalia

The present tense verbs used in verse 30 perhaps indicate that even those who exercise the spirituals mentioned do not continue to do so indefinitely, or will not (from the author's point of reference).¹¹

IV. A Superior Approach (12:31-13:13).

The possession and exercise Of spirituals is not the highest aim of the Christian life. It is rather love. Spirituals can be misused for selfish purposes, love cannot*

A. The actual concerns (12:31).

Whereas the Corinthian Christians were coveting gifts, even the better ones, Paul, However, recognized that all spirituals must be operated within the sphere of love. "Covet" can be taken as either imperative or indicative; if the latter, it may be either a statement or a question. If the former, then the charismatic aspect of a spiritual ought not to be the center or emphasis. {Ed. Note: *The context indicates a declarative statement of derision It should probably be translated vs.30. : . . "But you(all) are seeking the more showy gifts, vs. 31, and yet I show unto you a more excellent way". Note that vs 31 of our text is really the first sentence of the next paragraph & should be appended to chapter 13 vs.1* }.

16* Glossolalia is not the highest aim of the spiritual life.

B. The dangers of lovelessness (13:1-3).

Both the best and, the least of spirituals are explicitly stated to be of no value unless they be exercised with love, the greatest of Christian virtues. Verse 1: "If by the tongues of men I should speak, and of angels..." The "tongues of men" are doubtless the normal languages spoken by people, but what are the "tongues" of angels? Are they special heavenly dialects not comprehended by the unaided intellect of man? If that were so, it presents a difficult problem, for "if these tongues are ecstatic utterances, they could be duplicated fraudulently,"¹² and therefore be impossible to detect. And "it must be admitted that Satan can perform this phenomenon. He has done so in the past; he may be doing it today."¹³

It is Bellshaw's contention that "the uniform usage of the word tongue in the New Testament is that which signifies a language used by inhabitants of the world."¹⁴ Although the principal lexicons list ecstatic utterances as a definition of glossa, it is based upon a presupposition about the nature of tongues in I Corinthians.

Bellshaw elucidates:

"The setting in which this gift was exercised lends further weight to the viewpoint that these were known languages which were uttered, the Acts 2 people had come from many foreign countries. (Acts 2:5, 9-11). In Acts 10 Cornelius was a foreigner (Acts 10:1). In Acts 19 Paul was in a foreign country. In Corinth Paul's ministry was to a seaport community which was a melting pot for peoples from many parts of the world. It was a city where many languages were spoken. Therefore, the ability to speak a foreign tongue without previous acquaintance with that language would arrest the attention of these people, and commend that message as a supernatural one."¹⁵

The glossolalia of the Acts and of 1 Corinthians should be equated as the same phenomenon, because (1) both use the same terminology (glossa and lalein) and (2) Luke wrote about five years after Paul and still used the same terminology, fearing no confusion.

Major non-biblical Greek lexicons¹⁶ not only- do *not* consider ecstasies a valid definition of glossa, but a comprehensive consideration of biblical usage would seem to preclude any such glossal were known human languages:

- (1) The normal meaning was the organ of, content of and designation of groups denoted by a known language*
- (2) The reference in Mark 16 employs the adjective kainos (new in quality), not neos (new in kind or time) {Ed. Note: In fact, the longer ending, vs 9-19, of Mark 16, has been textually shown to be added by some unknown scribe at a later date. See *A Textual Commentary On The Greek New Testament* United Bible Societies pp 122-128.}
- (3) The tongues of Acts 2 were clearly known dialects, for they required no interpreter.
- (4) Acts 10 (cp. 11:17) was the same situation*
- (5) Acts 19 employs the same terminology*
- (6) Attempts to feign glossolalia in the flesh may have mistaken "anathema" for "maranatha" (I Cor. 12:3).
- (7) Kinds (genos) of the known and the unknown languages would not have been kinds of the same thing.
- (8) Tongues in Scripture are always translatable.
- (9) The "tongues of men and of angels" are grammatically one class, are only hypothetical (can), and are always comprehensible when angels converse in Scripture.
- (10) The word "unknown" at 14:2, 4, 13, 14, 19, 27 is an unjust insertion in the A. V.
- (11) The tongues which "no man understands" pertained to the use of glossolalia in the then current services of the church, not to the nature of the tongues.
- (12) They were known languages produced at Babel.
- (13) The illustration of 14:7ff depreciated order-less sounds.
- (14) If Isaiah 28:11f pertained to known Assyrian, then I Corinthians 14:22 is known languages.
- (15) Luke wrote sometime after Paul wrote I Corinthians but used the same terminology.
- (16) Unintelligible sounds would not have been indicative of any miracle.
- (17) All known angelic communications were in understandable languages*
- (18) That tongues were unintelligible, ecstatic utterances awaits to be proved.¹⁷ What at first glance seem to be two orders of tongues in 1 Corinthians 13:1 are, as seen after closer examination, an assertion of just the opposite. Gromacki gives three reasons why this must be so:

First, Paul was describing a hypothetical case {"if," Gk εαν introduces a 3rd class conditional clause}.

This does not mean that he had spoken in angelic languages even though he later admitted that he did speak in tongues (I Cor 14:18)

Second, the very fact that the word "tongues" Is used just once with "*men" and "angels" shows that human

and angelic languages can be grouped together^a. They have something in common. They are both languages, known and understood by the listeners.

Third, whenever men and angels conversed together in biblical times, they were able to carry on an intelligent conversation in known languages without difficulty or interpretation. Rather than dividing languages into known and unknown, Paul is affirming that all tongues phenomena were in the form of definite languages, not ecstatic utterances.¹⁸

17* Biblical glossolalia consists only of known languages.

C. The character of love (4-7).

18* Glossolalia exercised in love is righteous and selfless.

D. The superiority of love over spirituals (8-13).

Love never fails, "i.e., it endures forever. It is not designed and adapted, as are the gifts under consideration, merely to the present state of existence) but to our future and immortal state of being."¹⁹

Two spirituals in particular are selected to explicitly state their temporality - prophecies and knowledge. But that is not to imply that prophesying and knowing will ever cease.

That prophecy (Gk. propheteia) and knowledge (Gk. gnosis) refer to the content of prophecy and knowledge, rather than to the act of prophesying and speaking knowledge, and is evident for several reasons.

First, In I Corinthians 12:8 Paul describes the gift of expressing knowledge by the term word of knowledge, but in I Corinthians 13:8 he employs the simple term knowledge. The former looks at the expression of knowledge; the latter refers to that which is known or the knowledge itself.

Second, verse nine emphasizes the content of prophecy and knowledge more than the act. Third the two are brought together in I Corinthians 14:6 where the last term, doctrine indicates all the preceding terms refer to content.

The point is, as we shall see, that the imperfect content of the spirituals will eventually be superseded.^b However it is, in the case of tongues) not the message content that will be eliminated, but the practice itself "shall cease". An important grammatical distinction must also be observed.

In the case of prophecies and knowledge, they shall "be made" Invalid, abrogated, *abolished*²¹ (passive voice), but tongues shall merely cease²² "of themselves" (middle voice). Both the change In verb and the change In voice of the verbs with the omission of mention of tongues In verses 9 and 12, all In the same context, seems to be significant.²³ The cessation of tongues is in no wise viewed as concomitant with the abolishment of prophecies at a future point, (to be determined shortly). "The Implication is clear. Tongues will not be in existence, to be rendered Inoperative" at that time.²⁴

Verse 9 states' the problem of imperfection in spirituals.

Verse 10 states a gnomic {customary} principle about the eventual abrogation of imperfections.

Verse 11 illustrates such, and verse 12 explains by application when the imperfect content of spirituals will be abolished, viz., "when the Lord

Jesus comes.²⁵"^c "The speaking face to face quite evidently Is a reference to prophecy. ...Numbers 12; 6-8."²⁶

^a Imagine the angels at our Lord's birth speaking in an unknown ecstatic language. Or those angels speaking ecstatically in Rev 5:12. Note also that only men can sing or make music. The angels did not sing the night our Lord was born!

^b See footnote a on next page.

^c There is another argument about when the revelation of God has been completed (approx. 96 AD) Those gifts of new revelation involving content will be caused to cease because we have a "more sure word of prophecy". The mirror illustration of 13:12 is taken as a reference to the Word of God! Notice this same figure is used in II Cor 3:18 and refers directly to the Word of God. We are instructed to be sanctified by it (changed into Christ's Image). Also in James 1:21-25 the mirror of the Word is used to illustrate not only the saving of our soul, but the progressive sanctification of the believer. Because the gift of tongues was only to be used in the presence of Jews as a sign the Messiah had come, (Is 28:11-12), The gift would have ceased by itself at the destruction of the temple by the Roman general Titus in 70 AD.

19* Biblical glossolalia was to cease of itself at an unspecified future time before the Lord* s return.

V. The Regulation of Spirituals (14:1-36).

The essential unity of all the spirituals, their sovereign, divine distribution, their common purpose, and their varying importance all lend to the following principles for their regulation.

A. In general (1-12).

The church is clearly commanded to continually pursue love, and to prefer to prophesy over their desire for spirituals. The act of prophesying is distinguished from the spiritual "prophecy" and the spiritual "prophet", for it is something all can do (Verse 31). The reason is that prophesying edifies others, glossolalia does not, unless interpreted. The church ought to give prominence to prophecy, or preaching ("that you might preach")

20* To prophesy is preferable to glossolalia.

B. In particular (13-36).

The very incomprehensible nature of tongues for most people (they who have not learned the particular language--"the unlearned"?) requires that tongues be interpreted to be of any benefit to them. i.e., the very purpose of spirituals. (13-19)

2.1* Glossolalia must be Interpreted when exercised among them who do not understand the language in use*

Mature thinking (cp. 13:9-11) is demanded to understand the very purpose of tongues. From the quotation of Isaiah 28:11-12, it is deduced (Gk hoste. "wherefore") that tongues are for a sign.²⁷ But the objects of the sign are "this people," i.e., the Jewish nation, who are further said to not give heed, and that in Messianic times.²⁸ "Accordingly directed as it is to an unbelieving people, the" true, function of the gift is 'for a sign to unbelievers' ...The adjective (apistos) under these circumstances would--in contrast to a participial form, express pure description as over against the action of believing involved in the foregoing participle.²⁹ It is unbelieving Israel as a special class who are by nature "faithless" for whom tongues were intended. Individual believers are not here in question (23-25). Tongues are no more for them than for those who already exercise belief.

"When Paul came to Corinth he proclaimed to the Jews that Jesus was the Messiah (Acts 18:5). They considered this to be a blasphemous message, but God authenticated it to them by giving to the believers in Corinth the gift of tongues 1130 "It is also clear from the Acts of the Apostles that whenever the gift of tongues was exercised Jews were present.³¹

22* Glossolalia is a sign for the faithless nation of Israel.

It has already been observed that glossolalia was to cease sometime before the return of the Lord. The very nature of tongues as a sign, and in particular to the nation of Israel, especially at the time of Messiah, indicates when that spiritual was to cease. It can be demonstrated from Scripture that (1) the object of the sign, i.e., Israel, ceased to exist, that therefore (2) the purpose of the spiritual, i.e., to be a sign, lost all relevance, and, therefore, that (3) the spiritual ceased, Jesus Himself predicted the soon destruction of the nation of Israel as an identifiable entity "until the times of the Gentiles be fulfilled" (Luke 21:20-24).³² By the time that the Epistle to the Hebrews was written, the sign spirituals had ceased, having fulfilled their purpose of confirmation of the Word among Jews (Hebrews 2:3-4; cp. Mark 16:17 and 20) .³³

"To exalt the gift, while overlooking the purpose for which God gave it, is to betray an immaturity which is inappropriate to spiritual adulthood."³⁴

23* Biblical glossolalia ceased with the destruction of Israel for the duration of the Times of the Gentiles, and with the confirmation of the Word of God.

In public worship (26-32), everything, glossolalia included, must be done for edification. No tongues should be spoken without an interpreter. With an interpreter, only two or three may speak.

24* In the church, glossolalia must be interpreted and closely regulated, otherwise silenced.

It is expressly forbidden to women to speak in the church (33b-36). No Jew would ever attend to a woman attempting to predicate.

25* Women are forbidden to exercise glossolalia in the church.

VI. Conclusion (14:37-39).

The authority of Scripture must be recognized in all exercise of spirituals. If a man remains ignorant of the foregoing principles, he is not known (to be spiritual). Although prophesy is superior) glossolalia is not to be forbidden (it has ceased of itself - or will have ceased by itself in 70 AD.).

26* Glossolalia is subject to the authority of Scripture.

CONCLUSION

From this brief consideration of 1 Corinthians 12-14, it appears:

- (1) that Biblical glossolalia was the super-natural ability to speak known languages which were not understood by the speaker,
- (2) that glossolalia was a special sign for the confirmation of the Word before unbelieving Israel until the destruction of Jerusalem, which began the Times of the Gentiles,
- and
- (3) that the exercise of glossolalia is therefore no longer valid.

"The failure of the modern tongues movement to display any discernible consciousness of the plain Biblical purpose of this gift stands as a powerful argument against the movement's genuineness and validity ."³⁵

Twenty-five principles have been deduced from the same material for the regulation and proper understanding of glossolalia. The failure of all known glossolalia movements to observe these revealed truths precludes the validity of those movements, and suggests that their origin is not divine.

It is recommended that all receptive believers be carefully educated concerning the true nature of spirituals and warned about this false movement which is sweeping so many saints into spiritual deception, that we might all be rightly edified and exercised in love.

Endnotes For Thesis

- 1 Cf. Grosheide, The First Epistle to the Corinthians, The New International Commentary of the New Testament. pp, 278f.; and Robertson and Plummer, Corinthians. The International Critical Commentary
- 2 Arndt and Gingrich, Greek-English Lexicon, p. 787.
- 3 Dana and Mantey, A Manual Grammar, p. 162.
- 4 Trench, Synonyms of the New Testament, pp 354ff.
- 5 Cf. Arndt and Gingrich, pp. 145f; Cremer, Biblico-Theological Lexicon pp. 143ff.
- 6 Cf. Arndt and Gingrich, pp. 379ff.
- 7 Cf. Robertson, p. 269.
- 8 Hodge, An Exposition of the First Epistle to the Corinthians, p. 256. pp. 253-256.
- 9 So Hodge, Grosheide and Robertson. Robertson, pp 278f, suggests that Gk $\mu\epsilon\nu\ \delta\epsilon$ would have been used for equality*
- 10 Dana and Mantey, p. 265.
- 11 Suggested by Gerlcher, An Exegetical Approach to First Corinthians Twelve to Fourteen (M.Th. Thesis), p 51
- 12 Bellshaw, "Confusion of Tongues," Bib, Sac., Ap-Jn, p. 148.
- 13 Gromacki, The Modern Tongues Movement, p. 10.
- 14 Bellshaw, p. 147'
- 15 Bellshaw, p. 148'
- 16 E.g., Liddel and Scott, Greek-English Lexicon, p. 295.
- 17 Gromacki, pp. 58ff.
- 18 pp. 62-63
- 19 Hodge, p. 271.
- 20 Toussaint, "First Corinthians Thirteen and the Tongues Question," Bibliotheca Sacra, October-December, 1963, p. 311.
- 21 Abbott-Smith, Manual Greek Lexicon, p. 238
- 22 Abbott-Smith, p. 350.
- 23 Toussaint, p. 315.
- 24 Ibid.
- 25 Ibid.
- 26 Ibid.

- 27 Hodges, "The Purpose of Tongues," Bibliotheca Sacra, July-September, 1963, p. 229.
 28 Cf. Ibid, n. 2.
 29 Ibid., pp. 229-230.
 30 Bellshaw, p. 150.
 31 Ibid., p. 149
 32 Hodges, p. 233. 33 Johnson, "The Gift of Tongues and the Book of Acts," Bibliotheca Sacra, Oct.-Dec. '63, p. 311, n. 2.
 34 Hodges, p. 231.
 35 Hodges, p. 233.

BIBLIOGRAPHY FOR THESIS

The topic concerns glossolalia in 1 Corinthians and its duration. It is fitting that each of us have some familiarity with glossolalia in history for this discussion. Please see;

Dollar, George W., "Church History and the Tongues Movement," Bib, Sac. Oct.-Dec., 1963
 This article appears In a series of articles on the movement In this and the previous issue of Bib., Sac., all of which would be profitable,

Gromackl, Robert G., The Modern Tongues Movement (231.32 G875). This excellent work may be ordered from most Email Bible sellers See his chapter "A Historical Survey of Speaking in Tongues." pp. 5-30. Check the definitions of glossa in several of your Greek lexicons. Then compare Dr. Gromackl's discussion on the Biblical usage of the word. Ibid., pp. 58ff. Gromacki also has a descriptive chapter on the working principles and practices within the modern tongues movement.

To the above add:

Rogers, Cleon, L., "The Gift of Tongues In the Post Apostolic Church" Bib, Sac. April-June 1965. Rogers suggests four (4) significant Inferences from the place which tongues played in church history after canonization. See especially the references to gifts In Justin Martyr which he cites.

A new book with a chapter of several possible (probable) explanations of the present day phenomena.

Burdick, Donald W., Tongues, To Speak or Not to Speak, Moody Press, 1969, paperback. See "Possible Explanations," pp. 68ff.

Some insightful exegesis and textual observation from the Acts and I Corinthians 12-14 are contained in:

Johnson, Hodges, Toussaint, Dollar, Rogers., "A Symposium on the Tongues Movement," Bib. Sac. July-Sept, and Oct.-Dec. 1963.

There are, of course, piles of books, booklets and articles written In favor of the practice of glossolalia, seldom exegetical. For some of the theological problems Involved in the present day exercise of glossolalia, you might see:

Hoekema, Anthony A., What About Tongues Speaking, Eerdmans, 1966. Five (5) principal theological difficulties are enumerated on pp. 103ff. Then six (6) positives "lessons" to be learned from the tongues movement are advanced on pp. 125ff.

Perhaps one of the more Influential and quoted books on glossolalia from the proponent's point of view is:

Borton, Wade.H., The Glosaolalia Phenomenon. Pathway Press, 1966. Two chapters present the glossolalist's interpretation of the facts of history as touching upon the occurrence of the action during the past two millenium (pp. 67ff, 95ff.)

*General Editor

Several works from the glossolalia movement can be found in the 231.32 section of libraries See also the journal Paraclete, several issues. Psychological considerations are dealt with in journals given to that sort of thing.

Cf. periodical indexes, under "glossolalia "

The standard commentaries by Godet, Hodge, Grosheide (N.E. C.C.), and Robertson and Plummer (I.C.C.) seem to be frequently cited*

For a theologian's approach to the whole matter, 'see, e.g.,

Walvoord, John P., The Holy Spirit. Dunham, 1958, pp. 288ff.

ENDNOTES

i A short article on the attributes of God: From my book *"The Kingdoms Of The Frauds"* The Major Religions And Cults Of The World, Section 2.0 Christianity.

5. God is One and consists in three persons (The Father, The Son, and The Holy Spirit) Note: Gen 1:2, 26; Ps 2; Nu 23:19;

God The Father and God The Holy Spirit are incorporeal. The resurrected, God the Son, now has A Resurrected body – The God-Man in the heavenlies. Acts 1:9-11; 1 Jo 2:1-2.

6. From a Systematic look at God, in Scripture, we see that God is/has the following Attributes and Essence.

I. Personality

1. Omniscience Ps 33:13; Is 46:10; Acts 15:18; Ro 4:17;

2. Sensibility Jer 31:3

a. Holiness Ex 3:5; Lev 19:2; 1Sam 2:2; Job 15:15; Ps 22:3, 47:8, 111:9; Isa 6:3, 57:15; 1 Jo 1:5; Rev 6:10, 15:4.

b. Justice 1 Chr 19:7; Job 4:17, Ps 19:9, 89:14; Is 45:21; Acts 17:31; Rom 2:12-16, 3:26; 1 Co 11:31-32

c. Love Jer 31:3; Mal 1:2-4; Joh 3:16, 17:24; Ro 9:13

d. Goodness Eph 2:4-5

i. Mercy Is 54:7; Rom 3:26, 9:15, 18; 2 Co 1:3; 1 Tim 1:13; Heb 4:16

ii. Grace Lu 2:40; Joh 1:14, 16, 17; Ac 4:33, 20:32; Rom 1:17, 3:24, 4:4, 16, 5:2, 15, 17, 20, 21; 6:1, 14, 15, 11:5-6, 12:3,6, 16:20, 24; 1 Co 1:3-4, 15:10, 18:23; 2 Co 1:12, 6:1, 8:9, 9:8, 12:9, 13:14; Gal 1:3, 6; 2:21, 5:4, 6:18; Eph 1:2, 6, 7, 2:5, 7, 8; 3:2, 7-8; 4:7, 29; Php 1:7, 4:23; Col 1:2, 3:16; 4:18, 1 Th 1:1, 5:28; 2 Th 1:2, 1:12, 2:16, 3:18; 1 Ti 1:2, 14, 6:21; 2 Ti 1:2, 9, 2:1, Tit 1:4, 2:11, 3:7, 15; Phm 1:3, 25; Heb 4:16, 10:29, 12:15, 28, 13:9, 13:25; Jas 4:6, 1 Pe 1:2, 10, 13, 4:10, 5:5, 10, 12; 2 Pe 1:2, 3:18; 2 Jo 1:3; Jude 1:4; Rev 1:4, 22:21

e. Truth Gen 15:13-14; Ex 12:41; Num 23:19; Ps 12:6; But Jer 18:7-8; Jn 14:6; Ro 3:4; Heb 10:23

f. Rationality Gen 1:4. 10, 12, 18, 21, 25 (good), 31 (very good); Mal 1:2-4; Ro 9:13 (love-hate)

3. Will Joh 1:13; Rom 8:27, 12:2; 1 Co 1:1; Gal 1:4; Eph 1:5; Col 4:12; 1 Th 4:3; 2 Ti 1:1; Heb 10:36; 1 Pe 2:15, 3:17, 4:2, 19; 1 Jo 2:17.

a. Freedom Hos 14:4; Mat 10:8; Mat 11:26; Ro 3:32; 1 Co 11:2; Rev 21:6, 22:17.

b. Omnipotence Gen 1; Ex 9:16, 15:6, 32:11; De 4:37, 9:29; 2 Ki 17:36; 1 Ch 29:12; Neh 1:10; Job 26:12, 14, 36:22, 37:23; Ps 21:13, 66:3,7, 106:8, 147:5; Isa 40:26, 50:2; Jer 10:12, 27:5, 32:17, 51:15; Mat 6:13, 9:6, 8, 10:1, 22:29, 24:30, 28:18 – Joh 17:2; Rom 1:16, 20, 9:17, 22; 2 Co 6:18, 13:4; Php 3:10; Col 2:10; 1 Ti 6:16; Heb 1:3; 1 Pe 1:5, Jude 1:25; Rev 1:8, 4:8, 4:11, 5:12-13, 7:12, 11:17, 12:10, 15:3, 8, 16:14, 19:1, 15, 21:22.

II. Constitutional Attributes – These are predicablesⁱ of His Essential Being. They are not communicated to other beings. These are peculiar to God and are absent in all other creatures.

1. Simplicity Whatever is God, is not compounded. The fact of the trinity does not predicate 3 Essences. It rather predicates one Essence and the one Essence is simple in itself.

a. Invisible as opposed to physical. Joh 1:14 not being an exception because the God-Man Jesus was fully God and fully man – men couldn't see His Essence as God, but only His acts seemingly from His manhood. Joh 1:18; Rom 1:20; Col 1:15-16; 1 Tim 1:17; Heb 11:27.

- b. The attributes of God are not detached portions of His Being, which when compounded compose God. His essence is in every attribute, and each attribute sets forth some fact related to His uncompounded Essence.
2. Unity God is one essence. Deu 6:4 (The Shema), 32:39; Isa 44:6; 1 Co 8:4. "The unity of God is a predicable. It does not determine what God is in Himself. It only has to do with His mode of existence. See The Trinity
 3. Infinity The only idea we have of infinity, comes from a deep understanding of the Mathematics and to some extent the physics of our Universe in which we live. The Mathematician has long since used the concept of infinity in Summations, Integrations, and various Geometries (e.g., Projective Geometry). Although physicists have recently decided on a finite Universe, the mathematician is not so sure that Planck was right in actuality. What we can measure is not extent, it has to do with intent and ability. What we're able to measure is not all there is. Because God exists hyperdimensionally to and with us, and He created the 4 dimensions in which we exist, then He being the first cause, is infinite. Psm 147:5. For valid mathematical representations of the infinite, see Appendix G - A Warning About The Use Of The Checking Principle. For example how can the Spirit of Christ dwell in us and we seated with Christ in the heavenlies? Answ. See Differential Geometry illustration in that Appendix G.
 4. Eternity "The eternity of God is involved in His Self-Existence. He is uncaused, therefore He must be without beginning. He transcends the whole chain of causes and effects. Therefore He can never cease to be." Deu 33:27; Joh 17:3; Rom 1:20; 2 Co 5:1; Eph 3:11; 1 Tim 1:17; Tit 1:2; Heb 5:9, 9:14, 15; 1 Joh 5:11, 13, 20; Rev 4:10, 5:13, 14, 22:13. See also Ex 3:14 The I AM of Scripture and Joh 8:24, 28, **58**; 14:6, 11, 20.
 5. Immutability "As defined by the New Standard Dictionary (1913 ed.) is the state or quality of being that which is not capable or susceptible of change, either by increase or decrease, by development or self-evolution; unchangeable; invariable; permanent; as, God is immutable." Heb 6:18; Jas 1:17
 6. Omnipresence or Immensity Gen 3:8; Ex 33:14, Deu 4:37; Psm 103:22
 7. Sovereignty Power, Authority Rev 1:6 (Grk. κρατος) 1:8 (Grk. παντοκρατορ)
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