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# A Treatment of the Article of New Testament Greek

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# A Treatment of the Article of New Testament Greek.

Since the turn of the century the conceptions of the New Testament language have undergone a radical change. Until this time the "Biblical" Greek was essentially an isolated language. Two extremes had been followed in the appraisal of the New Testament Greek. On the one hand, the Purist insisted on finding parallels for all constructions in classical Greek. This was an impossible task. On the other hand, we had the Hebraist who found Semitic influence where there was none. Two separate groups of evidence have entered to break down these false conceptions. These are the papyri and the inscriptions of the age.

Dr. J.H.Moulton was one of the first to apply this valuable evidence to the grammar of the New Testament. We quote from him: "The new linguistic facts now in evidence show with startling clearness that we have at last before us the language in which the apostles and evangelists wrote. The papyri exhibit in their writers a variety of literary education even wider than that observable in the N. T., and we can match each sacred author with documents that in respect of Greek stand on about the same plane. The conclusion is that 'Biblical' Greek, except where it is translation Greek, was simply the vernacular of daily life." The part that both the inscriptions and the papyri play, he describes thus: "The papyri of Upper Egypt tally in their grammar with the language seen in the N. T. as well as with inscriptions like those of Pergamum and Magnesia." "And of them all(the New Testament writers) we may

1. J. H. Moulton, Prolegomena, p. 4.
2. Ibid.  p. 6.

assert with some confidence, where translation is not involved, we shall find hardly any Greek expression used which would sound strange-ly to speakers of the κοινή in Gentile lands."[1]

Thus, we see that it is a pure figment to imagine that the Greek of the New Testament differed in any material respect from that spoken by ordinary people throughout the Roman empire.[2] The κοινή was the language of the merchant, the shipper, the soldier, the officers of the government, and the like. However, this does not leave room for the inference that there was no comparative correctness and dignity of speech. It would be folly to maintain this. Would it not be the height of folly to assert that there is no comparative correctness and dignity of language of the popular speech, both written and spoken, of our day?

Therefore, even in the "minutiae" we assert that there was a distinct and set idiom or idioms which we must endeavor to discover in order that we might understand the message of the language. Thus if anyone considers that we have busied ourselves with "minutiae loquacissimae," he not only indicts us for our work but also indicts such notable scholars as Trench, Ellicott, and Lightfoot. Lightfoot considers the article such an important factor in the Greek idiom that in his discussion of the revision of the English versions, he places the article second only to the tenses in the faults of the grammar of the translators.[3]

1. J. H. Moulton, Prolegomena, p. 10.
2. Perhaps Radermacher gives us one of the main reasons for the widespread difference of Hellenistic culture. "Die Kriegzuege Alexanders des Groessen trugen auch hellenische Kultur bis in die fernen Winkel der damals bekannten Welt. Griechisch wird Weltsprache in gar anderem Sinne noch als heutzutage etwa Englisch, es wird die Sprache der Gebildeten schlechthin, aber auch die des Kaufmaennischen Verkehr. Nach dem Tode des grossen Eroberers zerfiel sein Reich in einzelne Koenigtuemer, als deren wichtigsten Aegypten, Syrien, Makedonien, Pergamon hier genannt seien. Die Herrscher dieser Staaten setzten eine Ehre darein, die Hauptstadt zu einem Zentrum griechischen Wesens zu machen." L. Radermacher, Neutestamentliche Grammatik, S. 9.
3. Cf. Lightfoot, Fresh Revision of the N.T., p. 91

.As we enter the discussion of even the limited field of the idiom, the use of the Greek article, the word of the great Doctor J. H. Moulton assures us that our efforts will not be in vain. For he says, "From a vein so rich in treasure even the poorest instrument can hardly fail to bring out nuggets of pure gold."

1.   J. H. Moulton, Prolegomena, preface, XV.

A Discussion of the Article of the Greek New Testament

with Practical Application.

I. General.

A. Other uses of $\dot{o}$, $\dot{\eta}$, $\tau\acute{o}$:

In addition to being used as the article $\dot{o}$, $\dot{\eta}$, $\tau\acute{o}$ is also used as the demonstrative and the relative. This forms the simplest demonstrative and was later weakened into the article $\dot{o}$ $\H{\alpha}\nu$ (Rev. 1,4) or increased to the relative as in $\dot{o}$ $\H{\eta}\nu$ (Rev. 1,4). As a rule the demonstrative $\dot{o}$ in the New Testament is resumptive as in Matt. 2,5 where $o\dot{i}$ $\delta\grave{\epsilon}$ refers to the $\pi\alpha\rho'$ $\alpha\dot{v}\tau\tilde{\omega}\nu$ of the preceding verse. This is the remnant of the old demonstrative use. This shows who or what is to be understood. This also occurs for contrast as in Acts 14,4: $o\dot{i}$ $\mu\grave{\epsilon}\nu$ $\H{\eta}\sigma\alpha\nu$ $\sigma\grave{v}\nu$ $\tau o\tilde{i}\varsigma$ $I o v\delta\alpha\acute{i}o\iota\varsigma$, $o\dot{i}$ $\delta\grave{\epsilon}$ $\sigma\grave{v}\nu$ $\tau o\tilde{i}\varsigma$ $\alpha\pi o\sigma\tau\acute{o}\lambda o\iota\varsigma$. Cf. Matt. 22,5; 13,23; Gal. 4,22. This is clearly a remnant of the old demonstrative use and it is confusing to caption this use as does Green, "The Article often stands without a noun expressed."[1] It is the demonstrative $\dot{o}$ and not the article used as demonstrative.

The use of the relative $\dot{o}$ occurs in the phrase $\dot{o}$ $\H{\eta}\nu$ (Rev. 1,4) and the parallels in Rev. 1,8; 11,17.

B. Origin and Development:

Among the Indo-European languages the article is a Greek

1. S. H. Green, Handbook to the Grammar of the Greek Testament, p. 174.

innovation.     It is not found in Sanscrit nor in Latin.     The
first appearance of the article is in Homer.     Its perfection was
reached in Attic prose of which Plato is a good example.     The
authorities are agreed that in the New Testament, the usage is
in all essentials in harmony with Attic prose.     In fact Moulton
says:     "In all essentials its use is in agreement with Attic.
It might be asserted that the N.T. is in this respect remarka-
bly 'correct' when compared with the papyri."

          The Greek article has developed from the demonstrative and
has the same form as the demonstrative $\acute{o}$ , $\acute{\eta}$ , $\tau\acute{o}$ .     The de-
velopment of the Greek article from the demonstrative is not an
isolated case.     From the Latin demonstrative "ille" we have the
Spanish "el", the French "le," and the Italian "il".     In German the
case is perhaps even more similar.     Ther German "der" is used
as demonstrative, article, and relative.     Also in English the
article "the" is related to the demonstrative and relative "that."
Robertson considers it likely that the origin of the article
from the demonstrative can be seen in Homer.     He cites the
views of the Homeric scholar Monro on this point:     "Monro
thinks it to be the apposition of the substantive with the de-
monstrative $\acute{o}$ .     So Iliad, 4,501, $\eta\delta'\epsilon\tau\epsilon\rho\text{o}\iota\text{o}$   $\delta\iota\grave{\alpha}$
$\kappa\rho\text{o}\tau\alpha\acute{\phi}\text{o}\iota\text{o}$ $\pi\epsilon\rho\eta\sigma\epsilon\nu$ $\alpha\iota\chi\mu\grave{\eta}$ $\chi\alpha\lambda\kappa\epsilon\iota\eta$.... In Attic the article shows
that a particular person is spoken of;     in Homer it marks the
turning of attention to a person.     In Homer the article usually
marks contrast and not mere definiteness.     But this contrast

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          1. J. H. Moulton, Prolegomena, p. 80.
          2. Blass, Grammar of N.T.Gr. p. 145:   "Has long since been
developed out of the old demonstrative pronoun, retains on the
whole in the N.T. all its former usages, and amongst them to a
certain extent its use as a pronoun('this one', 'he')."

or singling out of the special object is in essence the real article which is thus attributive."[1]

## II. Manner of Designation.

The article does not point out an object as far or near. This is the work of the demonstrative. The article is the pointer. It is well named the definite article( τὸ ὁριστικὸν ἄρθρον ) because there is either contrast drawn in the distinction or allusion to what is already mentioned or assumed as well known. The article distinguishes by pointing out in one of three ways:

### A. Individualizing:

The article draws a distinction between individuals. The reason for the distinction being drawn is not given by the article. As a rule, the context makes the reason for this distinction clear. The important matter is to view the situation from their point of view and find the reason for the use of the Greek article.

In the record of the temptation (Luke 4,9; Matt. 4,5) the translators have missed the picture before the eye of the writer when they translate τὸ πτερύγιον "a pinnacle." Whatever the meaning of the word "pinnacle", it is sure that a definite place is meant. The word in its literal meaning denotes a little wing. Thus it may simply mean the edge of the roof or court. Perhaps it was the roof of the wing that towered high over the valley of the Kidron. It was to this definite

1. Robertson, Grammar of N.T. in the Light of Historical Research, p. 755.
2. Unless otherwise stated, the English translation referred to, is the Authorized Version.

place, not to "a pinnacle" to which the Lord was taken by the devil.[1]

There are many examples of this where the translators have failed to grasp the full meaning of the Greek idiom. Matt. 5,1 $\epsilon \dot{\iota}_{S} \tau \dot{o} \ \ddot{o}\rho os$ is rendered "a mountain". This was not any mountain, but the mountain right at hand. The article individualizes, points out the one particular mountain. Cf. Matt. 5,15; 1 Cor. 5,9

If a person observes this use of the article, it will often enable him to gain the view point of the writer or speaker. This has often escaped the translator and much vividness and picturesqueness, if not exactness in meaning, has been lost.[2]

## B. Generic:

The article is not always necessary to draw the distinction between classes. Nevertheless, it is quite common to use the article with the different classes. The absence of the article with classes may be seen in 1 Pet. 3,18: $\delta i' \kappa \alpha \iota o_S$ $\dot{\upsilon} \pi \dot{\epsilon} \rho \ \dot{\alpha} \delta i \kappa \omega \nu$. 1 Cor. 1,20: $\epsilon \ddot{\iota} \tau \epsilon \ \mathcal{I} o \upsilon \delta \iota' o \iota \ \epsilon \ddot{\iota} \tau \epsilon$ $\ddot{E} \lambda \lambda \eta \nu \epsilon s$. However, Matt. 8,20: $\alpha \dot{\iota} \ \dot{\alpha} \lambda \dot{\omega} \pi \epsilon \kappa \epsilon s \ \ldots \ldots \kappa \alpha \dot{\iota} \ \tau \dot{\alpha}$ $\pi \epsilon \tau \epsilon \iota \nu \dot{\alpha}$ and many passages such as Ro. 2,13; Eph. 5,22.25 show the use of the article to point out classes. Cf. Matt. 5,3-10. It is also very common to find the singular used with the article in a representative sense for the whole class.

1. Davis, Dictionary of the Bible, p. 613: "Exact identification is impossible. The Greek word pterugien, like pinnacle which is used to translate it, literally means a little wing; and it denotes the fin of a fish, the border of a garment, or the end of the breastplate(Lev. xi,9; Num. xv,38; Ex. xxviii, 26, in the Septuagint)."
2. Robertson attributes this loose and inaccurate handling of the article by the King James translators (as due) to the influence of the Vulgate. Cf. Grammar of the NT GR. in the Light of Hist. Research, p, 756.

Matt. 18,17: ὁ ἐθνικὸς καὶ ὁ τελώνης.    Cf. Luke 10,7.

Where there is only one of a kind, the idea is not far from the class idea. · An excellent example of this is ὁ οὐρανὸς καὶ γῆ    (Matt. 24,35).    Also θεός , like proper names, is not far removed from this idea of class distinc- tion.    Thus θεός  and proper names will often use the article where we do not need it in English.

## C.  Qualitative:

English does not use the article with abstract ideas unless they have been previously mentioned.    But the Spanish and German are somewhat like the Greek ·here.    It is not necessary to have the article with abstract qualities.    1 Cor. 13,8: ἡ ἀγάπη "charity, "la caridad, Die Liebe", but note πίστις , ἐλπίς , ἀγάπη  in verse thirteen of the same chapter.    The Spanish version of Valera renders this:    "la fe, la esperanza, y la caridad."    Here the German and English do not use the article.

The qualitative is used very delicately and precisely in Ro.. 13,7: πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος ..... This of course is an ellipsis. Undoubtedly, κελεύοντι     or a similar word is to be under- stood with τῷ .    Therefore, it would be, "to render tribute (such), to such a one who commands such tribute."    The arti- cle points out the quality in the individual to whom we must pay tribute.    Thought given to the articles in this passage will help to bring out the full import of the passage.[1]

1.  We have thought it best to exclude a discussion of Ro. 16,17.   The article plays an important part in the exegesis of the passage, and as this is at present controverted, it would take us too far afield thoroughly to discuss that passage and do justice to the true position.

III. Significance of the Article.

.It would be a simple matter if the presence of the article signified that a word was definite and the absence of the article signified that it was indefinite.  However, the matter is not that simple.   Many words are definite from the very nature of the case. The inherent nature of the word, the context, and modifiers of the word, must tell us whether the word is definite or not.  Whenever the Greek article occurs, the object is certainly definite.   When it is not used, the object may or may not be definite.  Although the use of the Greek article often fails to correspond with the English idiom( ἡ βουλία, ὁ Παῦλος    ), it is never meaningless.   Robertson says, "Its use leads to exactness and finesse."

A. Significance of the Presence of the Article with:

1. Substantives.

a). Context:  Whether the substantive is pointed out as an individual, class, or quality, the context must tell us. The Greek idiom may demand the article where the English translation may have no need of it.  However, in Acts 27,23 τοῦ θεοῦ οὗ εἰμι, the article points out the particular God whose Paul is and should be preserved in English.   The preservation of the article helps to accurately picture the situation to us. The men aboard that ship with Paul were heathen.   These men were not only acquainted with the Roman gods, but the many gods of the conquered lands.   To the minds of these men, these othe gods had an actual existence.   Therefore, Paul used the articl to point out the special God whose he was.   In the next verse

1. Robertson, A Grammar of the Gr.N.T. in the Light of Historical Research, p.756.

the angel again uses the article, but it is difficult to grasp
his point of view.  It is unlikely that the angel refers to a
"special God."    The English does not need the article.  In
Matt. 23,2: *οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι,*    the two classes
are distinguished as in English.    In Ro. 4,4, "the reward"
( *ὁ μισθός* ) is that particular reward which accrues to a
person under the law.   Of course it is unnecessary to say that
this is a ××××××××××× negative reward.

     b).  Gender:    The gender of the article will be
that of the substantive.    At times the construction is accor-
ding to sense.    In Gal. 4,24 *τὸ δὲ Ἀ γάρ* , Paul uses the
grammatical gender of the word rather than the natural feminine.
Here the neuter designates that *Ἀ γάρ* is in the abstract.

     c).  Proper Names:    At the bottom, the use of the ar-
ticle with proper names is the same as with other substantives.
This seems strange to us because the proper name itself is sup-
posed to be definite enough.    It seems that just because the
proper names are so obviously definite, that the article was
frequently used where in English we cannot handle it.   However,
this must not lead us to say that the article meant nothing to
the Greek.    To the Greek the presence of the article, even
with × proper names, meant definiteness.    In Acts 19,13: *τὸν*
*Ἰησοῦν ὃν Παῦλος κηρύσσει,* we can see the reason for the use of
the article.    The *τὸν* points out that one, particular Jesus
whom Paul preached.    An interesting portion in this respect is
2 Tim. 4,9-21.    There the proper names are all anarthrous.

The usage of the article with names of countries, cities, rivers, and other geographical designations varies greatly. The grammarians give rules and immediately attach so many exceptions that the rules become impracticable.

Green says that "of geographical names, those of countries, generally feminine in α, almost always take the article. The probable reason is that they were originally adjectives, agreeing with γῆ , land.    Thus, Ἰουδαία , Judea, properly 'the Judean land',  or 'land of the Jews.'" [1]

Concerning the use of the article with Jerusalem, Robertson gives the following:  "Ἱερουσαλήμ  does not have the article save when an adjective is used(Gal. 4,25f.;  Rev. 3,12) except in one instance(Acts 5,28).  Curiously Ἱεροσόλυμα has the article(in the oblique cases) only in John 2,23;  5,2; 10,22;  11,18." [2]

The anaphoric use of the article with names of cities may be seen in  Acts 17,10: εἰς Βέροιαν        and 17,13: ἐν τῇ Βεροίᾳ . Also see Acts 17,15: ἕως Ἀθηνῶν  .and 17,16: ἐν ταῖς Ἀθήναις

With the names of persons the Greek uses great freedom in the use of the article.   According to our survey, the name of Peter frequently has the article in Acts, and the name of Paul is found still more frequently with the article in Acts.  Both in the Gospels and the Acts the names of the other apostles usually omit the article.    This welcomes the deduction that Paul and Peter were singled out by this use of the article. However, on the basis of material now available, no such deduc-

1.    Green,  Handbook to the Grammar of the Greek Testament p. 185.
2.    Robertson, A Grammar of the Gr. N.T. in the Light of Historical Research, p. 760.

tions are warranted.    As far as we are able at the present to
understand the Greek article, that would be trifling with "mi-
nutiae."

Substantives in apposition with proper names may or may not
have the article.    Cf. Matt. 2,1;    Luke 1,5.

A special chapter will be devoted to the usage of the ar-
ticle with divine names.


### d). Anaphoric Use(Second Mention):

A person or thing is often first mentioned
without the article.    The article is then employed to make a
subsequent reference definite.    Matt. 2,1: μάγοι ;  v. 7: τοὺς
μάγους .   Matt. 13,25: ζιζάνια; v. 26: τὰ ζιζάνια .


### 2. Adjectives. (The attributive and predicative position
### will be discussed later.)

### a). The Resumptive Article:

Although the use of the article and the adjective
is perfectly normal in such an instance as τῶν ἁγίων προφητῶν
(2 Pet. 3,2), the repetition of the article with the adjective
is quite common.    The rule has been advanced that the resump-
tive article lends weight and emphasis.    This fits well in
passages such as John 1,9: τὸ φῶς, τὸ ἀληθινόν (John 3,16; 5,43;
etc.), but this rule can hardly be reconciled with passages
as John 6,3: ἐκ τῶν πέντε  ἄρτων τῶν κριθίνων.(cf. also Jo. 18,10.).
This resumptive article may be for the purpose of emphasis in
a passage(Cf. Luke 18,33: τῇ ἡμέρᾳ τῇ τρίτῃ    for a very
interesting example), but it must not be contended that this is

an idiom used exclusively for the purpose of emphasis.

b). The Article with the Adjective Alone:

The article appears with adjectives of all gen-
ders and of both numbers.    (Cf. Mark. 1,24; Gal. 6,10; etc.)
The ellipsis *of the noun* is simple and usually *the noun is* supplied from the context.
The individual use is found in such examples as John 6,69:
ὁ ἅγιος τοῦ θεοῦ . Acts 22, 14:  τὸν δίκαιον.

The representative(class from class) is very frequent.  Rom.
5,7: ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.
1 Pet. 4,18: καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ [δὲ] ἀσεβὴς....
Jas. 2,6: ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι.....

Blass calls attention to the use of the neuter singular
with the article as the equivalent of an abstract substantive.
He tells us that this is the most classical idiom in the lan-
guage of the New Testament and may be paralleled from the old
heathen literature.[1]    This is illustrated in Jas. 1,3:  τὸ
δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται.    (Cf. 1 Pet.1,7
We also have examples of the plural in the abstract sense.
Matt. 13,48: τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω.

Robertson calls attention to the appearance of the neuter
adjective with the article in the collective sense for persons.[2]
Heb. 7,7: τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.
Acts 26,7: εἰς ἥν τὸ δωδεκάφυλον ἡμῶν.

c). The Article is not Necessary with the Adjective.
The adjective alone may express class. Matt.5,45

1. Blass, Grammar of N.T. Greek, p. 155.
2. Robertson, Grammar of N.T.Gr in the Light of Historical
Research, p. 763.

ἐπὶ πονηροὺς καὶ ἀγαθούς .... ἐπὶ δικαίους καὶ ἀδίκους.

### d). The Article with Numerals.

The article with numerals is much more common in Greek than in English. Robertson points out that this is a classical idiom.[1] Blass throws an interesting light on this Greek idiom: "With numerals the article expresses(as in classical Greek) that out of a given number a certain portion is now brought forward."[2] This is beautifully illustrated in the parable of the lost sheep, Luke 15,4: τίς ἄνθρωπος ...... ἔχων ἑκατὸν πρόβατα ..... τὰ ἐνενήκοντα ἐννέα. The article brings the ninety-nine sheep more vividly before us. That τὰ draws the contrast between the large number of sheep present and the solitary one that is lost. The parallel account in Matthew also brings this out.[3]

### 3. Participles:

In all essential respects the article is used with the participle exactly as with the adjective. Therefore, we shall give examples of the various usages without discussion. A participle used substantively with the article is common, as οἱ πεπιστευκότες θεῷ (Tit. 3,8). We probably have the neuter for a person in the announcement of the Savior's birth. Luke 1,35: τὸ γεννώμενον ἅγιον. The collective neuter singular is found in Luke 19,10: τὸ ἀπολωλός. Then there is the abstract singular, τὸ ὑπερέχον (Phil. 3,8) and the abstract plural, τὰ διαφέροντα (Rom. 2,18). ὁ κακολογῶν πατέρα (Matt. 15,4) illustrates the qualitative use.

1. Robertson, A Grammar of the Greek N.T. in the Light
(over)

of Historical Research, p. 764.
    2. Blass, Grammar of N.T. Greek, p. 315, note to p.
    3. The story of the ten lepers is also a splendid ex
ple of this use. However, there is difficulty there in t
establishment of the text. Cf. Luke 17,17.

In the parable of the sower we find the generic use. Matt.13,3: ὁ σπείρων. The article with the participle is also common as a relative clause. Cf. Matt. 5,32; Rev. 1,4; etc.

Winer-Thayer makes a good point when he discusses the use of the definite participle with the indefinite pronoun. "In many connections a participle used substantively occurs with an article(which is not admissible in German) as a definite predicate to an indefinite subject, Gal. 1,17 τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, Col. ii,8 μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν.....or as a definite subject where, logically, an indefinite was to be expected, Rom. iii,11 οὐκ ἔστιν ὁ συνίων (Jno. v,45), 2 Cor. xi, 4..... But in Greek in all such cases the quality is conceived of as a definite concrete, only the person, who is this concrete in action, remains indefinite. The ταράσσοντες ὑμᾶς really exist,. only as individuals they are not more closely designated. 'If he that cometh' (the preacher who will not fail to appear among you, --- person and name are of no consequence), etc.; 'he that understandeth is not' (to be found), etc." Winer has given us a very cogent exposition of the idiom.

## 4. Infinitives:

The articular infinitive is a very common idiom.

Robertson says: "In the Attic and the κοινή the article is

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1. Winer-Thayer, New Testament Grammar, p. 109.
2. There is a distinction that should be drawn here. The English form in "-ing" may be either adjective or substantive. Thus we may say, "a dying man" or "Dying is at best an unpleasant experience." In the former case the word is a participle; in the latter an infinitive; in Greek they are two distinct idioms.

used with the infinitive in any case(save vocative) and very much as with any abstract substantive.    The Iliad does not have the article and the infinitive, but it occurs once in the [the] Odyssey and is in Pindar(Cf. Monro, Hom. Gr. p,179).[2]

Some examples of the various uses are:

Nom.: τὸ δὲ καθίσαι ἐκ δεξιῶν μου (Matt. 20,23)

Gen.: ἐλπὶς πᾶσα τοῦ σώζεσθαι ἡμᾶς. (Acts 27,20)

Gen.(Abl.): ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. (Lv. 24,17)[17]

Dat.(Loc.): καὶ ἐν τῷ σπείρειν αὐτον ἃ (Matt. 13,4.)

(Instrumental): τῷ μὴ εὑρεῖν (2 Cor. 2,3).

Acc.: παραιτοῦμαι τὸ ἀποθανεῖν (Acts 25,11)

## 5.  Adverbs:

There is a prolific use of the article with adverbs. However, this is not an innovation of the κοινή , not to say of the New Testament.    The use of the article with adverbs of place, time, quality, rank, manner, etc., is a common idiom in classical Greek.    The article is used somewhat freely with adverbs as with adjectives and substantives.  As a rule in these idioms of the article with adverbs, the noun in supplied in thought.    Observe, τὰ ἄνω .... τὰ κάτω (John 8,23)[23] "the (things) above.... the (things) below."  τὸ νῦν  "the (thing) now"  and that is the present(Matt. 24,1).  A frequent ellipsis is where ἡμέρα  is to be supplied. ἡ αὔριον (Matt. 6,34);  τῇ ἐπαύριον  (Matt. 27,62); τῇ σήμερον (Acts 20,26).    There are many cases of this.  ὁ πλησίον

1.  Robertson, A Grammar of the Greek N.T. in the Light of Historical Research, p.765.
2. "The σ or τ was prob. a mere prefix, nothing to do with the article, as if for τῇ ἡμέρα  - for the word is Homeric, and therefore prior to the usage of the article: σήμερον, τήμερον is

"the (man who is) near, one's neighbor;" τὰ ὀπίσω, "the
(things) behind," etc. There are besides the adjectival
uses of the adverb, like ὁ ἔσω ἄνθρωπος.

### 6. Prepositional Phrases.

This idiom offers no difficulty. The use of the ar-
ticle with prepositional phrases is also a classical idiom.
οἱ περὶ Παῦλον, "those about Paul," including himself.
Therefore, Paul and his associates. Cf. also οἱ ἀπὸ τῆς
Ἰταλίας (Heb. 13,24); οἱ ἐκ περιτομῆς (Acts 11,2),
etc.

### 7. Phrases or Sentences.

Sometimes whole phrases or sentences are qualified
by a neuter article. This article is especially found to
mark the quotation before which some word as saying, proverb,
command, may be supplied, or expressions of a question, prob-
lem, or difficulty. Thus this as other constructions of the
article involves ellipsis.

Quotations are marked as in Luke 22,37: τὸ καὶ μετὰ ἀνόμων
ἐλογίσθη, "The (saying that) he was reckoned among the trans-
gressors." The commands of Matt. 19,18 are very interesting
in this respect. Matt. 19,18: ὁ δὲ Ἰησοῦς ἔφη τὸ
οὐ φονεύσεις, οὐ μοιχεύσεις......"Jesus said, Thou shalt do
no murder, Thou shalt not commit adultery....."

The expressions of the latter class are as in Luke 1,62:
τὸ τί ἂν θέλοι καλεῖσθαι αὐτός, "the (question) what he
should like to be called." This ellipsis is undoubtedly the

the underlying idea of the idiom.    The article in reality belongs with a word to be supplied in thought, the designation of which word includes the entire phrase or sentence. This idea makes clear the substantival idea of the indirect question and its relation to the principal clause.

Luke 19,48: τὸ τί ποιήσωσιν,    "The (act) what they might do."

Rom. 8,26: τὸ γὰρ τί προσευξώμεθα,    "The (manner) how we should pray."

Acts 22,30: τὸ · τί κατηγορεῖται,    "The (deed) wherefore he was accused."

Luke 22,4: τὸ πῶς αὐτοῖς παραδῷ αὐτόν, "The (scheme) how he might betray Him to them."

Blass says, "No apparent distinction in meaning is caused by using or omitting the article."[1]    This is true, but if we understand that the construction is elliptical, we can, according to the context, supply in thought the word to be understood.    In that manner the situation becomes more vivid for us because we look upon it from the view point of the Greek.

## 8. The Genitive Alone.

This is a very common idiom not alone in the Koine, but also in ancient Greek. This is another elliptical construction.    The article stands alone.    However, the ellipsis is usually very plain, as is shown by the gender, and number as

1.  Blass, Grammar of N.T.Gr., p. 158.
2.  Robertson, Blass, et alii do not discuss this idiom from this angle. For a fine discussion of it, see, Green, Handbook to the Grammar of the Gr. N.T. ·He has some very interesting examples listed.

well as the context.    In Matt. 10,2: Ἰάκωβος ὁ τοῦ Ζεβεδαίου Ζεβεδαίου

υἱός    is unmistakably implied.    In John. 19,25: Μαρία

ἡ τοῦ Κλωπᾶ, γυνή    is to be supplied.    Thus, as usual,

the word to be supplied is very evident from the construction

or the context.    The neuter plural is often found for the

notion of "affairs" or "things."    Jesus' famous words regar-

ding the separation of church and state aptly illustrate this

idiom.    Luke 2,49: τὰ καίσαρος .......... τὰ τοῦ θεοῦ.

The neuter singular also has the abstract use like 2 Pet. 2,22: 2,22:

ὁ συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας.

That is, "it happened to them after the (manner) of the true

proverb."

9.    Nouns in the Predicate.

In dealing with nouns in the predicate it must be

borne in mind that the article is not necessary to speech,

but invaluable as a means of gaining precision.    The noun in

the predicate may also have the article.    However, as a rule,

the predicate is without the article even when the subject

uses it.    This follows the ancient idiom.    Cf. οἱ δὲ

θερισταὶ ἄγγελοί εἰσιν,    Matt. 13,39.    However, The

classical rule still holds.    Whenever the subject has the ar-

ticle and the predicate does not, the subject is then definite -ite

and distributed, the predicate indefinite and undistributed.

Whatever the order may be, the word with the article is the

subject.    Therefore, in 1 John 4,8: ὁ θεὸς ἀγάπη ἐστίν,

can only mean, "God is love" and never, "Love is God."    Love

and God are not identical and convertible terms.    The absence

of the article here is on purpose and essential to the true
idea.   Now, if we would have $\dot{\eta} \, \dot{\alpha} \gamma \dot{\alpha} \pi \eta$ , in the above
mentioned passage, instead of $\dot{\alpha} \gamma \dot{\alpha} \pi \eta$ , we would have an
entirely different thought.   The apostle would have told us
that God and love are identical and convertible terms, but
this idea is ruled out by the fact that $\dot{\alpha} \gamma \dot{\alpha} \pi \eta$ is an-
arthrous.[1]

But the article is quite frequent with the predicate in
the New Testament.   When the article is used in the predicate,
the article is due to a previous mention of the noun(as well
known) or to the fact that an essential identity with the sub-
ject is asserted.   Robertson says that the usage applies to
substantives, adjectives, and participles indifferently.[2]

1 John 3,4: $\dot{\eta} \, \dot{\alpha} \mu \alpha \rho \tau \dot{\iota} \alpha \, \dot{\epsilon} \sigma \tau \iota \nu \, \dot{\eta} \, \dot{\alpha} \nu o \mu \dot{\iota} \alpha$
is a splendid example of a converse proposition.   "Sin is
 the transgression of the law,"   and conversely, "transgres-
sion of the law is sin."   The article in both subject and
predicate make "sin" and "lawlessness" convertible and co-ex-
tensive terms.   In Mark 1,11: $\sigma \dot{\upsilon} \, \dot{\epsilon} \dot{\iota} \, \upsilon \dot{\iota} \dot{o} \varsigma \, \mu o \upsilon \, \dot{o} \, \dot{\alpha} \gamma \alpha \pi \eta \tau \dot{o} \varsigma.$
The person named is well known and has been previously men-
tioned.   The passage Mark 12,7, $o \dot{\upsilon} \tau \dot{o} \varsigma \, \dot{\epsilon} \sigma \tau \iota \nu \, \dot{o} \, \kappa \lambda \eta \rho o \nu \dot{o} \mu o \varsigma,$
shows this idiom more clearly.

10.   Distributive.

This is an ancient idiom of the Greek which is also

1. John 1,1 is discussed in Appendix A, p.67   Passages
where this interesting idiom may by seen are:   John 17,17; 3,6;
Rom. 7,7; etc.
2. Robertson, A Grammar of the Gr.N.T. in the Light of
Historical Research, p.768.
3. This may also be explained by the fact that
is really attributive to          .

familiar to us in English.    This idiom is identical with
our "by the yard,"    "by the pound,"   etc.    Thus the use of
the article with the distributive is easy for us to understand.
It should be mentioned that $\H{\epsilon}\kappa\alpha\sigma\tau\sigma\varsigma$    is not used in the
New Testament with the article.    In Luke  5,7, we have
$\grave{\alpha}\mu\phi\acute{o}\tau\epsilon\rho\alpha$ $\tau\grave{\alpha}$ $\pi\lambda\sigma\tau\alpha$ .       Of course the article occurs
several times with the plural of $\grave{\alpha}\mu\phi\acute{o}\tau\epsilon\rho\sigma\varsigma$      as in
Eph. 2,18: $o\acute{\iota}$ $\grave{\alpha}\mu\phi\acute{o}\tau\epsilon\rho\sigma\iota$ .

### 11.  Nominative for the Vocative:

When the nominative is used for the vocative in
direct address, the article is prefixed.    This is an occasional
Greek idiom, also found in the Hebrew, and is frequent in the
New Testament.    The usage is in part elliptical.    The true
vocative is in the personal pronoun which is omitted. $\grave{\alpha}\beta\beta\grave{\alpha}$
$\grave{o}$ $\pi\alpha\tau\acute{\eta}\rho$    (Mark. 14,36),      (Thou who art)"the Father."
The ellipsis is also retained in English.     Matt. 7,23: $\grave{\alpha}\pi\sigma$-
$\chi\omega\rho\epsilon\H{\iota}\tau\epsilon$ ....... $o\acute{\iota}$ $\grave{\epsilon}\rho\gamma\alpha\zeta\acute{o}\mu\epsilon\nu\sigma\iota$ $\tau\grave{\eta}\nu$ $\grave{\alpha}\nu\sigma\mu\acute{\iota}\alpha\nu$, "depart, (ye who
are the) workers of iniquity."

### 12.  The Article as the Equivalent of a Possessive Pronoun.

The article does not, indeed, mean possession.   The
nature of the case makes it plain that the word in question
belongs to the person mentioned.    The article in this idiom
is replaced in English by the possessive pronoun.    Matt.4,20:
$\grave{\alpha}\phi\acute{\epsilon}\nu\tau\epsilon\varsigma$ $\tau\grave{\alpha}$ $\delta\acute{\iota}\kappa\tau\upsilon\alpha$,      "they left their nets."   The
examples of this usage in the New Testament are rather numerous.

1.  Robertson, opp. cit. p. 769.

### 13. Possessive Pronouns.

Unless a possessive pronoun is predicate, it invariably takes the article. John 17,10: τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά, "all Mine are Thine, and Thine are Mine." John 7,6: ὁ καίρος ὁ ὑμέτερος πάντοτέ..... "your opportunity." The possessive sense is, however, generally given by the genitive of the personal pronoun as ὁ πατήρ μου, οἱ πατέρες ὑμῶν, etc.

### 14. Aὐτός.

The article prefixed to the pronoun gives it the meaning of "the same." This usage of the article is also a classical usage. The two following examples will sufficiently demonstrate the idiom:

2 Cor. 4,13: τὸ αὐτὸ πνεῦμα,   "the same Spirit."

Rom. 8,26: αὐτὸ τὸ πνεῦμα,   "the Spirit itself."

### 15. Demonstratives.

Nouns qualified by the demonstrative pronouns, οὗτος, ἐκεῖνος, directly in agreement with them, take the article. It is immaterial to the construction whether the pronoun is placed first or last. Thus we may have ὁ ἄνθρωπος οὗτος (Luke 2,25), or οὗτος ὁ ἄνθρωπος (14,30). ὁ οὗτος ἄνθρωπος or οὗτος ἄνθρωπος never occur. This appositional position of οὗτος, ἐκεῖνος should not be confused with the ordinary predicate position of adjectives.

In general, when the article is omitted with the noun and the demonstrative pronoun, οὗτος is a real predicate. Thus (Rom. 9,8), οὐ ... ταῦτα τέκνα τοῦ θεοῦ............, thus,

"these are not children of God."    We also have an interesting example of this usage in that famoun question, $o\dot{v}\chi$ $o\dot{v}\tau\acute{o}\varsigma$ $\dot{\epsilon}\sigma\tau\iota\nu$ $\overset{\prime}{\iota}\gamma\sigma o\hat{v}\varsigma$, "Is not this Jesus?" Jo.6,42.

The article is wanting in the New Testament with $\tau o\iota\acute{o}\sigma\delta\epsilon$ and $\tau\eta\lambda\iota\kappa o\hat{v}\tau o\varsigma$.

"$\tau o\sigma o\hat{v}\tau o\varsigma$    occurs once only with the article a true attributive, $\acute{o}$ $\tau o\sigma o\hat{v}\tau o\varsigma$ $\pi\lambda o\hat{v}\tau o\varsigma$————Rev. 18,17. $\tau o\iota o\hat{v}\tau o\varsigma$ , on the other hand usually appears with the article and in the attributive position, as in $\tau\hat{\omega}\nu$ $\tau o\iota o\acute{v}\tau\omega\nu$ $\pi\alpha\iota\delta\acute{\iota}\omega\nu$, Mark 9,37, though once the predicate position is found, $\alpha\acute{\iota}$ $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota\varsigma$ $\tau o\iota\alpha\hat{v}\tau\alpha\iota$,    Mark 6,2.    Most of the examples have no substantives."[1]

### 16. "$O\lambda o\varsigma$ , $\Pi\alpha\varsigma$ ($A\pi\alpha\varsigma$).

"$O\lambda o\varsigma$    never occupies the attributive position in the New Testament. When it modifies an anarthrous noun, it conveys an idefinite meaning. $\Pi\alpha\varsigma$    does not have this indefinite meaning.    The force of this idiom is expressed by the English indefinite.    Jesus says(John 7,23), "Are ye angry at me, because I have made a man every whit whole"($\acute{o}\lambda o\nu$ $\acute{\alpha}\nu\vartheta\rho\omega\pi o\nu$ $\acute{\upsilon}\gamma\iota\acute{\eta}$).    The plural of the same idiom is found in Tit. 1,11.   However, as a rule, the article stands between it and its noun, as $\acute{o}\lambda o\varsigma$ $\acute{o}$ $\kappa\acute{o}\sigma\mu o\varsigma$ , "the whole world"(Rom. 1,8).    It is very likely that $\acute{o}\lambda o\varsigma$  is used with added emphasis when the noun and the article precede, as $\acute{o}$ $\kappa\acute{o}\sigma\mu o\varsigma$ $\acute{o}\lambda o\varsigma$ , "the world,(verily) the whole"(Matt. 16,26).    This emphasis is brought out splendidly in the description of the

1. Robertson, A Grammar of the Greek N.T. in the Light of Historical Research, p. 771.

Sanhedrin's actions against Jesus. The Greek says, τὸ συν-
έδριον ὅλον, "the Sanhedrin,(yea) the whole." Attention
to these fine points of the idiom brings out many fine details
of exegesis which are otherwise missed.

The use of πᾶς and the article in the New Testament, in
general, is in harmony with the idiom of ancient Greek. The
MSS. vary greatly between πᾶς and ἅπας . Ἅπας , when
used as a substantive in the New Testament is always with the
article.[1] The attributive position occurs once, τὴν ἅπασαν
μακροθυμίαν, (1 Tim. 1,16), "all the longsuffering."
Everywhere else ἅπας occupies the predicative position.

The adjective πᾶς , in the singular, without the arti-
cle, signifies "every"; with the article it means the whole
of the object which it qualifies. Thus, πᾶν χωρίον is
"every field," πᾶν τὸ χωρίον[2] , "the whole of the
field." In the story of Christ's temptation(Luke 4,13),
συντελέσας πάντα πειρασμον, πάντα signifies "every".
The Word tells us that the devil had ended every form of
temptation. The A.V. does not clearly bring this to the
fore by the translation,"all the temptation." The transla-
tion, "every temptation," alone does justice to the Greek
idiom. By the faulty translation of that idiom, much com-
fort is obscured for the Christian. Even as he tempts us, (+the Devil)
did the Devil tempt Christ.

However, in two types of idioms, πᾶς used with anar-

1. Statements of this nature are based both on the con-
clusions of the leading scholars and on individual, as far as
this is possible, verification.
2. πᾶς is also found in the attributive position(Acts
20,18), τὸν πάντα χρόνον. For an occurrence of the attributive
position of vide 1 Tim. 1,16.

throus nouns may mean "all."   In both types the definiteness
of the nouns inheres in their very nature.   In one case, we
have πᾶς  used with proper names as πᾶσα Ἱεροσόλυμα
(Matt. 2,3), "all Jerusalem."   In the other case, we have
abstract substantives used without the article. With the
abstract there is very little difference between "every" and
"all."   They amount to essentially the same thing. We can
perceive very little difference in idea between πάση γνώσει
(1 Cor. 1,5) and πᾶσαν τὴν γνῶσιν_____(1 Cor. 13,21).
There is an element of freedom in the matter.   Robertson
correctly notes, "There may be indeed occasionally the dif-
ference between a specific instance like πάση τῇ θλίψει ἡμῶν,
2 Cor. 1,4 and a general situation like πάση θλίψει". We
must appeal to the context for a decision.

Now in the use of πᾶς   it may be pointed out that the
idiom has not always been followed.  At least, we are not al-
ways able to definitely say that there is a set idiom used.
This does not abrogate our contention that there were set
idioms in the  Koine.  No one will deny that the man of the
street does not always follow the construction, peculiar to
him, but is influenced by the purist.  Language is constantly
in a state of flux.  It is only the stylist - even he must,
consciously or unaware of it, make repeated concessions to
the flexibility of the language - that constantly probes his
language to ascertain whether his language is idiomatic.

1.  Why an anarthrous abstract substantive is essentially
equivalent to one with the article is fully discussed in the
appendix concerning the deity of Christ.  Cf. p.50
2.  Robertson, A Grammar of the Gr. N.T. in the Light of
Historical Research, p. 772.

Language is a means of expression for a living people. Thus
no language will always fit the rules of the grammarian. Es-
pecially since the Koine was a language, not of the purist,
but the language of the soldier, the merchant, et alii, we
shall find phrases which differ from the usual idiom. This
does not mean that there were no idioms in the Koine, but
merely shows that at times, wilfully or due to ignorance, the
people disregarded these idioms. Therefore, the fact that
we can not always cast everything into a definite die, does
not prove that there were not set idioms, which were, for the
most part, followed.

This variance in language helps to account for the ina-
bility to arrive at a definite and exclusive conclusion in
regard to $\pi \tilde{\alpha} \sigma \alpha \ \gamma \rho \alpha \phi \dot{\eta}$ (2 Tim. 3,16). The opinions of the
exegetes regarding this passage fall under two main heads.
There are those exegetes who tenaciously cling to the gramma-
tical rule that the article must be present with $\pi \tilde{\alpha}_5$ to
designate an entirety. Then they render the phrase, "All
Scripture," that is, "whatever is holy Scripture"("alles,
was Schrift ist," "Omnis Scriptura") as D. Stoeckhardt,[1]
Chemnitz, Gerhard, Schaff, Bengel, et alii. These exegetes
are again divided as to what $\pi \tilde{\alpha} \sigma \alpha \ \gamma \rho \alpha \phi \dot{\eta}$ includes. D.
Stoeckhart[2] limits $\gamma \rho \alpha \phi \dot{\eta}$ to the Old Testament. He says

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1. The Expositor's Gr. Testament(vol. IV, p.174) adopts
this first view but adds: "It is possible to render
'the whole of Scripture', on the analogy of Matt. 2,3, $\pi \tilde{\alpha} \sigma \alpha$
$I \epsilon \rho o \sigma \delta \lambda \upsilon \mu \alpha$"
2. Lehre u. Wehre, vol. 38, pp.291f: "Nimmt man $\vartheta \epsilon \dot{o} \pi \nu \epsilon \upsilon \sigma \tau o s$
als Praedicat, so darf man auf keinen Fall uebersetzen: 'Die
ganze Schrift ist von Gott eingegeben,' was durch $\pi \tilde{\alpha} \sigma \alpha \ \gamma \rho \alpha \phi \dot{\eta}$
ausgedrueckt sein wuerde. $\pi \tilde{\alpha} \sigma \alpha \ \gamma \rho \alpha \phi \dot{\eta}$ kann nach dem Sprach-
gebrauch nur heiszen 'jede Schrift' oder 'Alles, was Schrift
ist,' wie z.B. Matt. 3,15, $\pi \tilde{\alpha} \sigma \alpha \ \delta \iota \kappa \alpha \iota o \sigma \dot{\upsilon} \nu \eta$, 'alle Gerechtig-

keit' so viel ist, wie ὁ ἂν ἦ δίκαιον  'alles

$'alles,$

was recht,'    und παν δέλημα τοῦ  Col. 4,12  'alles,

Col. 4,1

so viel als quidquid vult Deus, 'Alles was Gott will.'—

-2.

that τὰ ἱερὰ γράμματα of v. 15 limits the πᾶσα γραφή. Others follow Chemnitz. He does not limit πᾶσα γραφή to the Old Testament but maintains that it also includes those New Testament writings which were in existence at the time Paul wrote the passage under discussion.

However, as we examine the opinion of the other group of exegetes, we shall see that the opinion of the former group seems forced and unnatural. This latter group translates: "All Scripture," "the entire Scripture," ("Die Ganze Schrift," "Tota Scriptura"). A weighty argument against the former opinion and in substantiation of the latter is that γραφή is used in this connection without the article as a "terminus technicus" for the Old Testament Canon and has the force of a proper name. Without doubt γραφή has exclusive reference to the definite collection of writings usually designated in the New Testament as ἡ γραφή or αἱ γραφαί. For the use of γραφή to designate the Old Testament Canon cf. John 2,22; 10,35; 13,18; 19,24; 20,9; Rom. 4,3; 10,11; Gal. 3,8.22; 4,30; Jas. 2,8.23; 4,5. To lend weight to this usage, γραφή also occurs twice in the New Testament, anarthrous, but definite(1 Pet. 2,6, ἐν γραφῇ 2 Pet. 1,20, γραφῆς ). These references substantiate the use of γραφή as a "terminus technicus." Therefore, on the analogy of πᾶσα Ἱεροσόλυμα, (Matt. 2,3) we can translate πᾶσα γραφή ,"the whole of Scripture". In substantiation of this latter position, we must also note a number of places where πᾶς without the article may be used to designate the whole. We have already gone far afield

and a discussion of these various passages must be omitted.
However, we call attention to such passages as:   Col. 1,15:
πρωτότοκος πάσης κτίσεως; Col. 1,9: ἐν πάση σοφία
V. 10: εἰς πᾶσαν ἀρεσκείαν; Eph. 2,21: ἐν ᾧ πᾶσα οἰκοδομή.[1]
In view of these facts and others into which we cannot enter,
we maintain that the most natural and logical translation in
keeping with the idiom of the language is, "all (the whole of)
Scripture," and that Scripture here refers to the complete
Old Testament Canon as it existed at the time of Paul.[2]

The usage of the plural of πᾶς must be considered se-
parately.   The classification of Green is very good.   "The
plural, πάντες , almost always has the Article when the sub-
stantive is expressed;   almost always omits it when the sub-
stantive is implied.   The few exceptions to the former are
chiefly when the noun is ἄνθρωποι  ,"men".   The Ex-
ceptions to the latter are where the idea is collective. Thus,
πάντα   is 'all things," severally; τὰ πάντα  , 'all
things,' as constituting a whole."[3]


17. Πολύς.

The article with the neuter(πολύ ) is equivalent
to "the abundance" as in 1 Pet. 1,3, τὸ πολὺ αὐτοῦ ἔλεος.
More common, however, is the use of the article with the plural, πολλοί ,
πολλαί, πολλά , to which it gives the significance of
"the many", "the universality," the entire group of the

1. Robertson in his large grammar translates πᾶσα γραφή,
"every Scripture." However, in his short grammar(ed. 1931) he
says, "Since γραφή is sometimes regarded as definite πᾶσα γραφή
(2 Tim. 3,16) can be 'all Scripture' or 'every Scripture'" p.2E
2. Dr. P.E.Kretzmann also accepts the translation, "Die
ganze Schrift." Cf. Die Pastoralbriefe, S. 266 sq.
3. Green, Handbook to the Grammar of the Gr. N.T. p.193.

particular objects of thought.  Thus Luke, when he tells us of
the sins of the woman who anointed the feet of Jesus, says
(Luke 7,47), αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, "her sins - the many,"
i. e., the whole of them, are forgiven.   The translators of
the Authorized Version fail to bring out this idiom in Rom. 12,5
οὕτως οἱ πολλοὶ ἓν σῶμα,  not, "So we, being many, are
one body in Christ,"  but, "we, all of us - the whole mass.-
are one body in Christ."   This also applies to the parallel
construction in 1 Cor. 10,17, "We, the many - the whole mass
of us - are one bread, and one body;  for we are all partakers
of that one bread."[b]

18. Ἄκρος, Ἥμισυς, Ἔσχατος, Μέσος.

Ἄκρος ———— and ἥμισυς ——— do not appear in the
New Testament as adjectives.  For the use of ἄκρος  with
the article as a substantive see Luke 16,24, τὸ ἄκρον. Ἥμισυς
is found anarthrous in Mark 6,23 and Rev. 12,14.

However, ἔσχατος  is found attributively as in  ἡ
ἐσχάτη πλάνη (Matt. 27,64) and as an arthrous substantive,
ὁ ἔσχατος, Rev. 2,8.

Μέσος  is also found as a substantive absolutely, as
in Mark 3,3, τὸ μέσον  , or in the various prepositional
phrases usually without the article as in Luke 4,30, διὰ
μέσου αὐτῶν.[2]

19. Ἄλλος, Ἕτερος.

The adjective pronouns ἄλλος, "other"(numerical-
ly), and ἕτερος, "other"(properly implying some further

1. This idiom occurs frequently in that wonderful section of
Paul, Rom. 5,15-19, concerning sin and grace.  It is very impor-
tant that this idiom be recognized there and applied to its full
extent. We feel that the A.V. does not give full import to

the universality expressed by the idiom.
2. Cf. Robertson,op. cit. p. 775.

distinction), are not found according to strict classical
usage.  Ἄλλος   is never found in the sense of "the rest
of", like in ancient Greek.  It is used only where two indi-
viduals or two groups are meant as ὁ ἄλλος μαθητής,   "the
other disciple."   No writer of classical Greek would have
said(Luke 4,43), ταῖς ἑτέραις πόλεσιν, "to the remaining
cities."   A writer of Attic Greek would have said, ταῖς ἄλλαις
πόλεσιν.

### 20. Μόνος.

The use of μόνος  with the article and without it
is not unusual.   It is often anarthrous with proper names,
as Ἰησοῦς μόνος,   (Luke 9,36).  The articular attribu-
tive is found as in the phrase, τοῦ     μόνου     θεοῦ
(John 5,44).

### B. Significance of the Absence of the Article with:

The presence of the article always marks, as definite,
a specific object of thought.   However, the converse is not
true.   The absence of the article does not always mark, as
indefinite, an object of thought.    The word may be definite
or indefinite when the article is absent.  Many words and
phrases are definite without the article.   When the article
is absent, the context, and the history of the word or phrase
which includes the "usus loquendi" of that particular author,
must decide whether that particular word or phrase is definite
or indefinite.   Thus the task is not an easy one.   The diffi-

culty is increased many times because of the involved history
of the words and phrases.   Surely, the  Koine was the lan-
guage of the soldiers, merchants, officers of the state, etc.
 However, many words and phrases were to be given a new mea-
ning, a new significance in unfolding to man God's New Cove-
nant.     These words which took a new significance in the
work of the Holy Writers are few in comparison, but they
help to entangle a complex situation.   Thus to determine
whether a word or phrase is definite or not when the article
is absent, we must carefully consider the context and the
history of the word or phrase.   It is impossible to lay
down fast rules by which to determine whether an anarthrous
phrase or word is definite.   To a great extent each indivi-
dual case must be carefully examined.   Therefore, our treat-
ment must be confined to a few outstanding examples.

1.   Proper names.

This is a usage of the article which scholarship has
not solved and perhaps never will completely solve.  The idea
of the use of the article with proper names escapes us entire-
ly in the vast majority of cases.   We look upon the proper
name as definite without the article.  There have been many
sets of rules given to interpret the use of the article with
proper names, but immediately the scholars are forced to
attach so many exceptions that the combination of rules becomes
a sieve.   Moulton says, "the familiar law that the article is
used of a person already named (anaphoric use), or well known
already, is not universally observed.......There are very many

cases where irregularities occur for which we have no explanation."  To us the presence or absence of the Greek article with proper names means little because we can not as yet understand the idiom.  Usage also depended to some extent upon the will of the writer.

### 2. Titles of Books or Sections.

These are closely related to proper names.  It seems that the heading itself was considered specific enough and is found with or without the article.

Matt. 1,1: βίβλος γενέσεως Ἰησοῦ Χριστοῦ

Mark 1,1: Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.

Rev. 1,1: Ἀποκάλυψις. Ἰησοῦ Χριστοῦ  cf. 1 Pet. 1,2.

### 3. Genitives.

Although the substantive is anarthrous, it still may be definite, as we have seen, but not necessarily so. An anarthrous substantive in the genitive to be definite must be made thus by the  "usus" of the word and the context. Thus Matthew did not need the article when he said, πύλαι ᾅδου, (Matt. 16,18).  That phrase was definite enough. To preserve the meaning of the original, we must use the article in English.  This is also true of χάριτι δὲ θεοῦ (1 Cor. 15,10).  The Greek, although anarthrous, is definite, but the English to be specific must use the article. As a rule the Authorized Version has preserved the force of this idiom.  However, in 1 Cor. 1,21 the translators failed

1. Moulton, Prolegomena, p. 83.

to preserve the force of $\tau\hat{\eta}\varsigma$ $\mu\omega\rho\iota\alpha\varsigma$ $\tau o\hat{v}\kappa\eta\rho\dot{v}\gamma\mu\alpha\tau o\varsigma$
"the foolishness of preaching."   Better would be, "the foolishness of the preaching."      This was not any preaching but the definite preaching of Christ Crucified.

### 4. Prepositional Phrases.

These prepositional phrases were often considered definite enough without the article.  The most predominant usage with these phrases is the anarthrous.  Undoubtedly Moulton correctly draws the conclusion, "Without laying down a law that the noun is naturally anarthrous when attached to a preposition, we may certainly say that the usage is so predominant that no refinements of interpretation are justifiable."[1]      Many of these anarthrous prepositional phrases were evidently idioms.   We say, "at home,"      "zu Hause," "in bed,"      "at work,"     etc.      These phrases are very definite for us.  Obviously, these are parallel to the Koine phrases such as: $\dot{\epsilon}v$ $o\check{\iota}\kappa_{,}\omega$      (Mark 2,1), $\dot{\epsilon}v$ $\dot{\alpha}\gamma o\rho\tilde{\alpha}$ (Luke 7,32),   etc.   Moulton says that there is nothing indefinite about an anarthrous noun in a prepositional phrase; but for some reason the qualitative aspect of a noun, rather than the deictic is appropriate to a prepositional phrase, unless we have special reason to point to it the finger of emphatic particularization.[2]   This qualitative aspect is very evident in the phrase, $\kappa\alpha\tau'$ $\dot{o}\phi\tau\alpha\lambda\mu o\delta o\upsilon\lambda\iota\alpha v$ and also in $\dot{\epsilon}\kappa$ $\psi\upsilon\chi\tilde{\eta}\varsigma$      of Eph. 6,6.   Thus a para-

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1.   Moulton, Prolegomena, p. 82.
2.   Ibid. p. 82.

phrase of this verse, bringing out this idiom, would be, "Not
according to such eyeservice, as men-pleasers, but as servants
of Christ, doing the will of God such as is from the heart."
If this qualitative aspect of prepositional phrases is borne
in mind, it will help us to catch the meaning of this parti-
cular Greek idiom.

### 5. Ordinal Numerals.

The ordinal numeral was felt to be definite enough
without the article.    The Koine here follows the ancient
idiom.    This usage is illustrated in Luke 2,1, *ἀπογραφὴ πρώτη*.
Also in expressions of time the article is absent as in Mark
15,25, *ὥρα τρίτη*.    Of course there are also examples
where the article is present with ordinal numerals, such as,
*ἕως τῆς τρίτης ἡμέρας*    (Matt. 27,64),   Cf. Luke 12,38;
Acts 10,40.   Certainly, no stress can be laid on the presence
or absence of the article with ordinal numerals.

### 6. Nouns in the Predicate.

This has been fully discussed on p. 19 f.

### 7. Abstract Words.

In English the presence and not the absence of the
article needs explanation.   Therefore, the anarthrous lists
in Gal. 5,20 f. seem to us much more in harmony with our idiom
than the lists with the article in Rev. 5,13;  7,12.  Robertson

1.  Cf. Winer-Thayer,  p. 126.

says, "No vital difference was felt between articular and anarthrous abstract nouns."[1]

8. Qualitative Force.

Moulton says, "For exegesis, there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object."[2] If we give attention to this qualitative force in a passage such as, τίς γὰρ υἱός ὃν οὐ παιδεύει πατήρ (Heb. 12,7), how much more vivid the passage is for us. The writer lays stress on the character which a father has. "For what son is he whom the father(as a father) chasteneth not." The stress on the character is brought out by the absence of the article. This qualitative force is brought out very well by the parenthesis, "as a father." This important point is also clearly illustrated in John 1,14, τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς. This would be, "His glory, (such) glory as of the only begotten." If we give heed to this qualitative force of anarthrous nouns, many passages will become more expressive for us.

9. Monadic Nouns(Only object of kind).

These nouns partake of the nature of proper names and occur articular or anarthrous. Some of these monadic nouns are κόσμος , οὐρανός (also in pl.), γῆ , ἥλιος, ,

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1. Robertson, A Grammar of the Gr. N. T. in the Light of Historical Research, p. 793.
2. Moulton, Prolegomena, p. 82. Robertson also says that the qualitative force is best brought out with anarthrous nouns, A Grammar of the Gr. N.T. in the Light of Historical Research, p. 793.

*ἀθάλασσα* , *ἄπειρα* , *νύξ* , etc.  This point is best illus-
trated by *γῆ* and *οὐρανοί* (2Pet. 3,5).  Both *γῆ* and *οὐρανοί*
stand anarthrous, but yet they are very definite.  The Eng-
lish in this case requires the article, and the translators
of the Authorized Version observed this idiom.  This idiom
is also brought out in Gal. 6,14, *δι' οὗ ἐμοὶ κόσμος*
*ἐσταύρωται κἀγὼ κόσμῳ.* To translate this into idiomatic Eng-
lish we must use the article.


10. *Νόμος* .

Theological systems have their very roots in the
interpretation of this word *νόμος* .  The amount of material
written regarding it, is in proportion to its importance and
much of this material propounds theories which are often at
variance with one another.  The usage of the article with
*νόμος*  has also been a fertile ground for theories.  Light-
foot draws the following distinction:  "Behind the concrete
representation - the Mosaic law itself - St. Paul sees an
imperious principle, and overwhelming presence, antagonistic
to grace, to liberty, to spirit, and(in some respects) even
to life -- abstract law, which, though the Mosaic ordinances
are its most signal and complete embodiment, nevertheless is
not exhausted therein, but exerts its crushing power over the
conscience in diverse manifestations.  The one - the concrete
and special - is *ὁ νόμος* ;  the other - the abstract and
universal - is *νόμος* ."  This is a beautiful theory but it
is not in accordance with fact.  We revere highly the scholar-

1. Lightfoot on a Fresh Revision of the N.T., p. 93.

ship of Lightfoot, but here he has missed the mark. Both
νόμος and ὁ νόμος are used to designate the body of Mo-
saic law. St. Paul says to the Romans (2,12) Ὅσοι ἐν νόμῳ
ἥμαρτον, διὰ νόμου κριθήσονται. Both νόμῳ and
νόμου in this passage certainly refer to the definite body
of the Mosaic law. In verse fourteen St. Paul says, ἔθνη
τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι
νόμον μὴ ἔχοντες ἑαυτοῖς... The heathen who are not in possession
of the law which has been revealed by God to the Jews do the
things of the law, and when they do this they have not the law,
but are a law unto themselves. Is not this law, which they
have not, the law revealed unto the Jews? In this one verse
(14) νόμος , both articular and anarthrous, is used to desig-
nate the Mosaic law.

Concerning the usage of νόμος without the article Ro-
bertson says, "In general when νόμος is anarthrous in Paul
it refers to the Mosaic law, as in ἐπαναπαύῃ νόμῳ (Rom. 2,17)
Robertson admits this rule does not hold in all cases. He
himself lists a number of cases where it cannot be held. In
Rom. 2,14 we have τὰ τοῦ νόμου This refers to the deeds
enjoined by the Mosaic law. Also compare the above paragraph.

Therefore, we conclude that νόμος , either articular
or anarthrous, is used to designate the Mosaic law.

1. "Waehrend man ἐν νόμῳ dem ἀνόμως entsprechend,
am besten als adverbiale Naeherbestimmung faszt, wird mit
διὰ νόμου sicher auf das bestimmte Gesetz der Juden hinge-
wiesen, wie denn das artikelbase νόμος gar oft dieses
Concretum, das mosaiche Gesetz bezeichnet." D. G. Stoeck-
hardt, Brief Pauli an die Roemer.
2. Robertson, A Grammar of the Greek New Testament
in the Light of Historical Research, p. 796.

IV. Position of the Article.

"The position of the article is naturally much affected by the colloquial character of NT language. In written style the ambiguous position of εἰς τὸν θάνατον , Rom. 6,4, would have been cleared up by prefixing τοῦ , if the meaning was (as seems probable) 'by this baptism into his death.'" This statement of Moulton is very true in regard to prepositional attributes, but otherwise the classical usage is remarkably closely followed.

A. Position with Attributes.

A word or phrase may be attributive without the article. An example of this is ἔργον ἀγαθόν (Phil. 1,6). Although ἀγαθόν is anarthrous it is an attributive of ἔργον . Again in John 9,1, τυφλὸν ἐκ γενετῆς although anarthrous, is an attributive of ἄνθρωπον . When the article is used, there is no doubt about its being attributive.

1. Adjectives.

The normal position of the attributive adjective is between the article and the substantive. In this type the adjective receives greater emphasis than the substantive( ὁ ἀγαθὸς ἄνθρωπος Matt. 12,35). However, the adjective often follows with its own article. In this type of an attributive construction the greater emphasis is placed upon the substantive[2]. In some cases, when the adjective follows the substantive with the article repeated, the adjective becomes

1. J.H.Moulton, Prolegomena, p. 84.
2. Blasz u. Debrunner, p. 155, "Im zweiten auf dem Subst.( εἰς τὴν γῆν τὴν ἀγαθήν Luke 8,8)."

sort of an appositional climax.   Thus, ὁ ποιμὴν ὁ καλός
(John 10,11).   This is also well illustrated in Matt. 17,5,
ὁ υἱός μου ὁ ἀγαπητός.   A very interesting example
of this is  Tit. 2,11: ἡ χάρις τοῦ θεοῦ ἡ σωτήριος,
"the grace......the salvation-bringing."

   Now ordinarily the article is sufficient for any number
of adjectives referring to the same substantive.   This is
brought out by such examples as Matt. 24,45, ὁ πιστὸς δοῦλος
καὶ φρόνιμος. Blass says that the force of the article is
carried over by the καί[2].       But if a series of adjectives
each have an article, the adjectives sharply accent different
aspects of the word modified.  Thus, ἐγώ εἰμι ὁ πρῶτος   καὶ
ὁ ἔσχατος καὶ ὁ ζῶν (Rev. 1,17).

   When an articular adjective is used with an anarthrous
noun, the substantive is indefinite and general, while the
attribute makes a particular application.  Cf. νόμος ὁ
δυνάμενος   (Gal. 3,21).

   With the article the participle qualifies the noun. as
a simple epithet. while without the article it implies a
predicate.     2 Pet. 1,18, τὴν  φωνὴν .......ἐνεχθεῖσαν,
would be correctly rendered, "and this voice we heard as it
came from heaven." The A.V. inaccurately renders this, "And
this voice which came from heaven we heard."   The presence
of the article with the participle would here radically change
the sense.

   2. Genitives.
      The general construction in the New Testament follows

1. The article is omitted by Nestle.
2. Blass, Grammar of N.T.Gr., p. 160.

the ancient idiom. A common position is between the article and the substantive. Thus we find τὸ ἐκ λόστον ἔργον (1 Pet. 1, 17), ἡ τοῦ θεοῦ μακροθυμία (1 Pet. 3,20). Although it is not common in the New Testament, the genitive may come after the substantive with the article repeated as Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ (1 Cor. 1,18). In the last mentioned construction, the article closely resembles a demonstrative. The most frequent position of the genitive is following the substantive without the repetition of the article such as τὸν φόβον τῶν Ἰουδαίων (John 20,19). Of course, combinations of these types also occur. It is interesting to note the demonstrative force of such a passage as, ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων (Acts 26,12). The article τῆς has almost a pure demonstrative force.

If the article is absent from both the substantive and the genitive construction, the genitive may still be attributive and both substantives definite.[1]

3. Adjuncts.

In general the same usage applies to adjuncts as to adjectives. The adjunct stands between the article and the noun as in that famous passage of Rom. 9,11, ἡ κατ' ἐκ-λογὴν πρόθεσις. We also find the article repeated as ἡ ἐντολὴ ἡ εἰς ζωήν (Rom. 7,10), or the article only present with the adjunct as καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ (2 Tim. 1,13). Now we also find many cases where only the noun has the

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1. For a discussion of the absence of the article with the genitive construction of III, B, 3. P. 32.

article.    In such cases the adjunct may be either attributive
or predicate.    In conversation the tone of voice, the manner,
the inflection make clear what the relationip is.    In written
material, only the context can decide.    Most cases of this
are plain in the New Testament.    The need of an article was
to designate the attributive relationship was not felt as
τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι    (1 Tim. 6,17); τὴν πίστιν
ὑμῶν ἐν Χριστῷ    (Col. 1,4).  Even more than one adjunct
occurs outside of the article as τὸ πλοῦτος αὐτοῦ ἐν
δόξῃ ἐν Χριστῷ (Phil. 4,19).  When more than one adjunct
occurs outside of the article, Blass considers the idiom as
peculiar to the New Testament.  Robertson says that pertinent
examples are cited from Herodotus V, 108, ἡ ἀγγελία περὶ
τῶν Σαρδίων; Thucydides, II, 52, etc.[2]    There is no
doubt that the vernacular character of the New Testament
diction rendered this last named construction more frequent.

       To note whether the adjunct is attributive or predicate
is sometimes important for doctrinal reasons.    For instance,
in the statement, κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί
(Rom. 8,3). If ἐν σαρκί is attributive to ἁμαρτίαν ,
there is a definite assertion of sin in the flesh of Jesus.
However, if the phrase is predicate and to be construed with
κατέκρινεν , no such statement is made.    The grammarian
is helpless to decide the issue.    We must appeal to the con-
text and other passages for light.    Many passages assure us
as does St. John, "In Him is no sin"(1 John 3,5).  Therefore,

1. Vide Blass-Debrunner, p. 155-6.
2. Robertson, A Grammar of the Greek New Testament in
the Light of Historical Research, p. 783.

the clear passages of Scripture definitely rule out the
blasphemous idea that there was sin in the flesh of Jesus.
Cf. Rom. 8,2;  Acts 22,18;  1 Cor. 2,7;  etc.

### 4. Several Attributes with καί .

#### a. Several Epithets Applied to the same Person or Thing.

When several epithets are applied to the same
person or thing, they are joined by καὶ and usually joint
predicates of an article as, ὁ ταλαίπωρος καὶ ἐλεινὸς καὶ
πτωχὸς καὶ τυφλὸς καὶ γυμνός (Rev. 3,17). When a second
article does occur, it accents sharply a different aspect of
the subject. This is brought out in Rev. 1,17, ὁ πρῶτος καὶ ὁ
ἔσχατος καὶ ὁ ζῶν. Outside of a special cases as this, only
one article is found when several epithets are applied to one
person. This idiom has been fully examined in appendix A,
entitled, "The Article with Special Reference to the Deity of
Christ."

#### b. Attributes Designating Groups Joined by καί .

When the groups are to be distinguished from
each other, the article is repeated.    Mark 2,18, οἱ μαθηταὶ
Ἰωάνου καὶ οἱ Φαρισαῖοι.    Sometimes groups which are more
or less distinct are considered as one for the purpose in
hand, and hence, use only one article.    This is undoubtedly
the idea in Luke 14,3.    Jesus addresses the lawyers and
Pharisees as one group.  Thus we have, τοὺς νομικοὺς καὶ Φαρισαίους.
Thus also, τὰς φίλας καὶ γείτονας (Luke 15,9).  The
friends and neighbors formed the entire circle of the woman's

acquaintances which come under consideration, and therefore
we have one article.

Obviously, therefore, whether one or more articles are
to be used will depend upon the point of view of the writer.
Thus giving attention to this use of one or more articles
will help us to gain the viewpoint (of the writer.      A parti-
cular author may group certain persons or things together
xxxxx which ordinarily we would not.   This use is well illus-
trated in geographical terms.  Thus *for example,* the regions Judea and
Samaria were regarded as the entire region throughout which
the *first* Christians were scattered.  In this illustration the
regions are contiguous. In Acts 15,3, τὴν τε Φοινίκην καὶ
Σαμάρειαν, we have two regions treated together which *are*
not even contiguous.   However, from the viewpoint of the
writer, these two countries formed the one entire section
through which  Paul and Barnabas journeyed.

In Acts 16,6, we have τὴν Φρυγίαν καὶ Γαλατικὴν χώραν
(Acts 18,23, τὴν Γαλατικὴν χώραν καὶ Φρυγίαν).   If we follow the
text of Nestle and omit the second τήν , and regard both
Φρυγία   and Γαλατική   as adjectives with Ramsay, under
the vinculum of the one article we have one district, "the
Phrygo-Galatic country."    This would then mean that the
country was ethnically Phrygian and politically Galatian. This
would be a strong point in favor of the South Galatian theory.

1.   "τὴν Γαλ., om. τήν     א A B C D  13,61, so Tisch.,
W.H., R.V., Weiss, Wendt.  Par. reads 'Phrygia et Galata re-
giones,'  and so Blass in β: τὴν Φρυγίαν καὶ τὰς Γαλατικὰς
χώρας  (i.e., "vicos Galatiae').   Belser, following Blass,
sees in the expression sufficient to destroy the South Galatian
theory...But it can scarcely be said that this reading in
Par. is of any special value."  Expositor's GT, vol.2, p. 341.

However, are we justified in drawing an absolute conclusion on the basis of this idiom?    In Acts 15,23, we read, κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ κιλικίαν.    Here we have a city and two countries grouped under the vinculum of the article τὴν Now in Acts 15,41 we meet τὴν Συρίαν καὶ τὴν Κιλικίαν. On the basis of this we affirm the statement of Robertson that no absolute conclusions can be drawn from the one article in Acts 16,6 as to the separateness of the terms "Phrygia" and "Galatic region."  But the matter is not entirely whimsical.

### c. Differences in Number and Gender.

If the words combined differ in humber, usually each one has its own article.   This is because they generally fall in separate classes.   This is illustrated in Eph. 2,3, τῆς σαρκὸς καὶ τῶν διανοιῶν. If the gender is different,

1. Nestle omits the article but for the retention of it we note:  B D pc; H .
2. Robertson, Grammar of the N.T. in the Light of Historical Research, p. 788.         A. Souter has the following article in the Bible Dictionary of Hastings, p. 277:  "It is important to note that St. Luke never uses the term 'Galatia' or the term 'Galatians', but only the adjective 'Galatic'(16,6; 18,23).  In 16,6 the rules of the Greek language require us to translate: 'the Phrygo-Galatic region' or 'the region which is both Phrygian and Galatian;'   that is, 'the region which according to one nomenclature is Phrygian, and according to another is Galatian.'   This can be none other than that section of the province of Galatia which was was known as Phrygia Galatica, and which contained Pisidian Antioch and Iconium, exactly the places we should expect St. Paul and his companions to go to after Derbe and Lystra.   In 18,23 the Greek may be translated either  'the Galatico-Phrygian region,'  or 'the Galatian region and Phrygia,'  preferably the latter, as it is difficult otherwise to account for the order in the Greek. 'The Galatian region,'  then, will cover Derbe and Lystra; 'Phrygia' will include Iconium and Pisidian Antioch. We conclude then that, whether any other churches are comprised in the address of the Epistle to the Galatians or not, - and a negative answer is probably correct,  -  the churches of Derbe Lystra, Iconium, and Pisidian Antioch are included."

there is likewise usually the repetition of the article. Thus
we have τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν (Acts 17, 18).

### B. Position with Predicates.

When the substantive is articular, but the adjective is
anarthrous, the adjective is a predicative adjective. The
result is [maybe] the equivalent of a relative clause. The point is [1.]
quite different from that of the attributive position of the
article. Most of the instances occur with ἔχω . This is
illustrated in the words of Jesus, Ἐγὼ δὲ ἔχω τὴν μαρτυρ-
ίαν μείζω (John 5,36), i. e., "I have the witness which is
greater than." An attributive adjective simply qualifies
the noun, without making an assertion about it, whereas the
predicate adjective makes an assertion. The predicative ad-
jective may stand to its noun in any relation which implies
some part of εἰμί . Thus, ποιεῖ τοὺς Ἀθηναίους ἀσθενεῖς. [-εῖς]
Cf. Mark 7,5; 1 Cor. 11,5; Acts 14,10; etc. [2.]

### V. The Greek Equivalent of the Indefinite Article.

As the Latin has no article of any kind, thus the Greek
has no indefinite article. It would be very simple if the
absence of the article always meant that the noun was indefi-
nite, but we have shown that this is not the case. The anar-
throus noun may be definite or indefinite "per se". We can
only ascertain whether an anarthrous word is definite by the
nature of the word, the "usus loquendi" of the word, and by

1. Blass-Debrunner, p. 155: "Steht aber das Adj. ausserhalb [-halb]
ohne Art., so ist es praedikativ."
2. Goodwin & Gulick, Gr. Gram. p. 210, "The predicate forc [force]
of such adjectives must often be rendered by a periphrasis."

the context in which the word is found.  However, the Greek
made an approach to the modern indefinite article by the use
of $\epsilon\hat{\iota}\varsigma$ and $\tau\iota\varsigma$ .  The later writers and especially the
writers of the New Testament show an increase in the use of
$\epsilon\hat{\iota}\varsigma$ and $\tau\iota\varsigma$ as the equivalent of the modern indefinite
article.    It is nearly always true that our "certain" is
too emphatic a translation for $\tau\iota\varsigma$ .  Sometimes it is diffi-
cult to give more force to $\tau\iota\varsigma$ than the English indefinite
article.    $\tau\iota\varsigma$ is undoubtedly the equivalent of the Eng-
lish indefinite article in Luke 10,25, $\kappa\alpha\grave{\iota}$ $\iota\delta o\grave{\upsilon}$ $\nu o\mu\iota\kappa\grave{o}\varsigma$ $\tau\iota\varsigma$.
This is also the force of $\tau\iota\varsigma$ in Luke 18,2, $\kappa\rho\iota\tau\acute{\eta}\varsigma$ $\tau\iota\varsigma$ $\check{\eta}\nu$
$\acute{\epsilon}\nu$ $\tau\iota\nu\iota$ $\pi\acute{o}\lambda\epsilon\iota$.  Moulton [1] tells us that the tendency was con-
stantly for $\epsilon\hat{\iota}\varsigma$ to replace $\tau\iota\varsigma$ , so that in modern Greek
the process is complete, that is, $\epsilon\hat{\iota}\varsigma$ has taken the place
of $\tau\iota\varsigma$ in this indefinite meaning.    Moulton also xxixxxxx
calls attention to the fact that this use of $\epsilon\hat{\iota}\varsigma$ is seen in
the papyri. [2]    Thus it is not surprising to find an occasional
use of $\epsilon\hat{\iota}\varsigma$ in the New Testament as the equivalent of the
English indefinite article.    Some examples where $\epsilon\hat{\iota}\varsigma$ is
equal to  "a"  are: Matt. 8,19, $\epsilon\hat{\iota}\varsigma$ $\gamma\rho\alpha\mu\mu\alpha\tau\epsilon\acute{\upsilon}\varsigma$;
Rev. 8,13, $\check{\eta}\kappa o\upsilon\sigma\alpha$ $\acute{\epsilon}\nu o\grave{\varsigma}$ $\alpha\epsilon\tau o\hat{\upsilon}$;    Mark 14,47, $\epsilon\hat{\iota}\varsigma$ $\delta\acute{\epsilon}$
$\tau\iota\varsigma$ $\tau\hat{\omega}\nu$ $\pi\alpha\rho\epsilon\sigma\tau\eta\kappa\acute{o}\tau\omega\nu$.

1. J.H. Moulton, Prolegomena, p. 96.
2. Ibid., p. 97.

Appendix A

## THE ARTICLE WITH SPECIAL REFERENCE TO THE DEITY OF CHRIST.

$$\text{καὶ}\ \ \dot{\delta}μολογουμένως\ μέγα\ ἐστὶν\ τὸ\ τῆς\ εὐσεβείας\ μυστήριον·$$
$$\ddot{\delta}ς\ ἐφανερώθη\ ἐν\ σαρκί.\ \text{1 Tim. 3,16.}$$

Paul admits in this passage that Christianity makes tremendous
claims.    The most tremendous claim of Christianity is the claim of the
incarnation.    The objections to this mystery, the real deity of Jesus
Christ, have taken philosophical, historical, theological, exegetical,
and grammatical form.    We might classify the objectors to the deity
in four groups:

1). The first group cannot comprehend the mystery of the in-
carnation and as a result, they refuse to admit the personal union of
God and man in Jesus Christ.

2). The second group reject the historical evidence for the
existence of Jesus and consider the record of His life and death a myth.

3). The third group admit that Jesus Christ lived and was the
noblest of men.  However, the deification they attribute to the efforts
of Paul and John.

4). The fourth group accept the New Testament writings as ade-
quate interpretations of Christ and Christianity, but this group says
that Trinitarianism is a misrepresentation of the New Testament.  Cer-
tainly they say that Jesus was, indeed, the Son of God, but only in
the sense that all believers are, greater to be sure, but not in kind.

The grammarians are not excepted from among those who reject the
deity of Christ. The trail blazers in this field found the true course,
but the great Winer lapsed from the plain path.  The three generations

1. Unless otherwise mentioned, all citation of the Greek text refers to that
   of Nestle, 1930 edition.

following him were under his pernicious influence and were too timid
to raise their voice in protest against the revered scholar Winer.

As early as 1798 Granville Sharp in his book, "Remarks on the Uses
of the Definitive Article in the Greek Text of the New Testament," con-
taining many New Proofs of the Divinity of Christ, from Passages which
are wrongly translated in the Common English Version," clearly set
forth the rule of syntax upon which Winer was to stumble, not because
he did not agree with the principle, but because of prejudice. This
rule was ably defended by Bishop Thomas Fanshaw Middleton in his trea-
tise, "The Doctrine of the Greek Article." It is not an easy matter
to lay down a universal principle of syntax in a language so rich and
varied as Greek, but although Sharp and his early defender Middleton
were attacked, the truth of their principle has been conceded by mo-
dern, scientific grammatical research.

Middleton writes, "When two or more Attributes joined by a Copu-
lative or Copulatives are assumed of the same person or thing, before
the first Attributive the Article is inserted; before the remaining
ones it is omitted." Middleton shows that this is not an innovation
of the Koine but a classical usage. As proof the Bishop adduces ex-
amples from Plutarch, Plato, Demosthenes, and Aeschylus. From Plutarch
he cites the following: "(Plut. Vit. Cic. Ed. Bast. p.68): Ῥωσκιος
ὁ υἱὸς καὶ κληρονόμος τοῦ τεθνηκότος ἠγανάκτει. In this ex-
ample it will immediately be seen that κληρονόμος is to be understood

1. Granville Sharp's rule is quoted by Robertson in his work,"The
Minister and the Greek New Testament," p.62: "He (Sharp) laid down a
'rule'(p.3) which has become famous and the occasion of sharp contention
but which is still a sound and scientific principle: "When the copulati
καὶ connects two nouns of the same case [viz., nouns(either substantive
or adjective, or participle) of personal description respecting office,
dignity, affinity, or connection,' and attributes, properties, or quali-
ties, good or ill], if the article ὁ', or any of its cases precedes the
first of the said nouns or participles and is not repeated before the
second noun or participle, the latter always relates to the same person
that is expressed or described by the first noun or participle.' i.e.,
denotes a further description of the first named person."
2. Middleton: The Greek Article, p.76-77.
3. Ibid.: p. 77.

of the person signified by the preceding article. Now if the article
were also prefixed to κληρονόμος, what would the syntactical re-
lation be? We would then have two assumptive propositions and two
subjects coupled together by καί . Then υἱός and κληρονόμος
would be designating respectively two distinct persons.

This principle is beautifully illustrated in Rev. 3,17: Οὐ δὲν
χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ
ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός. The citation is
very clear. Ἐλεεινός , πτωχός , τυφλός , and γυμνός must be
considered as predicates, jointly with the first predicate ταλαίπωρος
depending upon the article ὁ . Thus grammar, as well as the clear
context, demands that one person be designated. The same syntacti-
cal construction is clearly demonstrated in Heb. 3,1: κατανοήσατε τὸν
ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν. The syntax
is clear. Ἀπόστολον and ἀρχιερέα are attributes applied to
the same Person and both depend upon the article τόν .

Robertson says that "when a second article does occur, it accents
sharply a different aspect of this person or phase of the subject."
Rev. 1,17 illustrates this point very well. Ἐγώ εἰμι ὁ πρῶτος καὶ
ὁ ἔσχατος καὶ ὁ ζῶν. The question is in place, if the princi-
ple laid down is universal, would not one article have been sufficient?
This must be answered in the affirmative, but that would have obscured
the separate affirmations here made. Cf. Rev. 1,8; 1 Cor. 15,24.

However, this rule must not be pressed to include instances where
nouns are joined together, which nouns by their very nature can not re-
fer to identical persons or things.[2] Hence many nouns are not subject
to its operation. The nouns which are excluded, are excluded because

1. Robertson, A Grammar of the Gr. N.T. in the Light of Histori-
cal Research, p. 785.
2. Some may think that this discussion of exceptions is irrele-
vant. However, simply to maintain the principle and apply it to the
passages concerning the deity of Christ without giving due considera-
tion to the exceptions, would not be giving a complete picture.

of their very nature.　　　　These nouns must be names of sub-
stances considered as substances, proper nouns, ·or names of abstract
ideas.　　　·　In the case of plurals the context must decide whe-
ther the rule is applicaibe.　　　The exceptions to the rule will
be such as:

τὸ ἀργύριον καὶ Χρυσίον

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην (Math 17,1).

ἡ χάρις καὶ ἀλήθεια

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστολῶν κ. προφητῶν τῶν
(Gal. 23) (Eph. 2)

τῶν γραμματέων καὶ Φαρισαίων (Matt. 5,20)

The first class of nouns are names of substances considered
as substances.　　　When the name presupposes the existence of a class
and expresses some attribute, the case is different.　　　Thus υἱός,
ῥήτωρ, στρατηγός, etc. are names which presuppose the exis-
tence of a class and their immediate function is to mark some at-
tribute of an individual of the class, ἄνθρωπος.

It is at once evident why the second class of nouns, proper
names, are exceptions to the rule.　　It is impossible that Peter,
James, and John, names of three distinct persons, should be predica-
ted of one and the same individual.　　Thus from the very nature of
the designations, it is apparent that the rule does not apply.

The third class of nouns listed as not coming under the principle
are the names of abstract ideas.　　This class is closely related to the
second group, proper names. Every distinct abstract idea is a distinct
essence, and the names that stand for such distinct ideas, are the names
of things essentially different. Therefore, it would be as contradic-

1.　This terminology and thought is that of Locke.　Cf. History
of Modern Philosophy by Hoeffding.

tory to assume that any quality *pointed to* by ἡ were at once χάρις and ἀλήθεια , as that the same person were both Πέτρος and Ἰωάννης.

The fourth class which form an exception to this general principle of syntax are the plurals. It will be readily granted that the plurals form an exception, and yet this exception, as the others, does not invalidate the principle. For an individual may stand in various relations and act in divers capacities; and consequently, if two attributives or two designations of characteristics are connected by a copulative, and the first is preceded by the article, and the second has not the article, they must reasonably be understood to designate attributes of the same person. But this does not happen in the same degree with respect to plurals. Although one individual may act in several capacities, it is not likely that a multitude of individuals should all act in the same and several capacities. This is illustrated in Eph. 2,20: ἐπὶ τῷ θεμελίῳ · τῶν ἀποστόλων καὶ προφητῶν. Although ἀποστόλων and προφητῶν jointly depend upon the one article τῶν and are connected by the copulative καί , they refer to two different groups of men and yet according to the grammar, per se, it would be possible for both words to express attributes of the same group. Therefore, a grammarian as a grammarian must not draw the conclusion that two <u>plurals</u> joined by the copulative καὶ and jointly depending upon the same article, designate attributes of the same group of persons.[2]

However, before we investigate the applicability of this rule of syntax to the controverted passages of Scripture concerning the DEITY of Christ, we cite a number of passages where all will immediately admit the rule must be applied. Rom. 15,6: τὸν θεὸν καὶ πατέρα. 1 Cor. 15,24: τῷ θεῷ καὶ πατρί. Cf. also 2 Cor. 1,3; 2 Cor.11,31

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1. Infinitives used as abstract ideas belong to this same category. Because the same general idea underlies their usage and because they do not directly concern us here, a discussion of them is omitted.
2. Cf. Matt. 5,20: τῶν γραμματέων καὶ Φαρισαίων. In this case it is perhaps impossible to arrive at a definite conclusion.

Gal. 1,4;  Eph. 5,20;  Phil. 4,20;  1 Thess. 1,3;  3,11.13;  Rev. 1,6;

Jas. 1,27;  Jas. 3,9.    This idiom is evident.  No one will seriously

dispute that the author describes one and the same person by the two

epithets with the one article.  Likewise there is no dispute with the

parallel idiom:  2 Pet. 2,20: τοῦ κυρίου καὶ σωτῆρος.    Cf. 2 Pet. 3,2.

Furthermore, the genitive may occur with either substantive and that

does not materially alter the construction, and the genitive applies

to both.[1]   This is found substantiated in 2 Pet. 1,11: τοῦ κυρίου ἡμῶν

καὶ σωτῆρος .    The translators of the A.V. recognized this

principle and correctly translate, "of our Lord and Savior Jesus Christ."

Cf. 2 Pet. 3,18.[3]

Now there is a most important passage, 2 Pet. 1,1: τοῦ θεοῦ

ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.    The A.V. does not heed the prin-

ciple later laid down by Sharp and translates, "Of God and our Savior

Jesus Christ."   The American Revised Version reads: "Our God and the

Savior Jesus Christ."  Note the insertion of "the" into the text.  For

this insertion we find no textual substantion whatever.  In the trans-

lation of Goodspeed and the British Revised it is correctly rendered:

"Of our God and Savior Jesus Christ."     We ask why the confusion

when the correct translation is so evident?  Surely, this is no dif-

ferent than the idiom, "The God and Father"  or than, "Of our Lord and

Savior Jesus Christ."[3]    Why refuse to apply the same rule to 2 Pet. 1,1

that all, Winer included, admit to be true of 2 Pet. 1,11?  There is

no escape from the logic of the Greek article in 2 Pet. 1,1 .  The

idiom compels the translation, "Of our God and Savior Jesus Christ."

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1. Robertson, N.T.Grammar in the Light of Hist. Research, p.785:
"As a matter of fact such genitives occur either inside or outside of
the regimen of the article."
   2. It is interesting to note that Winer here admits the principle
which he later denies in a parallel construction. Winer-Thayer, p.126,
note 2, "For a repetition of the Article is not admissible before con-
nected nouns which, for instance, are merely predicates of one and the
same person, as in Col. 3,17, τῷ θεῷ καὶ πατρί , 2 Pet. 1,11 τοῦ
κυρίου ἡμῶν καὶ σωτῆρος Ἰ. Χρ...
   3. 2 Pet. 1,11;  2 Pet. 3,18.

One may or may not agree with Peter's Christology, but Peter here asserts
the DEITY of Christ and that is what he meant to assert.

In the consideration of a parallel example in TItus 2,13 we shall
see that a desire to set aside the DEITY of Christ, lies at the bottom
of this refusal to accept a common Greek idiom. Titus 2,13 reads:
τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χρ. Ἰ. The A.V. and the American
Revised incorrectly translate: "Of the great God and our Savior Jesus
Christ." Goodspeed and the translators of the British Revised cor-
rectly render it: "Of our great God and Savior Jesus Christ." Because
of the influence of Winer's remarks on this passage, we quote them in
their entirety. "For reasons which lie in the doctrinal system of
Paul, I do not regard σωτῆρος as a second predicate by the side of
θεοῦ, as if Christ were first styled ὁ μέγας θεός and then σωτήρ.
The Article is omitted before σωτῆρος, because the word is made defi-
nite by the Genitive ἡμῶν, and the apposition precedes the proper
name: 'Of the great God and of our Savior Jesus Christ.' Similar is
2 Pet. 1,1, where there is not even a pronoun with σωτῆρος." In a
footnote he explains his stand: "In the above remarks I did not mean
to deny that σωτῆρος ἡμῶν can grammatically be regarded as a second
predicate dependent on the Article τοῦ; only, doctrinal conviction,
deduced from Paul's teaching, that the apostle could not have called
Christ the great God, induced me to show that there is no grammatical
obstacle to taking καὶ σωτ..... Χριστοῦ by itself as a second subject."[1]

It is clear from these quotations that Winer's better grammatical
knowledge was ruled out by his anti-Trinitarian prejudice. Winer in
this place has turned aside from the path of the grammarian. The gram-
marian has nothing to do "per se" with the theology of the New Testament.
The grammarian must endeavor to formulate the underlying principles of

1. Winer-Thayer, p. 130. Cf. Winer-Moulton, p. 162.

language and to determine the idiom. Thus he is to determine the message itself. What implications that message involves and how that is to fit into the theology of the New Testament belongs to the exegete and dogmatician. In a grammar we have the right to expect the rules of language and not the personal exegesis and theological system of the individual. However, due to Winer's high standing, he has exerted a pernicious influence on the interpretation of 2 Pet. 1,1 and Tit. 2,13. Scholars who believed in the Deity of Christ were hesitant to contradict the great grammarian. But now after three generations of futile conflict, calm has come, and the principle enunciated by Sharp and ably defended by Middleton, has emerged victorious. And Robertson says, "Schmiedel in his revision of Winer (p. 158) frankly admitted Winer's error as to 2 Pet. 1,1, and says: 'Grammar demands that one person is meant.'"[1]

Although J. H. Moulton, the son and successor of W.F. Moulton has not thoroughly shaken off the pernicious influence of his predecessors in this respect, he offers valuable testimony. Moulton says, "We cannot discuss here the problem of Tit. 2,13, for we must, as grammarians, leave the matter open; see WH 162,156n.[2] But we might cite, for what they are worth, the papyri.......which attest the translation 'our great God and Savior' as current among Greek-speaking Christians....A curious echo is found in the Ptolemaic formula applied to the deified kings..... τοῦ μεγάλου θεοῦ εὐεργέτου καὶ σωτῆρος [ἐπιφανοῦς] εὐχαρίστου. The phrase here is, of course, applied to one person.......Familiarity with the everlasting apotheosis that flaunts itself in the papyri and inscriptions of Ptolemaic and Imperial times, lends strong support to

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1. Robertson, The Minister and His Greek New Testament, p. 64.
2. Moulton says that as a grammarian he must leave the matter open in regard to Tit. 2,13. And yet, he refers the reader to the remarks on this passage(which remarks we have before us and they are essentially the same as those which we have quoted from Winer-Thayer on p.53 ) in Winer-Moulton. Thus intentionally or unintentionally, he ostensibly leaves the matter open, but yet promulgates the anti-Trinitarian views of his father's edition of Winer. It is his privilege to

**foster anti-Trinitarian views, but not as a grammarian.**

Wendland's contention that Christians, from the latter part of A.D. I/A.D. onward, deliberately annexed for their Divine Master the phraseology that was impiously arrogated to themselves by some of the worst of men."[1]

The syntax in both these passages (2 Pet. 1,1 and Tit. 2,13) is crystal clear. The logic of the Greek article is inevitable. If we are to follow the Greek idiom, we not only may, but must translate "Our God and Savior Jesus Christ" (2 Pet. 1,1) and "Our great God and Savior Christ Jesus." Once more a compelling proof for the DEITY of Christ has arisen.

The three remaining passages which we shall discuss are not as clear as the foregoing. Surely, in the light of the context and because of the theology laid down in the New Testament, one person must of necessity be named. However, in all fairness it must be admitted that grammar does not demand that one person be described in these passages now under consideration. The question to decide grammatically is whether these instances come under the rule or fall under one of the exceptions to it.

Now in Eph. 5,5: ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ we have the familiar idiom of two attributives joined by καί and depending upon one article. Therefore, it may be argued that once more Paul calls the Christ, God. The matter can not be settled thus. We shall later discuss the use of Χριστός with the article. Our contention is that the word Χριστός has been used in the Epistles as a proper name. Concerning θεός nothing can be adduced, for θεός like a proper name is freely used with and without the article. Middleton argues for the application of Sharp's rule. "If θεοῦ, therefore,

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1. J.H.Moulton, Prolegomena, p. 84.
2. Robertson, N.T. Gr. in the Light of Hist. Research, p. 795: "θεός like a proper name, is freely used with and without the article. But it is beyond comparison the most frequent in the Epistles without the article." Cf. W. Th. p, 121 sq. also general discussion III, 8, 4.P. 31f, also appendix B,p.

be here meant otherwise than as a joint Predicate of τοῦ , the construc-
tion is wholly destroyed; an inconvenience, which might easily and
unquestionably would have been avoided by writing ΤΟΥ Θεοῦ , in the
same manner as ὁ βασιλεὺς καὶ ὁ ἡγεμών (Acts 26,31)." Middle-
ton overlooks two factors: The first is that Θεός is evidently used
as a proper noun, especially so in the Epistles. In the second place,
he says that inconvenience would have been avoided if the article were
inserted. This may be true. But, unless it were definitely shown
to be the contrary, two articles would designate two distinct indivi-
duals. In the manner in which the phrase stands, grammar does not
bring its influence to bear. The grammar is neutral and the entire
decision must be left to the context and the system of theology in the
New Testament.[2]

In the same grammatical category with Eph. 5,5 are the passages:
Jude 4: τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
and 2 Thess.1,12: τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
As in the foregoing example, thus in both of these examples, grammar
can not demand that one person be meant because of the irrelevant na-
ture of the nouns concerned in the construction. For here we are
again concerned with words which in their use developed into proper
nouns and thus had great freedom in the use of the article. As to
whether Χριστός and Κύριος are thus used in the New Testament that
will be discussed later.

Therefore, from the examples cited, it is clear that Sharp's rule
must be a true universal rule of syntax. The grammarians great and
small have fulminated against this principle to abrogate a proof for
the DEITY of Christ. This has been of no avail. The passages, where

1. Middleton, The Greek Article, p. 500.
2. Of this passage the Expositor's Gr. N.T. says(vol 3, p.354) "Som
with the view of its import, have held it to be an example of Sharp's
rule. But that rule is inapplicable here by reason of the fact that Θεός
is independent of the article and occurs indeed without it in the phrase
βασιλεία θεοῦ (1 Cor. 6,9.10; 15,50; Gal. 5,21)." It is interesting

to note the translations of this.    The A.V. reads, "In the king-
of Christ and of God."    The translators of the American Rev., Br-
B. Rev., and Goodspeed render it, "In the kingdom of Christ and God.

it is doubtful whether one or more persons is described, are not doubt-
ful because of the uncertainty of the principle.  These passages such
as Eph. 5,5, Jude 4, etc. are grammatically uncertain in construction
because we cannot ascertain whether they belong under the exception to
the rule which deals with proper names.  Thus these very exceptions to
the rule strengthen and establish it more firmly.  Certainly, there
is not a haphazard use of the article in this idiom.  The holy writers
used the article in this idiom with the definite intention to add
another proof to the DEITY of Christ.

As there was no haphazard use of the article in the idiom of
several attributes joined by καί , thus also in the first verse of the
Gospel of St. John there is a definite intention in the use of the ar-
ticle.  The use and the non-use of the article in John 1,1 leaves no
loophole for Sabellianism. Θεὸς ἦν ὁ λόγος.  The use of the ar-
ticle with λόγος makes this the subject and the word θεὸς is not at-
tributive, but predicative.  The word with the article is the subject
whatever the order may be.[1]  If however the predicate is identical
with the subject or denotes something previously well known, the arti-
cle may be used in the predicate.[2]  In this passage θεὸς is anar-
throus and λόγος has the article.  Therefore, as John has written
this verse, θεὸς and λόγος are not convertible or identical terms.
The ΛΟΓΟΣ is not another manifestation of God as the Monarchians
would wish it to be expressed, but a distinct personality.  Before
the terms could be convertible the Greek would of necessity read: ὁ
θεὸς ἦν ὁ λόγος. This would make the two person, God the Father and
God the Son identical and make the WORD only a manifestation of the
Father.  If θεὸς were articular and λόγος anarthrous, the affir-

1. Cf. Robertson, N.T.Gr. in the Light of Hist. Research, p. 767.
Cf. Nunn, A Short Syntax of N.T.Grammar, p. 60. General discussion
of this paper, III, A, 9.P.
2. Cf. 1 John 3,4; ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.  Sin and lawless-
ness are identical.  Cf. p.      Cf. John 3,10; Acts 21,38.

mation would be that God was the WORD, but not that the WORD was God. The logic of the Greek article is inevitable.  St. John's statement says:  BEFORE THE INCARNATION THE WORD WAS GOD.

This $\Lambda O \Gamma O \Sigma$, very God became flesh and dwelt among us.[1]  For this reason Paul could say in Col. 2,9: *Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.*  This is accurately rendered in the A.V., "For in Him dwelleth all the fulness of the Godhead bodily."  The same definite construction is found in Col. 1,19, *πᾶν τὸ πλήρωμα*. This the A.V. renders with the indefinite term, "all fulness."  The Br. Rev. and the American Rev. versions correctly render this, "all the fulness."  The indefinite English, "all fulness" does not do full justice to the force of the Greek idiom, *πᾶν τὸ πλήρωμα*. The omission of the article suppresses an important theological term. *πᾶν τὸ πλήρωμα* is "all the fulness,"  "all the plenitude." This denotes the totality of the divine powers and attributes of God which dwelt in Christ.  Cf. John 1,16;  Eph. 1,23.[2]

Although the article is no deciding factor in Rom. 9,5, for the sake of completeness we shall quote Robertson's succinct statements in regard to that passage:  "The punctuation is in dispute and the article plays no decisive part in the meaning.  Westcott and Hort punctuate the sentence so as to make God in apposition with Christ, as do the English versions.  This punctuation makes Paul refer the word God to Christ as we find it in John 1,1 and 2 Pet. 1,1 and Tit. 2,13."[3]

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1. John 1,14;  1 Tim. 3,16.
2. Lightfoot, Fresh Revision of the N.T., p. 96:  "And with this fact before us, it is a question whether we should not treat *τὸ πλήρωμα* as a quasi-personality, and translate, 'In Him all the Fulness was placed to dwell,'  thus getting rid of the ellipsis which our translators have supplied by the Father in italics;  but, at all events, the article must be preserved."
3. Robertson, The Minister and his Gr. N.T., p. 68.

Appendix B.

## The Use of the Article with Divine Names

The Divine Names appear to be somewhat irregular in their use or non-use of the article. When, however, these names are not used as proper names, it is certain that an explanation may very commonly be found in the rules already given. Often there has been undue emphasis placed on the presence or absence of the article with Divine Names. Most of the theories built up around the use of article with these names cannot be substantiated. Therefore, until more work has been done in this field, a person must be very careful in making deductions from the presence or absence of the article with these names.

1. Θεός.

Robertson says that Θεός like a proper name, is freely used with and without the article.[1] Thayer calls attention to the fact that frequently and beyond comparison Θεός occurs most frequently in the Epistles without the article.[2]

Some have advanced the theory that Θεός when anarthrous throws the stress on the general conception of the Divine character, i. e., "One who is omnipotent, all-holy, infinite, etc. On the other hand the articular Θεός is said to specify the revealed Deity, the God of the New Testament. This theory cannot be substantiated.[3] In v. 17 of Romans 1, we have δικαιοσύνη γὰρ θεοῦ. This does not denote absolute righteousness of God, but rather that righteousness revealed by faith in the Gospel. In v. 18 ὀργὴ θεοῦ is the

1. Robertson, Grammar of N.T. Greek in the Light of Historical Research, p. 795.
2. Winer-Thayer, Gram. of the Idiom of the N.T., p. 122.
3. Green, Handbook to the Gram. of the Greek Testament, p.186.

wrath of God revealed in the Word against the ungodly. Verse 19
reads, $ὀργὴ \ γὰρ \ αὐτοῖς \ ἐφανέρωσεν$ is articular
and surely this is not the God who giveth salvation by grace in
Christ Jesus or the God of the New Testament that is revealed to the
heathen. Thus we see that this theory in not tenable.

2. $Κύριος$.

$Κύριος$ is often practically a proper name in the
New Testament. Thus like $θεός$ it is often used without the arti-
cle. This is the case particularly where $κύριος$ is governed by a
preposition as $ἐν \ κυρίῳ$ (1 Cor. 7,22), when it is in the geni-
tive case(1 Cor. 7,25), or when it precedes $Ἰ \ γσοῦς \ Χριστός$
(Rom. 1,7).

It must also be taken into consideration that $Κύριος$ is the
word adopted by the Septuagint as the Greek equivalent of יהוה
This use of the LXX undoubtedly also affected the use of $κύριος$
with the article.

The theory has been advanced that $κύριος$ when anarthrous in
the Gospel of Luke refers to God, the Trinity,and when articular re-
fers to the second Person of the Godhead, Christ. Although this is
true in an overwhelming number of cases, the theory is by no means of
universal application. In the salutation of the angel we have $ὁ \ κύριος$
and this does not in particular refer to the Lord Jesus. Again in
the magnificat of Mary we find, $τὸν \ κύριον$ . This also denotes
the Trinity. (Cf. Luke 2,15.23.) Therefore, we see that no ab-
solute conclusions can be drawn as to the presence or absence of the
article with $κύριος$ also in the Gospel of Luke.

3. Ἰησοῦς.

This word, the Greek form of the Hebrew for "Savior", is an appellative. Therefore, for the most part, when used alone, especially in the Gospels and Acts, is articular. When the name stands in apposition with ethers, as κύριος or Χριστός, the article is generally absent. Paul generally uses this Divine Name in combination with others.

4. Χριστός.

Χριστός is a verbal appellative, the Greek equivalent of the Hebrew word מָשִׁיחַ. This appellative denotes the office rather than the Person of Christ in the Gospels. Therefore, except in those places where an appellative is definite, although anarthrous, we, as a rule, find that Χριστός is articular. Thus, Matt. 2,4, ποῦ ὁ Χριστὸς γεννᾶται. would be best rendered, "Where the Christ should be born"(the A.V. omits the article). In the Epistles of Paul the usage appears entirely reversed.[1] Thus in the Epistles Χριστός has become a proper name.

Lightfoot says, "To us 'Christ' has become a proper name, and as such, rejects the definite article.[The case cited above(Matt. 2,4) must have the article in English to preserve the meaning of Herod's question.] But in the Gospel narratives, if we except the headings or prefaces, and the after-comments of the evangelists themselves(e.g. Matt. 1,1; Mark 1,1; John 1, 17), no instance of this usage can be found. In the body of the narratives we read only of ὁ Χριστός, the Christ, the Messiah, whom the Jews had long expected, and who

1. Vide, Middleton, The Doctrine of the Greek Article, p.486ff. Robertson, Grammar of the Greek New Testament in the Light of Historical Research, p. 795.

might or might not be identified with the person 'Jesus', according to the spiritual discernment of the individual."[1]

5. $\Pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ $\H{A}\gamma\iota o\nu$.

$\Pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ and $\Pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ $\H{A}\gamma\iota o\nu$ occur with and without the article. $O\tilde{\upsilon}\pi\omega$ $\gamma\grave{\alpha}\rho$ $\tilde{\eta}\nu$ $\pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ (John 7,39) illustrates the use of $\pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ like $\Theta\epsilon\acute{o}s$ as substantially a proper name. The presence or absence of the article with $\Pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ has also been a rich field for theories. However, we have found none which could be made a rule of universal application or from which absolute conclusions can be drawn.

Therefore, in regard to the presence or absence of the article with Divine Names, no definite conclusions can be drawn. Moulton says, "Scholarship has not yet solved completely the problem of the article with proper names."[2] Divine names, as a rule, must also be put in the class of proper names.

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1. Lightfoot, A Fresh Revision of the New Testament, p. 93-94.
2. Moulton, Prolegomena, p. 83.

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