

1. John 1:1-2

1.1 — Reading

- 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ θεὸς ἦν ὁ λόγος.
1:2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

1.2 — Vocabulary

[Familiarity with the many meanings and usages of a word is what separates the fluent reader from the struggling reader. Most grammars offer a minimal definition, and the student learns to “get by.” This grammar offers a broad range of information about the meaning and usage of a word – not expecting the student to absorb it all (nobody can do that, not even the lexicographer), but only that he would absorb enough to “get ahead” by learning to use the information found in a good lexicon to discern a word’s meaning in any particular context.

A small lexicon may contain a minimal selection of glosses (translations) for the vocabulary of the language. A larger lexicon may increase the coverage with a few examples of usage for selected words. A large lexicon will include deeper exploration of the grammar and usage of each word – more information than anyone really needs, but enough information that most persons’ real needs can be found amongst all the information. I have tried to emulate the large lexicon, and from time to time I may expand basic lexical entries as occasion warrants. So study each lexical entry and become acquainted with the range of usage for each word.]

Vocabulary List:

Lexical Entry — (Majority text uses in John / Majority text uses in the New Testament)

ἀρχή, -ῆς, ἡ — (8 / 57)

εἰμί — (445 / 2,501)

ἐν — (224 / 2,789)

θεός, -οῦ, ὁ & ἡ — (84 / 1,339)

καί — (864 / 9,217)

λόγος, -ου, ὁ — (40 / 331)

ὁ, ἡ, τό — (2,248 / 20,288)

οὗτος, αὕτη, τοῦτο — (243 / 1,414)

πρός — (100 / 706)

Because the vocabulary for this lesson includes some of the most widely used words in the New Testament, many of the lexical entries for this lesson are rather extensive.

Vocabulary Definitions:

ἀρχή, -ῆς, ἡ — (8 / * 57 | 58 | 55) {√ἀρχω = to be first} [[ARCHETYPE = "BEGINNING FORM" ORIGINAL PATTERN]] <(Noun: Alpha II)> — **a beginning, commencement; origin; first place, chief; rulership, principality; original estate; extremity, corner**

(i) **a beginning** (of time, space, or series); **origin**

(a) in an absolute or unqualified sense: **regarding the beginning of all things**

- [ἔγω εἰμι] ... ἡ ἀρχή ... – **[I am] ... the beginning ...** (re God as Eternal Creator) (Rv 21:6)
- ἔγω [εἰμι] ... ἡ ἀρχή ... – **I (am) ... the beginning ...** (re Christ as Eternal Creator) ((Rv 1:8 in the TR); Rv 22:13)
- Τάδε λέγει ... ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ – **These things says the beginning of the creation of God** (re Christ as the uncreated cause of creation) (Rv 3:14; compare Pr 8:22)
- ὅς ἐστιν ἀρχή – **Who is the beginning** (re Christ as the uncreated cause of the new creation) (Cs 1:18)
- ἐν ἀρχῇ – **in/at the beginning** (Jn 1:1, 2; compare 17:5)
- ἀπ' ἀρχῆς – **from [/ever since] the beginning** (Mt 19:4, 8; Jn 8:44; 2Th 2:13 [not in the Eclectic text]; 1Jn 1:1; 3:8)
 - ... κόσμου – **... of the world** (Mt 24:21)
 - ... κτίσεως – **... of creation** (Mk 10:6; 13:19; 2Pt 3:4)
 - τὸν ἀπ' ἀρχῆς – **He Who (is) from the beginning** (1Jn 2:13, 14)
- κατ' ἀρχάς – **at [/during] the beginning** (Hb 1:10 quoting Ps 102:25 – LXX 101:26)

(b) in a relative, qualified, comparative sense: **regarding the beginning of a particular thing**

- ἀρχὴν λαβοῦσα – **(once it) had taken (its) beginning, ... commenced, ... launched** (Hb 2:3)
- ἀρχὴν ἡμερῶν – **beginning of days** (Hb 7:3)
- ἀρχή / ἀρχαὶ ὠδίνων – **beginning(s) of birth-pains** (Mt 24:8; Mk 13:8)
- ἀρχὴ τοῦ εὐαγγελίου – **the beginning[/commencement] (of the narrative) of the gospel** (Mk 1:1)
- τὴν ἀρχὴν τῶν σημείων – **the beginning [/commencement] of signs** (Jn 2:11)
- τὴν ἀρχὴν τῆς ὑποστάσεως – **the beginning of assurance, the original conviction** (Hb 3:14)
- τὰ στοιχεῖα τῆς ἀρχῆς ... τῆς ἀρχῆς – **the first [/elementary] principles, principal elements ... the first (principles)** (Hb 5:12 ... 6:1)
- ἐν ἀρχῇ – **at the beginning, at (the) first (instance)** (Ac 11:15)
 - ... τοῦ εὐαγγελίου — **... of the gospel** (Pp 4:15)
- ἀπ' ἀρχῆς – **from the beginning [/earliest]** (Lk 1:2; Jn 15:27; Ac 26:4; 1Jn 2:7, 7 [not in Eclectic text], 24, 24; 3:11; 2Jn 1:5, 6)
- ἐπὶ ... τὰς ἀρχάς – **to the magistrates** (Luke 12:11) [See also under 2b.]
- ἐξ ἀρχῆς – **from the (very) beginning [/first], right from the start** (Jn 6:64; 16:4)

(2) **first place, precedence, furthest position, highest rank** (of power or authority), **chief**

(a) (singular, re status of persons, angels, demons) **primacy, preeminence; magistracy, rulership, principality** (Lk 20:20; 1Ct 15:24; Ep 1:21; Cs 2:10)

(b) (plural, re persons, angels, demons) **magistrates, rulers, principalities** (Lk 12:11; Rm 8:38; Ep 3:10, 6:12; Cs 1:16; 2:15; Tt 3:1)

(3) **original estate, proper domain** (Jd 1:6)

(4) **the outermost point** (viewed as the beginning apex), **an extremity, a corner** (Ac 10:11; 11:5)

(5) τὴν ἀρχὴν (used adverbially) – **(altogether) since the beginning, originally** (Jn 8:25)

SPECIAL USAGES: (See several special usages, examples, illustrations, and other notes among the definitions.)

COMPOUNDS: [ἀρχή/ἄρχω]

- ἀπαρχή, -ης, ἡ [ἀπό (from out of) +ἀρχή] = a beginning (of sacrifice), (Jewish) first-fruits, first portion, entrance fee
- Ἀρίσταρχος, -ου, ὁ [ἄριστον (best) +ἀρχή/ἄρχω] = “best ruling,” Aristarchus
- ἀρχάγγελος, -ου, ὁ [ἀρχή+ἄγγελος (angel)] = chief angel, archangel
- Ἀρχέλαος, -ου, ὁ [ἀρχή/ἄρχω+λαός (people)] = “people-ruling,” Archelaus (*Mt 2:22)
- ἀρχηγός, -οῦ, ὁ [ἀρχή+ἄγω (to lead)] = a chief leader, captain, ruler, prince; originator, founder
- ἀρχιερατικός, -όν [ἀρχή/ἄρχω+ιερός (sacred, priestly)] = high-priestly (*Ac 4:6)
- ἀρχιερεύς, -έως, ὁ [ἀρχή+ιερεύς (priest)] = high priest, chief priest
- ἀρχιποίμην, -μενος, ὁ [ἀρχή+ποιμήν (shepherd)] = chief shepherd, head shepherd (*1Pt 5:4)
- Ἀρχιππος, -ου, ὁ [ἀρχή+ἵππος (a horse)] = “horse-ruler,” Archippus
- ἀρχισυνάγωγος, -ου, ὁ [ἀρχή/ἄρχω+συναγωγή (synagogue) <(σύν (together in association) +ἄγω (to lead))>] = chief ruler of the synagogue
- ἀρχιτέκτων, -ονος, ὁ [ἀρχή/ἄρχω+τέκτων (a producer, craftsman) <τίκτω/τέκω (to produce)>] = chief constructor, masterbuilder (*1Ct 3:10)
- ἀρχιτελώνης, -ου, ὁ [ἀρχή/ἄρχω+τελώνης (a tax-farmer, revenueur) <τέλος (a termination; a levy as paid)>] = chief tax-gatherer, principal tax collector, head revenueur (*Lk 19:2)
- ἀρχιτρίκλινος, -ου, ὁ [ἀρχή/ἄρχω+τρεῖς (three) +κλίνω (to incline, recline)] = chief over the three recliners (arranged for a dinner feast), master of ceremonies, director of entertainment, head waiter
- Ἀσιάρχης, -ου, ὁ [Ἀσία (Asia Minor) +ἀρχή] = “Asiarch” chief of public festivities in a city of Asia Minor (*Ac 19:31)
- ἐθνάρχης, -ου, ὁ [ἔθνος (a tribe) +ἀρχή] = “ethnarch,” governor of a district (*2Ct 11:32)
- ἑκατοντάρχης, -ου, ὁ [ἑκατόν (a hundred) +ἀρχή] = the captain of one hundred, centurian
- ἑκατόνταρχος, -ου, ὁ [ἑκατόν (a hundred) +ἀρχή/ἄρχω] = the captain of one hundred, centurian
- ἐνάρχομαι [ἐν (a position of rest, in) +ἀρχή/ἄρχω] = to commence on, to begin; to make a beginning
- ἐπαρχ(ε)ία, -ας, ἡ [ἐπί (superimposed) +ἀρχή] = “eparch” a special region of government, province
- πατριάρχης, -ου, ὁ [πατρία (family) <πατήρ (father) +ἀρχή] = “patriarch,” progenitor
- πειθαρχέω [πείθω (to convince; to be convinced) +ἀρχή/ἄρχω] = to be persuaded by a ruler, to hearken; to submit to authority, to obey, to follow
- πολιτάρχης, -ου, ὁ [πόλις (a city) +ἀρχή] = chief of a city, magistrate
- προενάρχομαι [πρό (in front of, prior) +ἐνάρχομαι (See above.)] = to already commence, to begin (beforehand)
- προϋπάρχω [πρό (in front of, prior) +ὑπάρχω (See below.)] = to exist before, (adverbially) to be or do (something) previously
- στρατοπεδάρχης, -ου, ὁ [στρατόπεδον (army encampment) <(στρατός (army) +πεδινός (level ground – easy for the feet ποῦς, ποδός))>+ἀρχή] = captain of an army, commander of a military encampment, a Praetorian prefect (Ac 28:16)
- τετρ(α)αρχέω <τετρ(α)άρχης (See below.)> = to be a tetrarch
- τετρ(α)άρχης, -ου, ὁ [τέσσαρες (four) +ἀρχή] = “tetrarch,” chief or ruler of a fourth part of a country
- ὑπαρξίς, -εως, ἡ [<ὑπάρχω (See below.)>] = existency, proprietorship; property, wealth, goods, substance
- ὑπάρχοντα, τὰ [<ὑπάρχω (See below.)>] = [present active participle neuter plural of ὑπάρχω used as a noun] things extant, property, possessions, goods, substance
- ὑπάρχω [ὑπό (under) +ἀρχή/ἄρχω] = to (quietly) begin under; to come into existence, be constituted, exist; to be present, be at one’s disposal [also used as copula and auxiliary like εἰμί]
- χιλίαρχος, ὁ [χιλίοι (a thousand) +ἀρχή/ἄρχω] = “chiliarch,” captain of a thousand (soldiers); colonel

COGNATES:

- ἀρχαῖος, -αία, -αῖον = original, primeval, archaic, ancient, of old time, long standing
- ἄρχω = to be first; to rule; [middle] ἄρχομαι = to commence, begin
- ἄρχων, -οντος, ὁ [present participle of ἄρχω used as a noun] = a first (in rank or power), chief, magistrate, prince, ruler

SYNONYMS:

- ἀφορμή, -ῆς, ἡ = a starting point; an opportunity
- κεφαλή, -ῆς, ἡ = head; superior rank; extremity, corner, point
- πρῶτος, -η, -ον = first, foremost, earliest

ANTONYMS:

- τέλος, -ους, τό = end, termination, cessation; close, conclusion
- πέρας, -ατος, τό = an extremity, end, limit; conclusion
- ἔσχατος, -η, -ον = farthest extremity, final

HOMOGRAPHS:

- ἀρχῶν = Genitive Feminine Plural of ἀρχή, -ῆς, ἡ
- ἄρχων = Nominative Masculine Singular of ἄρχων, οντος, ὁ = ruler, prince, leader, administrative official

Noun Paradigm: Alpha II – ἀρχή, -ῆς, ἡ		
	<i>Singular</i>	<i>Plural</i>
<i>Nominative/Vocative</i>	ἀρχή	ἄρχαί
<i>Accusative</i>	ἀρχήν	ἄρχάς
<i>Genitive</i>	ἀρχῆς	ἀρχῶν
<i>Dative</i>	ἀρχῇ	ἀρχαῖς

What are the five main meanings for ἀρχή?

The five main meanings for ἀρχή are:

- (1) a beginning; origin
- (2) first place, precedence, furthest position, highest rank (of power or authority), chief
- (3) original estate, proper domain
- (4) the outermost point, an extremity, a corner
- (5) τὴν ἀρχήν (used adverbially) – (altogether) since the beginning, originally

Which of these five meanings for ἀρχή is used in John 1:1-2? Why?

The first meaning – a beginning; origin – is used in John 1:1-2 because the language seems to parallel Genesis 1:1, and because the other meanings do not seem to fit the text or the context.

When we know the meanings of ἀρχή, we have a clue as to the meaning of how many other words in the New Testament?

ἀρχή has 31 compounds and 3 cognates, making 34 other words in the New Testament related in meaning to ἀρχή.

When the Greek New Testament was originally written it did not have accents; so how then do the editors know whether to mark a word ἀρχῶν (Genitive Feminine Plural of ἀρχή) or ἄρχων (Nominative Masculine Singular of ἄρχων)?

The grammar may indicate the different Case, Gender, or Number; or the context may indicate one meaning or eliminate the other.

What characterizes an Alpha II noun over other Alpha nouns?

Alpha II nouns use eta in the ending throughout the singular.

εἶμι — (445/ 447 /445 / 2,501 | 2,517 | 2,462) { [εἶμι < ἐσμι] ἴσο [cf. Latin esse] = be} [[ESSENCE = FORMAL EXISTENCE, WHAT MAKES A THING WHAT IT IS]] ((\Verb or Copula or Auxiliary: Mi Conjugation, No Voice)) <[Present] εἶμι (All present forms are enclitic except the second singular.); [Future] ἔσομαι; [Imperfect] ἦμην (see paradigm); [Imperative] ἴσθι (see paradigm); [Subjunctive] ᾧ; [Infinitive] εἶναι; [Participle] ὄν> — **to be, exist; it is possible; to be like; to represent**

εἶμι is the most frequently used verb in the New Testament — although it is not always used as a verb — it is also used as a copula and as an auxiliary. As the English “to be,” so the Greek εἶμι has many uses and meanings — only a sampling can be given here.

- (1) A personal verb of being, predicating existence: **to exist, to be, to have existence, to be in existence; “there exists, there is, there lives;” “there once was;”** (in the participle form with the article) **“that which is, those which are;”** (in short phrases consisting of a participle joined with a noun or pronoun to indicate an existing condition or character) **being, as being**
 - πιστεῦσαι δεῖ ὅτι [θεός] ἔστιν – **it is necessary to believe that He [God] exists** (Hb 11:6)
 - πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἶμι – **before Abraham (ever) came into existence, I Myself am (ever) existing** (Jn 8:58)
 - οὐ γὰρ ἔστιν διαστολή – **for there is [/exists] no difference** (Rm 3:22)
 - ὁ ὢν – **(he) who is [/exists]** (Jn 1:18; 3:13, 31; 6:46; 8:47; 12:17; 18:37; Rm 9:5; 2Co 11:31; Rv 1:4, 8; 4:8; 11:17; 16:5)
 - οἱ ὄντες – **(those) who are [/exist]** (Jn 9:40; 11:31; Ac 11:1; 2Co 5:4; Cs 4:11)
 - τὰ μὴ ὄντα ... τὰ ὄντα – **the things not existing ... the things existing** (1Co 1:28; compare Rm 4:17)
 - ὑμεῖς, πονηροὶ ὄντες, ... – **you, being evil, ...** (Mt 7:11)
 - σὺ, Ἰουδαῖος ὢν, ... – **you, being a Jew, ...** (Jn 4:9)
- (2) An impersonal verb of being followed by an infinitive: **it is possible (/lawful /proper /convenient), it is within one’s power, one can,** or adversely: **it is impossible, one cannot,** etc.
 - οὐκ ἔστιν νῦν λέγειν – **it is not possible now to speak** (Hb 9:5)
 - οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν – **it is not possible to eat the Lord’s supper** (1Co 11:20)
- (3) A verb with various other senses: **to come to be, to come into being, to come into existence, to become; to come to pass, to come about, to take place, to happen, to occur, to transpire, to ensue; to turn out; to be present, to be on hand, to be available; to be provided; to be found; to be alive, to live; to stay, to continue; to reside, to dwell;**
 - οὐκ εἰσὶν – **they are not (alive)** (Mt 2:18)
 - εἰ ἦμεν – **if we were (alive)** (Mt 23:30)

(4) A verb with various senses when used with certain Cases, Prepositions, Adverbs etc. too numerous to list here; e.g. *to belong to; to have; to be from, to come from; to rely on, to do with*; etc.

- with the Genitive, marking quality, possession, participation:
 - ἐγὼ εἰμι Παύλου – *I belong to Paul* (1Ct 1:12; 3:4)
- with ἐκ:
 - ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα – *belonging to the number of the twelve* (Lk 22:3)
 - ὅς ἐστιν ἐξ ὑμῶν – *who belongs to you* (Cs 4:9)
- with the Dative, marking property, possession, destination:
 - οὐκ ἦν αὐτοῖς τέκνον οὐκ – *they were having [/possessing] no child* (Lk 1:7)
- connected with εἰς
 - ἔσονται οἱ δύο εἰς σάρκα μίαν – *and the two shall become one flesh* (Mk 10:8)
 - ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας – *I shall become your father, and you shall become My sons and daughters* (2Ct 6:18)
 - αἱ γλῶσσαι εἰς σημεῖόν εἰσιν – *tongues serve as a sign* (1Ct 14:22)
 - ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται – *their poison shall serve as proof against you* (Jm 5:3)

(5) A copula [coupling or linking “verb”] connecting the subject and its complement (devoid of lexical content, affecting the sentence only with grammatical force: tense, null voice, mood, person, number) indicating identity, equation, unity, representation, explanation, substitution, equivalence, similarity (likeness), or some other close connection between the subject and the complement: *represents, signifies, stands for; means, denotes, indicates; belongs to, appertains to; is like, is similar to, corresponds to; (properly or fittingly) follows; represents; is accounted; serves as; “it is, this is”*

- Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς – *I Myself am the bread of life* (Jn 6:35; compare also 6:41, 48, 51; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5)
- τοῦτό ἐστιν τὸ σῶμά μου – *this represents My body* (Mt 26:26)
- ἡ πέτρα ἦν ὁ χριστός – *the rock stands for Christ* (1Ct 10:4)
- εἰμί is frequently the unexpressed copula by ellipsis or brachylogy. [Ellipsis means omission of an implied word. Brachylogy means brevity through shortened expression]:
 - ὁ μὲν θερισμὸς πολὺς [ἐστίν], οἱ δὲ ἐργάται ὀλίγοι [εἰσίν] – *the harvest indeed [is] plentiful, but the workers [are] few* (Lk 10:2)

(6) An auxiliary combined with a participle (lending Dimensions of ‘Tense’ and Person; adding or emphasizing the Progressive Aspect to the sense of the participle) so as to construct a periphrastic form of a verb:

- ἦν γὰρ ἔχων κτήματα πολλά – *for he was possessing much property* (Mt 19:22)
- ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν – *some of the scribes were sitting there and (were) reasoning in their hearts* (Mk 2:6)

SPECIAL USAGES: (See several special usages, examples, illustrations, and other notes among the definitions.)

- ὢν = being (participle)
- οἱ ὄντες = those (persons) who are [/exist]
- τὰ ὄντα = those (things) which are [/exist]
- εἶναι τινα = to amount to something (Ac 5:36; 8:9; Gl 2:6; 6:3) (ἐστὶν τι = amounts to anything (1Ct 3:7))
- τοῦτ’ ἔστιν = this [/that] is (to say), that means, actually, in reality (*Mt 27:46; Mk 7:2; Ac 1:19; 19:4; Rm 7:18; 9:8; 10:6, 7, 8; Pm 1:12; Hb 2:14; 7:5; 9:11; 10:20; 11:16; 13:15; 1Pt 3:20)
- ὃ ἐστιν = which is (to say), which means; which amounts to, which is equal to (*Mt 1:23; 27:33; Mk 3:17; 5:41; 7:11, 34; 12:42†; 15:16, 22, 34, 42; Jn 1:41; Ac 1:12†; 4:36; Ep 1:14†; 5:5†; 6:17†; Cs 1:24, 27; 3:14†; 2Th 3:17†; Hb 7:2; Rv 20:12; 21:8, 17)

COMPOUNDS:

- **ἀπειμι** [ἀπό (from out of) +εἰμί] = to be away, to be absent [not to be confused with ἀπειμι < ἀπό+εἶμι = to go away] (*Ac 17:10)
- **ἀπουσία, -ας, ἡ** [ἀπό (from out of) +οὐσία (being) <εἰμί] = a being away, absence (*Pp 2:12)
- **ἔνειμι** [ἐν (a position of rest, in) +εἰμί] = to be within, in(side) (*Lk 11:41)
- **ἔνι** [contraction of ἔνεστιν<ἔνειμι (Impersonal Present Indicative Third Person Singular) (See above.)] = there is (in, among)
- **ἔξειμι** [ἐκ (out from) +εἰμί] = to be from, to originate from [not to be confused with ἔξειμι < ἔξ+εἶμι = to go out, away, on a journey]
- **ἔξεστι(ν)** [<ἔξειμι (Impersonal Present Indicative Third Person Singular) (See above.)] = it is right, authorized, lawful, proper; it is permitted, allowed; it is possible;
- **ἔξόν** [<ἔξειμι (Impersonal Present Participle Neuter Singular) (See above.)] = it being possible, lawful
- **ἔξουσία, -ας, ἡ** [ἐκ (out from) +οὐσία (being) <εἰμί (Compare ἐξεστι)] = right, privilege (to be utilized), freedom of choice, prerogative; (subjective) control (to be applied), force, power; (objective) authority (to be exercised), jurisdiction, warrant
- **ἔξουσιάζω** [<ἔξουσία (See above.)] = to apply control; to exercise authority over, bring under the authority of
- **ἔξουσιαστικός, -ή, -όν** [<ἔξουσία (See above.)] = authoritative (txt)
- **ἐπιούσιος, -ον** [ἐπί (superimposed) +οὐσία (being, substance) <εἰμί] = for subsistence, necessary for existence, needful
- **κατεξουσιάζω** [κατά (down) +ἔξουσιάζω (See above.)] = to exercise full authority over; to tyrannize
- **πάρειμι** [παρά (near, from beside) +εἰμί] = to be by, near, at hand, beside; to be present, here; to have come, arrived; to be in possession; **πρὸς τὸ παρόν** (Hb 12:11) = for the present; be at one's disposal [Present Participle Neuter Singular = time being; Plural = property]
- **παρουσία, -ας, ἡ** [<πάρειμι (from Present Participle of πάρειμι) (See above.)] = a being near, presence; a coming, advent; physical aspect
- **περιούσιος, -ον** [<περιουσία (abundance, wealth) (Present Participle Feminine of περιέιμι (to superabound) <περί (through, around, with respect to) +οὐσία (being) <εἰμί] = being beyond usual; having more than enough, superabundant; especial, peculiar (to oneself); chosen, special (*Ti 2:14)
- **συμπάρειμι** [σύν (together in association) +πάρειμι (See above.)] = to be near at hand together; to be present with; to be now present (*Ac 25:24)
- **σύνειμι** [σύν (together in association) +εἰμί] = to be in company with, join; to gather together, assemble; to be present at the time [not to be confused with σύνειμι < σύν+εἶμι = to come together, gather] (*Lk 8:4)

COGNATES:

- **ὄντως** = (adverb from Present Participle of εἰμί) really, certainly
- **οὐσία, -ας, ἡ** = (from Present Participle of εἰμί) substance; property, possessions; wealth

SYNONYMS:

- **γίνομαι** = to be (by acquiring), to come to possess certain characteristics
- **ἔνειμι** = to be within, in(side)
- **ἐπίκειμαι** = to keep on, to continue in, to persist in
- **ἔχω** + Adverb (= εἰμί + Adjective) = to be in such and such a condition, state, disposition, or temperament
- **κεῖμαι** = to lie, recline; to be fixed, laid down (as a law); to stand, be laid, be stored; to be appointed, be set, be destined, be given, exist, be valid, find oneself, be
- **σύνειμι** = to be with, join; to gather together, assemble
- **τυγχάνω** = to meet, attain, gain, find, experience; (Intransitive) happen, turn out, be at a place; come to pass, fall out, occur by chance; **εἰ τύχῃ** = if it should turn out that way; **τυχόν** if possible, perhaps; **δυνάμεις οὐ τὰς τυχούσας** = extraordinary miracles
- **ὑπάρχω** = to be (present), to exist; to be (at one's disposal), to be ready [and many other meanings]
- **ὑπομένω** = to continue, to remain, to endure
- **φέρω / φορέω** = to bear in being
- **φύομαι** (Passive of φύω) = to be by nature
- **χράομαι** = (Middle + Dative) use; be possessed of; have dealings with, converse with; have sexual intercourse with; treat, practice; (Middle + Genitive) to be in need of, want, yearn for

ANTONYMS:

- **μεθίσταμαι** = to cease to be, to no longer be

HOMOGRAPHS:

- **εἶμι** – (See under Anamixonyms.)

ANAMIXONYMS:

- **εἶμι** = to go; to come [Possibly used in Jn 7:34, 36. Otherwise found in the New Testament only in compound words: **ἄπειμι** = to go away; **ἀπρόσιτος** = unapproachable; **εἰσεμι** = to go in; **ἐξεμι** = to go out, away, on a journey; **ἐπειμι** (**ἐπιούσα**) = to come upon, near, next; **καθήμι** = to let down; **σύνεμι** = to come together (See also under Cognates.)]

Verb Paradigms of εἶμι, Mi Conjugation, No Voice		Progressive Present Indicative†	Imperfect Past Indicative	Future Indicative	Progressive Present Subjunctive	Progressive Present Optative	Progressive Present Imperative
Singular	First	εἶμι	ἦμην	ἔσομαι	ῶ	[εἶην]	–
	Second	εἶ	ἦς / ἦσθα	ἔσῃ	ἦς	εἶης	ἴσθι
	Third	ἔστί(ν)	ἦν / ἦ	ἔσται	ἦ	εἶη	ἔστω / ἦτω
Plural	First	ἔσμεν	ἦμεθα / ἦμεν	ἔσόμεθα	ῶμεν	[εἶημεν] / [εἶμεν]	–
	Second	ἔστέ	ἦτε	ἔσεσθε	ἦτε	[εἶητε] / [εἶτε]	ἔστε
	Third	εἰσί(ν)	ἦσαν	ἔσονται	ῶσι(ν)	[εἶησαν] / [εἶεν]	ἔστωσαν / ἦτωσαν / ὄντων

†All present forms are enclitic except the second singular form: εἶμι, –, ἔστί(ν), ἔσμεν, ἔστε, εἰσί(ν)

Verbal Paradigms of εἶμι, Mi Verb, No Voice		Present Infinitive = εἶναι			Future Infinitive = ἔσεσθαι		
		Present Participle			Future Participle		
		Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Singular	Nominative / Vocative	ῶν	οὔσα	ὄν	ἔσόμενος / [ἔσόμενε]	[ἔσομένη]	[ἔσόμενον]
	Accusative	ὄντα	οὔσαν	ὄν	[ἔσόμενον]	[ἔσομένην]	ἔσόμενον
	Genitive	ὄντος	οὔσης	ὄντος	[ἔσομένου]	[ἔσομένης]	[ἔσομένου]
	Dative	ὄντι	οὔσῃ	ὄντι	[ἔσομένῳ]	[ἔσομένη]	[ἔσομένῳ]
Plural	Nominative / Vocative	ὄντες	οὔσαι	ὄντα	[ἔσόμενοι]	[ἔσομεναι]	[ἔσόμενα]
	Accusative	ὄντας	[οὔσας]	ὄντα	[ἔσομένους]	[ἔσομένας]	[ἔσόμενα]
	Genitive	ὄντων	οὔσων	ὄντων	[ἔσομένων]	[ἔσομένων]	[ἔσομένων]
	Dative	οὔσι(ν)	[οὔσαις]	[οὔσι(ν)]	[ἔσομένους]	[ἔσομέναις]	[ἔσομένους]

What are the six main uses for εἰμί?

The six main uses for εἰμί are:

- (1) A verb of being, predicating existence.
- (2) An impersonal verb of being followed by an infinitive.
- (3) A verb with various other senses.
- (4) A verb with various senses when used with certain Cases, Prepositions, Adverbs etc.
- (5) A copula, connecting the subject and its complement.
- (6) An auxiliary combined with a participle so as to construct a periphrastic form of a verb.

How many of these six uses for εἰμί are used in John 1:1-2?

ἦν (Imperfect Past Indicative Third Person Singular of εἰμί) is used four times in John 1:1-2:

- As a personal verb of being, predicating existence (#1) in instances 1, 2, and 4.
- As a copula, connecting the subject and its complement (#5) in instance 3.

How do you know which use is being used in John 1:1-2?

The grammar and meaning of the context tell us which use is being used in John 1:1-2. The grammar eliminates uses #2 and #6. The meaning in context eliminates uses # 3 and #4. The grammar and meaning point to uses #1 and #5 where they respectively apply.

What is an enclitic and how does this apply to εἰμί?

An enclitic is a word which drops its accent and leans on the preceding word for its accent. Five of the six Present Progressive forms of εἰμί are enclitic – that is, they frequently appear without an accent.

Of the seventeen compounds of εἰμί, how many consist of a preposition + εἰμί?

All seventeen compounds of εἰμί consist of a preposition + εἰμί.

οὐσία is a participle form of εἰμί. How many compounds have -ουσία in them?

Eight compounds of εἰμί – almost half of seventeen – incorporate -ουσία.

Six other compounds have -ειμι and one has -εστι. What are the other two cognates and what do they have in common?

Besides fifteen compounds which incorporate -ειμι, -εστι, or -ουσια, there are two other compounds: ἔνι is a contraction derived from ἔνειμι = there is (in, among) ἔξόν is a participle form of ἔξειμι = it being possible, lawful Both are short Impersonal verbs.

So how do we spot a compound of εἰμί?

A compound of εἰμί will likely be spotted because it will incorporate -ειμι, -εστι, or -ουσια, but there are a couple – ἔνι and ἔξόν – which are much less recognizable and just have to be learned.

What word is εἰμί easily confused with?

εἰμί (to be) is easily confused with εἶμι (to go).

ἐν — (224 / 223 / 226 / 2,789 | 2,796 | 2,752) {ἐν} [[ENCOMPASS = TO CIRCLE IN ON]] <<Preposition governing the Dative>><In compounds and assimilations, ἐν becomes ἐμ- before labials β, μ, π, φ, ψ; ἐγ- before palatals γ, κ, ξ, χ; ἐλ- before λ; the nu is restored before verb augments> — **in, within; on, at; by, with; among; during**

ἐν is the most frequently used preposition in the New Testament, used about a thousand times more than the preposition εἰς. It denotes *a relation of rest between εἰς (into) and ἐκ (out of)*; used with a great variety of meanings and translations. We here represent the major categories.

(i) to denote a fixed position, being or remaining within some definite limits:

(a) in place: **in, within, on, at, near, to, in the presence of, before, with**

(aa) location: **in, on, at, by, among**

- ἐν Βηθλεὲμ – **in (the location of) Bethlehem** (Mt 2:1)
- ἐν τῇ καρδίᾳ – **in the heart** (Mt 5:28)

(bb) sphere within: **in**

- Δαυὶδ ἐν πνεύματι – **David in (the sphere of influence of) the Spirit** (Mt 22:43)

(cc) placement in a position of power: **in, with**

- ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς – **shall I come to you (empowered) with a rod** (1Ct 4:21)

(b) in time:

(aa) a period of time: **within, in the course of**

- ἐν ἡμέραις Ἡρώδου – **within the days of Herod** (Mt 2:1)

(bb) a point of time: **in, with, by, at (the time of)**

- ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ – **the servant was healed in that (very) hour** (Mt 8:13)

(cc) extending over an indefinite period of time: **during, while, when**

- ἐν ἀλύσει, ἐν αὐτῷ – **in chains, during which (time)** (Ep 6:20)

(c) in state, condition, circumstance, form, occupation:

(aa) a state or condition: **in, by**

- μένει ἐν τῷ θανάτῳ – **remains in (a state of) death** (1Jn 3:14)
- λυπηθέντες ἐν ποικίλοις πειρασμοῖς – **being distressed by (a condition of) various trials** (1Pt 1:6)

(bb) a condition of being a part contained in a whole

- ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ – **unless it abides in the vine** (Jn 15:4)
- ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν – **we have many members in one body** (Rm 12:4)

(cc) a condition of being an accompanying object or person: **accompanied by, along with, together with, in conjunction with**

- ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ’ ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ – **the high priest enters into the holy places year by year along with (the) blood belonging to another** (Hb 9:25)
- ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ – **(the) Lord came along with myriads of His saints** (Jd 1:14)

(cc) a condition of being clothed or equipped: **clothed in, wearing, equipped with:**

- ἐν ἐσθῆτι λαμπρᾷ – **clothed with radiant apparel** (Jm 2:2)
- ἐν στολαῖς – **clothed in long robes** (Mk 12:38)

(2) to denote instrumentality:

(a) means: **with, in, by, by means of**

- πάντες λαβόντες μάχαιρον ἐν μαχαίρᾳ ἀποθаноῦνται – **all who take the sword will perish by means of (the) sword** (Mt 26:52)

(b) manner or kind: **with**

- τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει – **the kingdom of God has come with power** (Mk 9:1)

(c) cause: **because of, on account of, for this reason**

- δοκοῦσιν ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται – **supposing that they shall be heard on account of their many words** (Mt 6:7)

(c) measure and proportion: **at the rate of, amounting to**

- ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν – **was bearing at the rate of thirty, and at the rate of sixty, and at the rate of a hundred** (Mk 4:8)

(3) to denote personal association:

(a) collective identification: **among, with, in**

- πρεσβυτέρους τοὺς ἐν ὑμῖν ... τὸ ἐν ὑμῖν ποίμνιον – **the elders who are among you ... the little flock which is among you** (1Pt 1:1,2)

(b) individual identification: **in**

- τοῖς ἐν χριστῷ Ἰησοῦ – **those (who are) in Christ Jesus** (Rm 8:1)

(c) mutual identification: **in**

- ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ – **The one who (continually) eats My flesh and (continually) drinks My blood is (continually) abiding in me, and I in him.** (Jn 6:56)

(4) to denote the equivalent of the Dative:

- νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν – **being dead in trespasses** (*Cs 2:13)
- ὄντας νεκροὺς ___ τοῖς παραπτώμασιν – **being dead in trespasses** (*Ep 2:1, 5)

- ἐν ᾧ μέτρῳ μετρεῖτε – **by what measure you measure out** (*Mt 7:2; Mk 4:24)
- τῷ μέτρῳ μετρεῖτε – **by what measure you measure out** (*Ep 2:1, 5)
- ἐν (τῷ) ὕδατι – **with water** (*Mt 3:11; Mk 1:8; Jn 1:26, 31†; 33; 1Jn 5:6†; 6†)
- (τῷ) ὕδατι – **with water** (*Lk 3:16; 8:25†; Ac 1:5; 11:16; Hb 10:22; 2Pt 3:6)

(g) used with verbs:

(a) with ὀμνύω: **by (the name, reputation, honor, value, worth, standing, etc. of)**

- ὁ ὀμόσας ἐν τῷ θυσιαστηρίῳ – **he who swears by (the honor of) the altar** (Mt 23:20)

(b) with ὁμολογέω: **(a relation) to**

- πᾶς ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων – **everyone who confesses loyalty to me in front of men** (Mt 10:32)

(c) in compounds,

(aa) implying being or resting in a place, person, or thing

- ἐν+εἰμί = ἐνεῖμι = to be inside (an object or area); to be within (the limits of realizing a goal); to be possible
- ἐν+μένω [remain] = ἐμμένω = to stay in (the same place over a period of time), to remain (in one place); to persist (in a state or activity), to persevere
- ἐν+λόγος [λόγος/λέγω here in the sense of to account] = ἐλλογέω / ἐλλογάω = to reckon in; to charge to someone's account; to attribute to someone; to impute

(bb) implying the possession of a quality

- ἐν+κράτος [vigor, strength] = ἐγκρατής = having power over; self-controlled
- ἐν+ᾄς [salt] = ἐνάλιος = belonging to the sea; marine
- ἐν+δίκη [right] = ἐνδικος = in the right; right, just
- ἐν+δόξα [glory, honor] = ἐνδοξος = in glory, glorious; in honor, honored

(e) used with a noun or adjective as the equivalent of an adverb:

- ἐν δυνάμει – **in power, powerfully** (*Mk 9:1; Rm 1:4; 15:13, 19; 1Ct 2:5; 4:20; 15:43; 2Ct 6:7; Cs 1:29; 1Th 1:5; 2Th 1:11; 1Pt 1:5)
- ἐν τάχει – **in speed, speedily, hastily** (*Lk 18:8; Ac 12:7; 22:18; 25:4; Rm 16:20; Rv 1:1; 22:6)
- ἐν (τῷ) κρυπτῷ – **in secret, secretly** (*Mt 6:4†, 6†, 18†; Jn 7:4, 10; 18:20; Rm 2:29†)
- ἐν δικαιοσύνῃ – **in righteousness, righteously** (*Ac 17:31; Rm 9:28; Ep 4:24; 2Tm 3:16; Tt 3:5; 2Pt 1:1; Rv 19:11)
- ἐν ἐκτενείᾳ – **in earnestness, earnestly, instantly** (*Ac 26:7)

SPECIAL USAGES:

- ἐν ᾧ = in that, because (Rm 2:1; 8:3; Hb 2:18); wherefore (Hb 6:17); whereby (Rm 14:21); wherein (Rm 14:22); as long as, while (Mk 2:19; Lk 5:34; Jn 5:7); until (Lk 19:13); under which circumstance (1Pt 3:19)
- ἐν τῷ = whereby, whereas, in the sphere of
- ἐν τῷ + infinitive = when, while (Lk 1:8; 2:6; 5:1; 9:36)

COMPOUNDS:

[143 words are listed here without derivations. Derivations will be added for each word when we encounter its root word.]

<p>ἀνέγκλητος,-ov = unaccused, irreproachable</p> <p>ἀνένδεκτος,-ov = unadmitted, not supposable, impossible *</p> <p>ἀπέναντι = opposite, against</p> <p>διενθυμέομαι = to ponder (*)</p> <p>δυσεντερία,ας,ή = dysentery *</p> <p>δυσεντέριον,-ου,τό=dysentery(*)</p> <p>ἐγγράφω = to inscribe, write</p> <p>ἔγγυος,-ου,ὸ = pledged; a guarantee, surety *</p> <p>ἐγκάθετος,-ov = suborned, spy *</p> <p>ἐγκαίνια,-ίων,τά = renewal, Hanukkah *</p> <p>ἐγκαινίζω = to renew; ratify</p> <p>ἐγκακέω = to be discouraged ()</p> <p>ἐγκαλέω = to call in; accuse</p> <p>ἐγκαταλείπω = to leave behind</p> <p>ἐγκατοικέω = to reside *</p> <p>ἐγκαυχάομαι = to boast (*)</p> <p>ἐγκεντρίζω = to ingraft</p> <p>ἔγκλημα,-ματος,τό=accusation</p> <p>ἐγκομβόομαι=to be clothed with *</p> <p>ἐγκοπή,-ής,ή = a hindrance *</p> <p>ἐγκόπτω = to cut in; hinder</p> <p>ἐγκράτεια,-ας,ή = self-control</p> <p>ἐγκρατεύομαι=to control oneself</p> <p>ἐγκρατής,-ες = self-controlled *</p> <p>ἐγκρίνω=to judge in,count among*</p> <p>ἐγκρύπτω = to conceal, hide</p> <p>ἔγκυος,-ov = swelling inside, pregnant *</p> <p>ἐγχρίω = to smear on, anoint *</p> <p>ἐλλογέω/-άω=to put on account</p> <p>ἐμβαίνω = to step on, embark</p> <p>ἐμβάλλω = to throw on *</p> <p>ἐμβάπτω = to whelm on, wet, dip</p> <p>ἐμβατεύω = to intrude on *</p> <p>εμβιβάζω = to place on,transfer *</p> <p>ἐμβλέπω = to look on, observe</p> <p>ἐμβριμάομαι = to sternly scold</p>	<p>ἐμπαίνομαι = to be enraged *</p> <p>ἐμμένω = to stay in, persevere</p> <p>ἐμπαιμονή,-ής,ή = mocking (*)</p> <p>ἐμπαιγμός,-οῦ,ὸ = mocking *</p> <p>ἐμπαίζω = to ridicule, mock</p> <p>ἐμπαίκτης,-ου,ὸ = a mocker</p> <p>ἐμπεριπατέω = to walk about*</p> <p>ἐμπίπλημι /ἐμπιπλάω /ἐμπλήθω = to fill; to satisfy</p> <p>ἐμπιπρημι /ἐμπρήθω = to set on fire; burn *</p> <p>ἐμπίπτω = to fall in among; be entrapped by</p> <p>ἐμπλέκω = to be entangled</p> <p>ἐμπλοκή,-ής,ή = braiding *</p> <p>ἐμπνέω = to inhale; breathe *</p> <p>ἐμπορεύομαι = to peddle, trade</p> <p>ἐμπορία,-ας,ή = traffic,business *</p> <p>ἐμπόριον,-ου,τό = marketplace *</p> <p>ἐμπορος,-ου,ὸ = merchant</p> <p>ἐμπροσθεν = in front, ahead</p> <p>ἐμπτύω = to spit on or at</p> <p>ἐμφανής,-ές = apparent, visible</p> <p>ἐμφανίζω = to make apparent</p> <p>ἐμφοβος,-ov = in fear, alarmed</p> <p>ἐμφυσάω = to blow, breathe on *</p> <p>ἐμφυτος,-ov = implanted *</p> <p>ἐναγκαλιζομαι = to embrace</p> <p>ἐνάλιος,-ov = belong to the sea*</p> <p>ἐναντι = in front of, opposite</p> <p>ἐναντίον = in the presence of</p> <p>ἐναντιόομαι = to oppose ()</p> <p>ἐναντίος,-α,-ov = opposite, antagonistic</p> <p>ἐνάρχομαι = to commence, begin</p> <p>ἐνδεής,-ές = deficient; poor</p> <p>ἔδειγμα,-ματος,τό = evidence *</p> <p>ἐνδείκνυμι = to show, prove</p> <p>ἐνδειξις,-εως,ή = proof</p> <p>ἐνδέχομαι = it is admitted; it is possible *</p> <p>ἐνδημέω = to be at home</p>	<p>ἐνδιδύσκω = to put on; clothe</p> <p>ἐνδικος,-ov = in the right, just</p> <p>ἐνδόμησις /ἐνδώμησις,-εως,ή = a housing in; a building *</p> <p>ἐνδοξάζομαι = to be glorified</p> <p>ἐνδοξος,-ov = in glory; honored</p> <p>ἐνδυμα,-ματος,τό = apparel</p> <p>ἐνδυναμόω = to empower, strengthen</p> <p>ἐνδύνω = to sink in, worm in*</p> <p>ἐνδυσις,-εως,ή = putting on *</p> <p>ἐνδύω = to clothe with</p> <p>ἐνέδρα,-ας,ή = an ambush</p> <p>ἐνεδρεύω = to lie in wait; plot</p> <p>ἐνεδρον,τό = an ambush</p> <p>ἐνειλέω = to enwrap *</p> <p>ἐνειμι = to be within, inside</p> <p>ἐνέργεια,-ας,ή =efficient working</p> <p>ἐνεργέω = to be active, effectual</p> <p>ἐνεργημα,-ματος,τό = an effect; activity</p> <p>ἐνεργής,-ές = effective, active</p> <p>ἐνευλογέω = to bless, act kindly</p> <p>ἐνέχω = to ensnare, bear ill-will</p> <p>ἐνθάδε = in this place, within</p> <p>ἐνθεν = from here</p> <p>ἐνθυμέομαι = to reflect on, ponder</p> <p>ἐνθύμησις,-εως,ή = thought, deliberation</p> <p>ἐνι [ἔνεστιν] = there is</p> <p>ἐνίστημι = to place on hand, be present</p> <p>ἐνισχύω = to grow strong, invigorate</p> <p>ἐννέος,-ov = silent; speechless</p> <p>ἐννεύω = to nod, gesture *</p> <p>ἐννοια,-ας,ή = thoughtfulness</p> <p>ἐννομος,-ov = lawful</p> <p>ἐννουχος,-ov = at night *</p> <p>ἐνοικέω = to dwell in, inhabit</p> <p>ἐνορκίζω = to cause to swear (*)</p> <p>ἐνοχλέω = to crowd; annoy</p>	<p>ἐνοχος,-ov = liable to; guilty of</p> <p>ἐνταλαμα,-ματος,τό = injunction; commandment</p> <p>ἐνταφιάζω = to prepare for interment</p> <p>ἐνταφιασμός,-οῦ,ὸ = preparation for interment</p> <p>ἐντέλλω = to enjoin; command</p> <p>ἐντεῦθεν = on each side</p> <p>ἐντευξις,-εως,ή = intercession</p> <p>ἔντιμος,-ov = honored</p> <p>ἐντολή,ή = injunction; warrant</p> <p>ἐντόπιος,-α,-ov = local*</p> <p>ἐντός = inside, within</p> <p>ἐντρέπω = to shame</p> <p>ἐντρέφω = to train in, educate *</p> <p>ἔντρομος,-ov = trembling</p> <p>ἐντροπή,ή = shame</p> <p>ἐντροφάω = to carouse *</p> <p>ἐντυγχάνω = to approach</p> <p>ἐντυλίσσω = to wind up; wrap</p> <p>ἐντυπόω = to enstamp; to carve*</p> <p>ἐνυβρίζω = to insult, outrage*</p> <p>ἐνυπνιάζομαι = to dream</p> <p>ἐνύπνιον,-ου,τό = a dream*</p> <p>ἐνώπιον = in the sight of</p> <p>ἐνωτίζομαι = to take in one's ear, listen</p> <p>ἐπενδύομαι = to put on oneself; be clothed</p> <p>ἐπενδύτης,-ου,ὸ = a wrapper; outer garment*</p> <p>κατέναντι = directly opposite</p> <p>κατενώπιον = directly facing</p> <p>παρεμβάλλω = to put around (*)</p> <p>παρεμβολή,-ής,ή = encampment</p> <p>παρενοχλέω = to harass; annoy *</p> <p>προενάρχομαι = to begin beforehand</p> <p>τούναντίον = on the contrary</p> <p>ὑπεναντίος,-α,-ov = opposed</p> <p>ὑπερεντυγχάνω = to intercede in behalf of; plead*</p>
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HOMOGRAPHS:

ἔνυ = the preposition; ἔνυ = the preposition with an accent when followed by an enclitic (e.g. Lk 18:2 ἔνυ τιτω); ἔνυ = one (Nominative and Accusative Neuter Singular of the numeral εἷς)

What is the main idea of the preposition ἐν?

ἐν denotes a relation of rest between εἰς (into) and ἐκ (out of).

What are the six main uses for ἐν?

The six main uses for ἐν are:

- (1) to denote a fixed position, being or remaining within some definite limits.
- (2) to denote instrumentality.
- (3) to denote personal association.
- (4) to denote the equivalent of the Dative.
- (5) used with verbs.
- (6) used with a noun or adjective as the equivalent of an adverb.

Which of these six uses for ἐν is used in John 1:1-2?

ἐν is used in John 1:1-2 in the first way, to denote a fixed position.

Under fixed position, by which sub-use is ἐν used in John 1:1-2?

In John 1:1-2, ἐν is used:

- (1) to denote a fixed position.
 - (b) in time.
 - (bb) a point of time.

How do you know this is how ἐν is being used in John 1:1-2?

The context of “the beginning” focuses on a point of time, which eliminates the other possibilities.

How does ἐν change when it is used in compounds?

In compounds ἐν becomes:

- ἐμ- before labials β, μ, π, φ, ψ;
- ἐγ- before palatals γ, κ, ξ, χ;
- ἐλ- before λ;
- the nu is restored before verb augments.

From among the compounds listed for ἐν, find those compounds which begin with a combination of at least two prepositions.

The following twenty compounds listed for ἐν begin with a combination of at least two prepositions:

[ἀπό+έν+άντι]	ἀπέναντι = opposite, against
[διά+έν]	διενθυμέομαι = to ponder
[έν+κατά]	ἐγκαταλείπω = to leave behind
[έν+κατά]	ἐγκατοικέω = to reside
[έν+περι]	ἐμπεριπατέω = to walk about
[έν+πρός]	ἐμπροσθεν = in front, ahead
[έν+άντι]	ἐναντι = in front of, opposite
[έν+άντι]	ἐναντίον = in the presence of
[έν+άντι]	ἐναντιόομαι = to oppose
[έν+άντι]	ἐναντίος,-α,-ον = opposite, antagonistic
[ἐπί+έν]	ἐπενδύομαι = to put on oneself; be clothed
[ἐπί+έν]	ἐπενδύτης,-ου,ό = a wrapper; outer garment
[κατά+έν+άντι]	κατέναντι = directly opposite
[κατά+έν]	κατενώπιον = directly facing
[παρά+έν]	παρεμβάλλω = to put around
[παρά+έν]	παρεμβολή,-ῆς,ή = encampment
[παρά+έν]	παρενοχλέω = to harass; annoy
[πρό+έν]	προενάρχομαι = to begin beforehand
[ὑπό+έν+άντι]	ὑπεναντίος,-α,-ον = opposed
[ὑπέρ+έν]	ὑπερεντυγχάνω = to intercede in behalf of; plead

θεός, -οῦ, ὁ and ἡ —(84 / 84 / 83 / 1,339 | 1,343 | 1,317) {√?Ζεύς, Διός or √?τίθημι} [[THEOLOGY = THE STUDY OF THINGS IN RELATION TO GOD]] <<(Noun: Omicron I)> <Vocative: θεέ> — *a deity, a god; the supreme deity, God; (figuratively) a magistrate; a controlling agent*

θεός is the most frequently used noun in the New Testament, used a few hundred times more than ἰησοῦς.

- (a) a transcendent being with control in human affairs, *a deity, a divine being, a god or goddess* (*Ac 7:43; 12:22; 14:11; 19:37; 28:6; 2Th 2:4); an idol image used to represent such a being for purposes of worship, a god (*Ac 7:40; 19:26; Gl 4:8; cf. 1Ct 8:4-5)
- (a) primarily, with reference to the one true and living God, creator and sovereign of the universe (Ac 17:24)
- εἷς ὁ θεός – *(there is) one God* (*Rm 3:30)
 - (ὁ) θεὸς (ὁ) ζῶν – *the living God* (*Mt 16:16; 26:63; Jn 6:69; 9:26; 2Ct 3:3; 6:16; 1Tm 3:15; 4:10; 6:17; Hb 3:12; 9:14; 10:31; 12:22; Rv 7:2)
 - ὁ ἀληθινός θεός – *the true God* (*1Jn 5:20)
 - θεὸς ζῶν καὶ ἀληθινός – *(the) living and true God* (*1Th 1:9)
 - ὁ θεὸς ὁ ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων – *the God Who lives for ever and ever* (*Rv 15:7)
 - ὁ αἰώνιος θεός – *the eternal God* (*Rm 14:25)

- ὁ μόνος θεός – *the only God* (*Jn 5:44)
 - ὁ μόνος ἀληθινός θεός – *the alone true God* (*Jn 17:3)
 - μόνος σοφὸς θεός – *(the) alone wise God* (*Rm 14:26; 16:27; Jd 1:25)
 - ἄφθαρτος, ἀόρατος, μόνος σοφὸς θεός – *(the) immortal, invisible, alone wise God* (*1Tm 1:17)
- (a) usually with the article ὁ θεός (Mt 1:23; 3:9; 5:8, 34; Mk 2:12; 10:18; 13:19; Lk 2:13; Jn 3:2b; Ac 2:22b; Gal 2:6)
- κύριος ὁ θεός – *(the) Lord God* (*Lk 1:32; 1Pt 3:15; Rv 1:8; 18:8; 22:5, 6)
 - κύριος ὁ θεός ὁ παντοκράτωρ – *(the) Lord God Almighty* (*Rv 4:8; 11:17; 15:3; 16:7; 21:22)
 - κύριος ὁ θεός + σου / ...ἡμῶν / ...αὐτῶν / ...τοῦ Ἰσραὴλ / ...Ἀβραάμ – *(the) Lord your / our / their God / of Israel / of Abraham* (*Mt 4:7, 10; 22:37; Mk 12:29, 30; Lk 1:16, 68; 4:8, 12; 10:27; 20:37; Ac 2:39, 3:22; 7:37; Rv 19:6)
 - ὁ πατήρ ... ὁ θεός – *God the Father* (Jn 6:27; cf. 20:17)
 - ὁ θεὸς καὶ πατήρ (ἡμῶν) – *the (our) God and Father* (*Rm 15:6; 1Ct 15:24; 2Ct 1:3; 11:31; Gt 1:4; Ep 1:3; 5:20; Pp 4:20; Cs 1:3; 2:2; 3:17; 1Th 1:3; 3:11, 13; 2Th 2:16; Jm 3:9; 1Pt 1:3; Rv 1:6)
 - τὰ πρὸς τὸν θεόν – (Accusative of respect: the things with respect to one’s relation to God) *the things pertaining to God, in God’s cause* (*Hb 2:17; 5:1; Rm 15:17)
 - ὁ θεός is used as a Vocative (*Mk 15:34,34; Lk 18:11; Hb 1:8)
- (b) frequently without the article (Mt 6:24; Lk 2:14; 20:38; Jn 1:18; Rm 8:8, 33; 2Ct 1:21; 5:19; Gt 2:19; 4:8, 9; 2Th 1:8; Tt 1:16; 3:8; Hb 3:4)
- θεὸς πατήρ – *God (the) Father* (*Gt 1:1; Pp 2:11; 1Pt 1:2)
- especially after prepositions, for example:
- κατὰ θεόν – *in accord with God’s will* (*Rm 8:27; 2Ct 7:9, 10, 11)
 - ἀπὸ θεοῦ πατρὸς (ἡμῶν) – *from God the (our) Father* (*Rm 1:7; 1Ct 1:3; 2Ct 1:2; Gt 1:3; Ep 1:2; 6:23; Pp 1:2; Cs 1:2; 1Th 1:1; 2Th 1:2; 1Tm 1:2; 2Tm 1:2; Tt 1:4; Pm 1:3;)
 - ἐν θεῷ πατρί (ἡμῶν) – *in God the (our) Father* (*1Th 1:1; 2Th 1:1; Jd 1:1)
 - παρὰ θεῷ καὶ πατρί – *in the sight of God the Father* (*Jm 1:27)
 - παρὰ θεοῦ πατρὸς – *from God the Father* (*2Pt 1:17; 2Jn 1:3)
- (c) with the Genitive of what God brings about
- ὁ θεὸς τῆς εἰρήνης – *the God of peace* (*Rm 15:33; 16:20; Pp 4:9; 1Th 5:23; Hb 13:20)
 - ὁ θεὸς τῆς ἐλπίδος – *the God of hope* (*Rm 15:13)
- (d) the Genitive (του) θεοῦ:
- (aa) Subjective Genitive (very frequent) — The Subjective Genitive noun functions semantically (that is, not grammatically, but in sense or meaning) as the subject of the verbal idea implied in the head noun (that is, the governing noun upon which other elements in the construction depend). For example, the expression “the love of God” may be used in the sense that God loves someone. God is doing the loving.
- ἡ βασιλεία τοῦ θεοῦ – *the kingdom of God* (*Mt 6:33; 12:28; 19:24; 21:31, 43; Mk 1:14, 15; 4:11, 26, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43; Lk 4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 60, 62; 10:9, 11; 11:20; 12:31; 13:18, 20, 28, 29; 14:15; 16:16; 17:20, 21; 18:16, 17, 24, 25, 29; 19:11; 21:31; 22:16, 18; 23:51; Jn 3:3, 5; Ac 1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31; Rm 14:17; 1Ct 4:20; 6:9, 10; 15:50; Gt 5:21; Cs 4:11; 2Th 1:5)
 - (ὁ) λόγος [οἱ λόγοι] (τοῦ) θεοῦ / ὁ τοῦ θεοῦ λόγος – *the word of God* (*Mk 7:13; Lk 5:1; 8:11, 21; 11:28; Jn 10:35; Ac 4:31; 6:2, 7; 8:14; 11:1; 12:24; 13:5, 7, 44, 46; 17:13; 18:11; Rm 9:6; 1Ct 14:36; 2Ct 2:17; 4:2; Cs 1:25; 1Th 2:13; 1Tm 4:5; 2Tm 2:9; Tt 2:5; Hb 4:12; 13:7; 1Pt 1:23; 2Pt 3:5†; 1Jn 2:14; Rv 1:2, 9; 6:9; 17:17†; 19:13; 20:4)
 - (τὸ) ῥῆμα [τὰ ῥήματα] (τοῦ) θεοῦ – *the expressed word(s) of God* (*Lk 3:2; 4:4; Jn 3:34†; 8:47†; Rm 10:17; Ep 6:17; Hb 6:5; 11:3)
 - (τὸ) πνεῦμα [τὰ πνεύματα] (τοῦ) θεοῦ / τὸ τοῦ θεοῦ πνεῦμα – *the Spirit of God* (*Mt 3:16; 12:28; Rm 8:9, 14; 15:19; 1Ct 2:11, 14; 3:16; 6:11; 7:40; 12:3; 2Ct 3:3; Ep 4:30; Pp 3:3; 1Jn 4:2; 1Pt 4:14†; Rv 3:1†; 4:5†; 5:6†)
 - (ὁ) υἱός (τοῦ) θεοῦ / θεοῦ υἱός – *the son of God* (*Mt 4:3, 6; 8:29; 14:33†; 16:16; 27:40, 43†, 54†; Mk 1:1; 3:11; 5:7; 15:39; Lk 1:35; 4:3, 9, 41; 8:28; 22:70; Jn 1:34, 49; 3:18; 5:25; 6:69; 9:35; 10:36; 11:4, 27; 19:7; 20:31; Ac 9:20; Rm 1:4; 2Ct 1:19; Gt 2:20; Ep 4:13; Hb 4:14; 6:6; 7:3; 10:29; 1Jn 3:8; 4:15; 5:5, 10, 12, 13, 20; Rv 2:18)
 - (οἱ) υἱοί (τοῦ) θεοῦ – *the sons of God* (*Mt 5:9; Lk 20:36; Rm 8:14, 19; 9:26; Gt 3:26)
 - τὸ θέλημα τοῦ θεοῦ – *the will [choice, decision] of God* (*Mk 3:35; Lk 7:30; Ac 13:36; Rm 1:10; 8:27; 12:2; 15:32; 1Ct 1:1; 2Ct 1:1; 8:5; Ep 1:1; 6:6; Cs 1:1; 4:12; 1Th 4:3; 5:18; 2Tm 1:1; Hb 10:36; 1Pt 2:15; 3:17; 4:2, 19; 1Jn 2:17)

- ἡ βουλή τοῦ θεοῦ / θεοῦ βουλή† – *the will [/purpose, counsel] of God* (*Lk 7:30; Ac 2:23; 13:36†; 20:27)
- ἡ δόξα τοῦ θεοῦ – *the glory of God* (*Jn 11:4, 40; Ac 7:55; Rm 3:23; 5:2; 15:7; 1Ct 10:31; 11:27; 2Ct 1:20; 4:6, 15; Pp 2:11; Rv 15:8; 21:11, 23)
- ἡ ἐντολή / τὰς ἐντολὰς τοῦ θεοῦ – *the commandment(s) of God* (*Mt 15:3, 6; Mk 7:8, 9; 1Ct 7:19; Rv 12:17; 14:12)
- ἡ ἐπιταγή τοῦ θεοῦ – *the commandment [/injunction] of God* (*Rm 14:25; 1Tm 1:1; Tt 1:3)
- (τὸ) ευαγγέλιον (τοῦ) θεοῦ / τὸ τοῦ θεοῦ ευαγγέλιον – *the gospel of God* (*Rm 1:1; 15:16; 2Ct 11:7; 1Th 2:2, 8, 9; 1Pt 4:17)
- (ὁ) ναὸς (τοῦ) θεοῦ – *the temple [/sanctuary] of God* (*Mt 26:61; 1Ct 3:16, 17, 17; 2Ct 6:16, 16; 2Th 2:4; Rv 3:12; 11:1, 19)
- τὸ ἱερόν τοῦ θεοῦ – *the temple [/sacred compound] of God* (*Mt 21:12)
- (ὁ) οἶκος (τοῦ) θεοῦ – *the house [/dwelling] of God* (*Mt 12:4; Mk 2:26; Lk 6:4; 1Tm 3:15; 1Pt 4:17; Hb 10:21)
- (τὰ) τέκνα (τοῦ) θεοῦ – *the children of God* (*Jn 1:12; 11:52; Rm 8:16, 21; 9:8; Pp 2:15; 1Jn 3:1, 2, 10; 5:2)
- (ἡ) σοφία (τοῦ) θεοῦ – *the wisdom of God* (*Lk 11:49; 1Ct 1:21, 24; 2:7; Ep 3:10)
- τὸ μαρτύριον τοῦ θεοῦ / ἡ μαρτυρία τοῦ θεοῦ† – *the testimony of God* (*1Ct 2:1; 1Jn 5:9†, 9†)
- ὁ χριστὸς τοῦ θεοῦ – *the Christ of God* (*Lk 9:20)
- ὁ ἀρχιερεὺς τοῦ θεοῦ / τοῦ θεοῦ ἀρχιερεὺς† – *the High Priest of God / God's High Priest* (*Ac 23:4; Hb 5:10†)
- (ὁ) ἄνθρωπος τοῦ θεοῦ / (τοῦ) θεοῦ ἄνθρωπος† – *(the) man of God* (*1Tm 6:11; 2Tm 3:17†; 2Pt 1:21)
- ἡ ἀγάπη τοῦ θεοῦ – *the love of God* (*2Ct 13:4; 1Jn 4:9 — See also below under Objective Genitive.)
- ἡ πίστις τοῦ θεοῦ – *the faith [/faithfulness] of God* (*Rm 3:3 — See also below under Objective Genitive.)

(bb) Objective Genitive — The Objective Genitive noun functions semantically (that is, not grammatically, but in sense or meaning) as a direct object, receiving the action of the verbal idea implied in the head noun (that is, the governing noun upon which other elements in the construction depend). For example, the expression “the love of God” may be used in the sense that someone loves God. God is receiving the loving.

- ἡ ἀγάπη τοῦ θεοῦ – *love for God* (*Lk 11:42; Jn 5:42; Rm 5:5†; 8:39†; 2Th 3:5†; 1Jn 2:5†; 3:17†; 5:3†; Jd 1:21† — Items marked are also commonly taken as Subjective Genitives.)
- ἡ προσευχή τοῦ θεοῦ – *prayer to God* (*Lk 6:12)
- πίστις θεοῦ – *faith in God* (*Mk 11:22)
- φόβος θεοῦ – *fear of [/reverence for] God* (*Rm 3:18)
- ζῆλος θεοῦ / θεοῦ ζῆλος† – *zeal for God* (*Rm 10:2; 2Ct 11:2†)
- δικαιοσύνη (τοῦ) θεοῦ / θεοῦ δικαιοσύνη† / ἡ τοῦ θεοῦ δικαιοσύνη‡ – *righteousness toward [/with] God* (*Rm 1:17; 3:5†, 21, 22; 10:3†; 2Ct 5:21; Jm 1:20; 2Pt 1:1)

(cc) τὰ τοῦ θεοῦ – *what things pertain to God; the ways [/thoughts, secret purposes] of God; what things belong to God* (*Mt 16:23; 22:21; Mk 8:33; 12:17; Lk 20:25; 1Ct 2:11) Compare τὰ πρὸς τὸν θεόν – *what things pertain to God* (*Rm 15:17; Hb 2:17; 5:1)

(e) the Dative (τῷ) θεῷ:

(aa) Dative of (Dis)Advantage / (Dis)Interest — The Dative of Advantage etc. noun designates the person who has an interest in, benefits from, or is positively affected by the verbal action.

- ζῆ τῷ θεῷ – *he is living for (the best interests of) God* (Rm 6:10)
- εἶτε γὰρ ἐξέστημεν, θεῷ – *For if we are amazed, (it is) for (the sake of) God* (2Ct 5:13)

(bb) Ethical Dative after adjectives, with the force of a superlative, *very, exceedingly* — The Ethical Dative designates the person for whom the verbal action is significant, or whose point of view or opinion is tied to the verbal action.

- ἀστεῖος τῷ θεῷ – *very beautiful in the sight of God* (Ac 7:20)
- δυνατὰ τῷ θεῷ – *exceedingly powerful in the sight of God* (2Ct 10:4)

- Compare the Genitive expression, **ἐνώπιον τοῦ θεοῦ** – *in the sight of God* (*Lk 1:6, 19; 12:6; 16:15; Ac 4:19; 7:46; 8:21; 10:4, 31, 33; Rm 14:22; 1Cl 1:29; 2Cl 4:2; 7:12; Gt 1:20; 1Tm 5:4, 21; 6:13; 2Tm 4:1; 1Pt 3:4; Rv 3:2; 8:2, 4; 9:13; 12:10; 16:19)
- g) with reference to the person of Christ as God the Son as distinguished from God the Father and God the Spirit (Jn 1:1c; 20:28; Rm 9:5; Pp 2:6; 1Tm 3:16; Tt 2:13; 2Pt 1:1; Hb 1:8-9; 1Jn 5:20)
- h) with reference to men as **‘gods’** in the relative sense of judges or magistrates who are representatives of God deserving respect or reverence (Jn 10:34-35, referring to Ps 82:6 [81:6 LXX]; compare in the Greek Ps 82:1 [LXX 81:1], Ex 7:1; 21:6; 22:9, 28; Ps 138:1 [137:1 LXX])
- g) with reference to the things which have become as controlling agents, gods, or idols
 - a) of the belly, that is, the appetite or tastes and craving desires serving as a **controlling agent**, a **god** or idol to certain persons (Pp 3:19)
 - b) of this age, that is, the spirit of the times serving as **a controlling agent** or **god** (2Cl 4:4), possibly referring to the devil as a controlling agent of the times (compare Jn 12:31; 14:30; 16:11; Ep 2:2; 1Jn 5:19)

SPECIAL USAGES: (See examples in the Definitions above.)

COMPOUNDS:

- ἄθεος, -ον [ἄ (negation, be without) + θεός] = without God, godless (*Ep 2:12)
- θεοδιδακτος, -ον [θεός+διδάσκω (to teach)] = taught by God (*1Th 4:9)
- θεομαχέω [θεός+μάχομαι (to war, quarrel, dispute)] = to fight against deity; to resist God (*Ac 23:9)
- θεομάχος, -ον [θεός+μάχη (battle, controversy)] = fighting against deity; opposing God (*Ac 5:39)
- θεόπνευστος, -ον [θεός+πνέω (to breathe)] = God-breathed; inspired by God (*2Tm 3:16)
- θεοσεβεία, -ας, ἡ [θεός+σέβω (to revere)] = reverence for God, godliness, devoutness, piety (*1Tm 2:10)
- θεοσεβής, ἐς [θεός+σέβω (to revere)] = reverent of deity, godfearing, devout, pious (*Jn 9:31)
- θεοστυγής, ἐς [θεός+στυγητός<στύγω (to hate)] = hateful of deity, God hating; impious (*Rm 1:30)
- Θεόφιλος, ου, ὁ [θεός+φίλος (dear, fond; a friend)] = “friend of God,” Theophilus
- Τιμόθεος, ου, ὁ [τιμή (a value, honor) + θεός] = “honor of God,” Timothy
- φιλόθεος, -ον [φίλος (dear, fond; a friend) + θεός] = “fond of God,” friend of God, devout, pious (*2Tm 3:4)

COGNATES:

- θεά, ἄς, ἡ = a female deity, a goddess (*Ac 19:27)
- θεῖον, -ου, τό = sulfur, brimstone (flashing, godlike)
- θεῖος, -α, -ον = divine
- θεϊότης, -τητος, ἡ = divinity, divine nature, godhead (*Rm 1:20)
- θειώδης, -ες = sulfur-like, sulfurous (*Rv 9:17)
- θεότης, -τητος, ἡ = divinity, divine nature, godhead (*Cs 2:9)

SYNONYMS:

- Ἡλί (Hebrew, Mt 27:46) Ἐλωῖ (Aramaic, Mk 15:34) = “My God”
- ὕψιστος, ου, ὁ = the Most High (Mt 21:9; Mk 5:7; 11:10; Lk 1:32, 35, 76; 2:14; 6:35; 8:28; 19:38; Ac 7:48; 16:17; Hb 7:1)
[There are many other titles for God.]
- Ζεύς, Διός, (Accusative Δία) = Zeus, king of the Greek gods (*Ac 14:12, 13) [διοπετής = fallen down from Zeus (*Ac 19:35)]
[There are several names for other Greek gods.]
- σεβαστός, -ή, -όν, ὁ = worthy of reverence, venerable, august; a title of the Roman Emperor; (Caesar) Augustus (*Ac 25:21, 25; 27:1)
- Αὔγουστος, ου, ὁ = a transliteration from Latin, a title first given to the first Roman Emperor Octavian Augustus, equivalent to σεβαστός (*Lk 2:1)

Noun Paradigm: Omicron I – θεός, -οῦ, ὁ and ἡ		
	<i>Singular</i>	<i>Plural</i>
<i>Nominative / Vocative</i>	θεός / θεέ [also ὁ θεός in context]	θεοί
<i>Accusative</i>	θεόν	θεούς
<i>Genitive</i>	θεοῦ	θεῶν
<i>Dative</i>	θεῷ	θεοῖς

What are the five main uses for θεός?

The main uses of θεός include:

- (1) a transcendent being with control in human affairs, a deity, a divine being, a god or goddess
- (2) primarily, with reference to the one true and living God, creator and sovereign of the universe
- (3) with reference to the person of Christ as God the Son as distinguished from God the Father and God the Spirit
- (4) with reference to men as ‘gods’ in the relative sense of judges or magistrates who are representatives of God deserving respect or reverence
- (5) with reference to the things which have become as controlling agents, gods, or idols

Which of these five uses for θεός is used in John 1:1-2 and how do you know?

The context of John 1:1-2 eliminates all other possibilities than use #2, God the creator.

What is the Vocative form for θεός?

The distinct Vocative form for θεός is θεέ, but ὁ θεός is also used as a Vocative. [See 2.a.7th bullet.]

What is the difference between a Subjective Genitive and an Objective Genitive.

The Subjective Genitive noun functions semantically (that is, not grammatically, but in sense or meaning) as the subject of the verbal idea implied in the head noun (that is, the governing noun upon which other elements in the construction depend). For example, the expression “the love of God” may be used in the sense that God loves someone.

The Objective Genitive noun functions semantically (that is, not grammatically, but in sense or meaning) as a direct object, receiving the action of the verbal idea implied in the head noun (that is, the governing noun upon which other elements in the construction depend). For example, the expression “the love of God” may be used in the sense that someone loves God.

The difference between the two may be described this way: In the expression “the love of God,” God may be doing the loving (Subjective Genitive) or God may be receiving the loving (Objective Genitive).

θεῖον (sulfer) and θειώδης (sulfurous) are considered cognates of θεός. How do you suppose they might be related in meaning?

(Answers may vary.) Sulfur is an element involved with fire and flashing light, and these qualities are commonly associated with a god or the God.

καί — (864 / 863 / 828 / 9,217 | 9,268 | 9,161) {√καί} [—] <<Conjunction>> — **and, also, even, and so, and yet, when, then, too**

καί is the second most frequently used word in the New Testament, by far the most frequently used conjunction in the New Testament, used more than three times as often the conjunction δέ. Its many uses should not be suppressed by the overuse of the gloss “and” as a regular translation.

(1) with a copulative force: **and**

(a) connecting single words as well as clauses, marking the simple progress of discourse

- Nouns: χρυσὸν καὶ λίβανον καὶ σμύρναν – **gold and frankincense and myrrh** (Mt 2:11)
- Pronouns: τί ἡμῖν καὶ σοί – **what (is happening between) us and you** (Mt 8:29)
- Adjectives: ἀγία καὶ δικαία καὶ ἀγαθή – **holy and just and good** (Rm 7:12)
- Numerals: τεσσαράκοντα καὶ ἕξ ἔτεσιν – **forty and six years** (Jn 2:20)
- Verbs: καθεύδῃ καὶ ἐγείρηται ... βλαστάνῃ καὶ μηκύνηται – **sleep and rise ... sprout and grow** (Mk 4:27)
- Adverbs: πολυμερῶς καὶ πολυτρόπως – **in various portions and in various ways** (Hb 1:1)
- Clauses: καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν. – **and the rain descended, and the floods came, and the winds blew, and they (all) fell before that house, and it did not fall.** (Mt 7:25)

(b) the connecting power of καί can cause the negative to continue without being repeated

- μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας – **do not be arrogant and (do not) lie against the truth** (Jm 3:14)

(2) with a cumulative force: **also, too, including**

- στρέψον αὐτῷ καὶ τὴν ἄλλην – **turn to him the other (cheek) also.** (Mt 5:39)
- ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων – **he reported everything, including what things happened to those demonized** (Mt 8:33)

(3) with an emphatic force: **even, very, even ... very, also**

- ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσὶν – **But even the very hairs of your head are numbered.** (Mt 10:30)
- τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ – **for the Spirit searches all things, even the depths of God.** (1Ct 2:10)

(4) with an adversative force: **but, and yet**

- Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. – **And yet wisdom is vindicated by her children.** (Mt 11:19)
- πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην – **I have planned to come to you, but have been hindered** (Rm 1:13)

(5) introducing the apodosis of a sentence: **and so, and thus, and in this way, and thereby, then**

[An apodosis (ἀπόδοσις = the act of giving back) is the “then” clause of a conditional if-then sentence, describing what will happen when the condition () is fulfilled in the protasis (πρότασις

= that which is put forward, that is, the “if” clause containing the premise or hypothesis). The condition is often implied or stated in a way other than being introduced by “if”.]

- καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, **καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν**; – *have you not differentiated among yourselves, and thus you have become judges (characterized by) evil motives?* (Jm 2:4)
- Εἰ δὲ ὑμεῖς χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, **καὶ κατ’ ἐπαγγελίαν κληρονόμοι**. – *Now if you yourselves (are) Christ’s, then consequently you are (identified with) Abraham’s, and thereby heirs according to promise.* (Gt 3:29)

(6) as an adverb: *also, (and) likewise, even, as well*

- στρέψον αὐτῷ **καὶ** τὴν ἄλλην – *likewise turn to him the other* (Mt 5:39)
- **καὶ** ὑπὲρ ὃ λέγω ποιήσεις – *you will do even more than what I am saying* (Pm 1:21)

SPECIAL USAGES:

- **καὶ ... καί** = both ... and; not only ... but also (Mt 10:28; Mk 4:41; 9:13; Jn 7:28; Ac 26:29; 1Ct 1:22; Pp 4:16)
- **ὁ καί** = who also (*Mt 10:4; Lk 22:37; Ac 13:9; 27:9; 2Ct 1:22; 5:5; Cs 1:8; 1Th 2:15; 4:8; 1Pt 5:1)
- **ἀλλὰ καί** = but besides even, but rather also (*Lk 12:7; 16:21; 24:22; Jn 5:18; 11:22; 13:9; 17:20; Ac 19:27; 21:13; 26:29; 27:10; Rm 1:32; 4:12; 16, 24; 5:3, 11; 6:5; 8:23; 9:10, 24; 13:5; 16:4; 2Ct 7:7; 8:10, 19, 21; 9:12; 11:1; Ep 1:21; Pp 1:18, 29; 2:4, 27; 1Th 1:5, 8; 2:8; 1Tm 5:13; 2Tm 2:20; 4:8; Hb 12:26; 1Pt 2:18; 1Jn 2:2; 2Jn 1:1)
 - **ἀλλὰ καὶ ἐάν** = but even though (*Gt 1:8)
- **ἅμα καί** = meanwhile, at the same time also (*Ac 24:26; Cs 4:3)
- **δὲ καί** = then also (*Mt 3:10; 10:18, 30; 24:49; 25:22, 24; Mk 8:8; 11:4; 15:40; Lk 2:4; 3:9, 12; 4:41; 5:36; 6:6; 9:61; 12:54, 57; 14:12; 15:32; 16:1, 22; 18:1; 19:19; 20:12; 21:16; 22:24; 23:32, 35, 38; 24:37; Jn 2:2; 3:23; 9:11; 10:12; 11:57; 18:2, 5; 19:19, 39; 21:25; Ac 5:16; 12:25; 13:5; 14:27; 15:35; 17:18; 19:27, 28, 31; 20:11; 21:16; 22:28; 24:9; Rm 2:10; 8:34; 1Ct 1:16; 3:8; 14:15; 15:6, 14, 15; 2Ct 5:11; 6:1; 13:9; Ep 5:3, 11; Pp 1:15; 4:15; 1Tm 1:9; 5:24; Tl 3:14; Hb 9:21; 13:4; Jm 2:2; 2Pt 1:15; 2:1; Jd 1:14)
 - **εἰ δὲ καί** = then if also, now if also, although (*Lk 11:18; 1Ct 4:7; 2Ct 4:3; 5:16; 11:6)
 - **ἐὰν δὲ καί** = but even if, if then also, although (*Mt 18:17; Lk 22:68; 1Ct 7:11, 28, 39; 2Tm 2:5)
 - **ἔτι δὲ καί** = besides even (*Lk 14:26; Ac 2:26)
 - **νῦν [νυνίη] δὲ καί** = but now also (*Jn 15:24; 2Ct 8:11†; Pp 3:18; Pm 1:9†)
 - **οὐχὶ δὲ καί** = not even also (*Rm 3:29)
 - **ὡσαύτως δὲ καί** = likewise also, in the same way (*Mk 14:31; Lk 20:31; Rm 8:26)
 - **ὁμοίως δὲ καί** = likewise then also, and so also, in the same way also (*Mt 26:35; 27:41; Lk 5:10; 10:32; 1Ct 7:3, 4; Jm 2:25)
 - **ἅμα δὲ καί** = and besides, but meanwhile also, at the same time also (*1Tm 5:13; Pm 1:22)
 - **ἔπειτα δὲ καί** = and then also, and thereupon (*Hb 7:2; Jm 4:14)
- **γὰρ καί** = for also (*Mt 23:3; 25:35; Ac 17:23, 28; Rm 13:6; 15:27; 1Ct 11:19; 15:52; 2Ct 2:9; 10:14; 1Th 2:9; 1Tm 4:10; 1Pt 4:6; 2Pt 2:8)
 - **ὡσπερ γὰρ καί** = for even just as (*Rm 11:30)
 - **ἐάν τε γὰρ καί** = for even if also (*2Ct 10:8)
 - **εἰ γὰρ καί** = for even though (*Cs 2:5)
- **ἐὰν καὶ** = even though (*Gt 6:1)
- **εἰ καί** = even though (*Lk 11:8; 18:4; 2Ct 7:8; 12:11, 15; Pp 3:12; Hb 6:9)
 - **ἀλλ’ εἰ καί** = but even though (*1Ct 7:21; 2Ct 4:16; Pp 2:17; 1Pt 3:14)
 - **ὅτι εἰ καί** = for even though (*2Ct 7:8)
 - **ἄρα εἰ καί** = so although (*2Ct 7:12)
 - **οὖν εἰ καί** = therefore also (*2Ct 11:15)
- **ἢ καί** = or even, or else (*Lk 10:39; 11:11; 12:41; Rm 2:15; 4:9; 14:10; 1Ct 16:6; 2Ct 1:13)
 - **ἢ καὶ ἐὰν** = or even if (*Lk 11:12)
 - **ἢ καὶ ὡς** = or even as (*Lk 18:11)

- **καὶ γάρ** = for even (*Mt 8:9; 15:27; 26:73; Mk 7:28; 10:45; 14:70; Lk 6:32, 33, 34; 7:8; 11:4; 22:37, 59; Jn 4:23; Ac 19:40; Rm 11:1; 15:3; 16:2; 1Ct 5:7; 12:13, 14; 2Ct 2:10; 5:2, 4; 7:5; Pp 2:27; 1Th 4:10; Hb 4:2; 5:12; 10:34; 12:29; 13:22)
 - **καὶ γάρ εἰ** = for even if, for though (*2Ct 13:4)
 - **καὶ γάρ ἐάν** = for even if, for indeed though, although (*1Ct 14:8)
 - **καὶ γάρ εἴπερ** = for even if perhaps (*1Ct 8:5)
 - **καὶ γάρ οὐκ** = for indeed not (*1Ct 11:9; 2Ct 3:10)
 - **καὶ γάρ ὅτε** = for indeed when (*1Th 3:4; 2Th 3:10)
- **καί γε** = even at least, even indeed, especially (*Lk 19:42; Ac 2:18)
 - **καί γε οὐ** = even indeed not, even though (*Ac 17:27)
 - **ἄρα γε καί** = well then also (*Ac 11:18)
- **καὶ εἰ** = and if, even though (*Mt 5:30; 11:14; 12:26, 27; 18:9; Mk 3:26; 14:29; Lk 6:32; 16:12; 19:8; Rm 11:16; 13:9; 1Ct 6:2; Pp 3:15; 4:8; 1Tm 1:10; 1Pt 1:17; 3:1; 4:18; Rv 11:5; 14:11; 20:15)
 - **καὶ εἰ μή** = even though not, (so) unless (*Mt 24:22; Mk 8:14; 13:20)
 - **καὶ εἰ μὲν** = and indeed if, and although (*Hb 11:15)
- **μὲν καὶ** = even indeed, to be sure (*Pp 1:15)
- **οὖν καὶ** = and so, so then (*Lk 3:18; Jn 9:7; 19:38; 20:2; Ac 3:19; Rm 11:5; 1Pt 4:7; Rv 3:19)
 - **μὲν οὖν καὶ** = so then indeed (*Lk 3:18; Jn 20:30; Hb 9:1)
 - **ἀλλὰ μὲν οὖν καὶ** = so then rather indeed (*Pp 3:8)
- **οὐχὶ καί** = not even (*Mt 5:46, 47; Rm 8:32)
 - **ἢ οὐχὶ καί** = or not even (*1Ct 9:8; 1Th 2:19)
- **τε καί** = both (... and), as well as (*Mt 22:10; Lk 12:45; 21:11; Ac 1:1; 2:9, 10; 4:27; 5:14; 8:12; 9:2, 18, 24, 29; 14:1, 5; 15:9, 32; 19:10, 17; 20:21; 21:12; 22:4; 24:3, 15; 26:3, 22; Rm 1:12, 14, 27; 3:9; 10:12; 1Ct 1:2, 24, 30; Hb 2:4; 4:12; 5:1, 7, 14; 6:19; 8:3; 9:9; 10:33; 11:32; Jm 3:7; Rv 19:18)
 - **ἔτι τε καί** = and besides (*Ac 21:28)
- **ὥσπερ καί** = as also (*Ac 3:17; 11:15)

COMPOUNDS:

[Crisis [κράσις = mixing] is the merging of two words by the omission and contraction of vowels. The breathing mark is retained to mark the contraction.]

- **καγὼ** [crisis of **καί+ἐγώ**] [Accusative: κάμέ; Dative κάμοι] = and I, even so I, I also, I for my part, I in turn, I in particular
- **καίπερ** [**καί+πέρ** (enclitic, signifying thoroughness, emphasis = much, very, ever) (<**πέραν** (through, across) <**πείρω** (to pierce))] and indeed; and yet, nevertheless; although notwithstanding
- **καίτοι** [**καί+τοί** (solemn or earnest assertion)<**ό**] = and yet; although, nevertheless, on the other hand
- **καίτοιγε** [**καίτοι** (See above.) +**γέ** (emphasis; qualification)] = and yet indeed; although really, nevertheless, though (*Jn 4:2)
- **κάκεῖ** [crisis of **καί+ἐκεῖ** (there, thither)] = likewise in that place, and there; there also
- **κάκεῖθεν** [crisis of **καί+ἐκεῖθεν** (from that place, thence) (<**ἐκεῖ** (there, thither) +**θεν** (from there, thence))] = likewise from that place, and afterward from there; thence also
- **κάκεῖνος, -η, -ο** [crisis of **καί+ἐκεῖνος** (that one)] = likewise that (one), and that (one); even that (one) also
- **κἄν** [crisis of **καί+ἐάν** (indefiniteness, uncertainty; in case that, provided)] = and if, whether; even if, even though; if only, at least, just
- **πεντεκαδέκατος, -η, -ον** [**πέντε** (five) +**καί+δέκατος** (tenth)] = fifteenth (*Lk 3:1)
- **τεσσαρεσκαδέκατος, -η, -ον** [**τέσσαρες** (four) +**καί+δέκατος** (tenth)] = fourteenth

What are the six main uses for καί?

the six main uses for καί are:

- (1) with a copulative force: and
- (2) with a cumulative force: also, too
- (3) with an emphatic force: even, very, even ... very, also
- (4) with an adversative force: but, and yet
- (5) introducing the apodosis of a sentence: and so, and thus, and in this way, and thereby, then
- (6) as an adverb: also, (and) likewise, even, as well

Which of these six uses for καί is used in John 1:1-2?

In John 1:1-2, καί may be used as is used with a copulative force (#1), or it may be introducing the apodosis of a sentence (#5).

How do you know which use for καί is being used in John 1:1-2?

The context of John 1:1-2 does not seem to fit with uses #2, 3, 4, and 6.
Whether καί fits uses #1 or #5 is a matter of interpretation.
It is commonly interpreted as #1.
I believe the context rules for the more logical force of #5.

There are many strings of conjunctions and/or adverbs including καί. In what place of order does καί usually take in a series.

καί is almost always the last in a series of conjunctions and/or adverbs.

What are the main pairs of conjunctions and/or adverbs with καί (at least ten uses)?

The main pairs of conjunctions and/or adverbs with καί are:

ἀλλὰ καί = but besides even, but rather also

δὲ καί = then also

γὰρ καί = for also

εἰ καί = even though

ἢ καί = or even, or else

καὶ γάρ = for even

καὶ εἰ = and if, even though

οὖν καὶ = and so, so then

τε καί = both (... and), as well as

How many of the ten compounds of καί are actually crasis?

Five (half) of the ten compounds of καί are actually crasis:

κάγώ [crasis of καί+ἐγώ] = and I, even so I, I also, I for my part, I in turn, I in particular

κάκεϊ [crasis of καί+ἐκεῖ] = likewise in that place, and there; there also

κάκεῖθεν [crasis of καί+ἐκεῖθεν] = likewise from that place, and afterward from there; thence also

κάκεινος, -η, -ο [crasis of καί+ἐκεινος] = likewise that (one), and that (one); even that (one) also

κἄν [crasis of καί+ἐάν] = and if, whether; even if, even though; if only, at least, just

How many compounds of καί are actually ordinal numbers?

Two of the compounds of καί are actually numbers:

πεντεκαιδέκατος, -η, -ον [πέντε+καί+δέκατος] = fifteenth

τεσσαρεσκαιδέκατος, -η, -ον [τέσσαρες+καί+δέκατος] = fourteenth

How many compounds of καί are actually simple compounds?

Three of the compounds of καί are actually simple compounds:

καίπερ [καί+πέρ] and indeed; and yet, nevertheless; although notwithstanding

καίτοι [καί+τοί] = and yet; although, nevertheless, on the other hand

καίτοιγε [καί+τοι+γέ] = and yet indeed; although really, nevertheless, though

Why do you suppose these three are considered compounds, while the many other combinations of conjunctions and/or adverbs with καί are not considered compounds?

Answers will vary.

These three compounds of καί resemble other compounds of other words, while the other combinations have few parallels and may be confusing if they were considered compounds.

λόγος, -ου, ὁ — (40 / 331 | 330 | 330) {√λέγω = to lay forth, relate (in words), discourse} [[MONOLOGUE = SPEECH BY ONE PERSON]] <<Noun: Omicron I>> — **a word, something (thought or) said; a topic (of discourse); a reasoning (of the mind); a motive (of the heart); a computation, an accounting; Christ the divine Logos.**

λόγος is among the top dozen nouns used in the New Testament, and it's verb cognate verb λέγω is used almost as many times as the verb εἰμί — it's actually used *as a verb* more often than εἰμί.

At it's heart, λόγος is the reasoning or thought process of the mind manifested in speech.

(1) that by which an inward thought is outwardly expressed

- (a) **a word** embodying a thought, concept, or idea (Mt 12:32, 37; 1Ct 14:19)
- (b) what is said, **an utterance** (Mt 22:15)
- (c) **a message** (Lk 20:20)
- (d) **talk, conversation** (Lk 24:17)
- (e) **mere talk, wordy show** (1Ct 4:19, 20; Cs 2:23; 1Jn 3:18)

(2) the activity of speaking

- (a) **speech, discourse** (Ac 20:7)
 - διὰ λόγου – **by spoken word, by word of mouth**
- (b) the faculty of **speech**, ability to deliver **discourse** (Lk 24:19)
- (c) **choice of words, manner of discourse, style of speech, language** (Mt 5:37; 1Ct 1:17; 2:1, 4; 2Ct 10:10; 1Th 2:5; Jm 3:2)
- (d) **a verbalization, an expression** (Mk 7:29; Ep 4:29)

(3) a set statement

- (a) a fixed or common **saying**, formulaic **expression**, common **quote** (Mt 26:44; Jn 4:37; Rm 13:9; Gt 5:14; 1Tm 1:15)
- (b) **a proposition, statement, assertion** (Mt 7:24; 19:11; Jn 6:60)
- (c) **an announcement, pronouncement** (Jn 12:38; 2Ct 5:19)

(4) a narrative

- (a) **an account** (Ac 20:24; 1Pt 4:5)
- (b) **a report** (Mt 28:15; Jn 21:23; 2Th 2:2)
- (c) **a story, a rumor** (Mt 28:15; Jn 4:39)
- (d) a written **account, a treatise** (Ac 1:1)

(5) subject-matter

- (a) **a matter, an issue, a topic, an affair, a thing** (Mt 21:24; Mk 1:45; 11:29; Lk 20:3; Ac 8:21; 15:6)
- (b) **a doctrine** (Jn 8:31, 37; Ac 18:15; 2Tm 2:17)
- (c) ὁ λόγος **the word, the gospel message** (Mt 13:21, 22; Mk 16:20; Lk 1:2; Ac 6:4; 14:25)

- (d) a legal **plea**, formal **complaint, accusation, case, dispute at law** (Mt 5:32; Ac 19:38; possibly Luke 1:4)
- (ε) the reasoning process of the mind
- (a) **a reason, reason** (Ac 18:14)
- κατὰ λόγον — **according to reason, rightly, deservedly, justly** (Ac 18:14)
- (b) a reasoned **argument** (1Pt 3:15)
- (c) **a cause, purpose** (Ac 10:29)
- (e) **an accounting, a reckoning** (Mt 12:36; 18:23; 25:19; Lk 16:2; Ac 19:40; 20:24; Rm 9:28; Pp 4:15, 17; Hb 4:13)
- (ζ) the personalized **‘Word’**, the divine **‘Logos’** (Jn 1:1, 14)

Noun Paradigm: Omicron I – λόγος, -ου, ὁ		
	<i>Singular</i>	<i>Plural</i>
<i>Nominative / Vocative</i>	λόγος	λόγοι
<i>Accusative</i>	λόγον	λόγους
<i>Genitive</i>	λόγου	λόγων
<i>Dative</i>	λόγῳ	λόγοις

COMPOUNDS: [λόγος/λέγω]

- ἀγενεαλόγητος, -ον [ἀ (negation, without) +γενεαλογέω (See below.)] = unregistered as to birth; without genealogical descent (*Hb 7:3)
- αἰσχρολογία, -ας, ἡ [αἰσχρός (shameful; filthy) +λόγος/λέγω (to say, talk)] = obscene speech, filthy talk, vile conversation (*Cs 3:8)
- ἄλογος, -ον [ἀ (negation, without) +λόγος/λέγω] = without reason, unreasoning; contrary to reason, irrational, absurd
- ἀναλογία, -ας, ἡ [ἀνά (up to, severally, repeatedly) +λόγος/λέγω (to say, talk)] = proportion (*Rm 12:6)
- ἀναλογίζομαι [*ἀναλογία* (See above.)] = to consider carefully (*Hb 12:3)
- ἀναπολόγητος, -ον [ἀ(ν) (negation, without) +ἀπολογέομαι (See below.)] = without excuse, indefensible, inexcusable
- ἀνθομολογέομαι [αντί (opposite, against, instead of, in turn) +ὀμολογέω (See below.)] = to confess in turn; to respond in praise; give thanks (*Lk 2:38)
- ἀντιλέγω [αντί (opposite, against, instead of, in turn) +λόγος/λέγω (to say, talk)] = to talk against, contradict; to dispute; to refuse
- ἀντιλογία, -ας, ἡ [*ἀντιλέγω* (See above.)] = a contradiction; a dispute; hostility; rebellion, disobedience
- ἀπειπόμην [*ἀπεῖπον/ἀπολέγω* (See below.)] = to say off for oneself; to disown, renounce
- ἀπεῖπον [See ἀπολέγω below.]
- ἀπολέγω [ἀπό (from out of) +λόγος/λέγω (to say, talk)] [Second Aorist ἀπεῖπον to tell out; refuse; forbid; Middle ἀπειπάμην only in NT, First Person Plural ἀπειπάμεθα] = to disown, renounce, disclaim (*2Ct 4:2)
- ἀπολογέομαι [ἀπό (from out of) +λόγος/λέγω (to say, talk)] = to give an account of oneself; to talk in one's own defense, exculpate, answer for oneself; to make a defense, make a (legal) plea; to excuse oneself
- ἀπολογία, -ας ἡ [*ἀπολογέομαι* (See above.)] = a talk in defense; an answer in reply, reply; a defense, plea, “apology”
- βατταλογέω / βαττολογέω [βάττος (a noted stammerer) +λόγος/λέγω (to say, talk)] = to stutter; to use the same words repeatedly; to speak without thinking, babble; to prate tediously and vainly (*Mt 6:7)
- γενεαλογέω [*γενεά* (a generation) (*γένος* (born, generation, kindred, offspring) (*γίνομαι* (to cause to be, generate; to come into being, become))+λόγος/λέγω (to say, talk)] = [passive in NT] to reckon by generation, to trace decent; to be descended from (*Hb 7:6)
- γενεαλογία, -ας, ἡ [*γενεαλογέω* (See above.)] = a tracing by generations, genealogy
- διαλέγομαι [διά (through, thoroughly) +λόγος/λέγω (to say, talk)] = to talk through thoroughly, to converse; to discuss; to argue; to inform
- διάλεκτος, -ου, ἡ [*διαλέγομαι* (See above.)] = a mode of discourse, a language, “dialect”

- **διαλογίζομαι** [διά (through, thoroughly) +λόγος/λέγω (to say, talk)] = to reckon thoroughly, reason out; to deliberate, consider, ponder; to argue
- **διαλογισμός, -οῦ, ὁ** [<διαλογίζομαι (See above.)] = discussion; reasoning; thought, opinion, design; debate, dispute, argument; doubt
- **δύλογος, -ον** [δῖς (twice, again) +δύο (two)+λόγος/λέγω] = equivocal; telling two different stories; double-tongued; insincere (*1Tm 3:8)
- **ἐκλέγομαι** [ἐκ (out from) +λόγος/λέγω (to say, talk)] = [Middle] to select; to choose; to make a choice
- **ἐκλεκτός, -ή, -όν** [<ἐκλέγομαι (See above.)] = select, picked; choice, chosen; elect; excellent, elite; favorite
- **ἐκλογή, -ῆς, ἡ** [<ἐκλέγομαι (See above.)] = selection; choice; election, choosing; what is chosen, selected
- **ἐλλογέω / ἐλλογάω** [ἐν (a position of rest, in) +λόγος/λέγω (to say, talk, here in the sense of to account)] = to reckon in; to charge to someone's account, attribute to someone
- **ἐνευλογέω** [ἐν (a position of rest, in) +εὐλογέω (See below.)] = to confer a benefit on; to act kindly toward; to bless
- **ἐξομολογέω** [ἐκ (out from) +ὁμολογέω (See below.)] = to acknowledge or assent fully; to consent, to promise; [middle] to confess, admit; to profess, acknowledge; to praise
- **ἐπιλέγω** [ἐπί (superimposed) +λόγος/λέγω (to say, talk)] = [Middle] to call upon; to name, surname; [middle] to select; to choose
- **εὐλογέω** [εὖ (good; well done) +λόγος/λέγω (to say, talk)] = to speak well of; to praise; to bless; to consecrate
- **εὐλογητός, -ή, -όν** [<εὐλογέω (See above.)] = blessed; adored; praised
- **εὐλογία, -ας, ἡ** [<εὐλογέω (See above.)] = fine speaking; commendation, "eulogy;" blessing; praise; false eloquence, flattery; benefit, generous gift, bounty; largess
- **κακολογέω** [κακός (worthless, depraved, harmful, evil) +λόγος/λέγω (to say, talk)] = to speak evil of; to revile; to insult
- **καταλέγω** [κατά (down) +λόγος/λέγω] = to lay down; to enroll (*1Tm 5:9)
- **κατευλογέω** [κατά (down) +εὐλογέω (See above.)] = to bless (*Mk 10:16 in Eclectic text)
- **λογομαχέω** [λόγος+μάχομαι (to war, quarrel, dispute)/μάχη (battle, controversy)] = to battle over words; to trifle over insignificant matters; to split hairs (*2Tm 2:14)
- **λογομαχία, -ας, ἡ** [<λογομαχέω (See above.)] = a battle of words; a trifling over insignificant matters; a dispute about words (*1Tm 6:4)
- **ματαιολογία, -ας, ἡ** [<ματαιολόγος (See below.)] = empty talk, fruitless talk (*1Tm 1:6)
- **ματαιολόγος, -ον** [μάταιος (empty, profitless) +λόγος/λέγω] = idly talking; (substantive) an idle talker, senseless wrangler (*Tt 1:10)
- **μωρολογία, -ας, ἡ** [μωρός (dull, stupid, heedless) +λόγος/λέγω (to say, talk)] = stupid, silly, foolish talk (*Ep 5:4)
- **ὁμολογέω** [ὁμός (the same) /ὅμοιος (similar) +λόγος/λέγω (to say, talk)] = to say the same thing; to agree, assent; to admit, confess; to promise; to acknowledge
- **ὁμολογία, -ας, ἡ** [<ὁμολογέω (See above.)] = acknowledging; confessing; acknowledgement; confession
- **ὁμολογουμένως** [<ὁμολογέω (adverb from Present Passive Participle) (See above.)] = confessedly; most certainly; undeniably (*1Tm 3:16)
- **παραλέγομαι** [παρά (near, from beside) +λόγος/λέγω (to say, talk)] = to lay one's course near; to sail by; to coast along
- **παραλογίζομαι** [παρά (near, from beside) +λόγος/λέγω (to say, talk)] = to misreckon; deceive; to delude
- **πιθανολογία, -ας, ἡ** [πείθω (to convince, to assent) +λόγος/λέγω (to say, talk)] = persuasive speech; art of persuasion; specious argument (*Cs 2:4)
- **πολυλογία, -ας, ἡ** [πολύς (much, many) +λόγος/λέγω (to say, talk)] = much speaking; wordiness, loquacity, prolixity; many words (*Mt 6:7)
- **προλέγω** [πρό (in front of, prior) +λόγος/λέγω (to say, talk)] = to tell beforehand; foretell, predict, proclaim in advance; to say previously, forewarn
- **προσλέγω** [πρός (forward toward, pertaining to) +λόγος/λέγω (to say, talk)] = to answer, reply (*txt)
- **σπερμολόγος, -ον** [σπέρμα (something sown, seed; remnant) +σπείρω (to scatter, sow)] +λόγος/λέγω (to say, talk)] = picking up seeds; (substantive) a seed-picker, scrapmonger, scavenger; a sponger, loafer (*Ac 17:18)
- **στρατολογέω** [στράτος (an army) /στρατιά (a host) +λόγος/λέγω (to say, talk)] = to gather as a warrior; to enlist (soldiers) (*2Tm 2:4)
- **συλλέγω** [σύν (together in association) +λόγος/λέγω (to say, talk, here to collect)] = to collect, gather together; pick
- **συλλογίζομαι** [σύν (together in association) +λόγος/λέγω (to say, talk)] = to reckon together (with oneself), to reason; to deliberate, discuss; to debate (*Lk 20:5)

- **συναρμολογέω** [σύν (together in association) + ἄρμός (a joint) / ἄρμόζω (to join) + λόγος/λέγω (to say, talk)] = [passive] to render close-jointed, closely join, fit together compactly
- **συνεκλεκτός, -ή, -όν** [σύν (together in association) + ἐκλεκτός (See above.)] = chosen in company with, co-elected; also chosen; (substantive) one chosen together with, one also chosen (*1Pt 5:13)
- **Φιλόλογος, -ου, ὁ** [φίλος (dear, fond; a friend) + λόγος/λέγω (to say, talk)] = a friend of words; talkative; argumentative, “philological,” Philologus (*Rm 16:15)
- **χρηστολογία, -ας, ἡ** [χρηστός (employed; useful) χράομαι (to furnish; to employ) + λόγος/λέγω (to say, talk)] = useful speech; smooth talk; plausible wording (to effect a purpose) (*Rm 16:18)
- **ψευδολόγος, -ον** [ψευδής (untrue, false) ψεύδομαι (to utter an untruth) + λόγος/λέγω (to say, talk)] = speaking falsely, lying, mendacious; promulgating error; (substantive) liars (*1Tm 4:2)

COGNATES:

[A defective verb is one that either does not appear in all three voices, or that uses a different stem to supply the forms for some of its tenses.]

- **λέγω** = to relate; to say, talk (Defective forms: Future: ἐρῶ [<εἶρω]; Second Aorist: εἶπον, First Aorist: εἶπα [<εἶπω/εἶπω]; Perfect: εἶρηκα [<ρέω/έρέω]; Perfect Passive: εἶρημαι [<ρέω/έρέω]; Aorist Passive: ἐρρέθην [<ρέω/έρέω])
- **λογ(ε)ία, -ας, ἡ** = collection (of money); a contribution
- **λογίζομαι** = to take an inventory; to reckon, count, calculate; to take into account, credit; to evaluate, estimate; to consider, regard; to think (about), ponder; to have in mind; to propose; to reason; to hold an opinion; to imagine
- **λογικός, ἡ, ὄν** = rational; reasonable; thoughtful
- **λόγιον, -ου, τό** = a saying, an utterance; plural: sayings (of a god), oracles
- **λόγιος, -α, -ον** = fluent; eloquent (as an orator); learned, cultured (*Ac 18:24)
- **λογισμός, οὔ, ὁ** = computation, calculation; reasoning; thought; reflection; imagination; sophistry

SYNONYMS:

- **ἔπος, -ους, τό** = a word spoken [<εἶπω/εἶπω = to speak or say] (*Hb 7:9)
- **ὄνομα, -ατος, τό** = a name; a person; a title, category; reputation, fame [<ονομάζω = to name, to assign an appellation, to call by a name; to use a name or word, to mention, to utter]
- **ῥῆμα, -ατος, τό** = an utterance; a thing, matter, event, topic [<ρέω/έρέω] = to flow, i.e. to break silence; to make an utterance]
- **φήμη, -ης, ἡ** = a saying; a rumor; report, news; fame [<φημί = to show one’s thoughts, to affirm, to make something known]
- **φάσις, -εως, ἡ** = a showing, saying, report, announcement, news (*Ac 21:31) [<φημί (See above.)]
- **λαλιά, -ας, ἡ** = speech, speaking; a way of speaking, form of speech, accent [<λαλέω = to utter words, speak]

What are the seven main uses for λόγος?

The seven main uses for λόγος are:

- (1) that by which an inward thought is outwardly expressed
- (2) the activity of speaking
- (3) a set statement
- (4) a narrative
- (5) subject-matter
- (6) the reasoning process of the mind
- (7) the personalized ‘Word’, the divine ‘Logos’

Which of these seven uses for λόγος is used in John 1:1?

John 1:1 describes the personalized ‘Word’, the divine ‘Logos’ (#7).

Some believe this is a special use of the reasoning process of the mind (#6).

Compare “Wisdom” in Proverbs, especially Proverbs 8:12-36.

Many words have closely related nouns and verbs. λόγος and λέγω are closely related.

How many compounds actually have the letters “-λεγ-” in them?

How many compounds actually have the letters “-λογ-” in them?

Thirteen compounds actually have the letters “-λεγ-” in them:

ἀντιλέγω = to talk against, contradict; to dispute; to refuse

ἀπολέγω = to disown, renounce, disclaim

διαλέγομαι = to talk through thoroughly, to converse; to discuss; to argue; to inform

διάλεκτος, -ου, ἡ [-<διαλέγομαι] = a mode of discourse, a language, “dialect”

ἐκλέγομαι = [Middle] to select; to choose; to make a choice

ἐκλεκτός, -ή, -όν [-<ἐκλέγομαι] = select, picked; choice, chosen; elect; excellent, elite; favorite

ἐπιλέγω = [Middle] to call upon; to name, surname; [middle] to select; to choose

καταλέγω = to lay down; to enroll

παραλέγομαι = to lay one’s course near; to sail by; to coast along

προλέγω = to tell beforehand; foretell, predict, proclaim in advance; to say previously, forewarn

προσλέγω = to answer, reply

συλλέγω = to collect, gather together; pick

συνεκλεκτός, -ή, -όν [σύν+ἐκλεκτός<ἐκλέγομαι] = chosen in company with, co-elected; also chosen; (substantive) one chosen together with, one also chosen

Forty-three compounds actually have the letters “-λογ-” in them:

ἀγενεαλόγητος, -ον = unregistered as to birth; without genealogical descent

αἰσχρολογία, -ας, ἡ = obscene speech, filthy talk, vile conversation

ἄλογος, -ον = without reason, unreasoning; contrary to reason, irrational, absurd

ἀναλογία, -ας, ἡ = proportion

ἀναλογίζομαι = to consider carefully

ἀναπολόγητος, -ον = without excuse, indefensible, inexcusable

ἀνθομολογέομαι = to confess in turn; to respond in praise; give thanks

ἀντιλογία, -ας, ἡ [-<ἀντιλέγω] = a contradiction; a dispute; hostility; rebellion, disobedience

ἀπολογέομαι = to give an account of oneself; to talk in one’s own defense, exculpate, answer for oneself; to make a defense, make a (legal) plea; to excuse oneself

ἀπολογία, -ας, ἡ = a talk in defense; an answer in reply, reply; a defense, plea, “apology”

βατταλογέω / βαττολογέω = to stutter; to use the same words repeatedly; to speak without thinking, babble; to prate tediously and vainly

γενεαλογέω = [passive in NT] to reckon by generation, to trace descent; to be descended from

γενεαλογία, -ας, ἡ = a tracing by generations, genealogy

διαλογίζομαι = to reckon thoroughly, reason out; to deliberate, consider, ponder; to argue

διαλογισμός, -οῦ, ὁ = discussion; reasoning; thought, opinion, design; debate, dispute, argument; doubt

δῖλοςος, -ον = equivocal; telling two different stories; double-tongued; insincere

ἐκλογή, -ῆς, ἡ = selection; choice; election, choosing; what is chosen, selected

ἐλλογέω / ἐλλογάω = to reckon in; to charge to someone’s account, attribute to someone

ἐνευλογέω = to confer a benefit on; to act kindly toward; to bless

ἐξομολογέω = to acknowledge or assent fully; to consent, to promise; [middle] to confess, admit; to profess, acknowledge; to praise

εὐλογέω = to speak well of; to praise; to bless; to consecrate

εὐλογητός, -ή, -όν = blessed; adored; praised

εὐλογία, -ας, ἡ = fine speaking; commendation, “eulogy;” blessing; praise; false eloquence, flattery; benefit, generous gift, bounty; largess

κακολογέω = to speak evil of; to revile; to insult

κατευλογέω = to bless

λογομαχέω = to battle over words; to trifle over insignificant matters; to split hairs

λογομαχία, -ας, ἡ = a battle of words; a trifling over insignificant matters; a dispute about words

ματαιολογία, -ας, ἡ = empty talk, fruitless talk

ματαιολόγος, -ον = idly talking; (substantive) an idle talker, senseless wrangler

μωρολογία, -ας, ἡ = stupid, silly, foolish talk

ὁμολογέω = to say the same thing; to agree, assent; to admit, confess; to promise; to acknowledge

ὁμολογία, -ας, ἡ = acknowledging; confessing; acknowledgement; confession

ὁμολογουμένως = confessedly; most certainly; undeniably

παραλογίζομαι = to misreckon; deceive; to delude

πιθανολογία, -ας, ἡ = persuasive speech; art of persuasion; specious argument

πολλολογία, -ας, ἡ = much speaking; wordiness, loquacity, prolixity; many words

σπερμολόγος, -ον = picking up seeds; (substantive) a seed-picker, scrapmonger, scavenger; a sponger, loafer

στρατολογέω = to gather as a warrior; to enlist (soldiers)

συλλογίζομαι = to reckon together (with oneself), to reason; to deliberate, discuss; to debate

συναρμολογέω = [passive] to render close-jointed, closely join, fit together compactly

Φιλόλογος, -ου, ὁ = a friend of words; talkative; argumentative, “philological,” Philologus

χρηστολογία, -ας, ἡ = useful speech; smooth talk; plausible wording (to effect a purpose)

ψευδολόγος, -ον = speaking falsely, lying, mendacious; promulgating error; (substantive) liars

Two words don't have either “-λεγ-” or “-λογ-” in them.

ἀπειπόμεν [from ἀπειπον] = to disown, renounce

ἀπεῖπον [from ἀπολέγω] = to disown, renounce, disclaim

Why are they considered compounds of λέγω?

ἀπειπόμεν and ἀπεῖπον are considered compounds of λέγω because λέγω is a defective verb which forms some of its tenses with a different stem, and ἀπειπόμεν and ἀπεῖπον are considered defective forms of ἀπολέγω.

Which of the synonyms for λόγος are related to a defective stem for λέγω?

Two synonyms for λόγος are related to a defective stem for λέγω:

ἔπος, -ους, τό [from ἔπω/εῖπω] = a word spoken

ῥῆμα, -ατος, τό [from ῥέω/ἔρέω] = an utterance; a thing, matter, event, topic

ὁ, ἡ, τό — (2,248 / 2,279 / 2,186 / 20,288 | 20,395 | 19,863) {ὄ, ἡ, τό} [[οἱ πολλοί = HOI POLLOI, “THE MANY,” THE COMMON MASSES OF PEOPLE]]
 <<(Prepositive) Definite Article-Determiner: OI*-All-OI*)> <Proclitic forms: ὁ, ἡ, οἱ, αἱ> — **the; this (one), that (one), he, she, it, they**

ὁ is by far the most frequently used word in the New Testament — used more than twice as often as the conjunction καὶ. ὁ generally corresponds with the English word “the.”

(i) originally functioning as a demonstrative pronoun, serving as a pointer indicating where something is in relation to the speaker:

(a) absolutely **this one, that one, these, those**, (often translated as a personal pronoun) **he, she, it, they**, etc.

• Τοῦ γὰρ καὶ γένος ἔσμέν — **for we are also This One's [His] offspring** (Ac 17:28, quoting classical poet Aratus)

(b) distributively, with μὲν and δέ

• ὁ μὲν ... ὁ δέ ... ὁ δέ — **the one ... the other ... the other** (Mt 13:23; 22:5)

• ὁ μὲν ... ὁ δέ — **now he ... but he** (Gt 4:23)

• οἱ μὲν ... οἱ δέ — **and some ... while others, so this part ... but this part** (Ac 14:4; 17:32; 28:24; Pp 1:16-17 Hb 7:5-6; 20-21; 23-24)

(c) narratively, indicating a change of subject or contrast

• ὁ δέ — **but he (this one)** (Mt 2:14; 4:4; 9:31; 21:29,30; Mk 1:45; 9:12; 12:15; Lk 8:21, 30, 48; 22:10, 34 Jn 9:38 etc.; etc.)

• οἱ δέ — **but they (these ones)** (Mt 2:5, 9; 4:20, 22; 26:27; 28:17; Mk 10:39; 12:14; Lk 5:33; 7:4; 20:5, 12; 22: 9, 35, 38, 71; etc.; etc.)

• ὁ μὲν οὖν — **therefore he (this one)** (Ac 23:18; 28:5)

• οἱ μὲν οὖν — **therefore they (these ones)** (Jn 19:24; Ac 1:6; 5:41; 8:25; 15:3, 30)

(d) introducing prepositional phrases

• οἱ ἀπὸ Ἰταλίας — **those (who are) from Italy** (Hb 13:24)

• οἱ ἐκ νόμου — **those (who are) of the law** (Rm 4:14)

(a) most commonly functioning as an article-determiner (ἄρθρον προτακτικόν prepositive article), indicating that a noun or substantive follows soon, and that noun or substantive refers to a definite

or specific thing among a group of things which all are designated by that same name, *the*. [The pronoun τις may function as the indefinite article-determiner *a* or *an*.]

(a) with common nouns

- (individualizing) to call attention to a noun as referring to a particular individual
ὁ ἄνθρωπος – *the man* (Jn 19:5)
- (specifying) to call special attention to a noun as referring to a unique individual
ὁ λόγος – *The Word* (Jn 1:1)
- (referencing) to point to a noun as the same entity as was previously mentioned
τοὺς μάγους – *the wise men* (Mt 2:7)
- (genericizing) using a noun as a representative name for a genera, group, or class
ὁ ἐργάτης – *the laborer* (Lk 10:7)
- the article is sometimes omitted after a preposition even before the name of a definite or specific thing
ἠκούσθη ὅτι εἰς οἶκόν ἐστιν. – *it was heard that He was in (the) house* [i.e. His own house in Capernaum.] (Mk 2:1)

(b) with proper nouns

- usually immediately precedes the name of a well known persons, countries, waterways (The definite article-determiner here is ordinarily not translated into English.)
τὸν Ἰωάννην ... ὁ Ἰησοῦς ... τὴν Γαλιλαίαν ... τοῦ Θεοῦ – *John ... Jesus ... Galilee ... God* (Mk 1:14)

(c) with adjectives

- ἄλλος – *another* (Ac 2:12; 1Cl 3:10); ὁ ἄλλος – *the other* (Jn 21:18; Rv 17:10)
- αὐτός – *himself, he* (Hb 1:5; 2:18); ὁ αὐτός – *the same* (Hb 1:12; 13:8)
- πᾶς – *every, each* (considered individually) ; ὁ πᾶς – *(the) all* (considered generally) and πᾶς ὁ – *the whole* (considered as a unit)

(d) with numerals

- εἷς – *one* (Mt 18:24; 19:16); ὁ εἷς – *the one* (Mt 24:40; Lk 7:41)
- πρῶτος – *first* (Mt 10:2; 20:27); ὁ πρῶτος – *the first* (Mt 21:31; 22:25)

(e) with participles (adjectival nouns)

- ὁ καθήμενος ... τοῖς καθημένοις – *the one sitting / he who is sitting ... those sitting* (Mt 4:16)

(f) with infinitives

- Nominative
 - τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὕρισκω. – *For the willing is present in me, but the achieving of the good I am not finding.* (Rm 7:18)
- Genitive Neuter Singular with the infinitive (not unlike the use of ἵνα)
 - indicating purpose — *in order to, in order that*
 - μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό – *for Herod is about to be seeking the child, in order to destroy him* (Mt 2:13)
 - indicating consequence — (epexegetical) *so that, so as to, with the result that*
 - ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα – *she is free from the law, so that she is not an adulteress* (Rm 7:3)
 - introducing a noun clause indicating content — *so as, for*
 - οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ – *you did not repent so as to believe him afterward* (Mt 21:32)

- Ἀνένδεκτόν ἐστιν τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα – *it is impossible for stumbling blocks [offenses] not to come* (Lk 17:1)
 - Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον – *Now as (circumstances) so happened for Peter to enter* (Ac 10:25)
- προσευχῇ προσήγατο τοῦ μὴ βρέξαι – *he prayed with a prayer for it not to rain* (Jm 5:17)

(g) with adverbs

- τὸ πέραν – *the beyond / the other side* (Mt 8:18, 28)
- τὸ νῦν – *the now / the present time* (Ac 24:25)
- τὰ νῦν – *the (things as they are) now / as far as the present situation is concerned* (Ac 4:29)

(h) with isolates (including interjections)

[An isolate is a word or phrase without any grammatical connection to a sentence and which can stand alone apart from a sentence.]

- τὸ ναί – *the yes!* (2Cl 1:17, 20; Jm 5:12)
- τὸ οὐ – *the no!* (2Cl 1:17; Jm 5:12)
- τὸ ἀμήν – *the amen!* (1Cl 14:16; 2Cl 1:20)
- ἡ οὐαί – *the woe!* (Rv 9:12; 11:14)

(i) with phrases and clauses

- τὸ οὐ φονεύσεις – *the you-shall-not-do-murder (commandment)* (Mt 19:18)
- τὸ ἔτι ἅπαξ – *the “yet once more” phrase* (Hb 12:27)

(j) signifying the existence of a certain relationship which must be identified by the context.

[(τινός) below means “a certain one” a placeholder representing any substantive in the Genitive form]

- ὁ (τινός) – τὸν τοῦ Ζεβεδαίου *the (son) of Zebedee* (Mt 4:21)
- τοῖς (τινός) – ἐν τοῖς τοῦ πατρὸς μου *in My Father’s (house)* (Lk 2:49)

Article-Determiner Paradigm: OI-AII-OII – ὁ, ἡ, τό						
	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nominative	ὁ	ἡ	τό	οἱ	αἱ	τά
Accusative	τόν	τήν	τό	τούς	τάς	τά
Genitive	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dative	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

SPECIAL USAGES: (See under Definitions above.)

COMPOUNDS:

- ἐπιτήδειος, -α, -ον [ἐπί+ὁ+δέ] = made for a purpose, fit for, serviceable, requisite, necessary (*Jm 2:16)
- καίτοι [καί+τοί (solemn or earnest assertion)<ὁ] = and yet; although, nevertheless, on the other hand
- καίτοιγε [καίτοι (See above.) +γέ (emphasis; qualification)] = and yet indeed; although really, nevertheless, though (*Jn 4:2)
- ὁδε, ἡδε, τόδε [ὁ+δέ] = the same; this (one), such and such
- οἷος, -α, -ον [ὁ+ὅς] = of what sort, such as
- ὅτε/ὅ τε [ὁ+τέ] = at which also; when; while, as long as, as soon as
- ταυτά [crasis for τὰ αὐτά] = the same things [κατὰ ταυτά = after the same manner, thus (Lk 6:23, 26; 17:30)]
- τότε/τό τε [τό<ὁ+τέ] = the when; at that time, then
- τοιγαροῦν [τοί (solemn or earnest assertion)<ὁ+γάροῦν] = truly for then; consequently, for that very reason
- τοίνυν [τοί (solemn or earnest assertion)<ὁ+νῦν] = truly now; accordingly, hence, indeed

- **τοιόσδε, -άδε, -όνδε** [τοι (solemn or earnest assertion) <ὁ+δέ] = such like then; such as this, of this kind (*2Pt 1:17)
- **τοιούτος, -αῦτη, -οὔτο** [τοι (solemn or earnest assertion) <ὁ+οὔτος] = truly this; of this sort, like such, of such a kind, such as this
- **τούναντίον** [crasis of τὸ ἐναντίον] = on the contrary; on the other hand
- **τούνομα** [crasis of τὸ ὄνομα] = the name (is); named, by name (*Mt 27:57)
- **ῶδε** [ὁ+δέ] = in this same (spot); here, to this place, hither, in this place

SYNONYMS:

- **οὔτος, αὔτη, τοὔτο** = (near demonstrative) this
- **ἐκεῖνος, -η, -ο** = (far demonstrative) that

ANTONYMS:

- **τις, τι** = someone, something; anyone, anything; a certain person, a certain thing

HOMONYMS:

- **ὁ** Nominative Masculine Singular of **ὁ**; **ὃ** Nominative and Accusative Neuter Singular of **ὅς**
- **οἱ** Nominative Masculine Plural of **ὁ**; **οἱ** Nominative Masculine Plural of **ὅς**
- **ἡ** Nominative Feminine Singular of **ὁ**; **ἡ** Nominative Feminine Singular of **ὅς**; **ἡ** particle "or"; **ἦ** Imperfect Indicative Third Singular of **εἰμί**; **ἦ** Present Subjunctive Third Singular of **εἰμί**; **ἦ** Dative Feminine Singular of **ὅς**

What are the two main functions for ὁ?

The two main functions for ὁ are:

- (1) as a demonstrative pronoun, serving as a pointer indicating where something is in relation to the speaker.
- (2) as an article-determiner, indicating that a noun or substantive follows soon, and that noun or substantive refers to a definite or specific thing among a group of things which all are designated by that same name.

Which use for ὁ is used in John 1:1-2?

ὁ is used five times in John 1:1-2, everytime as an article-determiner.

οὔτος, αὔτη, τοὔτο — (243 / 244 / 239 / 1,414 | 1,423 | 1,387) {ὄ + αὔτος = the + (item it) self} [–] <<Near Demonstrative (Pronominal) Adjective>> <OI,All,OII (except -o for -ov in Neuter Singular)> — **this (person or object nearer than others), this one, this person, this man, this thing; he, her, it; this (and no other) (Mt 3:17)**

A demonstrative points out a specific person, place, or thing. The near demonstrative generally refers to the nearer thing or the thing just mentioned, though it can refer to the farther thing or the thing about to be mentioned (and the inverse is true of the far demonstrative ἐκεῖνος).

(i) as a substantive: **this, this one, this (very) one**

(a) absolutely:

- Οὔτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός – **This is My Son — My Beloved** (Mt 3:17)
- Οὐχ οὔτός ἐστιν ὁ τοῦ τέκτονος υἱός; – **This (fellow) is not the carpenter's son, is it?** (said in contempt) (Mt 13:55)

(b) referring to what precedes (epanaleptic):

- Ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστίν. – *For whoever should do the will of God, this (one) is my brother and my sister and mother.* (Mk 3:35)

(c) referring to what follows (proleptic):

- τοῦτο ... ἵνα – Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρῃτε. – *By this My Father is glorified: that you should be bearing much fruit.* (Jn 15:8)
- τοῦτο ... ὅτι – πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. – *Nevertheless know this: that the kingdom of God has drawn near to you.* (Lk 10:11)
- τοῦτο ... ὅπως – Εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγεῖν τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ. – *For this (purpose) I raised you up, so that I might demonstrate to you My power, and so that I might proclaim My Name in all the earth.* (Rm 9:17)
- τοῦτο ... ἐάν – Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. – *By this (emblem) shall all (men) know that you are My disciples, if you shall be having love for one another.* (Jn 13:35)

(2) as an adjective with a substantive:

(a) coming before the substantive, with an article between

- Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν ... – *This kind can come out by nothing ...* (Mk 9:29)

(b) following the substantive with an article

- δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. – *God is able to raise from these stones children for Abraham* (Mt 3:9)

(c) without an article, either the demonstrative or the substantive belongs to the predicate

- Τοῦτο πάλιν δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς. – *This (is) again a second sign (which) Jesus did.* (Jn 4:54)
- Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. – *This is (the) third (time) I am coming to you.* (2Cl 13:1)

SPECIAL USAGES:

- τοῦτ’ ἔστιν = this [/that] is (to say), that means, actually, in reality (*Mt 27:46; Mk 7:2; Ac 1:19; 19:4; Rm 7:18; 9:8; 10:6, 7, 8; Pm 1:12; Hb 2:14; 7:5; 9:11; 10:20; 11:16; 13:15; 1Pt 3:20)
- τοῦτο δέ / ταῦτα δέ = Now the point of this [/these] is (1Cl 4:6; 2Cl 9:6)
- τοῦτο μὲν ... τοῦτο δὲ = partly this ... partly this (Hb 10:33)
- αὐτός οὗτος = he himself (Ac 24:15, 20)
- αὐτὸ τοῦτο = this very thing, this same thing (2Cl 2:3; 7:11; Gt 2:10; Pp 1:6)
- εἰς τοῦτο = for this purpose (Mk 1:38; Lk 4:43; Jn 18:37; Ac 9:21; 26:16; Rm 14:9; 2Cl 2:9; 1 Th 3:3; 1Tm 4:10; 1Pt 2:21; 3:9; 4:6; 1Jn 3:8; Jd 1:4)
- εἰς αὐτὸ τοῦτο = for this very (reason/purpose), ... same ..., on this account (Rm 9:17; 13:6; 2Cl 5:5; Ep 6:18, 22; Cs 4:8; 2Pt 1:5)
- μετὰ τοῦτο / μετὰ ταῦτα = after this / after these (things) (Lk 5:27; 12:4; 17:8; Jn 2:12; 3:22; 5:1, 14; 6:1; 7:1; 11:7, 11; 13:7; 19:28, 38; 21:1; Ac 7:7; 13:20; 15:16; Hb 4:8; 1Pt 1:11; Rv 1:19; 4:1; 7:1, 9; 9:12; 15:5; 18:1; 19:1; 20:3)
- διὰ τοῦτο, ἐν τούτῳ = for this (reason)
- καὶ οὗτος / καὶ αὕτη = this (one) moreover (Mt 26:71; Mk 4:16, 18, 20; Lk 1:36; 2:37, 38)
- καὶ τοῦτο / καὶ τοῦτον / καὶ ταῦτα = and this [/that] also/too; and at that; and especially; and indeed (Rm 13:11; 1Cl 2:2; Hb 8:3; Hb 11:12)
- κατὰ ταῦτα = according to this, in like manner (Lk 6:23, 26; 17:30)

COMPOUNDS:

- τηλικούτος, -αύτη, -οὔτο [ὁ+ήλικος/ήλικία+οὔτος] = such as this; so vast; so great, so large, so important, so mighty
- τοιοὔτος, -αύτη, -οὔτο [τοί (solemn or earnest assertion)+ὁ+οὔτος] = truly this; of this sort, like such, of such a kind, such as this
- τοσοὔτος, -αύτη, -οὔτο [τόσος (so much)+ὁ+ὄς+οὔτος] = so vast as this; so much, so great, so long, to such extent (in quantity, amount, number, space)

COGNATES:

- οὔτω / οὔτως = in this manner, as follows, accordingly, thus, so

SYNONYMS:

- ὁῦδε, ἡῦδε, τόδε = the same; this, such

ANTONYMS:

- ἐκεῖνος, -η, -ο = (far demonstrative) that
- τις, τι = someone, something; anyone, anything; a certain person, a certain thing

HOMONYMS:

- αὐτή = Nominative Feminine Singular of οὔτος; αὐτή = Nominative Feminine Singular of αὐτός; αὐτῇ = Dative Feminine Singular of αὐτός; αὐτή contraction of ἑαυτῇ
- ταῦτα Nominative or Accusative Neuter Plural of οὔτος; ταῦτά crasis for τὰ αὐτά

Near Demonstrative (Pronominal) Adjective Paradigm: OI-AII-OII – οὔτος, αὐτή, τοὔτο

	<i>Singular</i>			<i>Plural</i>		
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
<i>Nominative</i>	οὔτος	αὐτή	τοὔτο	οὔτοι	αὐται	ταῦτα
<i>Accusative</i>	τοὔτον	ταύτην	τοὔτο	τούτους	ταύτας	ταῦτα
<i>Genitive</i>	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
<i>Dative</i>	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

The declension of οὔτος is like the declension of the OI-AII-OII adjective ἄλλος, -η, -ο — omitting the final nu in the Nominative and Accusative Neuter Singular. Like the Article-Determiner [ὁ, ἡ, τό] the Nominative Masculine and Feminine substitute a hard breather for the initial tau. Where the vowel of the final syllable is an omicron or omega, the initial syllable will have the ου diphthong, and where the final syllable is alpha or eta, the initial syllable will have the αυ diphthong.

What are the two main uses for οὔτος?

The two main uses for οὔτος are:

- (1) as a substantive
- (2) as an adjective with a substantive

Which of these two uses for οὔτος, and which of the sub-uses, is used in John 1:2?

In John 1:2, οὔτος is used as a substantive, referring to what precedes (#1a).

How does οὔτος vary from the common paradigm for an OI-All-OII adjective?

The declension of οὔτος is like the declension of the OI-All-OII adjective ἄλλος, -η, -ο – omitting the final nu in the Nominative and Accusative Neuter Singular. Like the Article-Determiner [ὁ, ἡ, τό] the Nominative Masculine and Feminine substitute a hard breather for the initial tau. Where the vowel of the final syllable is an omicron or omega, the initial syllable will have the ou diphthong, and where the final syllable is alpha or eta, the initial syllable will have the au diphthong.

*Where does the inflected form for οὔτος use a hard breather for the initial tau?
How do we determine whether the initial syllable uses ou or au?*

Like the Article-Determiner [ὁ, ἡ, τό] the Nominative Masculine and Feminine substitute a hard breather for the initial tau.

Where the vowel of the final syllable is an omicron or omega, the initial syllable will have the ou diphthong, and where the final syllable is alpha or eta, the initial syllable will have the au diphthong.

πρός — (100 / 101 / 102 / 706 | 726 | 700) {√πρό = fore, in front of, before, prior (strengthened to indicate direction)} [[PROSTHESIS = "PUT TOWARD, APPLIED" — AN ARTIFICIAL BODY PART]] <<Proper Preposition with Acc. Gen. and Dat.>> — a preposition expressing motion or direction toward: **(forward) to, toward, up to**

(a) with the accusative, **πρός** signifies motion toward, with the object indicating the place, time, occasion, or respect which is the destination of the relation toward which something tends, is inclined, or is disposed:

(a) of place where — **toward, to, with, in, among, by, at**

- ἄγωμεν πρὸς αὐτόν — **we should go to him** (Jn 11:15)
- πρὸς τὴν θύραν — **at the door** (Mk 1:33; 11:4)
- πέψω αὐτόν πρὸς Καίσαρα — **send him to Caesar** (Ac 25:21)

(b) of time — **for, during, near, toward**

- οἱ πρὸς καιρὸν πιστεύουσιν — **they are believing for a time** (Lk 8:13)
- πρὸς ἑσπέραν ἔστιν — **it is (getting to be) toward evening** (Lk 24:49)
- οἷς οὐδὲ πρὸς ὥραν εἴξαμεν — **to whom we yield not for an hour** (Gt 2:5)

(c) of goal — **(aiming) at, (striving) toward, so as to, for the purpose of, in order (to), on behalf of**

- πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις — **in order to be seen by men** (Mt 23:5)
- πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς — **so as to be deceiving, if possible, even the elect** (Mk 13:22)
- πρὸς πειρασμὸν ὑμῶν γινομένη — **(which) is coming on you for the purpose of testing** (1Pt 4:12)

(d) of the end, object, purpose for which an action is exerted, or to which any quality has reference — **for, for the purpose of, so that, leading to**

- λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη — **they are already white for harvest** (Jn 4:35)
- πάντα πρὸς οἰκοδομὴν γινέσθω — **let all things be done for the purpose of edification** (1Co 14:26)
- ἁμαρτίαν μὴ πρὸς θάνατον — **(the) sin not leading to death** (1Jn 5:16)

(e) of the connection or relation which any action, state, quality bears to any person or thing

(aa) **in relation to, of, concerning, with respect to, with reference to**

- ἀπρόσκοπον συνείδησιν ἔχων πρὸς τὸν θεὸν – *having a blameless conscience in relation to God* (Ac 24:16)
 - πρὸς τοὺς ἀγγέλους ... πρὸς τὸν υἱόν – *with respect to the angels ... with respect to the son* (Hb 1:7, 8)
- (bb) *as respects, as concerns, as far as, extending to, as pertains to, with relation to, with regard to*
- συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων – *commending ourselves with relation to every man's conscience* (2Ct 4:2)
 - τὴν αὐτὴν ἐνδεΐνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος – *to demonstrate the same diligence extending to the full assurance of the hope* (Hb 6:11)
- (cc) *according to, in accordance with, in conformity with, with respect to*
- πρὸς τὸ θέλημα – *in accord with His will* (Lk 12:47)
 - πρὸς ἃ ἔπραξεν – *according to what things he has accomplished* (2Ct 5:10)
- (dd) *(in company) with*
- οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; – *are they not all with us?* (Mt 13:56)
 - ἡμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ – *I was with you in the temple* (Mk 14:49)
- (ee) *in comparison with*
- πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι – *in comparison with the glory about to be revealed* (Rm 8:18)
- (f) a friendly or hostile action or disposition exhibited with respect to any one — *towards, with, with reference to, against, of*
- ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως – [friendly] *we should be doing good toward all (men), but especially toward the household of the faith* (Gl 6:10)
 - παρρησίαν ἔχομεν πρὸς τὸν θεόν – [friendly] *we have confidence toward God* (1Jn 3:21)
 - προὔπηρχον ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτοὺς – [hostile] *previously they were at enmity toward each other* (Lk 23:12)
 - διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς – [hostile] *those of the circumcision were disputing with him* (Lk 23:12)
- (g) before an infinitive with τὸ — *that, so that, in order that, in order to, so as to,*
- πρὸς τὸ ἐπιθυμῆσαι αὐτήν – *in order to lust for her* (Mt 5:28)
 - πρὸς το θεαθῆναι αὐτοῖς – *in order to be seen by them* (Mt 6:1)
 - πρὸς τὸ κατακαῦσαι αὐτά – *so as to burn them up* (Mt 13:30)
- (h) after verbs of speaking, praying, answering to a charge — *to, regarding*
- ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν ... – *when answering, Jesus said to him ...* (Lk 7:40)
 - οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα – *He did not answer regarding even one charge* (Mt 27:14)
- (i) after verbs signifying to converse, dispute, make a covenant — *with*
- αὐτοὶ ὠμίλουσαν πρὸς ἀλλήλους – *they were conversing with one another* (Lk 24:14)
 - ὑμεῖς ἐστε υἱοὶ ... τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ἡμῶν – *you are sons of the covenant which God made with our fathers* (Ac 3:25)
- (a) with the genitive (rare), πρὸς signifies *from, on the side of, pertaining to, in the direction of, in the interest of, for the benefit of, helpful for, to the advantage of, necessary for*
- τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει – *this is helpful for your preservation* (Ac 27:34)

(3) with the dative (rare), πρὸς signifies *close to, close by, by the side of, near to, by, at, in the vicinity of*

- πρὸς τῷ ὄρει – *near the mountain* (Mk 5:11)
- πρὸς τῇ θύρᾳ ἔξω – *close to the outside door* (Jn 18:16)

(4) in composition, πρὸς implies:

(a) motion, direction, reference — *towards, to, as*

- προσάγω [πρὸς+ἄγω (to lead)] – *to lead towards, bring forward; [intransitive] to come near, approach*
- προσεγγίζω [πρὸς+ἐγγίζω (to make near)] – *to come near, to approach* (*Mk 2:4)
- προσέρχομαι [πρὸς+ἔρχομαι (to come)] – *to come to, approach; to occupy oneself with*
- προσδοκάω [πρὸς+δοκεύω (to watch)] – *to wait for, anticipate, expect; to await*

(b) addition, accession; intensity — *thereto, over and above, more, further*

- προσαιτέω [πρὸς+αίτέω (to ask)] – *to ask repeatedly, solicit, beg* (*1Jn 9:8)
- προσαπειλέω [πρὸς+ἀπειλέω/ἀπειλή (to menace)] – [middle in NT] *to threaten further* (*Ac 4:21)
- πρόσπεινος, -ον [πρὸς+πεινάω (to famish) <πένω (to toil for subsistence)] – *further hungering, intensely hungry* (*Ac 10:10)
- προσφιλής, -ές [πρὸς+φίλος (dear, fond; a friend)] – *friendly towards; acceptable, pleasing, agreeable, amiable* (*Pp 4:8)

(c) nearness, being or remaining near — *near, at by*

- προσεδρεύω [πρὸς+ἐδραῖος (sedentary) <ἕζομαι (to sit)] – *to sit near; to wait upon as a servant* (*1Cl 9:13)
- προσμένω [πρὸς+μένω (to stay, remain)] – *to stay further; to remain with; to stay true to*

SPECIAL USAGES:

- τὰ πρὸς ... = that which concerns, involves; as belongs to, pertains to; what is necessary for (*Mk 2:2; Lk 14:32; 19:42; Ac 23:30; 28:10; Rm 15:17; Hb 2:17; 5:1; 2Pt 1:3)
- τί πρὸς ἡμᾶς / σε = what is that to us / ... to you; how does that concern us / ... you (*Mt 27:4; Jn 21:22, 23)

COMPOUNDS:

[78 words are listed here without derivations. Derivations will be added for each word when we encounter its root word.]

<p>ἀπρόσιτος,-ον = unapproachable *</p> <p>ἀπρόσκοπος,-ον = blameless; faultless</p> <p>ἀπροσωπολήμπως = impartially *</p> <p>ἔπροσθεν = in the presence of</p> <p>εὐπρόδεκτος,-ον = well-received; acceptable</p> <p>εὐπρόσεδρος,-ον = sitting well towards; attending to *</p> <p>εὐπροσωπέω = to make a display *</p> <p>προσαγορεύω = to salute by name; designate *</p> <p>προσάγω = to lead towards, bring forward; approach</p> <p>προσαγωγή,-ῆς,ῆ = admission, access</p> <p>προσαιτέω = to ask repeatedly, solicit, beg *</p> <p>προσαιτής,-ου,ὸ = beggar</p> <p>προσαναβαίνω = to ascend farther, be promoted *</p> <p>προσαναλίσκω & προσαναλώω = to further expend, spend excessively *</p> <p>προσαναπληρόω = to fill up further, fully furnish, supply</p> <p>προσανατίθημι = to lay up in addition; to impart, contribute</p> <p>προσανέχω = to rise up toward *</p> <p>προσαπειλέω = to threaten further *</p> <p>προσαχέω = to resound *</p> <p>προσδαπανάω = to spend in addition; to incur further cost; to waste, *</p> <p>προσδέομαι = to further require, need *</p> <p>προσδέχομαι = to take up, receive, welcome; to await</p> <p>προσδοκάω = to wait for, anticipate, expect</p> <p>προσδοκία,-ας,ῆ = expectation; apprehension</p> <p>προσδρέμω = alternate of προστρέχω</p> <p>προσεάω = to permit further progress *</p> <p>προσεγγίζω = to come near, approach *</p> <p>προσεδρεύω = to sit near; to wait upon as a servant *</p> <p>προσεργάζομαι = to work more; to earn more by working *</p>	<p>προσέρχομαι = to come to, approach; to occupy oneself with</p> <p>προσευχή,-ῆς,ῆ = prayer, intercession; place of prayer</p> <p>προσεύχομαι = to pray</p> <p>προσέχω = to pay attention to, give heed; care for; devote oneself to</p> <p>προσηλώω = to peg, spike, nail (securely) *</p> <p>προσήλυτος,-ου,ὸ = an arriver from a foreign region; a convert from a foreign religion</p> <p>πρόσκαιρος,-ον = for the occasion only, temporary</p> <p>προσκαλέω = to call toward oneself, summon, invite</p> <p>προσκατερέω = to be earnest towards, adhere to</p> <p>προσκατέρησις,-εως,ῆ = persistency, perseverance *</p> <p>προσκεφάλαιον,-ου,-τό = (cushion) for the head, pillow *</p> <p>προσκληρόω = to allot; to be attached to, join with *</p> <p>προσκλίνω = to attach oneself to, join *</p> <p>πρόσκλισις,-εως,ῆ = a leaning towards, inclination; partiality *</p> <p>προσκολλάω = to glue to; adhere</p> <p>πρόσκομμα,-ατος,-τό = a cause for stumbling, hindrance</p> <p>προσκοπή,-ῆς,ῆ = an occasion for stumbling *</p> <p>προσκόπτω = to strike against; to stumble at</p> <p>προσκυλίω = to roll up to; to block against</p> <p>προσκυνέω = to crouch toward (like a dog); to do reverence, worship</p> <p>προσκυνητής,-ου,ὸ = an adorer, worshiper *</p> <p>προσλαλέω = to talk to; converse with</p> <p>προσλαμβάνω = to take to oneself; to admit into a relationship</p> <p>προσλέγω = to answer, reply *</p> <p>πρόσλη(μ)ψις,-εως,ῆ = admission into, acceptance into a relationship *</p> <p>προσμένω = to stay further; to remain with</p>	<p>προσρμίζω = to tie; to moor to; to anchor *</p> <p>προσσοφείλω = to be additionally indebted; to still owe *</p> <p>προσοχθίζω = to feel indignant toward, irked</p> <p>πρόσπεινος,-ον = further hungering, intensely hungry *</p> <p>προσπήγνυμι = to fasten to; to impale (as on a cross) *</p> <p>προσπίπτω = to fall towards, prostrate oneself down before</p> <p>προσποιέω = to do forward for oneself: to act as though, pretend *</p> <p>προσπορεύομαι = to journey towards; approach *</p> <p>προσρήγνυμι or προσρήσσω = to burst upon</p> <p>προστάσσω = to arrange towards; to command, order; to give instructions</p> <p>προστίθημι = to place additionally, to lay beside; to add to, increase; to provide</p> <p>προστρέχω = to run towards, run up to, hasten to meet or join</p> <p>προσφάγιον,-ου,-τό = something eaten in addition (to bread); fish *</p> <p>προσφέρω = to bear towards; to lead to, bring before; to offer, present; to meet</p> <p>προσφιλής,-ές = friendly towards; acceptable, pleasing *</p> <p>προσφορά,-ᾶς,ῆ = a presentation; an offering, sacrifice, oblation</p> <p>προσφωνέω = to sound towards; to call out, address; to call to, summon</p> <p>πρόσχυσις,-εως,ῆ = a shedding forth, affusion, sprinkling, pouring, spreading *</p> <p>προσψαύω = to touch towards; to impinge; to interfere *</p> <p>προσωπολημπτέω = to show partiality *</p> <p>προσωπολήμπτης,-ου,ὸ = an acceptor of a face; one who shows partiality *</p> <p>προσωπολημπσία,-ας,ῆ = partiality, favoritism</p> <p>πρόσσωπον,-ου,-τό = what is towards view; the front, surface; the face, countenance, presence, personal appearance; person</p>
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What are the four main uses for πρός?

The four main uses for πρός are:

- (1) with the accusative, signifying motion toward, with the object indicating the place, time, occasion, or respect which is the destination of the relation toward which something tends, is inclined, or is disposed.
- (2) with the genitive (rare), signifying from, on the side of, pertaining to, in the direction of, in the interest of, for the benefit of, helpful for, to the advantage of, necessary for
- (3) with the dative (rare), signifying close to, close by, by the side of, near to, by, at, in the vicinity of
- (4) in composition

Which of these four uses for πρός, and which of the sub-uses, is used in John 1:2?

πρός is used with the accusative (#1).

In John 1:1-2 πρός is not used of a place, time, goal, or end, but of a connection or relation, hence πρός is used with the object indicating the person which is the destination of the relation (1,f), namely, a relation of being in company with (#1,f,dd).

What is the most frequently used word in the New Testament?

The definite article-determiner ὁ is by far the most frequently used word in the New Testament.

What is the second most frequently used word in the New Testament?

The conjunction καὶ is by far the second most frequently used word in the New Testament.

What is the most frequently used preposition in the New Testament?

The preposition ἐν is by far the most frequently used preposition in the New Testament.

What is the most frequently used verb in the New Testament?

The word εἶμι is the most frequently used verb in the New Testament, although it is not always used as a verb – it is also used as a copula and as an auxiliary.

What is the most frequently used noun in the New Testament?

Θεός is by far the most frequently used noun in the New Testament.

How does the frequency of οὗτος rate among the words in this lesson's vocabulary?

οὗτος is used slightly more frequently than θεός in the New Testament, but three times more frequently than θεός in the Gospel of John.

How does the frequency of λόγος rate in comparison to that of θεός?

λόγος is among the top dozen most frequently used nouns in the New Testament, and λόγος is cognate to the verb λέγω, which rates almost equal with εἰμί in usage, and is actually used as a verb more frequently than εἰμί.

What are the two least frequently used words in this lesson?

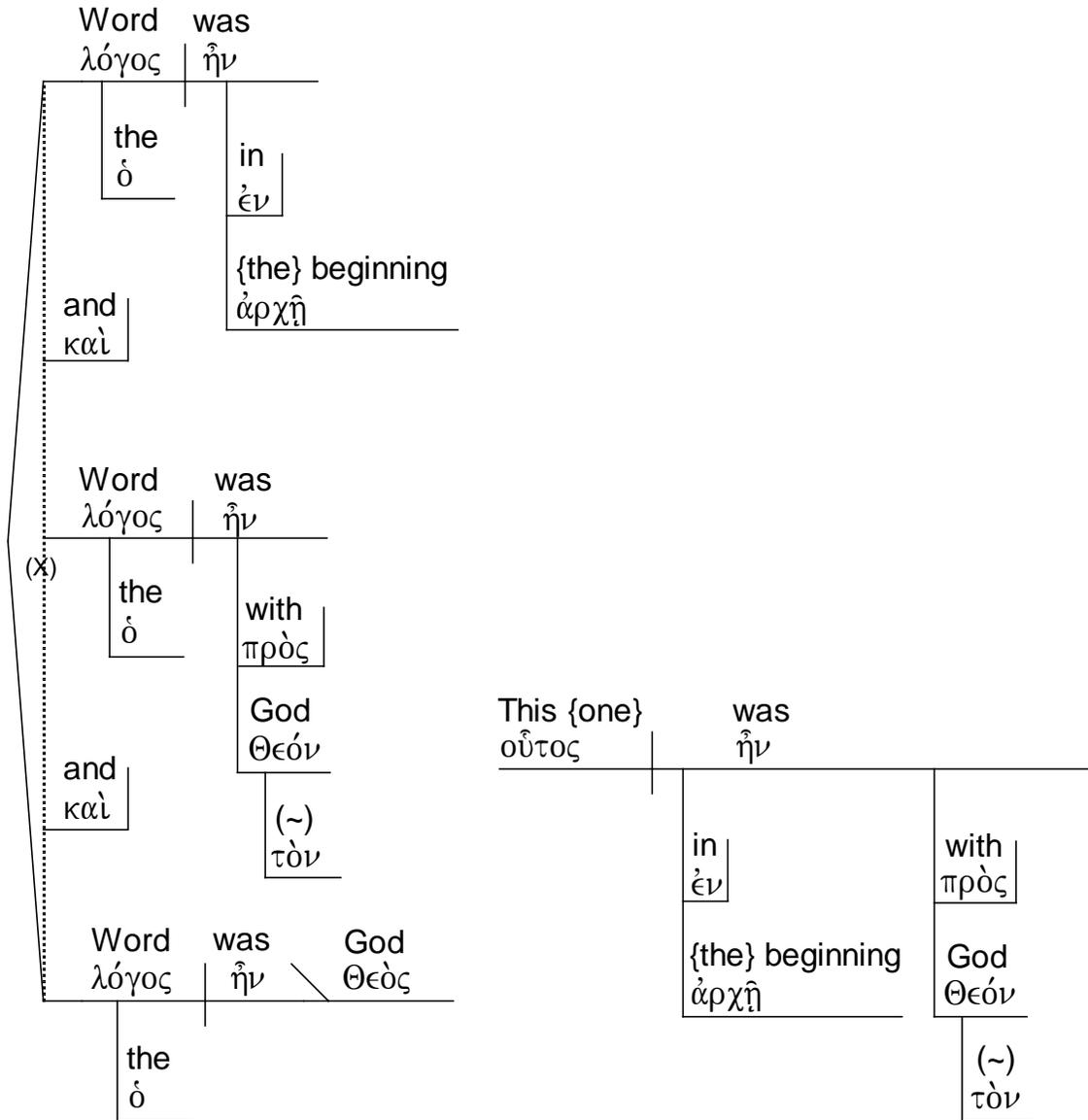
ἀρχή is used 8 times in John, and 57 times in the New Testament.
πρὸς is used 100 times in John, and 706 times in the New Testament.

1.3 — Interlinear

[This is a minimal translation – it does not attempt to bring out the literal nuances of the vocabulary, the grammar, the syntax, and the context.]

1:1 Ἐν ἀρχῇ ἦν ὁ λόγος,
1:1 ⁴in ⁵{the} beginning ³was ¹the ²Word,
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
and the Word was with (-) God,
καὶ θεὸς ἦν ὁ λόγος.
and ⁴God ³was ¹the ²Word
1:2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
1:2 This {one} was ³in ⁴{the} beginning ¹with (-) ²God.

1.4 — Discussion



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Ἐν ἀρχῆ ἦν ὁ λόγος,

Ἐν ἀρχῆ — The preposition ἐν takes an object in the Dative form, which is ἀρχῆ. Ἐν is “proclitic,” which means it “leans forward” [προκλίνω] onto the word which it precedes and with which it is closely associated, and so it has no accent of its own. Though we might expect the article τῆ before ἀρχῆ, actually the Greek article is frequently omitted in prepositional phrases. Though a common translation for ἐν is “in,” nevertheless the range of meaning might take us a little further here. If we are looking at the point of time when creation began, then “at” seems more appropriate. The range of meaning for ἀρχῆ is rather wide. The expression ἐν ἀρχῆ is adverbial, giving the time reference for the verb. The expression parallels Genesis 1:1 and immediately suggests the time of the creation of the universe, which we would refer to as the very beginning. Hence we might translate ἐν ἀρχῆ “at {the very} beginning.”

ἦν — The verb ἦν is the ‘Imperfect’ Past Indicative Third Person Singular form of εἶμι. The first question we must ask is “How does ἦν function in this sentence?” ἦν may function as (1) a personal verb of being, predicating existence, (2) an impersonal verb of being followed by an infinitive (3) a verb with various other senses, (4) a verb used with certain lexical and grammatical combinations, (5) a copula connecting the subject and its complement, or (6) an auxiliary in a periphrastic verb. In this context, it is hard to see ἦν as anything other than a verb of being. What is the best way to translate ἦν in this context? Certainly “was” indicates existence, but assuming that this phrase is meant to parallel the expression in Genesis 1:1 about creation, in this context it seems that the idea of ‘existence’ should be clearly expressed. εἶμι is a peculiar word — it has no voice, and it can be used as a verb, a copula, an auxiliary, or an impersonal verb. If it is being used as verb of being in the imperfect ‘tense’ (ἦν) it may express the progressive or continuous aspect. In the context of “at the beginning” (of creation) the translation could be “was existing,” and the idea would be “was {already} existing” or “was {already} in existence” or “was {already} there,” suggesting a continuous eternal existence.

ὁ λόγος — ὁ functions as the article-determiner which points to λόγος, both being in the Nominative form. λόγος is commonly translated “word,” but it can have a variety of meanings depending on the context. λόγος is the noun corresponding to the verb λέγω, originally in the sense of “to pick,” but more fully “to lay forth, to relate, to say, to tell.” It seems apparent that λόγος is not being used here in any ordinary sense, so the question is how to translate it. Transliterating it as “the logos,” may further obscure the meaning. It is customarily translated “the word” in this context. We gather from the context that “the word” is here used as a name for the eternal God the Son, so we may choose to capitalize it in order to mark it as a proper noun. To mark that it has a special contextual meaning — a meaning we find hard to translate — we may choose to enclose it in single quote marks, ‘The Word’.

Though a prepositional phrase such as ἐν ἀρχῇ could function as a subject of the clause, here we can identify ὁ λόγος as the subject because it is in the Nominative form and it is marked by the article-determiner. (If there were two nouns in the Nominative form, ordinarily an article-determiner preceding one noun would mark it as the subject. ἐν ἀρχῇ functions as an adverbial phrase, telling us at what time there was the existence of ‘The Word’. Its time reference is evidently paralleling Genesis 1:1, and it’s telling us that at the beginning — at the time of the creation of the universe in which we live — ‘The Word’ was already there existing. Hence ‘The Word’ existed before all created time. That would mean ‘The Word’ inhabits eternity.

Genesis 21:33 ... the LORD, the Everlasting God.

Deuteronomy 33:27 The eternal God ...

Psalms 90:2 Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.

Psalms 93:2 Your throne is established from of old; You are from everlasting.

Proverbs 8:23 I have been established from everlasting, from the beginning, before there was ever an earth.

Isaiah 40:28 ... The everlasting God, the LORD, the Creator of the ends of the earth ...

Isaiah 57:15 ... the High and Lofty One Who inhabits eternity ...

Jeremiah 10:10 But the LORD is the true God; He is the living God and the everlasting King.

John 17:5 "... O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

The ordinary or expected word order would be either ὁ λόγος ἐν ἀρχῇ ἦν or ὁ λόγος ἦν ἐν ἀρχῇ. If we wanted to emphasize ἐν ἀρχῇ we might move the expression to the beginning of the clause, ἐν ἀρχῇ ὁ λόγος ἦν. But the actual word order is ἐν ἀρχῇ ἦν ὁ λόγος which seems to lay all the emphasis on the time that ‘The Word’ was existing. In order to maintain the same emphasis in English, we may maintain

the same word order, which will require a little English stylism — adding the word “there” before the verb.

Leaving the minimal “literal” translation in normal type, and placing the necessary lexical, grammatical, syntactical, and contextual nuances and stylisms within brackets { }, we could translate this first phrase:

At {the very} beginning {there} was {already} existing ‘The Word’,

=====

καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,

καὶ — The conjunction **καὶ** has a large range of meanings. The lazy way to handle this word is to simply translate it “and” by default unless that just doesn’t work. I am of the opinion that the text is working its way through a logical argument of direct implications, and so I would translate “and so.”

The repetitive **καί** clauses in this passage suggest a linkage of logical inferences in the sense of “it follows that” “hence” or “consequently,” hence the translation “and so ... and so ...”

ὁ λόγος ἦν — **ὁ λόγος** is moved to a more normal position in this clause, and **ἦν** is again used as a verb of existence. The verb might be expected at the end of the sentence, so the emphasis seems to shift to the existing of ‘The Word’.

πρὸς τὸν θεόν — The preposition **πρὸς** may take an object in the Accusative, Genitive, or Dative form. In this case, the object **τὸν θεόν** is in the Accusative. The article **τὸν** before the object of the preposition tends to make the noun more emphatic and points to the proper noun use of **θεόν** — either of God as an independent being, or personally of God the Father. The Accusative case conveys the idea of “extending toward.” The preposition **πρὸς** is a strengthened form of the preposition **πρὸ**, which basically means “in front of, before, at.” **πρὸς** strengthens this to mean “forward toward, closing in on, nearing.” When the associated verb conveys no sense of motion (which is the case here), then the meaning of **πρὸς** can go a little sideways to mean “with, close, near, in the presence of.” If John had used the preposition **μετά**, it would mean “with” God [**μετά** (τοῦ*) **θεοῦ** Gn 32:29; 2Ch 24:16*; Ps 46:10*; 77:8*; Hs 9:8; Dn 11:39]. If John had used **παρά**, it would mean “beside” God (compare Jn 7:29; 8:38; 17:5) [**παρά** (τῷ*) **θεῷ** “by the side of, with” Mt 19:26; Mk 10:27*; Lk 1:30*, 37*; 2:52; 18:27*; Rm 2:11*, 13*; 9:14*; 1Ct 3:19*; 7:24; Gt 3:11*; 2Th 1:6; Jm 1:27; 1Pt 2:4, 20; **παρά** (τοῦ*) **θεοῦ** “from (the side of)” Jn 1:6; 5:44*; 6:46*; 8:40*; 9:16*, 33; 16:27*; Ac 26:22*; Jm 1:5*; 2Pt 1:17; 2Jn 1:3]. But John used **πρὸς**, which here means “in the presence of” “in close company with” meaning “directly face to face with” or “person-to-person with” God, essentially equivalent with the expression **πρόσωπον πρὸς πρόσωπον**. Compare:

1 Corinthians 13:12 For we are presently seeing through a {cloudy} mirror in an enigma, but at that time {we will be seeing} face to face [**πρόσωπον πρὸς πρόσωπον**].

1 John 1:2 ... the life which {is} eternal, which was {eternally} existing {face to face} with [**πρὸς**] the Father and was {in time} made manifest to us

2 John 1:12 ... I am hoping to come to [**πρὸς**] you and to speak face to face [**στόμα πρὸς στόμα**] ...

John 16:28 "I came forth from beside [**παρά**] the Father and have come into the world. Again, I leave the world and go into the presence of [**πρὸς**] the Father."

So ‘The Word’ is in the closest fellowship with God.

and so ‘The Word’ was {already} existing {there} {face to face} with God,

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καὶ θεὸς ἦν ὁ λόγος.

The common translation “and the word was God” leaves out the emphasis and nuance of the structure.

καὶ θεὸς ἦν ὁ λόγος — The article-determiner helps to identify **ὁ λόγος** ‘The Word’ as the Nominative subject. The Nominative **θεὸς** “God” is shifted to the beginning of the sentence for emphasis. Here we

must make an interpretive choice. In the previous two clauses, ἦν was used as a verb of being, but here it may function as a copula. If it is an intransitive verb referring to a state of existence (a verb of being), then this clause might be translated “and so ‘The Word’ was {already} existing {as} God.” But it seems more likely that ἦν functions here as a copula, and θεὸς functions as a subjective complement which commonly — though not always — has no article. The absence of the article before θεὸς may also serve to emphasize that it is not the personality of God which is being equated with ‘The Word’, but it is the essential nature of God — we might say the “Godness” of God — which is being attributed to ‘The Word.’ (If the text read ὁ λόγος ἦν ὁ θεός, it would suggest the two were the same person, contradicting the truth that God exists in three persons.) We can enclose the translation with single quotes — ‘God’ — in order to show that the emphasis is upon the qualities which define or characterize all that ‘God’ is. The clause could be translated “and so {what} ‘God’ {was}, ‘The Word’ was,” or more emphatically: “and so {all that} ‘God’ {was}, ‘The Word’ was.” They both have the identical attributes.

“All that ‘God’ was” means something very different from “all that was God.” The former points to quality — ‘The Word’ is nothing less than ‘God’ in nature and essence; the latter would point to identity — ‘The Word’ is nothing else than God, which might imply they were the same Person, which they are not.

and so {all that} ‘God’ {was}, ‘The Word’ was.

=====

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

This is a logical argument. If ‘The Word’ already existed at the beginning of created time, then ‘The Word’ existed directly face to face with God — face to face suggests personality, particularly when the other face is a person — and if this is true, then we cannot escape the conclusion that this Word could be nothing other than another face or self or person of God. John perhaps tests our patience with his pedantic and redundant way of saying this, but this is what makes His logic impeccable and inescapable. If John had said “God was ‘The Word’, ” he would have said too much, for God was more persons than just ‘The Word’. If John had said “‘The Word’ was divine, ” then he would have said too little, for ‘The Word’ was more than just divine — as if ‘The Word’ was only a portion of God, or God was only a portion of ‘The Word’. John’s choice and formulation of the words, by inspiration of the Holy Spirit (1 Corinthians 2:13 “... not in words taught by human wisdom, but rather, in words taught by the Holy Spirit — matching spiritual things with spiritual words.”) perfectly fits within the trinitarian formulation: one God, more than one Person in God. This is a mystery, not a contradiction. It would be a contradiction if we were to say that God is one person and more than one person, or that God is one God and more than one God.

The first three lines teach:

Line 1: the eternal existence of ‘The Word’.

Line 2: the distinct personality and direct relation of ‘The Word’ to God (The Father).

Line 3: the unity in divine being and essence and the coequal relation of ‘The Word’ with God (The Father).

This last line pulls all of the truths of the previous three lines together into one summary statement, which then becomes the launch for the next series of reasonings in the following verses.

Οὗτος — Οὗτος is the near demonstrative pronoun, and it agrees in gender with its antecedent ὁ λόγος found in the first three lines, but particularly pointing to the immediately previous line — this ‘Word’ Who is equal with God. It is in the Nominative form, it functions as the subject of the clause, and it could be translated “this {one},” or “this {same person}.” Why didn’t John just repeat ‘The Word’ instead of saying “this {same person}”? It appears that John wanted to emphasize both the personality and the Godhood of “The Word.’

ἦν — from the first two lines: “was {already} existing.”

ἐν ἀρχῇ — from the first line: “at {the very} beginning.”

πρὸς τὸν θεόν — from the second line: “with God.”

Thus all the previous ideas are summed up together and repeated for emphasis.

This {same Person} was {already} existing {there} at {the very} beginning {face to face} with God.

=====

- 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος,
 1:1 At {the very} beginning {there} was {already} existing ‘The Word’,
 καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
 and so ‘The Word’ was {already} existing {there} {face to face} with (-) God,
 καὶ θεὸς ἦν ὁ λόγος.
 and so {all that} ‘God’ {was}, ³was ¹‘The ²Word’.
- 1:2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
 1:2 This {same Person} was {already} existing {there} at {the very} beginning {face to face} with (-) God.

What does the expression ἐν ἀρχῇ tell us in relation to the verb?

The expression ἐν ἀρχῇ is adverbial, giving the time reference for the verb. It suggests the time of the creation of the universe, the very beginning. Hence we might translate ἐν ἀρχῇ “at {the very} beginning.”

If εἰμί is used here as personal verb of being in the imperfect ‘tense’ (ἦν) what may we gather as regards aspect?

The imperfect ἦν may express the progressive or continuous aspect. In the context of “at the beginning” (of creation) the translation could be “was existing,” and the idea would be “was {already} existing” or “was {already} in existence.”

What can we say about the meaning of λόγος in this passage?

ὁ λόγος is customarily translated “the word,” but it seems apparent that is not being used here in any ordinary sense. Transliterating it as “the logos” may further obscure the meaning. The context indicates that “the word” is here used as a name for the eternal God the Son. To mark it as a proper noun with a special contextual meaning, we may choose to capitalize it and enclose it in single quote marks, ‘The Word’.

What does the word order of ἐν ἀρχῇ ἦν ὁ λόγος tell us?

To emphasize the expression ἐν ἀρχῇ, we move it to the beginning of the clause. To emphasize the verb ἦν we move it in front of ὁ λόγος. This lays all the emphasis on the time that ‘The Word’ was existing.

How is the conjunction καὶ being used in the first sentence?

The repetitive καὶ clauses in this passage suggest a linkage of direct logical inferences in the sense of “it follows that” “hence” or “consequently, ” hence the translation “and so ... and so ...”

What is the meaning of the expression “πρὸς τὸν θεόν?”

In the expression “πρὸς τὸν θεόν,” πρὸς means “in the presence of” “in close company with” meaning “directly face to face with” or “person-to-person with” God, essentially equivalent with the expression πρόσωπον πρὸς πρόσωπον. ‘The Word’ is in the closest fellowship with God.

What is deficient about the common translation of καὶ θεὸς ἦν ὁ λόγος?

The common translation “and the word was God” leaves out the emphasis and nuance of the structure. The subjective complement θεὸς “God” is shifted to the beginning of the sentence for emphasis. The absence of the article before θεὸς emphasizes that it is the essential nature of God, not the personality of God, which is being equated with ‘The Word.’ The emphasis is upon the qualities which define or characterize all that ‘God’ is. ‘The Word’ and ‘God’ have the identical attributes. ‘The Word’ is nothing less than ‘God’ in nature and essence.

What would be wrong if John had said, “God was ‘The Word’?”

If John had said “God was ‘The Word,’” he would have said too much, for God was more persons than just ‘The Word’.

What would be wrong if John had said “‘The Word’ was divine?”

If John had said “‘The Word’ was divine, ” then he would have said too little, for ‘The Word’ was more than just divine – as if ‘The Word’ was only a portion of God, or God was only a portion of ‘The Word’.

What does this last clause “Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν” add to what John has been saying?

In this last clause, all the previous ideas are summed up together and repeated for emphasis:

ἦν is from the first two lines: “was {already} existing.”

ἐν ἀρχῇ is from the first line: “at {the very} beginning.”

πρὸς τὸν θεόν is from the second line: “with God.”

What is added is Οὗτος – identifying ‘The Word’ as “This same Person,” thereby emphasizing both the personality and the Godhood of “The Word.’

1.5 — Translation

- 1:1 At {the very} beginning {there} was {already} existing ‘The Word’,
and so ‘The Word’ was {already} existing {there} {face to face} with God,
and so {all that} ‘God’ {was}, ‘The Word’ was.
- 1:2 This {same Person} was {already} existing {there} at {the very} beginning with God.

How would you translate these verses differently?

Answers will vary.

Several words could be translated differently: beginning, existing, word, and so.

The word order could be altered for easier reading.

Some of the words in brackets {} could be altered or dropped.

Some lines could be replaced by more explanatory expressions.